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THE

DICTIONARY

OF

NATIONAL BIOGRAPHY

VOL. V

CRAIK—DRAKE

Note on the Dictionary

THE *Dictionary of National Biography* comprises the following distinct works:

1. *The D.N.B. from the earliest times to 1900*, in two alphabetical series, (*a*) Vols. I–XXI, (*b*) the Supplementary Vol. XXII. At the end of each volume is an alphabetical index of the lives in that volume *and* of those in Vol. XXII which belong to the same part of the alphabet.

2. *The Twentieth-Century D.N.B.*

   (a) *Supplement 1901–1911*, three volumes in one.

   (b) *Supplement 1912–1921*, in preparation.

3. *The Concise D.N.B.*, in one volume, being an Epitome of the main work and its supplements to 1900, in *one* alphabetical series, followed by the Epitome of the Supplement 1901–1911.

THE

DICTIONARY

OF

NATIONAL BIOGRAPHY

Founded in 1882 by

GEORGE SMITH

EDITED BY

Sir LESLIE STEPHEN

AND

Sir SIDNEY LEE

From the Earliest Times to 1900

VOLUME V

CRAIK——DRAKE

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NOTE

In the present reprint (1921–1922) of the twenty-two volumes of the main Dictionary it has seemed best to leave the text unaltered. The bulk of the corrections hitherto received, or collected, by the present Publishers is insignificant when compared with the magnitude of the work, and would not justify the issue of a 'new edition' purporting to supersede the editions now in the libraries and in private hands. The collection and classification of such corrections for future use is, however, being steadily carried on; and students of biography are invited to communicate their discoveries to the present Publishers or to their Advisers, Professor H. W. C. DAVIS of the University of Manchester, and Mr. J. R. H. WEAVER of Trinity College, Oxford.

The Publishers do not contemplate the separate publication of mere lists of errata; but they would be glad to consider for publication special studies in National Biography, correcting or adding to the information now available in the Dictionary, and possessing such unity of subject as would give them independent value. Any proposals in this field should be addressed to Professor Davis.

Two changes have been made in the present impression:

1. The lists of Contributors originally prefixed to each of the sixty-six volumes, and later combined in twenty-two lists, have been combined in one list, which is now prefixed to each volume.

2. In using the main Dictionary (to 1900) it is necessary to remember that it is in *two* alphabetical series: Vols. 1–21, and the supplementary Vol. 22, in which were added lives of persons who had died too late for inclusion in their places (as well as lives of some who had been accidentally omitted). It has been sought to mitigate the inconvenience arising from this by adding to the index at the end of each volume those names, occurring in Vol. 22, which belong to the same part of the alphabet. These 'supplementary' names are added at the bottom of each page. It is thus possible to ascertain, by reference to a single volume, whether any person (who died before 1901) is or is not in the 22-volume Dictionary.

The opportunity has been taken, in accordance with the wishes of the donors, to commemorate upon each title-page the name of the munificent Founder.

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Note.—*Vols. 1–21, as originally issued 1885–1890, were edited by Sir Leslie Stephen; Vols. 22–26, 1890–1891, by Sir Leslie Stephen and Sir Sidney Lee; Vols. 27–66, 1891–1901, by Sir Sidney Lee.*

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DICTIONARY

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CRAIK, MRS. DINAH MARIA (1826–1887), novelist. [See MULOCK.]

CRAIK, GEORGE LILLIE (1798–1866), man of letters, was born at Kennoway, Fife, in 1798. He was the son of the Rev. William Craik, schoolmaster of Kennoway, by his wife, Paterson, daughter of Henry Lillie. He was the eldest of three brothers, the second being James Craik (1802–1870), who studied at St. Andrews, was licensed in 1826, became classical teacher at Heriot's Hospital, Edinburgh, was afterwards minister of St. George's Church, Glasgow, and was elected moderator of the general assembly in 1863; and the third, the Rev. Henry Craik (1804–1866) of Bristol, who was a Hebrew scholar of repute, and author of 'The Hebrew Language, its History and Characteristics' (1860), and some other books on theology and biblical criticism. In his fifteenth year George Lillie Craik entered St. Andrews, where he studied with distinction and went through the divinity course, though he never applied to be licensed as a preacher. In 1816 he took a tutorship, and soon afterwards became editor of a local newspaper, the 'Star.' He first visited London in 1824, and went there two years afterwards, delivering lectures upon poetry at several towns on the way. In 1826 he married Jeannette, daughter of Cathcart Dempster of St. Andrews. In London he took up the profession of authorship, devoting himself to the more serious branches of literary work. He became connected with Charles Knight, and was one of the most useful contributors to the publications of the Society for the Diffusion of Useful Knowledge. He lived in a modest house called Vine Cottage, in Cromwell Lane, Old Brompton, and was well known to Carlyle, John Forster, Leigh Hunt, and other leading writers of the time. In 1849 he was appointed professor of English literature and history at the Queen's College, Belfast. He was popular with the students and welcome in society. He visited London in 1859 and 1862 as examiner for the Indian civil service, but resided permanently at Belfast. He had a paralytic stroke in February 1866, while lecturing, and died on 25 June following. His wife, by whom he had one son and three daughters, died in 1856.

His works, distinguished by careful and accurate research, are as follows: 1. 'The Pursuit of Knowledge under Difficulties,' published in 2 vols. 1830–1; there are several later editions, and in 1847 appeared a supplementary volume of 'Female Examples,' as one of Knight's 'Monthly Volumes.' 2. 'The New Zealanders,' 1830. 3. 'Paris and its Historical Scenes,' 1831. These three are part of the 'Library of Entertaining Knowledge' published by the Society for the Diffusion of Useful Knowledge. 4. 'The Pictorial History of England,' 4 vols. 1837–1841 (with C. MacFarlane). The 'History of British Commerce,' extracted from this, was published separately in 1844. 5. 'Sketches of the History of Literature and Learning in England from the Norman Conquest,' 6 vols. 1844–5, expanded into 6. 'History of English Literature and the English Language,' 2 vols. 1861. A 'manual' abridged from this appeared in 1862, of which a ninth edition, edited and enlarged by H. Craik, appeared in 1883. 7. 'Spenser and his Poetry,' 3 vols. 1845 (in Knight's 'Weekly Volume'). 8. 'Bacon and his Writings,' 3 vols. 1846–7 (in Knight's 'Weekly Volume'). 9. 'Romance of the Peerage,' 4 vols. 1848–50. 10. 'Outlines of the History of the English Language,' 1851. 11. 'The English of Shakespeare illustrated by a Philological Commentary on Julius Cæsar,' 1856.

Craik contributed to the 'Penny Magazine' and 'Penny Cyclopædia,' and wrote

many excellent articles for the biographical dictionary begun by the Society for the Diffusion of Useful Knowledge. He also wrote a pamphlet upon the 'Representation of Minorities.'

[Gent. Mag. 1866, ii. 265-6; private information.]

CRAKANTHORPE, RICHARD (1567–1624), divine, was born at or near Strickland in Westmoreland in 1567, and at the age of sixteen was admitted as a student at Queen's College, Oxford. According to Wood he was first a 'poor serving child,' then a tabardar, and at length in 1598 became a fellow of that college. In the latter part of the reign of Elizabeth the university of Oxford was very puritanical, and the influence of Dr. John Reynolds, president of Corpus, the very learned leader of the puritans, was supreme. It would appear that Crakanthorpe at once fell under his influence, and became closely attached to him. He proceeded in divinity and became conspicuous among the puritanical party for his great powers as a disputant and a preacher. Wood describes him as a 'zealot among them,' and as having formed a coterie in his college of men of like opinions with himself, who were all the devoted disciples of Dr. Reynolds. That Crakanthorpe had acquired a very considerable reputation for learning is probable from the fact that he was selected to accompany Lord Evers as his chaplain, when, at the commencement of the reign of James I, he was sent as ambassador extraordinary to the Emperor Rudolph II. It appears that he had preached an 'Inauguration Sermon' at Paul's Cross on the accession of James, which probably brought him into notice. Crakanthorpe had as his fellow-chaplain in the embassy Dr. Thomas Morton [q. v.], afterwards well known as the bishop of Chester and Durham. The two chaplains could hardly have been altogether of the same mind, but Wood tells us that they 'did advantage themselves exceedingly by conversing with learned men of other persuasions, and by visiting several universities and libraries there.' After his return Crakanthorpe became chaplain to Dr. Ravis, bishop of London, and chaplain in ordinary to the king. He was also admitted, on the presentation of Sir John Leverson, to the rectory of Black Notley, near Braintree in Essex. Sir John had had three sons at Queen's College, and had thus become acquainted with Crakanthorpe. The date of his admission to this living in Bancroft's 'Register' is 21 Jan. 1604–5. Crakanthorpe had not as yet published anything, and with the exception of his 'Inauguration Sermon,' published in 1608, the earliest of his works bears date 1616, when he published a treatise in defence of Justinian the emperor, against Cardinal Baronius. His merits, however, and his great learning seem to have been generally recognised, and in 1617, succeeding John Barkham [q. v.] or Barcham, Crakanthorpe was presented to the rectory of Paglesham by the Bishop of London. He had before this taken his degree of D.D. and been incorporated at Cambridge. It was about this time that the famous Mark Anthony de Dominis [q. v.], archbishop of Spalatro, came to this country as a convert to the church of England, having published his reasons for this step in a book called 'Consilium Profectionis' (Heidelberg and Lond. 1616). With this prelate Crakanthorpe was destined to have his remarkable controversial duel. His most important previous works were: 1. 'Introductio in Metaphysicam,' Oxford, 1619. 2. 'Defence of Constantine, with a Treatise of the Pope's Temporal Monarchy,' Lond. 1621. 3. 'Logicæ libri quinque de Prædicabilibus, Prædicamentis,' &c., Lond. 1622. 4. 'Tractatus de Providentiâ Dei,' Cambridge, 1622. The 'Defensio Ecclesiæ Anglicanæ,' Crakanthorpe's famous work, was not published till after his death, when it was given to the world (1625) by his friend, John Barkham, who also preached his funeral sermon. It is said by Wood to have been held 'the most exact piece of controversy since the Reformation.' It is a treatise replete with abstruse learning, and written with excessive vigour. Its defect is that it is too full of controversial acerbity. Crakanthorpe was, says Wood, 'a great canonist, and so familiar and exact in the fathers, councils, and schoolmen, that none in his time scarce went before him. None have written with greater diligence, I cannot say with a meeker mind, as some have reported that he was as foul-mouthed against the papists, particularly M. Ant. de Dominis, as Prynne was afterwards against them and the prelatists.' The first treatise of De Dominis (mentioned above) had been received with great applause in England, but when, after about six years' residence here, the archbishop was lured back to Rome, and published his retractation ('Consilium Reditûs'), a perfect storm of vituperation broke out against him. It was this treatise which Crakanthorpe answered in his 'Defensio Ecclesiæ Anglicanæ,' taking it sentence by sentence, and almost word by word, and pouring out a perpetual stream of invective on the writer. The Latin style of Crakanthorpe's treatise is admirable, the learning inexhaustible, but the tone of it can scarcely be described otherwise than as savage. Its value as a contribution to the Romish controversy is also greatly lessened by the fact

of its keeping so closely to the treatise which it answers, and never taking any general views of the subjects handled. The book having been published without the author's final corrections, in consequence of his illness and death, the first edition was full of errors. It was well edited at Oxford in 1847. Crakanthorpe died at his living of Black Notley, and was buried in the chancel of the church there on 25 Nov. 1624. King James, to whom he was well known, said, somewhat unfeelingly, that he died for want of a bishopric. Several works written by him on the Romish controversy, in addition to his great work, the 'Defensio,' were published after his death.

[Wood's Athenæ Oxonienses, ed. Bliss, vol. i.; Crakanthorpe's Defensio Ecclesiæ Anglicanæ, Oxford, 1847; M. Ant. de Dominis, Reditûs ex Angliâ Consilium Sui, Rome, 1622.] G. G. P.

CRAKELT, WILLIAM (1741–1812), classical scholar, was born in 1741. From about 1762 until his death he held the curacy of Northfleet in Kent. He was also master of the Northfleet grammar school, and was presented in 1774 to the vicarage of Chalk in Kent. He died at Northfleet on 22 Aug. 1812, aged 71. Crakelt published various editions of Entick's Dictionaries, as follows: 1. 'Entick's New Spelling Dictionary, a new ed., enlarged by W. C.,' 1784, 12mo; other editions in 1787 obl. 12mo, 1791 8vo, 1795 12mo (with a grammar prefixed). 2. 'Entick's New Latin-English Dictionary, augmented by W. C.,' 1786, 12mo. 3. 'Tyronis Thesaurus; or Entick's New Latin-English Dictionary; a new edition revised by W. C., 1796,' 12mo; another ed. 1836, obl. 12mo. 4. 'Entick's English-Latin Dictionary . . . to which is affixed a Latin-English Dictionary . . . revised and augmented by W. C.,' 1824, 16mo. 5. 'Entick's English-Latin Dictionary by W. C., 1825,' 12mo. 6. 'Entick's English-Latin Dictionary' (with 'an etymological paradigm' annexed), 1827, 4to. He also published (1792, 8vo) a revised edition of Daniel Watson's English prose translation of 'Horace,' and translated (1768, 8vo) Mauduit's 'New . . . Treatise of Spherical Trigonometry.' Crakelt was intimate with Charles Dilly the bookseller, who left a legacy to his wife and to her daughter, Mrs. Eylard.

[Nichols's Lit. Anecd. iii. 191–2, viii. 438; Gent. Mag. 1812, vol. lxxxii. pt. ii. p. 298; Brit. Mus. Cat.] W. W.

CRAMER, FRANZ or FRANÇOIS (1772–1848), violinist, the second son of Wilhelm Cramer [q. v.], was born at Schwetzingen, near Mannheim, in 1772. He joined his father in London when very young. As a child he was so delicate that he was not allowed to study, but, his health improving, he studied the violin with his father, by whom he was placed in the opera band without salary at the age of seventeen. In 1793 his name occurs as leader of the second violins at the Canterbury festival, and in the following year he was elected a member of the Royal Society of Musicians. On his father's death he succeeded to his post as leader of the Antient concerts, and it is related that George III used to give him the right *tempi* when Handel's compositions were performed. He also acted as leader at the Philharmonic concerts, most of the provincial festivals, and at the coronation of George IV, and on the foundation of the Royal Academy of Music was appointed one of the first professors. In 1834 he succeeded Christian Kramer as master of the king's band. Towards the end of his life Cramer sustained a severe shock in the death of his second son, François, who died of consumption just after taking his degree at Oxford. He never recovered from this blow, though he continued working almost until the last. He retired from the conductorship of the Antient concerts in 1844, and died at Westbourne Grove, Tuesday, 25 July 1848.

Cramer was a respectable performer, but no genius; he rarely attempted solos, and had no talent for composition. He was all through his life overshadowed by his celebrated elder brother, to whom he was much devoted. There is an engraved portrait of him by Gibbon, after Watts, and a lithograph by C. Motte, after Minasi, published in Paris.

[Pohl's Mozart und Haydn in London; Fétis's Biographies des Musiciens; Musical World, 5 Aug. 1848; Cazalet's Hist. of the Royal Academy of Music; Musical Recollections of the Last Century; Life of Moscheles.] W. B. S.

CRAMER, JOHANN BAPTIST (1771–1858), pianist and composer, the eldest son of Wilhelm Cramer [q. v.], was born at Mannheim 24 Feb. 1771. He came with his mother to London in 1774, and when seven years old was placed under the care of a musician named Benson, with whom he studied for three years. He then learned for a short time from Schroeter, and after a year's interval had lessons from Clementi, until the latter left England in 1781. In 1785 he studied theory with C. F. Abel, but otherwise he was entirely self-taught, and seems to have had no lessons after he was sixteen. But he was assiduous in the study of the works of Scarlatti, Haydn, and Mozart, and it is probable that his father, who was an admirable musician, supervised his education throughout. Although originally intended

for a violinist, his talent as a pianist soon asserted itself, and in 1781 he made his first appearance at his father's yearly benefit concert. In 1784 he played at one concert a duet with Miss Jane Mary Guest; at another a duet for two pianofortes with Clementi. In the following year he played at a concert with Dance, and in 1799 with Dussek. In 1788 Cramer went abroad. At Vienna he made Haydn's acquaintance, and in Paris, where he stayed for some time, he became first acquainted with the works of Sebastian Bach, which he obtained in repayment of a loan. He returned to England in 1791, but in 1798 he again went abroad, renewing his friendship with Haydn at Vienna, and making the acquaintanceship of Beethoven, with whom, however, he seems to have been in little sympathy. On his return to England he married. He remained in England until 1816, when he went to Germany, but returned in 1818. On the establishment of the Royal Academy of Music in 1822 Cramer was appointed a member of the board of management. In 1828 he founded the firm of music publishers 'J. B. Cramer & Co.,' but in 1835 he resolved to retire from active interest in the business and settle in Munich; he accordingly gave a farewell concert and left England. He did not stay in Germany long, but returned to London, afterwards living in retirement in Paris. In 1845 he once more came back to England, where he remained for the rest of his life. In June 1851 he was present with Duprez and Berlioz at the festival of charity children at St. Paul's. Berlioz, disguised in a surplice, obtained admission among the bass singers. On meeting Cramer after the service he found the old musician deeply affected; forgetting that Berlioz was a Frenchman, he exclaimed, 'Cosa stupenda! stupenda! La gloria dell' Inghilterra!' Cramer died in London on Friday, 16 April 1858, and was buried at Brompton on the Thursday following. He wrote an immense amount of music for the pianoforte—sonatas, concertos, and smaller pieces—all of which are now forgotten; but one work of his, the 'Eighty-four Studies,' is still an accepted classic. As a pianist he occupied the foremost rank of his day; his power of making the instrument sing was unrivalled, and the evenness of his playing was remarkable. As a musician he was more in sympathy with the school of Haydn and Mozart than with that of Beethoven. The latter in one of his letters alludes to a report that had reached him of Cramer's want of sympathy with his music, and it is said that in later years Cramer was fond of praising the days when Beethoven's music was not understood. But against these stories must be set an account of a meeting of Hummel, Kalkbrenner, Moscheles, and Cramer, when Cramer played a work of Beethoven's to such perfection that Hummel rapturously embraced him, exclaiming, 'Never till now have I heard Beethoven!'

The following is a list of the portraits of Cramer: (1) Oil painting, by Marlow, in the possession of Messrs. Chappell & Co.; (2) oil painting, by J. C. Horsley, in the possession of Messrs. Broadwood & Sons; (3) drawing by Wivell, engraved (*a*) by Thomson in the 'Harmonicon' for 1823, and (*b*) by B. Holl, published 21 July 1831; (4) oil painting by J. Pocock, engraved by E. Scriven, and published 14 June 1819; (5) drawing by D. Barber, engraved by Thomson, and published 1 March 1826; (6) lithograph drawn and engraved by W. Sharp, published 15 Nov. 1830; (7) medal by Wyon, with Cramer's head on the obverse, and heads of Mozart, Raphael, and Shakespeare on the reverse; engravings of this medal are in the Print Room of the British Museum.

[Pohl's Mozart und Haydn in London; Fétis's Biographies des Musiciens; Musical World, 24 April 1858; Musical Recollections of the Last Century, i. 75; Life of Moscheles, i. 318; Ries, Notizen über Beethoven; Harmonicon for 1823, p. 179; Evans's Cat. of Portraits; Grove's Dict. of Musicians, i. 414, in which there is an excellent estimate of Cramer's position as a pianist and composer.] W. B. S.

CRAMER, JOHN ANTONY (1793–1848), dean of Carlisle and regius professor of modern history at Oxford, was born at Mittoden, Switzerland, in 1793. He was educated at Westminster School, entered Christ Church, Oxford, in 1811, obtained first class honours in both classics and mathematics in 1814, graduated B.A. in that year and M.A. in 1817, B.D. in 1830, and D.D. in 1831; was appointed tutor and rhetoric reader of his college; was perpetual curate of Binsey, Oxfordshire, from 1822 to 1845, but did not leave Oxford; and was public examiner there in 1822–4, and again in 1831. He was also vice-principal of St. Alban Hall 1823–5, public orator 1829 to 1842, principal of New Inn Hall 1831–47, succeeded Arnold as regius professor of modern history in 1842, and became dean of Carlisle 1844. For the previous thirteen years he resided at New Inn Hall as principal, and rebuilt the place at his own expense. He died at Scarborough 24 Aug. 1848.

Cramer was a good classic, and published the following: 1. 'Dissertation of the Passage of Hannibal over the Alps' (with H. L. Wickham), Oxford, 1820; 2nd edit. 1828.

2. 'Description of Ancient Italy,' 2 vols. 1826. 3. 'Description of Ancient Greece,' 3 vols. 1828. 4. 'Description of Asia Minor,' 2 vols. 1832. 5. 'Anecdota Græca Oxoniensia,' 4 vols. 1834–7. 6. 'Anecdota Græca e codicibus manuscriptis Bibliothecæ Regiæ Parisiensis,' 4 vols. 1839–41. 7. 'Catenæ Græcorum Patrum in Novum Testamentum,' 8 vols. 1838–44. 8. Inaugural lecture 'On the Study of Modern History,' delivered 2 March 1843. He also edited for the Camden Society the 'Travels of Nicander Nucius of Corcyra in England in the reign of Henry VIII,' 1841. Cramer left three sons and a daughter.

[Gent. Mag. 1848, ii. 430; Welch's Alumni Westmonast. 473.]

CRAMER, WILHELM (1745?–1799), violinist, generally said to have been born at Mannheim in 1745, was the second son of Jacob Cramer (1705–1770), a flute-player in the band of the elector. Gerber, however (*Lexikon der Tonkünstler*, i. 310, ed. 1790), says that from 1750 to 1770 Cramer was playing at Mannheim. If this is the case, he could not well have been born so late as 1745. According to the accepted accounts he was a pupil of the elder Stamitz, of Cannabich, and of Basconni. When only seven years old he played a concerto at a state concert, and in his sixteenth year went on a concert tour in the Netherlands, and on his return was appointed a member of the elector's band. He married at Mannheim, but in 1770 obtained leave to travel, the elector, Prince Maximilian, allowing him 200*l.* a year during his absence. He travelled through Germany, Italy, and France, and on the invitation of Johann Christian Bach he came to London towards the end of 1772. He lived for some time with Bach, first at Queen Street, Golden Square, and then at Newman Street, and Bach is said to have corrected and tinkered his compositions. His first appearance in London took place at a benefit concert under Bach and Abel in Hickford's Rooms, 22 March 1773. His success was so great that he resolved to settle in London, whither he was followed in 1774 by his wife and eldest son, Johann Baptist [q. v.] His second son, Franz [q. v.], followed somewhat later. His wife appeared at a concert in 1774 as a singer, pianist, and harpist; Michael Kelly (*Reminiscences*, i. 9–10), who describes her as a beautiful woman and a charming singer, says that she sang in Dublin in his youth. On 7 Dec. 1777 Cramer was admitted a member of the Royal Society of Musicians. In 1780 he succeeded Hay as leader at the Antient concerts, in 1783 he was leader at the Professional concerts, in 1787 at the Musical Fund concerts, and about the same time at the Nobility's concerts. He also directed the court concerts at Buckingham Palace and Windsor, and was leader, until Salomon's arrival, at the Pantheon, Italian Opera, and the Three Choirs festivals. He led at the Handel festivals in 1784, 1787, 1791, and 1792, and at the concerts given in the Sheldonian Theatre on Haydn's visit to Oxford in 1791. Indeed, there is scarcely a musical performance at this time in which he did not appear. About 1797 he retired from the Italian opera, owing, it was said, to the machinations of Banti and Viotti. In spite of his brilliant career his latter years were clouded with pecuniary embarrassments, and his affairs became so involved that a 'friendly commission of bankruptcy was issued' in order to extricate him from his difficulties. His last public appearance was at the Gloucester festival in 1799; and he died in Charles Street, Marylebone, 5 Oct. in the same year. He was buried 11 Oct. in a vault near the entrance of the old Marylebone burying-ground. Cramer was married twice. His second wife was a Miss Madan, of Irish origin, and by her he left four children. The eldest of these, Charles, appeared as a violinist in 1792, when barely eight years old, at a benefit concert of his father's. He was said to show great promise, but died prematurely in December 1799. A daughter of Cramer's married a Captain John D'Esterre. Cramer was an excellent if not phenomenal performer. His tone was full and even, his execution brilliant and accurate, and his playing at sight was celebrated. He wrote a good deal of music for his instrument, but none of this has survived. A portrait of him by T. Hardy was published by Bland in 1794; a copy of this, by J. F. Schröter, appeared at Leipzig. There is also a portrait of him by T. Bragg, after G. Place, published in 1803. A pencil vignette of him by J. Roberts, drawn in 1778, is in the possession of Mr. Doyne C. Bell.

[Pohl's Mozart und Haydn in London; Fétis's Biographies des Musiciens; Mendel's Musik-Lexikon; Gent. Mag. 1799; Parke's Musical Memoirs, i. 179, 254, 277; Records of the Royal Society of Musicians; Marylebone Burial Register.] W. B. S.

CRAMP, JOHN MOCKETT, D.D. (1791–1881), baptist minister, son of Rev. Thomas Cramp, founder of the baptist church at St. Peter's in the Isle of Thanet, and its pastor for many years, who died 17 Nov. 1851, aged 82, was born at St. Peter's 25 July 1791, and educated at Stepney College, London. In 1818 he was ordained pastor of the baptist chapel in Dean Street, Southwark, and from

1827 to 1842 assisted his father in the pastorate of St. Peter's. The baptist chapel at Hastings had the benefit of his services from 1842 to 1844, when he removed to Montreal, Canada, having the appointment of president of the baptist college in that city. During part of his tenure of that post he was associated with Dr. Benjamin Davis, the distinguished Semitic scholar. Cramp settled at Accadia College, Nova Scotia, in June 1851, as its president, and did much by his exertions to increase the utility and insure the success of that institution. He originated the endowment scheme and threw himself vigorously into the work of placing the college on a sure financial basis by helping to raise forty-eight thousand dollars during eight months in 1857. After his resignation in 1869 he devoted himself to theological literature, and besides his printed works left in manuscript a 'System of Christian Theology.' He edited the 'Register,' a Montreal weekly religious journal, from 1844 to 1849, when it ceased to exist. In conjunction with the Rev. W. Taylor, D.D., he conducted the 'Colonial Protestant,' a monthly magazine, from 1848 to 1849, when it was discontinued, and he was general editor of the 'Pilot' newspaper from 1849 until he removed to Nova Scotia. In the 'Christian Messenger' of Halifax he published 'A History of the Baptists of Nova Scotia,' and contributed to a large extent to various other religious and secular journals.

He died at Wolfville, Nova Scotia, 6 Dec. 1881, undoubtedly the most learned man of the baptist denomination who ever resided in the lower province of Canada.

Cramp was the author or editor of the following works: 1. 'Bartholomew Day Commemorated,' a sermon, 1818. 2. 'Sermon on Day of Interment of George III,' 1820. 3. 'An Essay on the Obligations of Christians to observe the Lord's Supper every Lord's Day,' 1824. 4. 'On the Signs of the Times,' 1829. 5. 'The Inspiration of the Scriptures.' 6. 'Sermon on Death of George IV,' 1830. 7. 'A Text-book of Popery, comprising a history of the Council of Trent,' 1831, several editions. 8. 'Sermon on Death of William IV,' 1837. 9. 'Lectures on Church Rates,' 1837. 10. 'The Scripture Doctrine of the Person of Christ.' 11. 'The Reformation in Europe,' 1844. 12. 'Lectures for these Times,' 1844. 13. 'Inaugural Address and Introductory Lecture to the Theological Course at Accadia College,' 1851. 14. 'Scriptures and Tradition.' 15. 'A Portraiture from life, by a Bereaved Husband,' 1862. 16. 'The Great Ejectment of 1662,' 1862. 17. 'A Catechism of Christian Baptism,' 1865. 18. 'Baptist History from the Foundation of the Christian Church to the Eighteenth Century,' 1868, several editions. 19. 'The Lamb of God,' 1871. 20. 'Paul and Christ,' a portraiture, 1873. 21. 'Memoir of Madame Feller, with an account of the origin of the Grande Ligne Mission,' 1876. 22. 'Memoir of Dr. Cote.'

[Morgan's Bibliotheca Canadensis (1867), p. 84; Morgan's Dominion Annual Register, 1880–1881, p. 403; Times, 26 Dec. 1881, p. 7.]

G. C. B.

CRAMPTON, Sir JOHN FIENNES TWISLETON (1805–1886), diplomatist, born on 12 Aug. 1805, was the elder son of Sir Philip Crampton [q. v.], M.D., F.R.S., surgeon-general to the forces, and surgeon in ordinary to the queen, in Ireland, who was created a baronet on 14 March 1839. He entered the diplomatic service as an unpaid attaché at Turin on 7 Sept. 1826, and was transferred to St. Petersburg on 30 Sept. 1828. He became a paid attaché at Brussels on 16 Nov. 1834, and at Vienna on 9 May 1839, and was promoted to be secretary of legation at Berne on 13 Dec. 1844, and transferred to Washington, where his most important diplomatic services were rendered, in the same capacity on 3 July 1845. He served at first under Sir Richard Pakenham, and then under Sir Henry Lytton Bulwer, successive ministers plenipotentiary, and acted as chargé d'affaires from May 1847 to December 1849, and again from August 1850, when Sir Henry Bulwer left America after concluding the well known Clayton-Bulwer treaty, until January 1852, when Crampton was himself appointed minister plenipotentiary and envoy extraordinary to the United States of America. He did not succeed in making himself agreeable to American statesmen, and at the time of the Crimean war nearly caused an open rupture between Great Britain and the United States. At that time the exigencies of the Crimean war brought about the raising of various foreign corps in English pay, notably the German, Swiss, and Italian legions, and Crampton actively forwarded the schemes of his government by encouraging and even engaging in the recruiting of soldiers within the territories of the United States. It was not until the very close of the Crimean war, in 1856, that the behaviour of Crampton was seriously regarded. It has been said that the whole proceedings were encouraged by President Franklin Pierce, in order to gain popularity and possibly a fresh term of office, by showing a vigorous front towards, and even inflicting an insult on, England. At any rate Mr. Marcy, the American secretary of state, while accepting Lord Clarendon's apologies for the breach of American

law in enlisting soldiers in the United States, declared nevertheless that Crampton and three English consuls, who had been active in the proceedings, must be recalled, and on 28 May 1856 President Pierce broke off diplomatic relations with the English minister. Crampton at once returned to England, and rumours of a war became rife, especially as a large reinforcement was sent to the North American squadron by Lord Palmerston. Mr. Marcy justified the conduct of his government in an elaborate despatch, in which he argued that Crampton had been 'from the beginning the prime mover in a scheme which he had full means of knowing was contrary to the law of the United States;' and that 'Mr. Crampton had continued the recruiting after it had been pronounced unlawful, and in fact did not desist until commanded by his government so to do.' The British nation was certainly not inclined to go to war on account of the personal affront to Crampton, and so, in spite of Lord Palmerston's threatening attitude, he had to consent to the appointment of a successor at Washington. Nevertheless Lord Palmerston insisted on rewarding Crampton, who was made a K.C.B. on 20 Sept. 1856 and appointed minister plenipotentiary and envoy extraordinary at Hanover on 2 March 1857. He was transferred to the embassy at St. Petersburg on 31 March 1858, and succeeded his father as second baronet on 10 June of the same year. On 31 March 1860 he married Victoire [see CRAMPTON, VICTOIRE], second daughter of Michael Balfe, the composer, from whom he was divorced in 1863, and on 11 Dec. 1860 he was appointed minister plenipotentiary and envoy extraordinary at Madrid. He remained there until 1 July 1869, when he retired on a pension, after more than forty years' diplomatic service. He died, at the age of eighty-one, at his seat, Bushey Park, near Bray, co. Wicklow, on 5 Dec. 1886.

[Foreign Office List; Foster's Baronetage; and the newspapers of 1856 for the dispute regarding his conduct at Washington.] H. M. S.

CRAMPTON, SIR PHILIP (1777–1858), surgeon, descended from a Nottinghamshire family settled in Ireland in Charles II's reign, was born at Dublin on 7 June 1777. He studied medicine in Dublin, early entered the army medical service, and left it in 1798, when he was elected surgeon to the Meath Hospital, Dublin. In 1800 he graduated in medicine at Glasgow. He soon after commenced to teach anatomy in private lectures, and maintained a dissecting-room behind his own house. His success was marked, both in his private and in his hospital teaching. He was an excellent operator and an attractive practitioner, being ready in resource, successful in prescribing, and cultivated in medical science. He was for many years surgeon-general to the forces in Ireland and surgeon in ordinary to the queen, a member of the senate of the Queen's University, and three times president of the Dublin College of Surgeons. In 1839 Crampton was created a baronet. After retaining a large medical and surgical practice almost to the close of his life, he died on 10 June 1858, being succeeded in the baronetcy by his eldest son, John Fiennes Crampton [q. v.], then British ambassador in Russia.

Crampton was much interested in zoology, and in 1813 published in Thomson's 'Annals of Philosophy' (i. 170) a 'Description of an Organ by which the Eyes of Birds are accommodated to different distances,' for which he was shortly after elected F.R.S. He was prominent in the foundation of the Royal Zoological Society of Ireland, and secured the grant to it of the ground in the Phœnix Park.

[Freeman's Journal, 11 June 1858; Lancet, 19 June 1858, p. 618; Dict. Encyclopédique des Sciences Médicales, vol. xxii. Paris, 1879.] G. T. B.

CRAMPTON, VICTOIRE, LADY (1837–1871), singer, second daughter of Michael William Balfe [q. v.], was born in the Rue de la Victoire, Paris, 1 Sept. 1837, and evincing a passionate taste for music, even when a child, received early and able instruction in that science. She entered the Conservatoire de Musique while very young, and studied the pianoforte for about two years. She was then removed to London and placed under the care of Sterndale Bennett. In the meanwhile her father watched and carefully trained her voice. Her vocal studies were at first entirely superintended by him, but when it appeared that her organ was developing into a pure soprano, in 1853, the assistance of Emmanuel Garcia was secured. In a short time she acquired a perfect mastery over her voice, and a visit to Italy and a series of practising lessons from Signor Busti and Signor Celli completed her education. When eighteen years of age she again studied in Italy, and afterwards returning to London, made her appearance under Frederick Gye's management at the Lyceum Theatre on 28 May 1857. Her character was Amina in 'Sonnambula,' and a more successful début could scarcely be imagined. Her voice proved to be a high soprano, fresh and pure in quality, ranging from low C to C in alt, and remarkable for its great flexibility and even sweetness through-

out. Her next rôle was that of Lucia in Donizetti's opera on 21 July, when the audience were charmed with her exertions, and recalled her many times. At the conclusion of the season she proceeded to Dublin, then to Birmingham, and afterwards to Italy. At Turin in 1858 she achieved a brilliant success, and added the part of Zerlina in 'Don Giovanni' to her répertoire. On coming back to England she commenced an engagement under E. T. Smith at Drury Lane on 25 April 1859, and appeared during the season as Amina, Lucia, and Zerlina. Her singing, however, was not so effective as before, her physical powers were limited, as they had not improved by her practice in Italy and elsewhere, and her vocalisation was heard to less advantage in Drury Lane than it had been in the smaller area of the Lyceum. She played the rôle of Arline in her father's opera of 'La Zingara' ('The Bohemian Girl') for his benefit in July 1859. On 31 March 1860, while fulfilling an engagement in St. Petersburg, she was married to Sir John Fiennes Twisleton Crampton, bart. [q. v.], the British envoy extraordinary and minister plenipotentiary at the court of Russia, but this marriage was annulled on her petition on 20 Nov. 1863 (*Times*, 21 Nov. 1863, p. 11, col. 2). She married secondly in 1864 the Duc de Frias. She died at Madrid 22 Jan. 1871, and was buried in Burgos Cathedral. She left three children.

[Drawing-room Portrait Gallery (3rd ser., 1860), with portrait; Illustrated News of the World, 28 May 1859, pp. 323, 328, with portrait; Illustrated London News, 25 July 1857, p. 90, and 1 Aug., p. 115, with portrait; Kenney's Memoir of M. W. Balfe (1875).] G. C. B.

CRANBORNE, first Viscount (1563?–1612). [See Cecil, Robert.]

CRANCH, JOHN (1751–1821), painter, born at Kingsbridge, Devonshire, 12 Oct. 1751, taught himself as a boy drawing, writing, and music, and while a clerk at Axminster also received instruction from a catholic priest. Inheriting some money, he came to London and painted portraits and historical pictures. He failed, however, to get a place on the walls of the Academy, but was more successful at the Society of Artists, to which he contributed 'Burning of the Albion Mills,' and at the British Institution, to which he contributed eight pictures in 1808. His best picture was 'The Death of Chatterton,' now in the possession of Sir James Winter Lake, bart., who also owns a portrait of Cranch, which was engraved by John Thomas Smith. He is said to have excelled in 'poker-pictures,' and to have been befriended by Sir Joshua Reynolds. Reynolds in his youth had received valuable assistance from a Mr. and Mrs. Cranch of Plympton, Devonshire, who were doubtless relatives of John Cranch. After residing many years at Bath, Cranch died there in his seventieth year in February 1821. He published two works—'On the Economy of Testaments' (1794), and 'Inducements to promote the Fine Arts of Great Britain by exciting Native Genius to independent Effort and original Design' (1811). There is a picture by him in the South Kensington Museum.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. (1821), xci. 189; Catalogues of the British Institution, &c.] L. C.

CRANE, EDWARD (1721–1749), presbyterian minister, eldest son of Roger Crane (*d.* 1760), of an old Lancashire family, attached to the parliamentary party and the presbyterian interest, was born at Preston in 1721, and was educated for the ministry in the academy of Caleb Rotheram, D.D., at Kendal (entered in 1738). He appears to have preached for a short time at Ormskirk on leaving the academy. In the summer of 1744 he did duty at Norwich in the absence of John Taylor, the Hebraist, and in March 1745 he was appointed assistant and intended successor to Peter Finch, Taylor's superannuated colleague. His stipend was 60*l.*, but he was able to board for 18*l.* a year (including wine). In 1747 his congregation, anxious to see him married, raised his stipend to 80*l.* In 1748 the Dutch congregation at Norwich, worshipping in the choir of the Dominican church of St. John the Baptist, was without a pastor. Overtures were made to Crane, who agreed to undertake the office, in addition to his other duties. On 11 Aug. 1748 he sailed from Yarmouth to Rotterdam, and applied in due course for admission to the Amsterdam classis, with which the Dutch ministers of Norwich had usually been connected. His certificates of ordination and call were satisfactory, but as he scrupled at subscribing the Heidelberg catechism, his admission was refused. This shut him out from the privileges of a fund which would have secured an annuity to his widow. Crane learned Dutch, and began to preach in that language in March 1749. His promising career was suddenly cut short by a malignant fever. He died on 18 Aug. 1749, aged 28, and was buried in the Dutch church. He married (4 Aug. 1747) Mary Park of Ormskirk, and left a daughter Mary (born 1748). A posthumous son, Edward, born 1749, became an upholsterer at Bury St. Edmund's. Two

elegies to Crane's memory have been preserved.

[Monthly Repos. 1810, p. 325; Browne's Hist. Cong. Norf. and Suff. 1877, p. 281; Memorials of an old Preston Family, in Preston Guardian, 17 Feb. to 14 July 1877 (gives many of Crane's letters and other original papers).] A. G.

CRANE, SIR FRANCIS (*d.* 1636), was the director of the tapestry works established at Mortlake under the patronage of James I. His origin is generally assigned to Norfolk or Suffolk, but of his early history little is known. In April 1606 he had a grant for life of the office of clerk of the parliament, and he was secretary to Charles I when prince of Wales, and during his secretaryship he was knighted at Coventry (4 Sept. 1617). C. S. Gilbert in his history of Cornwall asserts that Crane was a member of the family of that name seated at Crane in Camborne, but this statement is unsupported by any authority. Nevertheless he was intimately connected with that county. His eldest sister married William Bond of Erth in Saltash, and his second sister married Gregory Arundel, and to the Arundels his estates ultimately passed. Through the influence of these connections and through the support of the Prince of Wales as duke of Cornwall, he was twice (1614, 1621) returned to parliament for the borough of Penryn, and for Launceston in 1624. In February 1618 his name was dragged into the Lake scandal, as Lady Lake charged the Countess of Exeter with having been on the death of her first husband, Sir James Smith, contracted in marriage to Sir Francis Crane, and with paying him the sum of 4,000*l.* in order that she might be freed from the bargain. Tapestry had been worked in England by fitful efforts for some time before 1619, but in that year a manufactory was established with the aid of the king in a house built by Crane on the north side of the High Street at Mortlake with the sum of 2,000*l.* given to him from the royal purse. James brought over a number of skilful tapestry workers from Flanders and encouraged the enterprise with an annual grant of 1,000*l.* The report spread about in August 1619 that the privilege of making three baronets had been granted to Crane to aid him in his labours, and the rumour seems to have been justified by the fact. In June 1623 it was rumoured that ten or twelve serjeants-at-law were to be made at the price of 500*l.* apiece, and that Crane would probably receive the payment 'to further his tapestry works and pay off some scores owed him by Buckingham.' In the first year of his reign Charles I owed the sum of 6,000*l.* for three suits of gold tapestry, and in satisfaction of the debt and 'for the better mainteance of the said worke of tapestries' a pension of 2,000*l.* per annum was granted for ten years. Grafton and several other manors in Northamptonshire were conveyed to Crane in February 1628 as security for the sum of 7,500*l.* advanced by him for the king's service, but the magnitude of the grant was hateful to his rival courtiers, and the transaction caused him much trouble, which however seems to have ended at last with his triumph (*Strafford Letters and Despatches* (1739), i. 261, 336, 525). Stoke Park was granted to him in 1629, and there he built, after designs which he brought from Italy, a handsome house, afterwards visited by Charles I. As a further mark of royal favour he had a joint-patent with Frances, dowager duchess of Richmond and Lenox, for the exclusive coinage and issue for seventeen years of farthing tokens. About 1630 his enemies began to allege that he had made excessive profits out of his tapestry works, and it is difficult to refuse credence to the accusation. Crane, however, contended that the manufactory had never made a larger return than 2,500*l.*, and that he was out of pocket in the business 'above 16,000*l.*,' so that his estate was wholly exhausted and his credit was spent. He suffered from stone in the bladder, and for the recovery of his health went to Paris in March 1636. Next month he underwent the usual operation, and at first it seemed successful, but 'the wound grew to an ulcer and gangrene,' and he died at Paris 26 June 1636. In the whole course of his illness, writes John lord Scudamore to secretary Windebank, 'he behaved himself like a stout and humble christian and member of the church of England.' His body was brought to England and buried at Woodrising in Norfolk, 10 July 1636, a gravestone to his memory being placed in the chancel of the church. He had bought the lordship of Woodrising from Sir Thomas Southwell, and it remained with his heirs until about 1668. His wife was Mary, eldest daughter of David Le Maire of London, a family which came from Tournay, and widow of Henry Swinnerton of London, and she survived until 1645. Sir Peter Le Maire, his wife's brother, died as it seems early in 1632, when Crane wrote that he had come 'into an inheritance further off than the king of Sweden's conquests are likely to reach.' As he died without issue, his property in Northamptonshire passed to his brother Richard Crane, created a baronet 20 March 1642, and that in Norfolk to his niece Frances, daughter of William Bond. He gave 500*l.* to the rebuilding of St. Paul's Cathedral, and provided for the main-

tenance of four additional poor knights at Windsor Castle.

At the time of Crane's death 140 persons were employed in the works at Mortlake, and the manufactory was carried on long after 1636. Rubens and Vandyck are said to have assisted in the designs, and Klein the German was brought over to this country for the purpose of helping in the operations. For three pieces of tapestry, the largest of which depicted the history of Hero and Leander, the sum of 2,872*l.* was paid from the royal treasury in March 1636, and Archbishop Williams gave 2,500*l.* for representations of the four seasons. The hangings at Houghton with whole lengths of kings James and Charles and their relations, and the tapestry at Knole wrought in silk with portraits of Vandyck and Crane, were woven at Mortlake. The masterpiece of the works was the 'Acts of the Apostles,' presented to Louis XIV by James II, and now in the National Garde-Meuble of France. A representation of 'Neptune and Cupid interceding for Mars and Venus' from the Mortlake tapestry is reproduced in the 21st part of Guiffrey's 'General History of Tapestry.' A portrait by Vandyck of Crane, who was the last lay chancellor of the order of the Garter, was in the possession of John Simco, who published a print of it in 1820.

[Baker's Northamptonshire, ii. 241; Bridges's Northamptonshire, i. 328; Blomefield's Norfolk (1809), x. 278–81; Manning and Bray's Surrey, iii. 302–3; J. E. Anderson's Mortlake, pp. 31–5; Walpole's Anecdotes of Painting (Dallaway), i. 235–7, iii. 488–94; Davis's Translation of Müntz's Tapestry, pp. 249, 295, 305; State Papers, 1603–36, passim; Lloyd's State Worthies (1670 ed.), p. 953; Visit. of London, 1568 (Harl. Soc. 1869), p. 93; Burke's Extinct Baronetcies.] W. P. C.

CRANE, JOHN (1572–1652), apothecary, was a native of Wisbech, Cambridgeshire. He settled at Cambridge, where he became an eminent apothecary, and he appears in the latter part of his life to have practised as a physician (Parr, *Life of Abp. Ussher*, pp. 320, 321). William Butler (1535–1618) [q. v.], the most celebrated physician of his age, lived in Crane's house, and left him great part of his estate (Cooper, *Annals of Cambridge*, iii. 121, 123, 450). Edward Hyde, afterwards Lord Clarendon, when about twenty years old, was taken ill at Cambridge, and was attended by Crane. In his 'Life' he calls him 'an eminent apothecary who had been bred up under Dr. Butler, and was in much greater practice than any physician in the university' (*Gent. Mag.* lx. pt. i. pp. 509, 510). Crane used to entertain openly all the Oxford scholars at the commencement, and to relieve privately all distressed royalists during the usurpation (Lloyd, *Memoires*, ed. 1677, p. 634). He was lord of the manors of Kingston Wood and Kingston Saint George, Cambridgeshire (Lysons, *Cambridgeshire*, p. 223). In 16 Car. I he served the office of sheriff of that county (Fuller, *Worthies*, ed. Nichols, i. 176).

He died at Cambridge on 26 May 1652, aged 80, and was buried in Great St. Mary's, in the chancel of which church there is a mural tablet with his arms and a Latin inscription (Le Neve, *Monumenta Anglicana*, ii. 12; Blomefield, *Collectanea Cantabrigiensia*, p. 97). He gave the house in which he lived in Great St. Mary's parish, after the death of his widow, to the regius professor of physic for the time being. He also gave 100*l.* to the university, 'to be lent gratis to an honest man, the better to enable him to buy good fish and fowl for the university, having observed much sickness occasioned by unwholesome food in that kind' (Fuller, *Worthies*, ed. Nichols, i. 166). Altogether he bequeathed 3,000*l.* for charitable purposes, and he left legacies of 200*l.* to Dr. Wren, bishop of Ely, and Dr. Brownrigg, bishop of Exeter (Cooper, *Annals of Cambridge*, iii. 450; *Charity Reports*, xxxi. 16, 379).

[Authorities cited above.] T. C.

CRANE, LUCY (1842–1882), art critic, born on 22 Sept. 1842 in Liverpool, was the daughter of Thomas Crane [q. v.], portrait and miniature painter. From Liverpool the family removed to Torquay in 1845. Lucy Crane afterwards went to school in London, and in 1859 the family left Torquay for London. From an early age Lucy Crane showed considerable taste and skill in drawing and colouring. Circumstances, however, turned her attention to general educational work. She became an accomplished musician, and was not only distinguished for her delicacy of touch as an executant, but also for the classical refinement of her taste and her knowledge of the earlier Italian and English. She devoted her leisure to literature, writing in both verse and prose. She contributed to the 'Argosy,' and wrote the original verses ('How Jessie was Lost,' 'The Adventures of Puffy,' 'Annie and Jack in London,' and others) and rhymed versions of well-known nursery legends for her brother Walter's coloured toy-books. The selection and arrangement of the accompaniments to the nursery songs in the 'Baby's Opera' and 'Baby's Bouquet' are also due to her; and a new translation by her of the 'Hausmärchen' of the Brothers Grimm was illustrated by her brother, Walter Crane.

In the last few years of her life Lucy Crane delivered lectures in London and the north on 'Art and the Formation of Taste,' which after her death were illustrated and published by Thomas and Walter Crane (1882), together with a short and appreciative notice of the authoress. She died on 31 March 1882, at the house of a friend at Bolton-le-Moors.

[Notice as above; information furnished by her brother, Mr. Walter Crane.] A. N.

CRANE, NICHOLAS (1522?–1588?), presbyterian, of Christ's College, Cambridge, was imprisoned in 1568 for performing service in the diocese of London out of the Geneva prayer-book, which he called 'the most sincere order,' and for railing against the usages of the church. After a year's imprisonment he was released by the interposition of Bishop Grindal on making a promise to behave differently. As he did not keep this promise the bishop inhibited him. The Londoners of his party complained of this prohibition to the council, alleging that the bishop's conduct drove them 'to worship in their houses.' Grindal wrote to the council, pointing out that his action in the matter had been misrepresented. Crane's failure to keep his promise is said to have been the reason why Sandys, on succeeding Grindal in the see of London in 1570, called in all 'the clerks' tolerations.' He now appears to have taken up his residence at Roehampton, Surrey, and in 1572 joined in setting up a presbytery, 'the first-born of all the presbyteries in England' (Fuller, iv. 384), at the neighbouring village of Wandsworth. His nonconformity was grounded rather on disapproval of the vestments and usages prescribed by the church than on dissent from her doctrines. In 1577 he signed a letter from nine ministers to Cartwright, who was then abroad, declaring that the writers continued steadfast in their opposition to ceremonies, and in 1583 he subscribed the Latin epistle exhorting Cartwright to publish his confutation of the Rhemish translation of the New Testament in spite of the prohibition of the archbishop. His name is also attached to the petition sent by the imprisoned nonconformists to the lord treasurer. By June 1588 he had died in Newgate 'of the infection of the prison' at the age of 66. He married Elizabeth Carleton, and left children by her. His reasons for nonconformity are contained in 'Parte of a Register,' pp. 119–24 (Brook). In the summer and autumn of 1588 Udall, Penry, and the printer Waldegrave were at Mrs. Crane's house at East Molesey, Surrey, a case of type was brought thither from her house in London, and the 'Demonstration of Discipline,' and the first of the Martin Marprelate books, 'The Epistle,' were printed there.

[Strype's Grindal, pp. 226–31, Whitgift, p. 482, Annals, II. i. 40, iv. 130 (8vo edit.); Brook's Puritans, i. 362, ii. 246; Memoir of Cartwright, p. 220; Fuller's Church History, iv. 384 (ed. 1845); Arber's Introductory Sketch to the Martin Marprelate Controversy, passim; Waddington's John Penry, pp. 24, 178, 225; Cooper's Athenæ Cantab. ii. 39.] W. H.

CRANE, RALPH (*fl.* 1625), poet, was the author of a little volume of verse, now very rare, which was first published in 1621 under the title of 'The Workes of Mercy, both Corporeall and Spirituall,' with a dedication to John Egerton, earl of Bridgwater. The book was republished about 1625—no date is given on the title-page—with the new title, 'The Pilgrimes New Yeares Gift, or Fourteene Steps to the Throne of Glory, by the 7 Corporeall and 7 Spirituall Acts of Charitie and those made Parallels,' London (printed by M. F.) The author's 'Induction' in verse opens the book, and we learn there that Crane was born in London, the son of a well-to-do member of the Merchant Taylors' Company. He was brought up to the law; served Sir Anthony Ashley [q.v.] seven years as clerk; afterwards wrote for the lawyers; witnessed unhurt the ravages of the plagues in the beginning of the seventeenth century, and began writing poetry late in life when he was suffering much from poverty and sickness. Crane's verse is of a very pedestrian order, and his pious reflections are less readable than his autobiographic induction. A copy of the first edition is in the Bodleian and one of the second edition is in the British Museum. An extract is printed in Farr's 'Select Poetry, temp. James I' (Parker Soc.), 322–3. In 1589 Thomas Lodge dedicated 'Scillaes Metamorphosis' to one Ralph Crane, who is probably identical with the poet. Crane employed himself in his later years in copying out popular works and dedicating his transcripts to well-known persons in the hope of receiving pecuniary recompense. On 27 Nov. 1625 he sent to Sir Kenelm Digby, with a letter signed by himself, a transcript of Beaumont and Fletcher's 'Humorous Lieutenant,' which he entitled 'Demetrius and Enanthe, by John Fletcher.' The manuscript now belongs to W. W. E. Wynne, esq., of Peniarth, Merionethshire, and has been printed by the Rev. Alexander Dyce (1830). In MS. Harl. 3357 is another of Crane's transcripts, entitled 'A Handfull of Celestiall Flowers.' It is a collection of sacred poems by W. Davison, Thomas Randolph, and others, dedicated by

Crane to Sir Francis Ashley, the brother of his late patron, Sir Anthony. A similar manuscript volume (MS. Harl. 6930) is also in all probability Crane's handiwork. In Heber's library was a fourth transcript by Crane, entitled 'Poems by W. A[ustin?].'

[Corser's Collectanea, iv. 502–5; MS. Addit. 24488, ff. 159–61; Hunter's Chorus Vatum; Dyce's reprint of Crane's transcript of Demetrius and Enanthe, 1830; Cat. of Bodleian and Brit. Mus.] S. L.

CRANE, THOMAS (1631–1714), puritan divine, was born in March 1631, at Plymouth, where his father was a merchant. He was educated at Oxford, probably in Exeter College, and proceeded to the degree of M.A. Oliver Cromwell gave him the living of Rampisham, Dorsetshire, from which he was ejected at the Restoration. He then settled at Beaminster, where he died in 1714.

He published 'Isagoge ad Dei providentiam: or a Prospect of Divine Providence,' 1672, 8vo.

[Calamy's Abridgment of Baxter, p. 268, Contin. p. 421; Wilson's Dissenting Churches, iv. 393; Palmer's Nonconformist's Memorial (1802), ii. 148.] T. C.

CRANE, THOMAS (1808–1859), artist, was born in 1808 in Chester, where the family had been long resident. His great-grandfather was appointed house-surgeon to the Chester Infirmary when that institution was built about the middle of the last century, and his grandfather, who was a lieutenant in the royal navy, was a native of that city. The father of Crane was a bookseller in Chester. He was a man of considerable attainment. Young Crane early evinced a great predilection for the study of art, and fortunately, through the liberality of Edward Taylor of Manchester, in 1824 was enabled to go up to London and enter the schools of the Royal Academy, gaining in the following year the gold medal for his drawing from the antique. He seems, however, in 1825 to have returned to Chester and started on his professional career, for we find from his memorandum-book that he was hard at work there painting small miniatures of Sir Thomas Stanley, Lady Stanley, Mrs. Marsland, and many others. Henceforward he was busily engaged, taking portraits both in oil and water-colour, and, in conjunction with his brothers John and William, more especially the latter, in producing views in lithograph of the scenery of North Wales, and also likenesses in the same style of celebrated residents in that district, such as Sir Watkin W. Wynn and the eccentric 'Ladies of Llangollen' [see BUTLER, ELEANOR, LADY]. In 1829 they designed tickets for the musical festival at Chester, and a portrait of Paganini was lithographed by William Crane. Thomas and William Crane in 1834 illustrated the first edition of Mr. R. E. Egerton Warburton's hunting songs. These lithographs consist of a portrait of Joe Maiden, twelve full-page scenes, and many vignettes. They also produced in 1836, for the Tarvin Bazaar, a set of designs to illustrate some verses by Lady Delamere. Crane first contributed to the exhibition of the Liverpool Academy in 1832. In 1835 he was elected an associate, and in 1838 a full member of that academy. He married in the following year and went to reside in London, but finding his health suffering, after trying Leamington and other places, he returned to Liverpool in 1841, and in the same year was elected treasurer of the academy of that town.

His health again giving way he removed in 1844 to Torquay, where he resided for twelve years, occasionally visiting Manchester, Liverpool, and Cheshire. Apparently re-established in health, he settled at Shepherd's Bush in 1857. But after two years of gradually failing strength he died at his house in the neighbourhood of Westbourne Park in July 1859. Crane's principal works were portraits in oil, water-colour, and crayon, but he also, when time permitted, produced subject pictures, most of which were hung at the Royal Academy. He appeared there nine times, first in 1842, exhibiting 'The Cobbler' and 'Portrait of a Lady.' He also was represented three times each in the Suffolk Street Gallery and the Institute. The following are among the most important of his works: 'The Deserted Village,' 'The Old Romance,' 'The Bay Window,' 'Masquerading,' 'Scene from the Vicar of Wakefield,' and 'The Legend of Beth-Gelert.' Perhaps one of the best-known portraits by him is that of Mr. Egerton Smith, editor of the 'Liverpool Mercury,' which was lithographed. Among others he had commissions from Lord Stanley of Alderley, the late Earl of Stamford and Warrington, the Wilbrahams, the late Marquis of Westminster (the present duke is one in a group of five children), and others in the districts already indicated. Many of his portraits are full-length but of small size, and their chief characteristic is the graceful ease of the grouping and the harmony of the landscape or other accessory introduced. Both these and his figure pictures show much elegance of treatment, fancy, and knowledge of composition.

His brother William died in 1843. His daughter Lucy is separately noticed. His son Walter is the well-known artist.

[Bryan's Dict. of Painters (Graves); information furnished by the family and other private sources.] A. N.

CRANE, WILLIAM (*fl.* 1530), master of the children of the Chapel Royal, is one of the most curious figures in the history of early English music. Of his birth and parentage nothing is known, but he was a gentleman of the Chapel Royal so early as 4 June 1509, and must already have been in some favour, for on that date he was appointed water-bailiff of the town and harbour of Dartmouth. He did not hold this office long, for on 23 Nov. of the following year it was granted to the mayor and corporation of the town in consideration of an annual rent of twenty-two marks, payable to the receiver-general of the duchy of Cornwall, and of sixteen marks payable during pleasure to Crane on surrender of his patent of 4 June 1509. On 3 Feb. 1511 he took a prominent part in the pageant of 'The Golldyn Arber in the Arche Yerd of Plesyer' at Westminster [see CORNYSSHE, WILLIAM], on which occasion the mob was so unruly that many of the dresses, among which was Crane's, were torn to pieces. On 18 Aug. of the same year a tenement in Marte Lane, All Saints Stayning, was granted to Crane and one Thomas Cremour, a draper. He seems already to have combined a merchant's business with his professional occupations, for in March and October 1512 his name occurs in connection with loans of large sums of money, and on the 6th of the latter month a license was granted to him and Hugh Clopton to export six hundred sacks of wool. In February 1513 he received through the Earl of Wiltshire a loan of 1,000*l.* from the king, and in July of the same year a glimpse of another branch of his business is obtained by the entry of a payment to him of 94*l.* 7*s.* 1*d.* for cables. On 21 Feb. 1514 Crane was appointed to the important post of controller of the tonnage and poundage of the small customs in the port of London, it being expressly mentioned that he was to perform the duties of the office in person. On 8 Aug. following he was licensed to export wools, hides, and other merchandise not belonging to the staple of Calais. On 27 Sept. 1515 he received a similar license to export broad cloths and kerseys. For the next few years nothing is heard of him, but his name occurs in a list of the Chapel Royal of 1520, and in January 1523 we obtain a very curious insight into his many occupations in a license to him to go abroad in the retinue of Lord Berners, deputy of Calais, in which document he is described as 'gentleman of the household, *alias* of the parish of St. Dunstan's-in-the-East, London, *alias* comptroller of the petty customs in the port of London, *alias* of London, draper, *alias* of Havering-at-Bowre.' About this time he seems to have been a wine merchant as well as a draper, for the accounts of the king's household record the receipt of 20*s.* for a hogshead of Gascon wine sold to him. In a list of estreats of a subsidy leviable upon the king's household in February 1524, Crane is rated at 66*l.* 13*s.* 4*d.* In May 1526 he was appointed master of the children of the Chapel Royal, in which office he received 40*l.* per annum for the 'instruction, vestures, and beds' of twelve boys. For their board he seems to have been paid 26*l.* 13*s.* 4*d.* yearly, but whether this sum was for board alone is rather doubtful, as there are other quarterly entries, varying from 42*s.* 6*d.* to 48*s.* 8*d.* for the wages and board wages of one Robert Pery, who may have been one of the choristers. In spite of the duties of his new office Crane continued to thrive in his former business. On 28 Jan. 1527 he obtained a license to import five hundred tons of Toulouse wood and Gascon wine, and on 2 Feb. following a similar license was granted him, the amount not being specified. On 6 May 1528 we learn that he had been lately appointed to furnish the king's ships called Le Caryke, *alias* Le Kateryn Forteleza and Le Nicholas Rede, and also three galleys called Le Rose, Le Henry, and Le Kateryn. For these he received 800*l.*, to be spent on furnishing the ships and in wages for the workmen. Two years later the appointment (8 May) of Richard Brame as comptroller of the tonnage and poundage in the place of Crane shows that he had either resigned or been deprived of this post, but the wine business seems to have gone on prosperously, for in December of the same year there are records of wine for the king being cellared at Crane's house. In spite of his numerous occupations Crane did not neglect his duties as master of the children; in 1528 he received the usual sum of 6*l.* 13*s.* 4*d.* for playing before the king, and on 15 June 1531 he was paid 3*l.* 6*s.* 8*d.* for costs of a journey to provide children for the Chapel Royal, it being then the custom to press boys with good voices into the service of the choir. He must have been in high favour with Henry VIII, for in June 1532 he was paid nineteen angels, 'in money current 7*l.* 2*s.* 6*d.*,' which he won of the king at archery. On 19 Nov. 1531 he obtained a grant in fee of Beamonde's Inn and two other messuages adjoining in the parish of St. Michael, Cripplegate, which had come to the crown by the attainder of Francis, lord Lovell. We learn from a casual mention that in 1534 he was keeper of Havering Park, Essex, but it is probable that he held

this post so long ago as 1523. On 24 June 1535 he was appointed water-bailiff of the port of Lynn, Norfolk, and on 1 March 1542 received a patent to export for his advantage four hundred tuns of double beer. He was shortly before this still master of the children, and played before the king in January 1540. The date of his death is at present unknown, but it was probably before 1560; his successor as master of the children at the Chapel Royal was Richard Bower, who died in 1563. Crane was a married man, and had at least one daughter, who in January 1535 was betrothed to one Christopher Draper, who was in holy orders. On the engagement coming to the ears of the Archbishop of York it drew forth from him a severe reprimand. In June of the same year 'a maid called Crane's daughter' was abducted by a priest of St. Albans named Thomas Kyng, but there is nothing to show whether these were the same persons. It is not known whether Crane wrote any music; his name is not found in any contemporary collection, and it is hardly probable that he would have time to devote himself to composition in the midst of the incongruous occupations of merchant, court musician, and custom-house officer.

[The details of Crane's biography are almost entirely derived from the Calendars of State Papers (Dom. Ser.) of Henry VIII; a little additional information is supplied by Collier's History of Dramatic Poetry, ed. 1879, i. 73, 95, 116, and the Privy Purse Expenses of Henry VIII, ed. Nicolas, pp. 33, 52, 76, 83, 99, 100, 140, 227, 287, and 291.] W. B. S.

CRANFIELD, LIONEL, EARL OF MIDDLESEX (1575–1645), was baptised on 13 March 1575 (DOYLE), and when a boy was apprenticed by his father to Mr. Richard Shephard, a merchant adventurer 'dwelling in St. Bartholomew's Lane, near the Exchange' (GOODMAN, i. 299). 'Mr. Cranfield . . . being a very handsome young man, well spoken, and of a ready wit, Miss Shephard, his master's daughter, fell in love with him, and so there was a match between them. His master gave him 800*l.* portion and forgave him two years of his apprenticeship' (*ib.*) After his marriage with Elizabeth Shephard, Cranfield traded with great success as a merchant adventurer and member of the company of mercers. He attracted the king's notice by his ability when representing his company before the privy council, and succeeded in securing the favour of the Earl of Northampton, who became his patron (*ib.* i. 304). 'The first acquaintance I had with him,' said James to the parliament of 1624, 'was by the lord of Northampton, who often brought him unto me a private man before he was so much as my servant. He then made so many projects for my profit that Buckingham fell in liking with him after the Earl of Northampton's death, and brought him into my service. . . . He found him so studious for my profits that he backed him both against great personages and mean, without sparing any man. Buckingham laid the ground and bare the envy; he took the laborious and ministerial part upon him, and thus he came up to his preferment' (*Parliamentary History*, vi. 193). On 1 April 1605 Cranfield was appointed receiver of customs for the counties of Dorset and Somerset, in July 1613 he became lieutenant of Dover Castle, was knighted July 4, and made surveyor-general of the customs July 26. He was elected M.P. for Hythe in 1614 and for Arundel in 1620, becoming on 20 Nov. 1616 master of requests. Buckingham's growing power quickened the pace of Cranfield's rise. He was appointed successively master of the great wardrobe (14 Sept. 1618), master of the court of wards (15 Jan. 1619), and chief commissioner of the navy (12 Feb. 1619). In all these departments his industry and business experience enabled him to effect great reforms. In the household alone he effected an annual saving of 23,000*l.* (GARDINER, *Hist. of England*, iii. 200). In the wardrobe he saved the king at least 14,000*l.* a year. 'The king,' he used to say, 'shall pay no more than other men do, and he shall pay ready money; and if we cannot have it in one place we will have it in another' (GOODMAN, i. 311). In spite of these services Cranfield, who had now become a widower, found in 1619 that any further advancement must be purchased by marrying one of Buckingham's needy relatives, and giving up accordingly the hope of wedding the widowed Lady Howard of Effingham, he married in 1621 Anne Bret, cousin of Lady Buckingham (GARDINER, *Hist. of England*, iii. 213). Before this date, however, he had obtained a seat in the privy council (5 Jan. 1620). In the parliament of 1621 Cranfield took a prominent part in the attack on Bacon. His opposition, no doubt sensibly embittered by a dispute which had arisen between the court of wards and court of chancery, was based on his objections to Bacon's policy with respect to the question of patents and monopolies, which Cranfield considered harmful to trade. After Bacon's fall there were expectations that Cranfield would succeed him as chancellor. 'He was the likeliest to get up, and I may say had his foot in the stirrup' (HACKET, *Life of Williams*, i. 51). But James appointed Williams, and consoled the disappointed candidate with the title of Baron Cranfield of Cranfield (9 July 1622). This, says Mr.

Gardiner, is the first instance of the rise of a man of humble origin to the peerage 'whose elevation can in any way be connected with success in obtaining the confidence of the House of Commons.' On 30 Sept. following Cranfield succeeded Lord Mandeville as treasurer, the latter being removed on account of his opposition to the Spanish alliance. Cranfield's own views on foreign policy were dictated rather by the needs of the treasury than by any sympathy with foreign protestants. His new task was one full of difficulty. A fortnight after his appointment he wrote to Buckingham: 'The more I look into the king's estate the greater cause I have to be troubled, considering the work I have to do, which is not to reform in one particular, as in the household, navy, wardrobe, &c.; but every particular, as well of his majesty's receipts as payments, hath been carried with so much disadvantage to the king as until your lordship see it you would not believe any men should be so careless and unfaithful' (Goodman, ii. 207). This state of things he set himself to reform with marked success (*ib.* i. 322, ii. 211), and the king's gratitude was shown by his promotion to the title of Earl of Middlesex (17 Sept. 1622). His devotion to the interests of his master's treasury was one of the causes of his fall. When, on 13 Jan. 1624, James consulted the committee for Spanish affairs on the question of the king of Spain's sincerity in the negotiations, Middlesex voted for delay, and took the lead in opposition to war (Gardiner, *History of England*, v. 178). He also gave special offence to Prince Charles by arguing that, even if the prince had taken a dislike to the infanta, 'he supposed the prince ought to submit his private distaste therein to the general good and honour of the kingdom,' and carry out the marriage contract 'for reason of state and the good that would thence redound to all Christendom' (*ib.* v. 229).

Contemporary gossip added other causes, as that 'the treasurer would have brought a darling Mr. Arthur Bret, his countess's brother, into the king's favour in the great lord's absence, or grudged that the treasury was exhausted in vast sums by the late journey into Spain and denied some supplies' (Hacket, 189). Early in April charges against Middlesex arose in a committee of the commons which was investigating the condition of the stores and ordnance, and on 5 April the earl stood up in his place in the lords and informed them that a conspiracy was going on against him; if it was suffered no man would be in safety in his place. On 16 April, at a conference between the two houses, Coke, seconded by Sandys, charged Middlesex with receiving bribes and altering the procedure of the court of wards for his private benefit. One accusation was that he had had a stamp made for signing the orders of the court of wards. The lords refused Middlesex the aid of counsel, and would not allow him copies of the depositions against him till after his answer to the charges. Only by the personal intervention of James could he obtain a few days' delay for the preparation of his reply. The king had already warned Buckingham against sanctioning the dangerous precedent of an impeachment, and told him that he was making a rod for his own back (Clarendon, i. 44). He now, on 5 May, made a long speech to the lords, in which he left Middlesex to their judgment, while plainly hinting his own belief in the treasurer's innocence (*Parliamentary History*, vi. 193). Once he sent for the lord-keeper and told him that he would not make his treasurer a public sacrifice; but Williams persuaded him that necessity imperatively obliged him to yield to the wishes of the commons (Hacket, i. 190). On 1 May Middlesex made his first answer to the charges brought against him, and on 7 May the impeachment began and was heard continuously. Middlesex complained 'that for a man to be thus followed, morning and afternoon, standing eight hours at the bar, till some of the lords might see him ready to fall down, two lawyers against him and no man of his part, was unheard of, unchristian like, and without example,' but he could not obtain a day's respite (*Parliamentary History*, vi. 279). On 12 May he delivered his final defence, pleading among other things that though he had been a judge eight years not a single charge for corruption in the exercise of his judicial office had been brought against him, and urging also that his service had been in reformations of the household, of the navy, of the wardrobe, of the kingdom of Ireland, in all of which he had procured himself enemies while serving his master. The lords on the same day acquitted him of two minor charges, but voted him deserving of censure on four articles: mismanagement in the administration of the wardrobe, receiving bribes of the farmers of the customs, and misconduct in the management of the ordnance and the court of wards. Accordingly on 13 May 1624 he was sentenced to lose all his offices, to be incapable of employment for the future, to be imprisoned in the Tower during the king's pleasure, to pay a fine of 50,000*l.*, and never to come within the verge of the court (*ib.* vi. 297–309). According to Heylyn 'it was moved also to degrade him from all titles of honour, but in that the bishops stood his

friends and clasht the motion' (*Life of Laud*, 123). Middlesex was released from the Tower on 28 May 1624, but was not pardoned until 8 April 1625 (*Hist. MSS. Comm.* 4th Rep. 288). In order to obtain his pardon Middlesex was obliged to write a letter of abject penitence and submission to Buckingham (5 Sept. 1624, *State Papers*, Dom.), and he complained in his letters that Chelsea House was forced from him like Naboth's vineyard, and 5,000*l.* in addition demanded (*Hist. MSS. Comm.* 4th Rep. 289). A year or two later, however, he had the satisfaction of seeing his great adversary attacked by parliament and his own merits acknowledged. In 1626, during the debates on Buckingham's impeachment, a member compared the sums received by the duke from the king with those reputed to have been received by Middlesex. Eliot replied that it might be true that Middlesex had received a large sum from the king, 'but that it was true that Middlesex had merited well of the king and done him that service that few had ever done, but they could find no such matter in the duke' (*ib.*) The belief that he had been hardly treated was very general. 'I spake with few when it was recent that were contented with it, except the members of the house,' writes Hacket (*Life of Williams*, 190). During the remainder of his life Middlesex lived in retirement. He was restored to his seat in the House of Lords 4 May 1640 (Doyle). King Charles, according to Goodman, had a great opinion of the wisdom of the Earl of Middlesex, and during the course of the Long parliament 'did advise with him in some things' (i. 327). On the outbreak of the war the earl, who was now nearly seventy, endeavoured to remain neutral. In his letters he complains of heavy and unjust taxation from the parliament. Copt Hall was searched for arms; another of his houses, Millcote, was burnt to the ground, and his countess was at one time imprisoned (correspondence in *Hist. MSS. Comm.* 4th Rep.) Cranfield died on 6 Aug. 1645. His widow survived him till 1670. He was succeeded by his son James (*d.* 1651), who took the side of the parliament, was imprisoned for acting against the army in 1647, and was one of the negotiators of the treaty of Newport in 1648. With the death of his second son, Lionel, third earl, in 1674, the title of Middlesex in the family of Cranfield became extinct.

[The Parl. or Const. Hist. 24 vols. 8vo, 1751–1762; Goodman's Court of James I; Clarendon's Hist. of Rebellion; Hacket's Life of Williams; Cal. State Papers Dom.; Hist. MSS. Comm. 4th Rep., Papers of Earl de la Warr; Doyle's Official Baronage; Gardiner's Hist. of Eng.] C. H. F.

CRANFORD, JAMES (1592?–1657), presbyterian divine, son of James Cranford, master of the free school of Coventry and Dugdale's first instructor, was born at Coventry about 1592. He entered Balliol College, Oxford, in 1617, and proceeded B.A. 17 Oct. 1621, and M.A. 20 June 1624. He took holy orders; became rector of Brookhall or Brockhole, Northamptonshire, and on 16 Jan. 1642–3 rector of St. Christopher, London. 'He was a painful preacher,' writes Wood, 'of the doctrine he professed (being a zealous presbyterian), an exact linguist, well acquainted with the fathers, not unknown to the schoolmen, and familiar with the modern divines.' From 20 June 1643 to 16 March 1649 he was a licenser for the press, and prefixed many epistles to the books which he allowed to go to the press. Early in 1652 he held two disputations at the house of Mr. William Webb in Bartholomew Lane, with Dr. Peter Chamberlen, on the questions: '1. Whether or no a private person may preach without ordination? 2. Whether or no the presbyterian ministers be not the true ministers of the gospel?' Cranford argued in the negative on the first question, and in the affirmative on the second. A full and interesting report of the debate was published 8 June 1652. He died 27 April 1657, and was buried in the church of St. Christopher. A son, James Cranford, was also in holy orders and succeeded his father in the living of St. Christopher, but died in August 1660. Three other sons, Joseph, Samuel, and Nathanael, entered Merchant Taylors' School in June 1644 (Robinson, *Register*, i. 161). The elder Cranford wrote: 1. 'Confutation of the Anabaptists,' London, n. d. 2. 'Expositions on the Prophecies of Daniel,' London, 1644. 3. 'Hæreseomachia, or the Mischief which Heresies do,' London, 1646, a sermon preached before the lord mayor 1 Feb. 1645–6, to which a fierce reply was issued in broadsheet form, under the title of 'The Clearing of Master Cranford's Text' (8 May 1646). Cranford also contributed a preface to the 'Tears of Ireland,' 1642, the whole of which is usually attributed to him. It is an appalling, although clearly exaggerated, account of the cruelties inflicted on the protestants in Ireland in the rebellion of 1641, and is illustrated with terribly vivid engravings. Prefatory epistles by Cranford appear in Richard Stock's 'Stock of Divine Knowledge' (addressed to Lady Anne Yelverton), London, 1641; in Edwards's 'Gangræna,' pt. i. and pt. ii. London, 1646; Christopher Lover's 'The Soul's Cordiall,' 1652; and in B. Woodbridge's 'Sermons on Justification,' 1652. In 1653 the last contribution was severely criticised by W. Eyre in his

'Vindiciæ Justificationis Gratuitæ,' in which Cranford's doctrine of 'conditional' justification by faith is condemned.

[Wood's Athenæ Oxon. (Bliss), iii. 430–1; Wood's Fasti (Bliss), i. 397, 415, ii. 13; Husband's Ords. 1646, p. 215; Merc. Pol. 27 June 1650; Newcourt's Diocese of London, i. 324; Brit. Mus. Cat.] S. L.

CRANKE, JAMES (1746?–1826), artist, was born at Urswick-in-Furness about 1746. It is supposed that he studied in London, in the studio of his uncle, James Cranke (1717–1780), and afterwards settled at Warrington as a portrait-painter. There are few collections of portraits of this period in the houses of the gentry of Lancashire and Cheshire that do not contain specimens of his work, often attributed to Gainsborough, Romney, or Sir Joshua Reynolds. One of the best-known portraits by Cranke is that of Thomas Peter Legh of Lyme, colonel of the 3rd Lancashire light dragoons, a regiment Mr. Legh raised in 1797. This was engraved by Hardy. In 1779 the Tarporley Hunt Club commissioned Cranke to paint a portrait of their president, Mr. Barry, for 21*l.* This picture has generally been attributed to Gainsborough, but Mr. Egerton Warburton in gathering some notes for his history of the club found the record of the payment to Cranke. Lord Winmarleigh has in his possession a fine group of three family portraits in the same picture, being the likenesses of Miss Frances Patten, Mrs. Prideau Brune, and Peter Patten (afterwards Peter Patten Bold). He has also a portrait of his great-aunt by Cranke, which was sold at the Bold Hall sale, and fell into the hands of a London dealer. By him it was christened 'Fidelity,' a long-lost work by Sir Joshua Reynolds, and is said to have changed hands for 1,200*l.* Fortunately it was repurchased by Lord Winmarleigh for a very moderate sum. Cranke had considerable success as a copyist. One of his works, 'The Holy Family,' after Andrea del Sarto, hangs above the communion-table of Trinity Church, Warrington, with an inscription behind it stating that Cranke was the painter in 1776. Cranke's style was that of the school of Sir Joshua Reynolds and Gainsborough. Though inferior to these masters in the art, his work had great merit, as he had a thorough knowledge of drawing, colour, and composition. Cranke exhibited twelve pictures at the Royal Academy between 1775 and 1820. After spending many years in the full practice of his profession at Warrington, he left that town about 1820, and returned to his native place, Urswick. The parish register contains this record: 'James Cranke, of Hawkfield, passed away, 1826, aged 80 years.'

[Memoir by W. Beamont.] A. N.

CRANLEY, THOMAS (1337?–1417), archbishop of Dublin, was born about 1337, and became a student at Oxford, where in due course he proceeded to the degree of doctor in divinity. His name first appears in 1366, when he was a fellow of Merton College (G. C. Brodrick, *Memorials of Merton College*, p. 204, Oxford Historical Society, 1885). Sixteen years later, by the foundation charter of St. Mary College of Winchester, 20 Oct. 1382, he was nominated the first warden of the college (T. F. Kirby, *Extended Transcript of the Charter of Foundation*, &c., privately printed, 1882); but since only the initial steps were as yet taken for carrying the foundation into effect, it does not appear that Cranley was obliged to leave Oxford. At least in 1384 he is mentioned as holding the office of principal of Hart Hall (Anthony à Wood, *History and Antiquities of Oxford, Colleges and Halls*, p. 644, ed. Gutch); and in 1389, not 1393 (as Wood gives the date, *l.c.*, p. 187), Bishop Wykeham transferred him to the wardenship of New College, Oxford, which had been founded by him some years previously (Lowth, *Life of William of Wykeham*, p. 175; 3rd ed. Oxford, 1777). It was through the same connection that Cranley received in 1390 or 1391 the valuable benefice of Havant in the diocese of Winchester (Tanner, *Bibl. Brit.* p. 206). In 1390 he was also chancellor of his university (Wood, *Fasti Oxon.* p. 33). On 3 July 1395 he was collated to the prebend of Knaresborough in the cathedral church of York (Tanner, *l.c.*); and shortly afterwards, 15 Feb. 1395–6, he resigned the wardenship of New College (Lowth, appendix xi. pp. xv, xvi). Then, on 10 Sept. 1396, he was presented to the church of Bishopsbourne, near Canterbury, and in the following year he was elevated to the archbishopric of Dublin. He reached his see on 7 Oct. 1398. Besides being archbishop, Cranley was chancellor of Ireland under Henry IV, and lord justice under Henry V (Ware, *De Præsulibus Hiberniæ*, pp. 114 et seq. Dublin, 1665). According to Leland (*Comment. de Script. Brit.* cclxxix., p. 296), he experienced considerable difficulties in performing his duties in consequence of the opposition of the natives. He expressed his complaints to the king in a poetical epistle consisting of 106 verses, which Leland saw. At length, on 30 April 1417, being now eighty years of age, the archbishop returned to England (Henry of Marlborough, *Annales Hiberniæ*, ad annum,

in CAMDEN'S *Britannia*, p. 835, ed. 1607), and died at Faringdon in Berkshire on the 25th of the following month (WARE, *l.c.*) He was buried, not at Dublin, as Bale (*Scriptt. Brit. Cat.* xiii. 96, pt. ii. 158) and Pits (*De Angliæ Scriptoribus*, § 767, p. 597) say, but before the altar of New College chapel in Oxford, with a memorial brass, the inscription on which is given by Wood (*Colleges and Halls*, p. 201), and which fixes the date of the archbishop's death. The brass is now in the ante-chapel.

Cranley is described by Henry of Marlborough (ubi supra) as a man of commanding character and great learning, bountiful with his goods (he is known to have given books to New College in 1393—WOOD, p. 197), a distinguished preacher, and *suorum locorum ædificator*. This last trait, it is not hard to presume, commended him to William of Wykeham, but we are not informed as to whether he took any part in his patron's works at Winchester or Oxford. Cranley's name is often mis-written Crawley (in Cotton), or Crawleigh (in Wood); but contemporary documents offer only the alternatives of Cranley, Cranle, Cranele, and Cranlegh.

[Cotton's Fasti Ecclesiæ Hibernicæ, ii. 16.]
R. L. P.

CRANLEY, THOMAS (*fl.* 1635), poet, was the author of 'Amanda, or the Reformed Whore, and other Poems, composed and made by Thomas Cranley, gent., now a prisoner in the King's Bench,' 1635, 4to, dedicated 'To the worshipfull his worthy friend and brother-in-law, Thomas Gilbourne, Esquire.' In 1639 the work was reissued under the title of 'The Converted Courtezan, or the Reformed Whore.' It is valuable for the vivid description that it gives of the town-life of the time; nor is the verse ill-written. 'Venus and Adonis' is mentioned as one of Amanda's books in her unregenerate days. Cranley was a friend of George Wither, who in 'Abuses Stript and Whipt' addressed a copy of verses 'To his deare friend Thomas Cranley.' The complimentary verses prefixed to Wither's satire, subscribed 'Thy deare Friend Th. C.,' were probably written by Cranley. A reprint of 'Amanda' was issued (for private circulation) by Frederic Ouvry, in 1869.

[Corser's Collectanea Anglo-Poetica; Collier's Bibl. Cat.]
A. H. B.

CRANMER, GEORGE (1563–1600), secretary to Davison and friend of Hooker, born in Kent in 1563, was the eldest son of Thomas Cranmer by his wife Anne Carpenter. His father who was registrar of the archdeaconry of Canterbury, was nephew to the archbishop, and son of Edmund Cranmer, archdeacon of Canterbury. One of Edmund Cranmer's daughters married Jervis Walton, and became the mother of Isaac Walton, who was thus first cousin to George Cranmer. At the age of eight he was sent to Merchant Taylors' School, and thence in January 1577 (or, according to other accounts, in December 1579) to Corpus Christi College, Oxford, where he entered simultaneously with Sir Edwyn Sandys, and with him was placed under the tuition of Richard Hooker, the divine. Between the tutor and his two pupils there grew up a firm friendship, which continued long after they had separated on leaving Oxford. Hooker found Cranmer very useful in compiling the 'Ecclesiastical Polity;' and Walton, in his 'Life of Hooker,' relates how Sandys and Cranmer went to see their former tutor while he was rector of Drayton Beauchamp, and how, in spite of their mutual pleasure at the reunion, the visitors had to leave after a stay of one night, disgusted with the shrewishness of Mrs. Hooker. At Oxford Cranmer did well, gaining a Merchant Taylors' scholarship in 1581, and being elected a fellow of his college in 1583. It was his father's wish that he should enter the ministry; but Cranmer himself had no inclination in that direction, and was of opinion, as he wrote to his maternal uncle, John Carpenter, that 'so great a calling ought in no case to be undertaken with a forced minde.' These words occur in a letter (*Cal. State Papers*, Dom. Ser. 1581–90, p. 361) dated 9 Oct. 1586, which Cranmer wrote to his uncle thanking him for having obtained him an appointment in the service of William Davison, the secretary of state. There was already a connection between the two families, Carpenter having married Anne Davison, the statesman's sister. Cranmer remained in this position till his patron fell, when he became secretary to Sir Henry Killigrew, and accompanied him on his embassy to France. Subsequently, Cranmer started on a continental tour with his old college friend Sandys, and remained abroad three years, visiting France, Germany, and Italy. Shortly after his return to England he was chosen by Charles Blount, lord Mountjoy, to accompany him in the capacity of secretary to Ireland, whither he was going to replace Essex. The appointment held the promise of better things, but Cranmer did not live to enjoy its fruits, for in the following year (16 July 1600) he was killed in a skirmish with the Irish rebels at Carlingford.

Contemporary writers all agree in declar

ing Cranmer to have been a man of great learning and singular promise. According to Tanner and Wood (who cites information given him by Walton as his authority), he wrote to a considerable extent, but with the exception of two or three private letters, nothing of his composition remains but his celebrated letter to Hooker 'Concerning the new Church Discipline.' This letter, which was written in February 1598, was first published in 1642, and in 1670 was inserted in the folio edition of Hooker's works. It is quite impossible that Cranmer could have been, as stated by Wood and Strype (*Life of Parker*, i. 529, ed. 1821), the author of a letter to the bishop of Winchester requesting him to purge New College and Winchester School of papists. Cranmer, at the time that this letter was written, was not more than five years of age.

[Wood's Athenæ Oxon. (Bliss), i. 700; Robinson's Register of Merchant Taylors' School, i. 17; Tanner's Bibl. Brit.; Walton's Life of Hooker (ed. Bohn), 1884, pp. 180, 187; Gent. Mag. November 1792.] A. V.

CRANMER, THOMAS (1489–1556), archbishop of Canterbury, was born at Aslacton in Nottinghamshire 2 July 1489. He came of an old family, originally of Lincolnshire, but for some generations settled in the county of his birth. His father, who bore the same christian name as himself, put him to school 'with a marvellous severe and cruel schoolmaster,' who is also described as 'a rude parish clerk.' His father really desired to give him some knowledge of letters, but was no less anxious that he should be skilled in such gentlemanlike exercises as shooting, hunting, and hawking. Owing to his physical training he was able when archbishop to ride the roughest horse as well as any of his household. But the care of his later education fell upon his mother, Agnes, daughter of Laurence Hatfield of Willoughby, who being left a widow sent him to Cambridge when he was fourteen. There he remained eight years studying philosophy and logic, but afterwards gave himself to the reading of Erasmus and the classics. He took the degree of B.A. in 1511–12, and that of M.A. in 1515. He became fellow of Jesus, but soon lost his fellowship by marriage, notwithstanding that, to prevent interruption of his university career, he had placed his wife at the Dolphin Inn at Cambridge, she being related to the good wife there. His visits to the inn were observed, and in after years, when he was archbishop, it was said that he had been an ostler or innkeeper (Foxe, viii. 4, 5; Nichols, *Narratives of the Reformation*, p. 269; *Calendar*, Henry VIII, vol. vii. No. 559). He was, however, appointed common reader at Buckingham (now Magdalene) College, and when a year after his marriage his wife died in childbirth, the master and fellows of Jesus re-elected him to a fellowship. He proceeded D.D. at Cambridge, and although solicited to become one of the foundation fellows of Wolsey's new college at Oxford he declined to leave the society which had shown him so great favour. He was admitted reader of a newly founded divinity lecture in Jesus College, and was chosen by the university one of the public examiners in theology.

In the summer of 1529 Cambridge was visited by a pestilence, and Cranmer removed with two scholars, the sons of a Mr. Cressy of Waltham Abbey, to the house of their father, whose wife was a relation of his own. At this time Henry VIII's suit for a divorce had begun before Cardinals Wolsey and Campeggio in England, but the court had been prorogued, and every one knew that the cause would be removed to Rome in consequence of the queen's appeal. In great perplexity the king removed from Greenwich to Waltham with the two cardinals in his company. The two chief agents in the divorce, his secretary, Gardiner, and his almoner, Dr. Fox, went to Waltham and were lodged by the harbingers in Cressy's house while Cranmer was there. The three being old college friends naturally got into conversation on the chief topic of the day; and Cranmer gave an opinion as to the best mode of satisfying the king without the long delay that would be required to pursue the cause through all its stages at Rome. The king only wanted sufficient assurance of the invalidity of his first marriage, notwithstanding the dispensation, and he might then take the responsibility of marrying again at once. He ought therefore to take the opinions of divines at the universities, and act accordingly. This advice was reported by Foxe to the king two days after, and Cranmer was summoned to the royal presence at Greenwich. The king, who was greatly pleased, desired him to write his own mind on the subject, and recommended him to the Earl of Wiltshire, Anne Boleyn's father, into whose household at Durham Place he was accordingly received. In obedience to the king's command he wrote a treatise, with which, being commissioned as it is said to go down and dispute the matter at Cambridge, he in one day persuaded six or seven learned men there to take the king's part. It can hardly be, as Morice relates, that he had a joint commission with Gardiner and Foxe for this purpose; for it appears that Gardiner only went to Cambridge about it in February

1530, after Cranmer had gone abroad. But Gardiner's letter of that date shows that several of the graduates in theology had before then expressed their concurrence with the argument in Cranmer's book; and an attempt was made to exclude them from voting on the subject as men who had committed themselves to one view of it already.

In January 1530 the Earl of Wiltshire was sent ambassador with Dr. Stokesley and others to the emperor, Charles V, and Cranmer accompanied him to the meeting of the pope and emperor at Bologna. About this time he seems to have been promoted to the archdeaconry of Taunton (Le Neve says in 1525, but it appears Gardiner held it in 1529; see *Calendar*, Henry VIII, iv. 2698). While abroad on this mission he had an allowance of 6*s*. 8*d*. a day from the king, and he remained with his patron in Italy till September, when the embassy returned to England. In the interval he had gone to Rome, where he offered to dispute in the king's favour, and where the pope made him penitentiary for England. He remained at home, evidently still a member of the Earl of Wiltshire's household, during 1531, and we have a letter of his to the earl, dated from Hampton Court on 13 June of that year, giving his opinion of a book which had just been written by Reginald (afterwards cardinal) Pole, 'much contrary to the king's purpose' in the matter of the divorce. On 24 Jan. 1532 he was sent to the emperor in Germany to relieve Sir Thomas Eliot, who was allowed to return home. He joined the imperial court at Ratisbon, where, among other things, he had certain remonstrances to make about English commerce with the Low Countries. In July he stole away from Ratisbon on a secret mission to John Frederic, duke of Saxony, with whom he also left letters from the king for the Dukes of Luneburg and Anhalt, and whom he assured of the support both of England and France in the opposition of the German princes to the emperor. The intrigue was a total failure; for the pacification of Nuremberg was already being negotiated, and was published a few days after. Cranmer, however, remained in favour with Charles V, whom he accompanied to Vienna and afterwards to Mantua, where he received his recall, the king having determined to promote him to the archbishopric of Canterbury, which had just become vacant by the death of Warham. The promotion was altogether unexpected by himself, and he had made very bad preparation for it by marrying in Germany a niece of Osiander; nor is there any reason to doubt his own protest before the commissioners who tried him at Oxford in Queen Mary's days, that he accepted it with reluctance and delayed his coming home (as he said, 'by seven weeks at the least') in the hope that the king might change his purpose.

He sent his wife secretly to England in advance of him, and seems to have arrived there himself early in January 1533. Within a week of his arrival it was made known that he was to be the new archbishop. The king was in the habit of allowing rich bishoprics to remain vacant about a year, but on this occasion he had filled up the vacancy in four months and even advanced money to the archbishop designate to enable him to procure his bulls without delay. It was at once suspected that the king's object was to obtain from the new metropolitan, as 'legatus natus' in England, authority to proceed to a new marriage, treating his union with Catherine of Arragon as invalid. And though this was known at Rome it was found impossible to resist the king's request that the bulls of the new archbishop might be sped at once and even without the customary payment of first-fruits. The bull was passed on 22 Feb., and on 30 March following Cranmer was consecrated at Westminster by the Bishops of Lincoln, Exeter, and St. Asaph. Just before the ceremony he made a protest before witnesses that the oath he was about to take of obedience to the pope he meant to take merely as a matter of form, and that it should not bind him to anything against the king, or prevent him from reforming anything that he found amiss in the church of England. He further, before obtaining possession of his temporalities, which were restored on 19 April, took an oath to the king renouncing all grants from the pope that might be prejudicial to his highness.

Even before his temporalities were restored he had taken the first step towards the gratification of Henry's wishes in the matter of the divorce. On 11 April he wrote to the king asking permission, by virtue of the high office conferred upon him by the king himself, to take cognisance of his grace's 'great cause of matrimony.' Of course it was readily conceded, and Catherine was cited to appear before the archbishop at Dunstable. Here Cranmer opened his court on 10 May, when he pronounced Catherine contumacious for non-appearance; and after three further sittings (during which period he expressed to Cromwell his great anxiety that the matter should be kept secret, lest she should be induced to recognise his jurisdiction) he gave formal sentence on the 23rd as to the invalidity of the marriage. Five days later at Lambeth he held a secret investigation, as the result of which he pronounced judicially

that the king was lawfully married to Anne Boleyn.

On 10 Sept. in the same year he stood godfather to the Princess Elizabeth at her baptism. A month before he had examined the fanatical 'Nun of Kent,' Elizabeth Barton [q. v.], on the subject of her pretended revelations. Her prophecies had failed to deter the king from marrying Anne Boleyn; but what was to become of the couple had been partly revealed to her in a trance, and she expected to be answered fully in another on the archbishop allowing her to go down into Kent for the purpose. Cranmer gave her leave to do so in order that she might commit herself more fully, and then handed her over to Cromwell to be examined further touching her adherents. He also examined some of the monks of Christ Church as to their complicity in her revelations.

Favoured by the king, who continued to lend money to him (*Calendar*, Henry VIII, vol. vi. No. 1474), he could not but be the subservient instrument of Henry's policy. In Easter week of the following year he issued an inhibition to the clergy forbidding any of them to preach without taking out new licenses. This was apparently the result of an express admonition from the king, and designed to prevent the marriage with Anne Boleyn being denounced from the pulpit. Soon after an order was taken 'for preaching and bidding of beads,' by which the licensed pulpit orators were directed to inveigh against the authority of the pope, but not to preach either for or against purgatory, worship of saints, marriage of priests, and some other subjects for the space of a year (*ib.* vol. vii. Nos. 463, 464, 750–1, 871). A considerable change of doctrine was thus already contemplated, but was referred to a future decision of the archbishop, who, being now the highest ecclesiastical authority recognised in the land, was invested with some of the functions hitherto exercised by the pope. He granted bulls and dispensations, consecrated bishops by his own act, and, greatly to the annoyance of his suffragans, two or three of whom in vain protested, held a general visitation of his province in 1534. 'Of all sorts of men,' he himself writes at this time to the lord chancellor, 'I am daily informed that priests report the worst of me' (*ib.* No. 702; *Works*, ii. 291). He was enthroned at Canterbury 3 Dec. 1534 (Chronicle of St. Augustine's, in 'Narratives of the Reformation,' p. 280, says 1533, but it was certainly next year; see *Calendar*, vol. vii. No. 1520). On 10 Feb. in the following year he took the lead in the formal abjuration made by each of the bishops singly of allegiance to the see of Rome. But though he so readily lent himself to the establishment of the royal supremacy, he certainly did his best to prevent the martyrdom of those who could not conscientiously accept it. When More and Fisher, after their examination at Lambeth, expressed their willingness to swear to the new act of succession, but not to the preamble, he urged strongly that it would be politic to accept their obedience to this extent without pressing them further; and in April 1535, after the Charter House monks were condemned, he suggested to Cromwell that efforts should be made to procure recantations, at least from Webster, prior of Axholme, and Reynold of Sion, rather than that they should be made to suffer the extreme penalty of the law. But in neither application was he successful, and on 3 June 1535 he was one of the lords who went to the Tower to examine Sir Thomas More, though the chief examiner seems to have been Lord-chancellor Audeley. Next day he received royal letters, which were sent to the other bishops also, and followed up by a royal proclamation on the 9th, directing them on every Sunday and high feast throughout the year to preach that the king was supreme head of the church of England. Another duty enjoined upon them was to have the pope's name erased from every service book. How Cranmer fulfilled these injunctions his own letters testify on more than one occasion; and in August following he refers to Dr. Layton, the king's visitor, who heard him preach in his own cathedral, as a witness of his obedience.

Next year, on 2 May, Anne Boleyn was suddenly sent to the Tower, her trial and execution following within less than three weeks. Her old chaplain, the archbishop, received orders on the day of her arrest to come up from the country to Lambeth, where he was to remain till further intimation was made of the king's pleasure. He wrote Henry a letter expressive of some perplexity, but after concluding it he was sent for to the Star-chamber, where the case against Anne was officially declared to him, and he added in a postscript: 'I am exceedingly sorry that such faults can be proved by [i.e. against] the queen.' After her condemnation he visited her in the Tower. The king was determined not only to put Anne to death, but to prove that he had never been married to her. Cranmer procured from her in conversation an avowal of certain circumstances which, though never openly stated in justification of the king's conduct, were considered to affect the validity of her marriage; and just as in 1533 he had pronounced that marriage valid he now on 17 May 1536 pronounced it to

have been null and void from the first; the grounds on which either decision was pronounced being equally withheld from the public.

In the convocation which met in June and July following the sentence against Anne was confirmed, and a body of ten articles touching doctrines and ceremonies—the first formula of faith put forth by the church of England—was agreed to. These articles seem to have been drafted by the king himself and revised by Cranmer. Next year he in like manner revised the corrections which the king proposed to make in the so-called 'Bishops' Book,' properly entitled 'The Institution of a Christian Man.' A little before this, in pursuance of a resolution of convocation in 1534, he had taken steps as metropolitan towards the production of an authorised English bible, with the concurrence of his suffragans, all of whom lent their aid in the project except Stokesley, bishop of London. The work, however, was forestalled by the first edition of Coverdale's translation, already printed abroad in 1535, and dedicated to the king; and ultimately it was superseded in favour of Matthew's bible, a patchwork of Tyndale's and Coverdale's versions published in the summer of 1537, and dedicated, like that of Coverdale, to Henry VIII. On 4 Aug. Cranmer sent a copy of this version to Cromwell to be exhibited to the king, requesting that the sale might be authorised until the bishops could produce a better version, which he thought would not be till a day after doomsday. The work was accordingly licensed, and the archbishop informed Cromwell that he could not have pleased him more by a gift of a thousand pounds.

About this time, pursuant to an act passed in 1534, a number of suffragan bishops were constituted in different parts of England, of whom three were consecrated by the archbishop himself at Lambeth, and three others by his commission. The need for these may have been increased to some extent by the suppression of the smaller monasteries in 1536, as before that time the prior of Dover seems to have acted as a suffragan of Canterbury. But of all the great movements affecting the church Cranmer had least to do with the suppression of the monasteries. In October 1537 Cranmer stood godfather to the infant prince Edward, afterwards Edward VI. In the beginning of May 1538 he examined at Lambeth Friar Forest, who was shortly after burned in Smithfield for heresy and for denying the king's supremacy. In the summer he commissioned Dr. Curwen to visit the diocese of Hereford, the see being then vacant by the death of Dr. Foxe. At this time he had disputes with his own cathedral convent of Christ Church, and a troublesome correspondence with a Kentish justice as to the interpretation of the king's injunctions. He suggested to Cromwell that the monastic visitors should examine the relics of St. Thomas of Canterbury, and particularly the liquid exhibited as the blood of the martyr, which he suspected to be 'made of some red ochre or such like matter.' The great feast of St. Thomas had already been abolished two years before with other superfluous holidays by royal proclamation, and the archbishop had given great offence by eating flesh in his own parlour on St. Thomas's eve in defiance of ancient usage. Commissioners were sent down to Canterbury to destroy the shrine and bear away its costly treasures of gold and jewels.

In August of the same year the archbishop was much interested in a mission of German divines who came to England to negotiate terms of union between the German protestants and the church of England. He was named on the king's side, and doubtless presided at their conferences with the English bishops, whom he accused in a letter to Cromwell of purposely seeking to make their embassy fruitless. In October a commission was issued to him and some other divines to proceed against Anabaptists, some of whom were presently brought to Smithfield and burnt. In November John Lambert, otherwise called Nicholson, was brought before him for heresy touching the sacrament, but made his appeal to the king, who hearing the case in person caused Cranmer to reply to the arguments of the accused. The archbishop did so, but not apparently to the satisfaction of Bishop Gardiner, who was also present, and who with some other bishops joined in the disputation. Ultimately, the unhappy man was condemned to the flames.

In 1539 was passed by parliament 'An Act for Abolishing Diversity of Opinions,' as it was strangely entitled, more commonly known as the Act of the Six Articles. A strong reaction was setting in against innovation in doctrine; and six weighty points of theology were referred by the House of Lords to a committee of bishops presided over by Cromwell as the king's vicegerent. Cranmer used every effort on the side of freedom, partly, no doubt, from interested motives, as one of the articles touched the marriage of the clergy. But his efforts were fruitless. The king himself entered the house, and his influence immediately silenced the advocates of the new learning. The doctrine of the church was then defined, and penalties of

extraordinary severity were enacted to enforce it. A cruel persecution was threatened; Latimer and Shaxton resigned their bishoprics, and not only lay heretics but the married clergy stood in awe of the new law. Cranmer himself was obliged to dismiss the wife whom since his promotion he had been obliged to keep in seclusion. It was said by contemporaries that he carried her about in a chest perforated with air-holes to let her breathe; and that on one occasion, she and the chest being removed by an unconscious porter, and deposited wrong side up, she was compelled to disclose her situation by a scream.

In December 1539 the archbishop met Anne of Cleves on her progress from the seacoast and conducted her into Canterbury. On 6 Jan. 1540 he married her to the king, and six months later he became, by virtue of his position, the chief instrument of her divorce, which was accomplished by a sentence of convocation. About the same time he interceded as far as he could to save Cromwell from the block, or rather he wrote apologetically, as in the case of Anne Boleyn. The note of subservience was never absent from anything Cranmer ventured to write, though he doubtless heartily desired to mitigate the king's cruelty. To the bill of attainder against Cromwell he offered no opposition. Next year he was selected by the council as the fittest to convey to the king the information of the infidelity of his fifth wife, Catherine Howard [q. v.] Afterwards by the king's command he visited her in the Tower, and when he found her overwhelmed with grief and terror gave her a delusive hope of mercy, which he had been instructed to hold out to her.

In March 1541 his cathedral of Canterbury underwent a great change, the old monastic foundation being replaced by a dean and chapter. It was then proposed by some of the commissioners to change the grammar school and restrict its privileges to the sons of gentlemen, a scheme which Cranmer opposed with a vigour and eloquence altogether admirable. Before this, in 1540, 'the Great Bible' was ordered to be set up in parish churches, all unauthorised translations having been already forbidden by a proclamation issued in the preceding November. This edition came to be called by Cranmer's name, partly from the avowed favour with which he regarded it, and partly from a preface which he supplied to it; but in 1542 it was greatly objected to in convocation, especially by Bishop Gardiner, who produced a long list of venerable words used in the Vulgate, for which he thought the English substitutes inadequate and commonplace. Cranmer on this proposed to refer the revision of the translation to the universities, in which he was sure of the king's support; and thereupon all further opposition was withdrawn. The archbishop also presided over the commission of 1540 on the doctrines and ceremonies of the church, one fruit of whose labours appeared three years later in a book published by authority entitled 'The Necessary Doctrine and Erudition of a Christian Man.'

His theology at this time, though not so decidedly protestant as it afterwards became, was more latitudinarian than that of others. He had for some years a commissary in Calais who, though indeed he was obliged to dismiss him on that account, certainly represented his own views in favouring the party opposed to transubstantiation. He was a willing enough agent in carrying out the king's injunctions for the removal of shrines and relics; and he himself was held largely responsible for the abrogation of cherished customs. Three different complaints or conspiracies against him are recorded, in which it was hoped by the opposite party to procure his downfall; but the king was so well aware of his value that they completely failed. 'Ha, my chaplain,' said Henry on one of these occasions, receiving the archbishop into his barge, 'I have news for you. I know now who is the greatest heretic in Kent.' And he pulled out of his sleeve a paper containing a set of articles against the archbishop, signed by a number of his own clergy and prebendaries of his cathedral, and by several justices of the shire. Cranmer desired that the charges might be investigated, and the king said he would have them inquired into by the archbishop himself and such other commissioners as he would name, which was done accordingly, much to the confusion of those who had drawn up the indictment.

In a second case a courtier named Gostwick is said to have been set on by others, but the king on hearing of it ordered the 'varlet,' as he called him, to beg the archbishop's pardon. A third instance is familiar in some of its details to every reader of Shakespeare. The council had obtained leave of the king to examine Cranmer and commit him to the Tower, urging that so long as he was at liberty witnesses would fear to speak the truth. The king unwillingly complied with their request, so far as words went, but to defeat their purpose sent for the archbishop late at night and gave him a ring which, if they insisted on his committal next day, he might show the council in token that the king would have the matter heard before

over-tolerant of each other in the reign of Henry VIII; but now they could hardly be kept within one fold. The latter, indeed, no less than the former, had abjured the pope's jurisdiction and admitted the royal supremacy; but they were slow to recognise acts done by a faction during the king's minority as constitutional either in church or state. Their scruples were, however, overborne, and Cranmer's authority was used to silence their protests. He was head of the commission which examined and deprived Bishop Bonner in 1549, and of that which did the like to Bishop Gardiner in 1550–1; but Bishops Heath and Day were deprived in 1551 without his intervention, and Bishop Tunstall in 1552, by a commission consisting purely of laymen, after Cranmer had vigorously opposed a bill for his deprivation in parliament.

Cranmer, however, invited a number of illustrious foreign protestants to settle in England and give their advice to the king's council, among whom were Peter Martyr, Ochino, Bucer, Alasco the Pole, and a number of others. He sought also to promote a union of reformed churches with a common standard of doctrine, and made overtures particularly to the divines of Zurich and to Melanchthon in Germany. His efforts in this were fruitless. He was led, however, to write a book upon the sacrament, distinctly repudiating the doctrines of transubstantiation and the real presence, to which Gardiner, though imprisoned in the Tower, found means to write an answer and get it published in France, and Cranmer was driven to defend himself by a more elaborate treatise, in reply alike to Gardiner and to Dr. Richard Smith, who had been imprisoned after a scholastic disputation at Oxford with Peter Martyr on the same subject, and had afterwards escaped abroad. Further, owing to the criticisms of foreign protestants, both in England and elsewhere, on the new prayer-book, Cranmer set about revising it along with Goodrich, bishop of Ely, and some others; and, having been appointed the head of a parliamentary commission for the revision of the canon law, he drew up an elaborate scheme for that purpose, in which all the old machinery of the ecclesiastical courts was to be placed at the command of reformers in point of doctrine.

This scheme, however, was never authorised. The council of Edward were bent on carrying out the reformation in their own way by acts of parliament, and they had met with one serious difficulty already. The Princess Mary had persistently refused to adopt the new liturgy, and her brother desired the advice of Cranmer and Bishops Ridley and Ponet whether he ought to tolerate her disobedience. Their answer was that 'to give license to sin was sin, but to suffer and wink at it for a time might be borne.' Yet the emperor's ambassador was urgent that she should have a license by letters patent to have mass in her own chapel, and when it was refused the council found it necessary to redouble their precautions against a scheme which was certainly entertained for carrying her abroad. Elsewhere, however, no resistance was to be expected. In 1552 the revised prayer-book was authorised by a new Act of Uniformity, and to be present at any other service was visited with six months' imprisonment, even for the first offence. An interval of more than six months, however, was allowed before it came into operation, during which period such strong objections were raised by extreme protestants to the practice of kneeling at communion that the printing of the work, though already authorised by parliament, was suspended until the question was referred to Cranmer, and at length the celebrated 'black rubric' was inserted by authority of the council.

The execution of the Duke of Somerset in January 1552 is believed to have affected Cranmer deeply. He could not but feel that his rival Northumberland was a far more dangerous man. A commission was issued in April to seize to the king's use throughout the kingdom all such remaining church plate as the new ritual had made superfluous, and to inquire how far it had been embezzled. Cranmer was one of the commissioners in Kent, but he was slow to act on his commission, and even seems to have made some kind of protest against it, which was probably the reason why, as Cecil at this time informed him, he and his order were accused of being both covetous and inhospitable. It was a charge that had been insinuated against himself by Sir Thomas Seymour in the days of Henry VIII, and retracted by the accuser himself on the plainest evidence; and Cranmer had no difficulty in answering it now. Another commission came to him about the same time to inquire as to a new sect that had sprung up in his diocese named the Davidians, or Family of Love. This inquiry he seems to have conducted with characteristic moderation. His health at this time was less robust than usual, for he had two illnesses in the summer of 1552.

Towards the close of the year the forty-two articles of religion (afterwards reduced to the well-known thirty-nine), a compendium which he had prepared and submitted to the council, received some final corrections

from his pen, and he requested that the bishops might be empowered to cause the clergy generally to subscribe them. It appears, however, that he had already framed these articles some years before, and had required by his own authority as archbishop the subscriptions of all the preachers whom he licensed. Nor did they ever, as Cranmer himself confessed, receive the sanction of convocation, though published in 1553 by the king's command, with a statement to that effect on the very title-page to which the archbishop objected as untrue. The falsehood, it seems, was justified by the council because the book 'was set forth in the time of the convocation,' a pretext which, lame as it was, was as little true as the statement it was advanced to justify.

When Edward was dying in 1553 Cranmer was, much against his will, dragged into Northumberland's audacious plot touching the succession. The signature of every one of the council was required to the king's will, and Cranmer at length reluctantly added his —the last in time although it stood first in place. There can be no doubt as to the truth of his statement afterwards made to Queen Mary in extenuation of what he had done. He had desired to have spoken with the king alone to have made him alter his purpose, but he was not permitted. Then the king himself asked him to set his hand to the will, saying he hoped he would not be more refractory than the rest of the council. The judges, he was told, had advised the king that he had power to will away the crown, and indeed only one of them had refused to sign the document. So Cranmer too complied, and as he informed Queen Mary, having been thus induced to sign, he did it 'unfeignedly and without dissimulation.'

He was thus committed to the cause of Lady Jane Grey, which he no doubt upheld 'without dissimulation' as long as it was tenable. But on 19 July her nine days' reign was over, and on the 20th Cranmer signed along with the rest of the council the order to Northumberland to disband his forces. On 7 Aug. he officiated at a communion service instead of a mass at the interment of Edward VI at Westminster. But the authority of the new prayer-book and of much else that had been done in the preceding reign was now called in question. A commission was issued to inquire into the validity of Cranmer's own acts in depriving certain bishops and causing others to be appointed in their places, and he was ordered to appear in consistory at St. Paul's and bring with him an inventory of his goods. This he accordingly did on 27 Aug. About the same time Dr. Thornden, suffragan bishop of Dover, ventured without his leave as archbishop to restore the mass in Canterbury Cathedral, and he straightway drew up a declaration that it was not done by his authority. In this manifesto he also contradicted a rumour that he was willing to say mass before the queen, and declared his readiness not only to defend the communion book of Edward VI as agreeable to Christ's institution, but to show that the mass contained 'many horrible blasphemies.' It was a strongly worded document, which he might probably have toned down, for he himself said that he would have enlarged it and got it set on church doors with his archiepiscopal seal attached; but having allowed his friend Bishop Scory to take a copy, the latter read it publicly in Cheapside on 5 Sept. The consequence was that he was called before the council on the 8th for disseminating seditious bills, and was thereupon committed to the Tower.

On 13 Nov. he was taken to the Guildhall and put on his trial for treason, along with Lord Guildford Dudley. He was charged with having caused Lady Jane Grey to be proclaimed on 10 July and with having armed about twenty of his dependents in her cause, whom he sent to Cambridge in aid of Northumberland on the 16th and 17th. He pleaded not guilty, but afterwards withdrew the plea and confessed the indictment. The usual sentence for treason was pronounced upon him, and execution was ordered to be at Tyburn. His life was, however, spared by the clemency of the queen; but he was included in the act of attainder passed in parliament against the Earl of Northumberland (Statute 1 Mary, c. 19), and, his dignity being forfeited, he was afterwards spoken of as 'the late Archbishop of Canterbury.'

He remained in the Tower till 8 March following (1554), when the lieutenant received a warrant 'to deliver to Sir John Williams the bodies of the late Archbishop of Canterbury, Dr. Ridley, and Mr. Latimer, to be by him conveyed to Oxford.' There they were to be called upon to justify their heresies, if they could, in a theological disputation. The convocation which had met at St. Paul's, under Bishop Bonner's presidency, had been discussing the subject of the English prayer-book and the articles, both of which they declared to be heretical. The root of the evil was found in wrong opinions as to the mass, and the true doctrine of the Romanists was set forth in three articles affirmed by a large majority in the lower house with only five or six dissentients. But one of these, Philpot, archdeacon of Worcester, demanded a scholastic disputation upon

the subject, in which Cranmer and others should be allowed to take part. This could not be reasonably refused; and Cranmer, Ridley, and Latimer were taken from their prison in the Tower and lodged in Bocardo, the common gaol at Oxford, till the disputation commenced. On 14 April they were called before a great assembly of divines, from Cambridge as well as from Oxford, which met in St. Mary's Church, presided over by Dr. Weston, prolocutor of the convocation. The three articles agreed on in convocation were proposed to them, and they refused to subscribe. Monday following, the 16th, was appointed to Cranmer to declare his reasons, Tuesday the 17th to Ridley, and Wednesday the 18th to Latimer. Of course there could be little doubt of the result. Dr. Chedsey was Cranmer's chief opponent, and after the discussion had lasted from eight in the morning till nearly two in the afternoon there was a cry of 'Vicit veritas!' The arguments were then handed in to the registrar, the doctors went to dinner, and Cranmer was conveyed back by the mayor to Bocardo. After his two fellow-prisoners had been heard and answered in the same style, and a formal condemnation of all three had been pronounced on the Friday, he wrote on the 23rd a brief account of the discussion to the council, complaining of the unfairness with which it had been conducted, and requesting them to obtain for him the queen's pardon.

It is clear that he had fought his argumentative battle with great calmness, moderation, and ability. Nor were his opponents, perhaps, altogether satisfied with the result; for though they had declared him vanquished upon the Monday, they allowed him to discuss the same question again on the Thursday following with John Harpsfield, who was to dispute for his degree of D.D.; and at the close of that day's controversy not only did Dr. Weston commend his gentleness and modesty in argument, but all the doctors present took off their caps in compliment to him. He and his two fellow-captives were, however, kept in prison for nearly a year and a half longer, during which time Mary married Philip of Spain, Pole arrived as legate from Rome, and a beginning was already made of those cruel martyrdoms which have cast so deep a stain on Mary's government. The council seem to have been unable for a long time to determine on further proceedings against Cranmer and his two friends, till at length it was determined to give them a formal trial for heresy. As yet they had only been condemned in a scholastic disputation, but now Pole as legate issued a commission to examine and absolve, or degrade and deliver to the secular arm, the two prisoners, Ridley and Latimer. As to Cranmer, who had filled the office of primate, a different course was adopted. He first received on 7 Sept. 1555 a citation to appear at Rome within eighty days in answer to such matters as should be objected to him by the king and queen. This, however, was mere matter of form, and it was notified to him that, at the king and queen's request, the pope had issued a commission for his trial to Cardinal Dupuy (or de Puteo), who had delegated his functions to Brookes, bishop of Gloucester.

Bishop Brookes accordingly opened his commission in St. Mary's Church on 12 Sept. Cranmer refused to recognise his authority, saying he had once sworn never again to consent to papal jurisdiction; and he made a rather lame answer when reminded that he had also sworn obedience to the church of Rome, taking refuge in the protest that he made before doing so, and the advice of learned men whom he had consulted. Sixteen articles touching his past career were then objected to him, most of which he admitted to be true in fact, though he took exception to the colouring. Eight witnesses who had in past times favoured the Reformation were brought in to confirm the charges, and when asked what he had to say to their testimony, he said he objected to every one of them as perjured, inasmuch as they had, like himself, abjured the pope whom they now defended. No judgment was delivered, but a report of the proceedings was forwarded to Rome, while Cranmer, besides making some complaints to the queen's proctor, wrote to the queen herself, expressing his regret that his own natural sovereigns had cited him before a foreign tribunal. He had been sworn, he said, in Henry VIII's days, never to admit the pope's jurisdiction in England, and he could not without perjury have acknowledged the bishop of Gloucester as his judge. He urged the queen to consider that papal laws were incompatible with the laws of the realm, and adduced arguments against the doctrine and practice of the church of Rome on the subject of the eucharist. An answer to this letter was written by Cardinal Pole by the queen's command.

Cranmer remained in prison while his friends, Ridley and Latimer, were conveyed outside to their place of martyrdom on 16 Oct. He witnessed their execution from a tower on the top of his prison, and complained after to his gaoler of the cruelty of Ridley's treatment, whose sufferings were protracted by a piece of mismanagement. He was al-

lowed to survive them by five months, during which time earnest efforts were made by the Spanish friar Soto, and others, for his conversion. Meanwhile, the eighty days allowed for his appearance at Rome having expired, the case was heard in consistory, where the report of the proceedings in England was examined, and counsel on both sides were heard, though the accused had instructed no one to defend him. Judgment was pronounced against him, and on 11 Dec. the pope appointed, or, as it is called, 'provided,' Cardinal Pole to the archbishopric of Canterbury. On the 14th he addressed a brief executorial to the king and queen, notifying that he had condemned Cranmer for heresy, and deprived him of his archbishopric. Much has been said of an apparent injustice in the process, because this brief in the preamble declares the late archbishop contumacious for non-appearance at Rome when he was a prisoner at Oxford; and to heighten the impression, Foxe tells us that he expressed his willingness to go and defend himself at Rome if the queen would let him. But the statement is scarcely consistent with the position he had already taken up in declining papal jurisdiction altogether. In fact, the preamble of the brief accuses him of contumacy first towards the papal sub-delegate, Bishop Brookes, secondly towards the delegate, Cardinal Dupuy, and lastly towards the pope himself, for not appearing in consistory before the final decision. Cranmer had taken up his position advisedly not to recognise papal authority at all, and if he had since relented he might yet have found means to engage a proctor at Rome, even if the queen did not think fit to let him go thither in person, as she probably would have done if he had expressed any willingness to submit to the Roman pontiff.

A papal commission next came to Bonner, bishop of London, and Thirlby, bishop of Ely, for his degradation. It was a painful duty to the latter, to whom Cranmer had been an early friend and patron. The two, however, sat together for the purpose in Christ Church on 14 Feb. 1556, when Cranmer was brought before them. At the recitation of their commission, in which it was declared that he had had an impartial trial at Rome, he exclaimed with rather unbecoming vehemence, if Foxe has reported him truly, 'O Lord, what lies be these, that I, being continually in prison, and never could be suffered to have counsel or advocate at home, should produce witness and appoint my counsel at Rome! God must needs punish this open and shameless lying.' After the commission was read he was taken outside the church, where the process of his degradation was to be performed. But first he was carefully clothed in the special vestments of a sub-deacon, a deacon, a priest, a bishop, and an archbishop; one on the top of the other, but all of canvas, with a mitre and pall of the same material, and a crosier was put in his hand. Bonner then declared the causes of his degradation, the condemned man sometimes interrupting him with vain retorts and explanations. The crosier was then taken out of his hands by force, for he refused to relinquish it, and he drew from his sleeve a lengthy document and called on the bystanders to witness that he appealed from the pope to the next general council. 'My lord,' said Thirlby, 'our commission is to proceed against you, *omni appellatione remotâ*, and therefore we cannot admit it.' Cranmer replied that this was unjust, as the cause was really between him and the pope; and Thirlby received it with the remark, 'Well, if it may be admitted it shall.'

Thirlby was moved to tears, and, addressing Cranmer, offered to be a suitor for his pardon. Cranmer desired him to be of good cheer, and the work proceeded. The late archbishop was stripped successively of the vestments of an archbishop, bishop, priest, deacon, and sub-deacon, with appropriate ceremonies and words, after which he was further degraded from the minor orders of acolyte, exorcist, reader, and doorkeeper. Lastly a barber cut his hair close about his head, and Bishop Bonner scraped the tips of his fingers where he had been anointed. His gown was then taken off, and that of a poor yeoman bedel was put upon him in its place, with a townsman's cap on his head, in which guise he was delivered over to the secular power, and conveyed again to prison.

As a last protest against these proceedings, while they were divesting him of his pall, he had said to the officiating bishops, 'Which of you hath a pall to take away my pall?' The answer, however, was plain that, although as bishops they were his inferiors, they were acting by the pope's authority; and Cranmer seems to have made no further opposition. He now resigned himself to his altered position. He had been for some time strongly urged to recant by divines who conversed with him in prison, especially by the Spanish friar, John de Villa Garcia, with whom he had held long arguments on the primacy of St. Peter, the authority of general councils, and so forth; and apparently even before his degradation he had made two submissions. First he had signed a declaration that, as the king and queen had admitted the pope's authority within the realm, he was

content to submit to their laws. This, however, not being considered satisfactory, he, a few days later, made a second submission, in which he put the church and the pope before the king and queen. After his degradation he signed a third document, promising entire obedience to the king's and queen's laws, both as to the pope's supremacy and other matters, and referring the book which he had written on the sacrament to the judgment of the next general council. But this being objected to, he signed yet another profession distinctly dated 16 Feb., declaring unreservedly his belief in the teaching of the catholic church on the sacraments as in other things. There seems to be no foundation for the statement that he was lured to any of these submissions by a promise of pardon. Shortly after the fourth was made a writ was issued for his execution on 24 Feb., and it was announced to him that he should die upon 7 March. He was only urged for the sake of his soul to make as ample a profession as possible, and after consulting his spiritual advisers he signed a fifth document, which was attested by their signatures as well as his own, repudiating the doctrines of Luther and Zuinglius, acknowledging purgatory, and urging all heretics to return to the unity of the church. He at the same time wrote to Cardinal Pole begging him to procure for him a few days' respite from execution that he might give the world a yet more convincing proof of his repentance. This respite seems to have been allowed, and on 18 March he made a sixth and final submission, full of self-reproach for his past career, in which he compared himself to the penitent thief crucified along with our Lord.

Protestants and Roman catholics alike have censured these successive recantations as acts of insincerity prompted by the hope that they would buy his pardon. They may, however, have proceeded from real perplexity of mind. Royal supremacy over the church had been the fundamental doctrine with Cranmer hitherto, but if royalty chose again to acknowledge the pope's authority, what became of the very basis of the Reformation? Cranmer possibly might have reconciled himself to the new state of things as easily as Thirlby had he not written against transubstantiation, a doctrine which he clearly disbelieved even in the days of Henry VIII, when it was still reputed orthodox. It was on this subject that he was most persistently pressed to recant, and it was on this subject that, while submitting to the pope in other things, he would fain have appealed to a general council. The appeal, however, was hopeless, considering that the matter had been already settled at Trent five years before, and it was clear that with papal authority he must admit papal doctrine. He affected to be convinced by arguments that he could not very well answer (it is not easy to answer arguments in prison, with fire and faggots in the background), and he seemed a hopeful penitent. Nor would it have been impossible, perhaps, to extend to such a penitent the royal pardon, but that the flagrant character of his offences seemed to the council a reason for proceeding to the utmost extremity. For it was certainly owing to the abuse of his archiepiscopal functions that the queen had been actually declared a bastard, and all but cut off from the succession.

On 20 March, two days after his last submission, he was visited in prison by Dr. Cole, the provost of Eton, who was anxious to know if he still remained firm in the faith he had so lately professed. Next day he was to die. In the morning Friar John de Villa Garcia called upon him in prison, and Cranmer, at his request, copied and signed yet a seventh form of recantation, of which he was to take one copy with him and read it at the stake. It was intended that, just before his execution, Dr. Cole should have preached at the stake, but as the morning was wet, the prisoner was conducted into St. Mary's Church, and the sermon delivered there. He was placed on a platform opposite the pulpit, where every one could see him. There he knelt and prayed fervently, before and after the sermon; he was seen to weep, and moved his audience to tears. He was then asked to address the people, according to the general usage, and it was expected that he would read his final recantation. In this he was to declare his belief in every article of the catholic faith, and afterwards to confess that what most troubled his conscience was the publication of books and writings against the truth of God's word, and these he was to specify as the books he had written against the sacrament of the altar since the death of Henry VIII. He turned to the people, and besought first that they would pray for him; then poured out a fervid prayer himself, confessing himself 'a wretched caitiff and miserable sinner;' then repeated the Lord's Prayer and declared that he believed every article of the catholic faith, just as it was expected he would say. But at this point the discourse began to vary from the programme. 'And now I come,' he said, 'to the great thing which so much troubleth my conscience, more than anything that ever I did or said in my whole life, and that is the setting abroad of writings contrary to the truth, which now here I renounce and

refuse, as things written with my hand contrary to the truth which I thought in my heart, and written for fear of death, and to save my life, if it might be; and that is, all such bills and papers which I have written or signed with my hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefor; for, may I come to the fire, it shall be first burned.'

The bystanders were astonished. Some in vain appealed to him to remember his recantation, and after answering their remonstrances he himself ran to the place of execution, so fast that few could keep up with him. The Spanish friars still plied him with exhortations, but to no purpose. He was chained to the stake, the wood was kindled, and when the fire began to burn near him, he put his right hand into the flame, crying out: 'This hand hath offended.' Very soon afterwards he was dead. His courage and patience in the torment filled with admiration the witnesses of his sufferings—even those who considered that he had died for a bad cause, of whom one, only known to us as 'J. A.,' has left an account of the scene in a letter to a friend.

Of Cranmer's personal appearance Foxe writes that he was 'of stature mean, of complexion pure and somewhat sanguine, having no hair upon his head at the time of his death' (was not this owing to the barber cutting it off?), 'but a long beard, white and thick. He was of the age of sixty-five' (Foxe should have said sixty-seven) 'when he was burnt; and yet, being a man sore broken in studies, all his time never used any spectacles.' Portraits of him exist at Cambridge and at Lambeth. It is curious that in his last hours we hear little of his wife or family. He left, we know, a son Thomas, and a daughter Margaret, who were restored in blood by act of parliament in 1563. He had an elder brother John, who inherited his father's estates, and a younger, Edmund, whom he had made archdeacon of Canterbury soon after his appointment as primate, but who had been deprived by Mary as a married clergyman.

His principal writings are: 1. A book on Henry VIII's divorce, against marriage with a brother's widow. 2. Preface to the Bible, 1540. 3. 'A Short Instruction into Christian Religion,' commonly called his 'Catechism,' translated from the Latin of Justus Jonas, 1541. 4. Preface to the Book of Common Prayer, 1549. 5. 'Answer to the Devonshire Rebels,' and a sermon on Rebellion. 6. 'Reformatio Legum Ecclesiasticarum' (compiled about 1550, first edited 1571). 7. 'A Defence of the True and Catholic Doctrine of the Sacrament,' 1550. 8. 'An Answer ... unto a crafty and sophistical cavillation devised by Stephen Gardiner,' i.e. to Gardiner's reply to the preceding treatise. 9. 'A Confutation of Unwritten Verities,' in answer to a treatise of Dr. Richard Smith maintaining that there were truths necessary to be believed which were not expressed in scripture. He is credited also by Burnet with a speech supposed to have been delivered in the House of Lords about 1534; but an examination of the original manuscript shows that it is not a speech, but a treatise addressed to some single lord, and even the authorship might perhaps be questioned (see *Calendar*, Henry VIII, vol. vii. No. 691).

[Nichols's Narratives of the Reformation (Camden Soc.); Foxe's Acts and Monuments; Burnet's Hist. of the Reformation; Strype's Memorials of Archbp. Cranmer (with appendix of documents); Strype's Eccl. Mem. iii. 392–400; Wilkins's Concilia, iii. 826–8, 857–8, 862, 868; Calendar, Henry VIII, iv., sq.; Tytler's Edward VI and Mary; works edited by Cox, Granger and Jenkyns; Grey Friars' Chronicle; Machyn's Diary; Wriothesley's Chronicle; Chronicle of Queen Jane; Archæologia, xviii. 175–7; Cranmer's Recantacyons, privately printed by Lord Houghton; Baga de Secretis in Dep.-Keeper of Public Records, iv. ii. 237–8; Cooper's Athenæ Cantab. i. 145, 547; lives by Sargant, Le Bas, Todd, and Dean Hook (in Lives of the Archbishops); Cranmer and the English Reformation, by A. F. Pollard, 1904.] J. G.

CRANSTOUN, DAVID (*fl.* 1509–1526), Scotch professor in Paris, was educated at the college of Montacute, Paris, among the poor scholars under John Major. He subsequently became regent and professor of belles-lettres in the college, and by his will, made in 1512, left to it the whole of his property, which amounted to 450 livres. He became bachelor of theology in 1519, and afterwards doctor. Along with Gavin Douglas he made the 'Tabula' for John Major's 'Commentarius in quartum Sententiarum,' which was published at Paris in 1509 and again in 1516. He is said to have written 'Orationes,' 'Votum ad D. Kentigernum,' and 'Epistolæ.' He also edited Martin's 'Questiones Morales,' Paris, 1510, another ed. 1511, and wrote additions to the 'Moralia' of Almain, Paris, 1526, and to the 'Parva Logicalia' of Ramirez de Villascusa, Paris, 1520. Of these three works there are copies in the library of the British Museum, but the last is imperfect.

[Tanner's Bibl. Brit.; Brit. Mus. Cat.; Mackenzie's Scottish Writers; Dempster's Hist. Eccles. Gent. Scot.; Jacques du Bruel's Théâtre des

Antiquités de Paris, 1612, ii. 679; Francisque Michel's Les Ecossais en France, i. 324–5.]
T. F. H.

CRANSTOUN, GEORGE, Lord Corehouse (*d.* 1850), Scottish judge, was the second son of the Hon. George Cranstoun of Longwarton, seventh son of the fifth Lord Cranstoun, and Maria, daughter of Thomas Brisbane of Brisbane, Ayrshire. He was originally intended for the military profession, but, preferring that of law, passed advocate at the Scottish bar 2 Feb. 1793, was appointed a depute-advocate in 1805, and sheriff-depute of the county of Sutherland 1806. He was chosen dean of the Faculty of Advocates 15 Nov. 1823, and was raised to the bench on the death of Lord Hermand in 1826, under the title of Lord Corehouse, from his beautiful residence near the fall of Corra Linn on the Clyde. In January 1839, while apparently in perfect health, he was suddenly struck with paralysis, which compelled him to retire for the remainder of his life from his official duties. Lord Cockburn, while taking exception to the narrow and old-fashioned legal prejudices of Corehouse and his somewhat pompous method of legal exposition, characterises him as 'more of a legal oracle' than any man of his time. 'His abstinence,' he states, 'from all vulgar contention, all political discussion, and all public turmoils, in the midst of which he sat like a pale image, silent and still, trembling in ambitious fastidiousness, kept up the popular delusion of his mysteriousness and abstraction to the very last' (*Memorials*, i. 221). He possessed strong literary tastes, the gratification of which was the chief enjoyment of his leisure, both during the period of his engrossment with legal duties, and after his enforced retirement from the bench. His accomplishments as a Greek scholar secured him the warm friendship of Lord Monboddo, who used to declare that he was the 'only scholar in all Scotland.' While attending the civil law class in 1788 Cranstoun made the acquaintance of Sir Walter Scott, and the intimacy continued through life (Lockhart, *Life of Scott*, ed. 1842, p. 40). Scott read the opening stanzas of the 'Lay of the Last Minstrel' to Erskine and Cranstoun, whose apparently cold reception of it greatly discouraged him, until, finding a few days afterwards that some of the stanzas had 'haunted their memory, he was encouraged to resume the undertaking' (*ib.* 100). While practising at the bar Cranstoun wrote a clever *jeu d'esprit*, entitled 'The Diamond Beetle Case,' in which he caricatured the manner and style of several of the judges in delivering their opinions. He died 26 June 1850. His second sister, Jane Anne, afterwards Countess of Purgstall, was a correspondent of Sir Walter Scott, and his youngest, Helen D'Arcy, authoress of 'The Tears I shed must ever fall,' and wife of Professor Dugald Stewart.

[Kay's Original Portraits, ii. 438; Gent. Mag. new ser. xxxiv. 328; Cockburn's Life of Lord Jeffrey; ib. Memorials.] T. F. H.

CRANSTOUN, HELEN D'ARCY (1765–1838), song writer. [See under Stewart, Dugald.]

CRANSTOUN, JAMES, eighth Lord Cranstoun (1755–1796), naval officer, baptised at Crailing, Roxburghshire, 26 June 1755, entered the royal navy. He received a lieutenant's commission on 19 Oct. 1776. In command of the Belliqueux frigate of 64 guns he took part in the action fought by Sir Samuel Hood with the Comte de Grasse in Basseterre road off St. Christopher's on 25 and 26 Jan. 1782, and was promoted to a captaincy on the 31st. He commanded Rodney's flagship, the Formidable, in the celebrated action of 12 April 1782, which resulted in the total destruction of the French West India squadron. He was mentioned by Rodney in the despatches and honoured with the carriage of them to England. He commanded the Bellerophon, one of Vice-admiral Cornwallis's squadron of five ships of the line, which on 17 June 1795, off Point Penmarch on the west coast of Brittany, repulsed an attack by a French squadron consisting of thirteen ships of the line, fourteen frigates, two brigs, and a cutter, for which on 10 Nov. the vice-admiral and his subordinates received the thanks of parliament. Cranstoun's 'activity and zeal' were commended by the vice-admiral in his despatch. In 1796 he was appointed governor of Grenada and vice-admiral of the island, but died before entering upon his new duties on 22 Sept. at Bishop's Waltham, Hampshire, in the forty-second year of his age. His death was caused by drinking cider which had been kept in a vessel lined with lead. He was buried in the garrison church at Portsmouth. Cranstoun married, on 19 Aug. 1792, Elizabeth, youngest daughter of Lieutenant-colonel Lewis Charles Montolieu; she died at Bath on 27 Aug. 1797, aged 26, of a decline occasioned by her bereavement.

[Douglas's Peerage of Scotland, i. 369; Gent. Mag. 1782 p. 254, 1792 p. 960, 1796 pp. 798, 877, 1797 p. 803; Ann. Reg. 1796, pp. 80–1; Commons' Journals, li. 50.] J. M. R.

CRANSTOUN, WILLIAM HENRY (1714–1752), fifth son of William, fifth lord Cranstoun, and his wife, Lady Jane Ker, eldest daughter of William, second marquis of Lothian, was born in 1714. While a cap-

tain in the army he married privately at Edinburgh, on 22 May 1745, Anne, daughter of David Murray of Leith. In 1746 he disowned the marriage, but the lady insisted on its lawfulness, and the commissaries, on 1 March 1748, granted a decree in her favour, with an annuity of 40*l.* sterling for herself and 10*l.* for her daughter so long as she should be alimented by her mother. The cause of Cranstoun's conduct was that he had fallen in love with Miss Mary Blandy [q.v.], the daughter of an attorney of Henley-on-Thames. Mr. Blandy objected to Cranstoun paying his addresses to her on the ground that he was already married, and resenting his interference Miss Blandy poisoned her father on 14 Aug. 1751. She afterwards alleged that the powder she administered had been sent to her by Cranstoun from Scotland as a love-potion; but apart from her statement there was nothing to connect him with the murder. He died on 9 Dec. 1752.

[Life of W. H. Cranstoun, 1753; Douglas's Scotch Peerage (Wood), i. 368; Anderson's Scottish Nation; the authorities referred to in the notice of Mary Blandy, v. 202.] T. F. H.

CRANWELL, JOHN (*d.* 1793), poet, graduated B.A. at Sidney College, Cambridge, in 1747, and M.A. in 1751. Having taken orders he was elected to a fellowship by his college, and received the living of Abbott's Ripton, Huntingdonshire, which he held for twenty-six years. He died on 17 April 1793. Cranwell translated two Latin poems in the heroic couplet, viz. (1) Isaac Hawkins Browne's 'Immortality of the Soul,' 1765, 8vo; (2) Vida's 'Christiad,' 1768, 8vo.

[Europ. Mag. (1793), p. 399; Brit. Mus. Cat.] J. M. R.

CRANWORTH, BARON. [See ROLFE, ROBERT MONSEY, 1790–1868.]

CRASHAW, RICHARD (1613?–1649), poet, only child of William Crashaw, B.D. [q.v.], by his first wife, was born in London about 1613, and was baptised by James Ussher, afterwards primate of Ireland. His mother, whose name is not known, died in the poet's infancy, but his father's second wife, who died in 1620, when Richard was only seven years old, received the praise of Ussher, who preached her funeral sermon, for 'her singular motherly affection to the child of her predecessor.' Crashaw was educated at the Charterhouse, on the nomination of Sir Henry Yelverton and Sir Randolf Crewe, and inscribed two early Latin poems to Robert Brooke, a master there, to whom he acknowledged all manner of obligations. He lost his father, a sturdy puritan, in 1626. On 6 July 1631 he was admitted to Pembroke Hall, Cambridge, although he did not matriculate (as a pensioner) till 26 March of the following year. He cultivated at the university a special aptitude for languages, and became proficient in five 'besides his mother-tongue, viz. Hebrew, Greek, Latin, Italian, and Spanish.' He was fond of music and drawing, and his religious fervour was always marked. In St. Mary's Church he spent many hours daily, composing his religious poems, and there, 'like a primitive saint, offered more prayers in the night than others usually offer in the day.' The death of a young friend, William Herries or Harris, of Pembroke Hall, in 1631 deeply affected Crashaw, who wrote many poems to his memory. Another friend, James Stanninow, fellow of Queens' College, who died early in 1635, is also commemorated in his verse. His tutors at Pembroke proved congenial to him. John Tournay, one of the fellows, he describes in a Latin poem as an ideal guardian, and the master of the college, Benjamin Laney, also received from him the highest praises. In 1634 Crashaw proceeded B.A., and in the same year published anonymously at the university press his first volume (wholly in Latin), entitled 'Epigrammatum Sacrorum Liber,' and dedicated it to Laney. Earlier Latin elegiacs of comparatively small interest had been contributed to the university collections on the king's recovery from smallpox in 1632; on the king's return from Scotland and on the birth of James, duke of York, both in 1633. But the epigrams (185 in all), published when the author was barely twenty-one, denote marvellous capacity. They include the famous verses (No. xcvi.) on the miraculous conversion of the water into wine at Cana (John ii. 1–11), whose concluding line ('Lympha pudica Deum vidit et erubuit') is perhaps better known in Aaron Hill's translation than in the original. The conceits are often very whimsical, but there are many signs of fine classical taste, and very few of immaturity. In 1636 Crashaw migrated to Peterhouse. He was elected a fellow there in 1637, and proceeded M.A. in 1638. Joseph Beaumont the poet [q.v.] was his contemporary at Peterhouse, and they discussed together their poetical projects. Crashaw's piety increased, and he contemplated taking Anglican orders, but the growth of puritanism, which revolted him, and his intimacy with friends who inclined to Roman catholicism, led to the abandonment of the design. Robert Shelford, also of Peterhouse, a beneficed clergyman of Kingsfield in Suffolk, who protested against the identification of the pope with antichrist, had great influence with him,

and in a poem prefixed to Shelford's 'Five Pious and Learned Discourses' (1635) Crashaw denounces those who dissociate art from religious worship, or attack the papacy as 'a point of faith.' The career of the Spanish saint Teresa, 'foundresse of the reformation of the discalced Carmelites, both men and women,' who died 14 Oct. 1582 and was canonised 12 March 1622, attracted him and confirmed in him Roman catholic tendencies. But probably more responsible for the development of his religious temper was his intimacy with Nicholas Ferrar, whose community at Little Gidding, called 'the Protestant Nunnery,' Crashaw often visited before Ferrar's death in 1637. In 1641 Wood states that Crashaw was incorporated at Oxford, but in what degree he does not state. Wood's authority is not the university register, but 'the private observations of a certain master of arts that was this year living in the university.' While his religious convictions were still unsettled, the civil war broke out; the chapel at Peterhouse, whose beauty inspired many poems, was sacked 21 Dec. 1643, and the parliamentary commissioners insisted on all the fellows taking the solemn league and covenant. Crashaw, with five other friends at Peterhouse, declined the oath and was expelled. One of them was Beaumont, who retired to Hadleigh to write his poem 'Psyche,' and regretted that Crashaw was not with him to revise it. Crashaw meanwhile spent a short time in Oxford and London, and then made his way to Paris. Abraham Cowley, who was in Paris at the time as secretary to Lord Jermyn, had made Crashaw's acquaintance some ten years before, and he discovered Crashaw in Paris in 1646 in great distress. There can be no doubt that the poet had then formally entered the Roman catholic church. He had just addressed letters in verse to his patroness, Susan Feilding, countess of Denbigh, sister of the great Duke of Buckingham, urging her to take a like step. Cowley introduced Crashaw to Queen Henrietta Maria, then in Paris, whom Crashaw had already addressed in complimentary poems published in university collections. She readily gave him introductions to Cardinal Palotta and other persons of influence at Rome, and according to Prynne a purse was made up for him by her and other ladies. To Italy Crashaw went in 1648 or 1649. The cardinal received him kindly, but gave him no higher office than that of attendant. John Bargrave [q. v.], writing some years later, says that about 1649, when he first went to Rome, 'there were there four revolters to the Roman church that had been fellows of Peterhouse with myself. The name of one of them was Mr. R. Crashaw, who was one of the *seguita* (as the term is): that is, an attendant or [one] of the followers of the cardinal, for which he had a salary of crowns by the month (as the custom is), but no diet. Mr. Crashaw infinitely commended his cardinal, but complained extremely of the wickedness of those of his retinue, of which he, having the cardinal's ear, complained to him. Upon which the Italians fell so far out with him that the cardinal, to secure his life, was fain to put him from his service, and procuring him some small employ at the Lady's of Loretto, whither he went on pilgrimage in summer time, and overheating himself, died in four weeks after he came thither, and it was doubtful whether he was not poisoned' (Bargrave, *Alexander VII*, Camden Soc.) On 24 April 1649 Crashaw, by the influence of Cardinal Palotta, was admitted as beneficiary or sub-canon of the Basilica-church of Our Lady of Loreto, but he died before 25 Aug. following, when another person was appointed in his place. He was buried at Loreto. There is nothing to confirm Bargrave's hint of poison. News of his death was slow in reaching England. Prynne, in his 'Lignea Legenda,' 1653, who wrote with bitter contempt of Crashaw's 'sinful and notorious apostacy and revolt,' speaks of him as still living when his book was published, and states, with little knowledge, that 'he is only laughed at, or at most but pitied, by his few patrons [in Italy], who, conceiving him unworthy of any preferment in their church, have given him leave to live (like a lean swine almost ready to starve) in a poor mendicant quality.' In Dr. Benjamin Carier's 'Missive to King James,' reissued by N. Strange in 1649, a list of the names of recent English converts to catholicism appears, and among other entries is the following: 'Mr. Rich. Crashaw, master of arts, of Peterhouse, Cambridge, now secretary to a cardinal in Rome, well knowne in England for his excellent and ingenious poems' (p. 29). Cowley wrote a fine elegy to his friend's memory.

In 1646, just before Crashaw left England, a volume of his verse was published in London. It was in two parts, consisting respectively of sacred and secular poems, each with a separate title-page. The first title ran, 'Steps to the Temple. Sacred Poems. With other Delights of the Muses,' London (printed for T. W. by Humphrey Moseley), 1646. The second title was, 'The Delights of the Muses and other Poems, written on severall occasions,' with the same imprint. 'The Preface to the Reader,' which opens the volume, is by an anonymous friend of Crashaw, and supplies some biographical de-

tails 'impartially writ of this learned young Gent (now dead to us).' The editor gave the book its title. 'Reader, we stile his sacred Poems stepes to the Temple, and aptly, for in the Temple of God under His Wing he led his life in St. Marie's church, neere St. Peter's Colledge.' The first poem is 'Saint Mary Magdalene, or the Weeper,' and the sacred section includes the translation of Marino's 'Sospetto d'Herode' and the hymn to St. Teresa. In the secular section appear the elegies on William Herries, a simple epitaph on himself, translations from Latin, Greek, and Italian, and 'Musick's Duell,' adapted, like Ford's 'Lover's Melancholy,' from a Latin fable, composed to illustrate the style of Claudian, by Strada, a jesuit schoolmaster. A few Latin poems are also printed in both sections. In 1648 the collection was reissued by Moseley, with large additions, as 'the second edition wherein are added divers pieces not before extant.' A few of the 'humane' poems which had been printed in error with the sacred section were here put in their proper place, but no poem of any length was added. In 1652 there appeared in Paris a third edition, which excels the first two in bibliographical interest. Twelve vignette engravings, all treating of sacred subjects, after Crashaw's own designs, appear in this volume, and in Douce's copy at the Bodleian there is another design substituted for the ordinary one attached to the poem 'O Gloriosa Domina,' which is met with in no other known copy. Thus thirteen drawings by Crashaw are known in all, and show him a capable draughtsman. The title of this volume ran: 'Carmen Deo Nostro Te Decet Hymnus. Sacred Poems. Collected, Corrected, Avgmented, Most humbly presented to my Lady, The Covntesse of Denbigh, By her most deuoted seruant, R. C. In hea[r]ty acknowledgement of his immortall obligation to her Goodness & Charity. At Paris, By Peter Targa, Printer to the Archbishope ef [of] Paris in S. Victors Streete at the Golden sunne, MDCLII.' It seems probable that Crashaw prepared this edition for the press while in Paris. The poet's friend Thomas Carre [q.v.] contributes prefatory verses in which he claims the honour of having published all Crashaw's verses. This edition excludes the translation of Marino and 'Musick's Duell.' Two poems addressed to the Countess of Denbigh appear here for the first time. The first of them, 'A Letter from Mr. Crashaw to the Countess of Denbigh. Against Irresolution and Delay in matters of Religion,' was reprinted separately in London in 1653. In 1670 a very carelessly edited collection of the poems was issued in London as 'the second edition.' It has no critical value, and this was reprinted later on as 'the third edition,' without date, by the booksellers Bently, Tonson, Saunders, and Bennet. A second edition of Crashaw's 'Latin Epigrams,' under the title of 'Richardi Crashawi Poemata et Epigrammata,' appeared with many additions in 1670. A selection of Crashaw's printed poems, edited by Peregrine Phillipps, was published in 1775, and in 1858 Mr. W. B. Turnbull prepared a new edition of the whole. In 1872 the fullest edition, with translations of the Latin poems, was issued privately by Dr. A. B. Grosart. In the 1641 edition of Bishop Andrewes's sermons lines upon the bishop's picture by Crashaw are prefixed, of which a Latin rendering appears in the collected edition of Crashaw's poems, and another piece of commendatory verse was contributed to Isaakson's 'Chronologie.' Crashaw also contributed to the Cambridge University collections, not only of 1632 and 1633, but of 1635 (on the birth of Princess Elizabeth), of 1637 (on the birth of Princess Anne), and of 1640 (on the birth of Prince Henry).

Besides these printed poems, Crashaw left a mass of verse in manuscript, only a part of which has been preserved. A volume in the Tanner MSS. at the Bodleian, in the handwriting of Archbishop Sancroft, includes, among many poems by other hands, 'Mr. Crashaw's poems transcrib'd from his own copie before they were printed: amongst w^{ch} are some not printed.' There are here some twenty pieces both in Latin and English by Crashaw, which were first printed in Dr. Grosart's edition in 1872. None add much to the poet's reputation, and most of the English poems appear to be early work. An appreciative English epigram on two of Ford's plays, 'Lover's Melancholy' and the 'Broken Heart,' has most literary interest. Early copies of a few of Crashaw's poems also appear in MSS. Harl. 6917–18.

Crashaw's sacred poems breathe a passionate fervour of devotion, which finds its outlet in imagery of a richness seldom surpassed in our language. Coleridge says that 'Crashaw seems in his poems to have given the first ebullience of his imagination, unshapen into form, or much of what we now term sweetness.' This is in great part true, but in such secular poems as 'Musick's Duell' and 'Wishes to his supposed mistress,' of which the latter is printed in an abbreviated form in Mr. F. T. Palgrave's 'Golden Treasury' there is an undoubted sweetness and artistry which Coleridge seems to overlook. Mr. Swinburne refers to 'the dazzling intricacy and affluence in refinements, the supple and

cunning implication, the choiceness and subtlety of Crashaw,' and these phrases adequately describe his poetic temper. Diffuseness and intricate conceit, which at times become grotesque, are the defects of Crashaw's poetry. His metrical effects, often magnificent, are very unequal. He has little of the simple tenderness of Herbert, whom he admired, and to whom he acknowledged his indebtedness. Marino, the Italian poet, encouraged his love of quaint conceit, although the gorgeous language of Crashaw in his rendering of Marino's 'Sospetto d'Herode' leaves his original far behind. Selden's remarks in his 'Table Talk' that he converted 'Mr. Crashaw' from writing against plays seems barely applicable to the poet who admired Ford's tragedies and was free from all puritanic traits. The remark probably refers to the poet's father (cf. COLE, *Athenæ Cantab.*)

The fertility of Crashaw's imagination has made him popular with succeeding poets. Milton's indebtedness to Crashaw's rendering of Marino in the 'Hymn to the Nativity' and many passages of 'Paradise Lost' is well known. Pope, who worked up many lines in the 'Epistle of Eloisa to Abelard' and elsewhere from expressions suggested by his predecessor, read Crashaw carefully, and showed some insight into criticism when he insisted on his inequalities in a letter to H. Cromwell (17 Dec. 1710), although little can be said for his comment: 'I take this poet to have writ like a gentleman, that is, at leisure hours, and more to keep out of idleness than to establish a reputation, so that nothing regular or just can be expected from him' (POPE, *Works*, ed. Courthope and Elwin, vi. 109, 116–18). Coleridge says that the poem on St. Teresa inspired the second part of 'Christabel.' Some interesting coincidences between Crashaw and Shelley are pointed out by Mr. D. F. M'Carthy in 'Notes and Queries,' 2nd ser. v. 449, 516, vi. 94.

[Cole's Athenæ Cantab. f. 18; Crashaw's poems, collected by Dr. A. B. Grosart, 1872, and the other editions mentioned above; art. by William Hayley in Biog. Brit. (Kippis); Corser's Collectanea Anglo-Poetica; Winstanley's Poets, 1687; Wood's Fasti Oxon. ii. 4; Dodd's Church History; Coleridge's Literary Recollections (1836); Lloyd's Memoirs; Todd's Milton; Retrospective Review, i. 225; Willmott's Lives of the English Sacred Poets; Gosse's Seventeenth-Century Studies, where Crashaw is compared with a German contemporary, Spe.] S. L.

CRASHAW, WILLIAM (1572–1626), puritan divine and poet, son of Richard Crashaw of Handsworth, near Sheffield, Yorkshire, by his wife, Helen, daughter of John Routh of Waleswood, was born at Handsworth, and baptised there on 26 Oct. 1572 (*Works of Richard Crashaw*, ed. Grosart, ii. p. xxii). He was educated at Cambridge, in St. John's College, which he called his 'deere nurse and spirituall mother,' and admitted a sizar of the college on 1 May 1591. Two years afterwards the bishop of Ely's fellowship at St. John's became vacant by the death of Humphrey Hammond; and as the see was then unoccupied, the right of nomination became vested in the queen, who in a letter to the fellows, dated from Windsor on 15 Jan. 1593–4, states that she had been 'crediblie informed of the povertie and yet otherwise good qualities and sufficiencie' of William Crashaw, B.A., and requires them to admit him, 'vnless you shall knowe some notable and sufficient cause to the contrarie.' He was accordingly admitted on the 19th of that month (BAKER, *Hist. of St. John's*, ed. Mayor, i. 187, 291, 438). The date of his B.A. degree is not recorded; but he doubtless took it in 1591–2. After being ordained he became 'preacher of God's Word,' first at Bridlington and then at Beverley in Yorkshire. He commenced M.A. in 1595, and proceeded to the degree of B.D. in 1603. In 1604 he was collated to the second prebend in the church of Ripon, and he held it till his death (*Hist. of Ripon*, ed. 1806, p. 103). He was appointed preacher at the Inner Temple, London, and next was presented by Archbishop Grindal to the rectory of Burton Agnes, in the diocese of York, on the death of Robert Paly (*Addit. MS.* 24487, f. 35). Adrian Stokes, however, denied the title of the archbishop to the advowson, and presented William Grene, clerk, who was admitted and instituted to the rectory. Sir Edward Coke, the attorney-general, intervened in the dispute on behalf of the queen, the result being that Crashaw was removed from the living in Trinity term, 43 Eliz. (COKE, *Booke of Entries*, pp. 494–6).

On 4 July 1609 he was 'convented' before the convocation of the province of Canterbury for publishing an erroneous book, which appears to have been his translation of the 'Life of the Marchese Caraccioli.' He confessed, and was ready to retract. The archbishop accepted his submission, ordered him to retract, and dismissed him (CARDWELL, *Synodalia*, ii. 591 *n*, 592). Writing to Sir Robert Cotton from the Temple, on the 19th of the same month, he says: 'The grief and anger that I should be so malitiously traduced by my lords the byshops (whom I honour) hath made me farr out of temper, and put me into an ague, which in these canicular dayes is dangerouse' (*Cotton MS.* Julius C. iii. 126). Among the 'State Papers' for

1609 is a statement by him containing what he knew about 'the discovery of that damnable libell, the Puritanus' (*Calendar of State Papers*, Dom. 1603–10, p. 536). In 1610 he addressed to Sir Julius Cæsar, chancellor of the exchequer, a letter testifying to Sir Thomas Cæsar's godly disposition on the morning of his death (*Addit. MS.* 12497, f. 467).

He became prebend of Osbaldwick in the church of York on 2 April 1617 (Le Neve, *Fasti*, ed. Hardy, iii. 208), and on 13 Nov. 1618 was admitted to the church of St. Mary Matfellon, or Whitechapel, London, on the presentation of Sir John North and William Baker (Wood, *Athenæ Oxon.* ed. Bliss, ii. 468 *n.*) He died in 1626, and his will was proved on 16 Oct. in that year.

He was twice married. His first wife was the mother of the poet, Richard Crashaw [q. v.] He married secondly, at All Hallows Barking, on 11 May 1619, Elizabeth Skinner, daughter of Anthony Skinner of that parish, gentleman (*Notes and Queries*, 3rd ser. ii. 424, 425). This second wife is commemorated in a privately printed tractate entitled 'The Honovr of Vertve, or the Monument erected by the sorowfull Husband, and the Epitaphes annexed by learned and worthy men, to the immortall memory of that worthy gentlewoman, Mrs. Elizabeth Crashawe, who died in child-birth, and was buried in Whit-Chappell, October 8, 1620. In the 24 yeare of her age.' Archbishop Ussher preached her funeral sermon, 'at which sermon and funerall was present one of the greatest assemblies that ever was seene in man's memorie at the buriall of any priuate person.' Crashaw placed a monument to her memory in the chancel of Whitechapel Church (Stow, *Survey*, ed. Strype, ii. 45).

Crashaw was a good scholar, an eloquent preacher, and a strong protestant. His principal works are: 1. 'Romish Forgeries and Falsifications, together with Catholike Restitutions,' London, 1606, 4to. 2. 'Newes from Italy, of a second Moses, or the life of Galeacius Caracciolus, the noble Marquesse of Vico,' translated, London, 1608, 4to. Other editions appeared, some of which are entitled 'The Italian Convert' (Brydges, *Censura Literaria*, ed. 1809, x. 105). 3. 'The Sermon preached at the Crosse, Feb. xiiij. 1607. Iustified by the Authour, both against Papist and Brownist, to be the truth: Wherein this point is principally followed; namely, that the religion of Rome, as now it stands established, is worse than ever it was,' London, 1608, 4to. 4. 'A Sermon preached before the right honorable the Lord Lawarre, Lord Governour and Captaine Generall of Virginea, and others of his Maiesties Counsell for that Kingdome, and the rest of the Adventurers in that Plantation, Feb. 21, 1609,' London, 1610, 4to (Anderson, *Hist. of the Church of England in the Colonies*, i. 232–93). Mr. Grosart says 'there is no nobler sermon than this of the period.' 5. 'The Jesuites Gospel, written by themselves, discovered and published,' London, 1610, 1621, 4to; reprinted in 1641 under the title of 'The Bespotted Jesuite, whose Gospell is full of Blasphemy against the Blood of Christ,' London, 1641, 4to; and again in 1643, under the title of 'Loyola's Disloyalty, or the Jesuites in Open Rebellion against God and His Church,' London, 1643, 4to. 6. 'Manuale Catholicorum: a Manuall for true Catholickes (Enchiridion piarum Precum et Meditationum. A Handful, or rather a Heartfull of Holy Meditations and Prayers),' Latin and English, London, 1611, 12mo. A poetical work, in two divisions. Other editions appeared in 1616 and 1622. 7. 'Consilium quorundam Episcoporum Bononiæ congregatorum quod de ratione stabiliendæ Romanæ Ecclesiæ Julio III Pont. Max. datum est. Quo artes et astutiæ Romanensium et arcana Imperii Papalis non pauca propalantur,' London, 1613, 4to. Dedicated to Henry, earl of Southampton. 8. 'The Complaint, or Dialogue betwixt the Soule and the Bodie of a damned man. Supposed to be written by S. Bernard, from a nightly vision of his; and now published out of an ancient manuscript copie,' London, 1616, 16mo. This is the most remarkable of Crashaw's writings in verse. The poem, the original and translation of which occupy alternate pages, is divided into eighty-five verses, as a dialogue between the author, a soul departed, a dead carcase, and the devils. The volume, consisting of thirty-four leaves, is dedicated to some of the translator's friends, benchers of the Inner Temple (Lowndes, *Bibl. Man.* ed. Bohn, p. 550). 9. 'Fiscus Papalis, sive Catalogus Indulgentiarum et reliquiarum septem principalium Ecclesiarum Urbis Romæ, ex vet. MS. descriptus,' London, 1617, 1621, 4to. 10. 'Milke for Babes, or a North Countrie Catechisme, made plaine and easy to the capacitie of the countrie people,' second impression, London, 1618, 16mo. 11. 'The Parable of Poyson. In five sermons of spirituale poyson,' London, 1618, 8vo. 12. 'The New Man; or a Supplication from an unknowne person, a Roman Catholike, unto James, the Monarch of Great Brittaine, touching a necessity of a Generall Councell to be forthwith assembled against him that now usurps the Papall Chaire under the name of Paul the Fifth,' London, 1622, 4to. 13. 'The Fatall Vesper, or a trve and pvnctvall rela-

tion of that lamentable and fearfull accident, hapning on the 26 of October last by the fall of a roome in the Black-Friers, in which were assembled many people at a Sermon which was to be preached by Father Drvrie, a Iesvite,' London, 1623, 4to. Generally attributed to Crashaw (*Cat. of the Huth Library*, i. 365). 14. 'Ad Severinum Binnium Lovaniensem Theologum Epistola Commonitoria super Conciliorum Generalium editione ab ipso nuper adornata,' London, 1624, 4to. 15. 'Mittimus to the Jubilee at Rome, or the Rates of the Pope's Custom-House, sent to the Pope as a New Year's Gift from England,' London, 1625, 4to. 16. 'A Discoverye of Popishe Corruption, requiringe a kingley reformation,' Royal MS. 17 B. viii.

[Authorities cited above; also Addit. MS. 5865 f. 28, 12497 f. 467, 17083 f. 145 *b*; Notes and Queries, 3rd ser. vii. 111, 4th ser. iii. 219, 314, 370, 440, 511, 5th ser. iv. 289, 377; Cowie's Cat. of MSS. and Scarce Books at St. John's College, Camb. pp. vi, 16, 24, 39, 43, 47, 113; Black's Cat. of Ashmolean MSS. p. 310; Parr's Life of Archbishop Ussher, 12-15, 55; Selden's Table Talk, 3rd edit. p. 87; Gent. Mag. February 1837, p. 151.] T. C.

CRATFIELD, WILLIAM (*d.* 1415), Benedictine, was camerarius and then abbot of Bury St. Edmunds. This latter appointment received the royal assent on 1 Feb. 1389-90; it was confirmed by the pope, and the temporalities of the abbacy were restored on 8 Oct. 1390. Cratfield is known solely as the compiler of a 'Registrum' of his house, which is preserved in the British Museum (*Cod. Cotton.* Tiberius B. ix. 2). From indications given by it we gather that Cratfield was a provident administrator. Thus it had previously been the custom for the abbot to pay three thousand florins to the papal curia for the confirmation of his appointment; from this obligation Cratfield obtained exemption on payment of a fixed sum of twenty marks a year, but it cost him nearly 800*l.* to secure the privilege. A similar liability to the crown was in like manner exchanged for a yearly tax under Cratfield's administration. It seems, however, from some remarks in Walsingham (*Hist. Angl.* ii. 180, ed. Riley), who calls the abbot Stratfield, that his financial arrangements were at the time considered to be disadvantageous to the monastery. During the latter part of his life Cratfield suffered from infirm health, and in 1414 had to transact the business of the abbey by a deputy. In the same year he resigned his office, and died on 18 June 1415. Dugdale, however, dates his death in 1418.

[Dugdale's Monasticon, iii. 112, 156, ed. 1821.] R. L. P.

CRATHORNE, WILLIAM (1670-1740), catholic divine, born in October 1670, was descended from the ancient family of Crathorne of Crathorne in Yorkshire. He was educated in the English college at Douay, where he was a professor for several years. On being ordained priest he assumed the name of Yaxley, and after he returned to this country on the mission he appears to have used the *alias* of Augustin Shepherd. The scene of his missionary labours was Hammersmith, where he died on 11 March 1739-1740.

He published: 1. 'A Catholick's Resolution, shewing his reasons for not being a Protestant,' 1718? 2. The 'Spiritual Works' of John Goter or Gother, 16 vols. Lond. 1718, 12mo. Bishop Giffard, with whom Crathorne resided, commissioned him to prepare this edition. 3. 'Roman Missal for the use of the Laity,' from the manuscript of Goter, 2 vols. Lond. n.d. 12mo. 4. 'Historical Catechism,' translated from the French of Fleury, 2 vols. Lond. 1726, 12mo. 5. 'Life of St. Francis of Sales,' from the French of Marsollier, Lond. 1737, 8vo. 6. 'Life of our Lord Jesus Christ,' from the French, Lond. 1739. 7. Several devotional works, including 'The Daily Companion, or a Little Pocket Manual,' 3rd ed. Lond. 1743, a prayer-book which has gone through innumerable editions.

[Gillow's Bibl. Dict. i. 587, quoting Kirk's manuscript Biographical Collections in the possession of Cardinal Manning.] T. C.

CRAUFURD. [See also CRAWFORD and CRAWFURD.]

CRAUFURD, SIR CHARLES GREGAN- (1761-1821), lieutenant-general, was the second son of Sir Alexander Craufurd, who was created a baronet in 1781, and brother of Sir James Craufurd, bart., who was British resident at Hamburg from 1798 to 1803, and afterwards minister plenipotentiary at Copenhagen, and of Robert Craufurd [q.v.] the famous commander of the light division in the Peninsula. He was born on 12 Feb. 1761, and entered the army as a cornet in the 1st dragoon guards on 15 Dec. 1778. He was promoted lieutenant in 1781, and captain into the 2nd dragoon guards, or queen's bays, in 1785. In that year he was appointed an equerry to the Duke of York, whose intimate friend he became. He studied his profession in Germany, obtained a perfect command of that language, and made his reputation by a translation in four large volumes, illustrated by numerous plates, of Tielke's great work on the art of war and 'the remarkable events of the war between the Prussians, Austrians,

and Russians, from 1756 to 1763,' which he completed with the assistance of his brother Robert, and published in 1787. He accompanied the Duke of York to the Netherlands as aide-de-camp, and was at once attached to the Austrian headquarters as representative of the English commander-in-chief. With the Austrian staff he was present at all the earlier battles of the war, including Neerwinden, Raismes, Famars, Cæsar's Camp, Landrecies, Roubaix, and Lannoy, was promoted for his services to the rank of major in May 1793, and lieutenant-colonel in February 1794. In the middle of 1794 he left the Austrian headquarters and was appointed deputy adjutant-general to the English army. In this capacity he equally distinguished himself, especially by one daring charge, when with but two squadrons of dragoons he took three guns and one thousand prisoners. He had been so useful at the Austrian headquarters during the campaign that in 1795, when the English army evacuated the continent, he was sent on a special mission to the headquarters of the Austrians. He was an acute observer, and his reports are most valuable historical documents. They are preserved in the Record Office, and Mr. C. A. Fyffe has made copious use of them in his 'History of Modern Europe.' Craufurd took his part in the battles of Wetzlar, Altenkirchen, Nordlingen, Neumarkt, and finally of Amberg, where he was so severely wounded in August 1796 that he was invalided home. His wound prevented him from ever going on active service again, but he was promoted colonel on 26 Jan. 1797, and major-general on 25 Sept. 1803. He was lieutenant-governor of Tynemouth and Cliff Fort from 1796 till death, and deputy quartermaster-general at the Horse Guards (1795–1799). He was elected to the House of Commons as M.P. for East Retford in October 1806. This election was due to his marriage, on 7 Feb. 1800, to Lady Anna Maria, daughter of the second earl of Harrington, and widow of Thomas, third duke of Newcastle, which secured for him the great Newcastle influence. He resigned his seat in 1812, after the fourth duke had come of age, and retired from public life. He was made colonel of the 2nd dragoon guards in 1807, and promoted lieutenant-general on 25 July 1810, and was made a G.C.B. 27 May 1820, on the occasion of the coronation of George IV. He died on 26 March 1821, and left no children. His wife, the Dowager Duchess of Newcastle, survived him thirteen years. He published nothing except the above-mentioned translation.

[Royal Military Calendar, and Craufurd's despatches in the Record Office.] H. M. S.

CRAUFURD, JAMES, Lord Ardmillan (1805–1876), Scottish judge, eldest son of Major Archibald Clifford Blackwell Craufurd of Ardmillan, Ayrshire, by Jane, daughter of John Leslie, was born at Havant in Hampshire in 1805, and educated at the academy at Ayr, at the burgh school, Edinburgh, and at the universities of Glasgow and Edinburgh. In 1829 he passed his examination in Roman and Scotch law, and became an advocate His progress at the bar was not at all rapid, but he nevertheless acquired a considerable criminal business both in the court of justiciary and in the church courts. He never had much civil business, although he could address juries very effectively. On 14 March 1849 he became sheriff of Perthshire, and four years later, 16 Nov. 1853, was appointed solicitor-general for Scotland under the administration of Lord Aberdeen. He was nominated to the post of a lord of the court of session 10 Jan. 1855, when he took the courtesy title of Lord Ardmillan, after the name of his paternal estate. On 16 June in the same year he was also appointed a lord of justiciary, and held these two places until his death. His speeches and other literary utterances are not great performances, and his lectures to young men on ecclesiastical dogmas are open to hostile criticism, but they bear the cardinal merit of sincerity and are not without literary polish. In the court of justiciary his speeches were effective and eloquent of expression, which he had cultivated by a rather discursive study of English and Scotch poetical literature. The best remembered of his judgments is that which he delivered in connection with the well-known Yelverton case, when, on 3 July 1862, acting as lord ordinary of the outer house of session, he pronounced against the legality of the supposed marriage between Maria Theresa Longworth and Major William Charles Yelverton (*Cases in Court of Session*, Longworth *v.* Yelverton, 1863, pp. 93–116; Shaw, *Digest*, p. 97, &c.) He died of cancer of the stomach at his residence, 18 Charlotte Square, Edinburgh, on 7 Sept. 1876. He married in 1834 Theodosia, daughter of James Balfour. This lady, who before her marriage was known as Beauty Balfour, died on 29 Dec. 1883, aged 70.

[Journal of Jurisprudence, xx. 538–9 (1876); Scotsman, 8 Sept. 1876, p. 5; Law Times, 16 Sept. 1876, p. 344; Times, 9 Sept. 1876, p. 8; Graphic, 23 Sept. 1876, p. 308, portrait; Illustrated London News, 23 Sept. 1876, p. 284, portrait.]

G. C. B.

CRAUFURD, JOHN WALKINSHAW (1721–1793), twenty-first laird of Craufurdland, Ayrshire, son of John Craufurd of

Craufurdland, by his wife Robina, heiress of John Walkinshaw of Walkinshaw, was born in 1721. He entered the army in 1741 as cornet in the North British dragoons, and distinguished himself at Dettingen in 1743, and Fontenoy in 1745. Having returned to England in the summer of the latter year on sickl eave, he in August 1746 accompanied his friend, the Earl of Kilmarnock, to the scaffold on Tower Hill, for which act of friendship his name, it was said, was placed at the bottom of the army list. He, however, subsequently served in America with the rank of captain, and was present at the capture of Quebec in 1759. Returning to England the following year he obtained the command of the 115th foot in 1761, and was promoted lieutenant-colonel in 1772. In 1761 he was appointed his majesty's falconer for Scotland, and in 1762 he received the freedom of the city of Perth. He died unmarried in February 1793. The estates to which he succeeded on the death of his father in 1763 he settled on Thomas Coutts, the London banker [q. v.], but the deed was disputed by his aunt, Elizabeth Craufurd, the next heir, and after a long litigation the case was finally decided in 1806 in favour of the natural heir. A correspondence between the sixteenth earl of Sutherland and Craufurd has been printed in the 'Ayr and Wigton Archæological Collections,' ii. 156–84.

[Burke's Landed Gentry; Ayr and Wigton Archæological Collections as above.] T. F. H.

CRAUFURD, QUINTIN (1743–1819), author and essayist, a younger son of Quintin Craufurd of Kilbirnie, and younger brother of Sir Alexander Craufurd, first baronet, was born at Kilwinnock on 22 Sept. 1743. He entered the East India Company's service at an early age, and, after making a large fortune, returned to Europe in 1780 and settled down at Paris. Here he passed a few years of perfect happiness, forming a fine collection of books and pictures and being admitted into the closest intimacy with the court, and especially with Marie Antoinette, to whom he was presented by his friend, Lord Strathavon, afterwards Marquis of Huntly. During this period of leisure he composed his first book, 'Sketches relating chiefly to the History, Religion, Learning, and Manners of the Hindoos,' which was published in London in 1790, and translated into French by the Marquis de Montesquion in 1791. After the revolution broke out in 1789 Craufurd was impelled by his friendship with the royal family to assist them in their schemes of escape from Paris. His name is mentioned in the memoirs of the time as being deeply concerned in all the plans of the royal family, and he was one of the chief assistants in the famous flight from Paris, which was cut short at Varennes. In this scheme he was more nearly concerned than any one in Paris but Count Fersen, for he it was who was entrusted with the money which the king was to have at his disposal when he was safe across the French frontier. He got safely to Brussels, and when he found that the scheme had failed he proceeded to London, where he drew up a paper under the title of the 'Secret History of the King of France, and his Escape from Paris in June 1791,' which was published for the first time in the 'Bland-Burges Papers' (pp. 364–73) in 1885. In spite of his complicity in this affair he returned to Paris, and in 1792 was one of the most active and able agents of the party who were trying to secure the escape of the family. How greatly he was trusted appears in all the secret memoirs of the time, and especially in those of Bertrand de Molleville. After the catastrophe of 10 Aug. he left France, and lived with the French émigrés at Brussels, Frankfort, and Vienna, freely assisting his old acquaintances from his liberal purse. During this period he published in 1798 a history of the Bastille, with an appendix containing his conjectures as to the personality of the Man with the Iron Mask. In 1802, after the signing of the peace of Amiens, he returned to Paris, where he devoted himself to forming fresh collections of pictures, prints, and manuscripts, to replace those which he had left in France, and which had been sold as the property of an émigré. Thanks to Talleyrand, whom he had known before the revolution, he was enabled to remain in Paris after war had broken out again with England, and he devoted himself to literature. In 1803 he published his 'Essais sur la littérature française écrits pour l'usage d'une dame étrangère, compatriote de l'auteur,' which went through several editions; in 1808 he published his 'Essai historique sur le docteur Swift,' and his edition of the 'Mémoires' of Madame du Hausset, the femme de chambre of Madame de Pompadour, which throw much curious light on the inner life of the court of Louis XV; and in 1809 he published his 'Notice sur Marie Antoinette.' The end of the long war enabled him once more to visit England, and during the latter years of his life he published two books in English and two in French, namely, 'On Pericles and the Arts in Greece previous to and during the time he flourished,' in 1815; 'Researches concerning the Laws, Theology, Learning, and Commerce of Ancient and Modern India,' in 1817; 'Notices sur Mesdames de la Vallière, de Montespan, de Fon-

tanges et de Maintenon,' in 1818; and 'Notices sur Marie Stuart, reine d'Écosse, et Marie-Antoinette, reine de France,' in 1819. He was always received with marked favour at the court of the Bourbons after the Restoration, on account of his behaviour during the trying years 1789 to 1792, until his death at Paris on 23 Nov. 1819.

[Notice by François Barrière on Quintin Craufurd, prefixed to his edition of the Mémoires of Madame du Hausset in 1828; Bland-Burges Papers; Mémoires of Bertrand de Molleville; and other memoirs of old courtiers of that period.]

H. M. S.

CRAUFURD, ROBERT (1764–1812), general, third son of Sir Alexander Craufurd, first baronet, of Newark, Ayrshire, and brother of General Sir Charles Gregan-Craufurd, G.C.B. [q. v.], was born on 5 May 1764. He entered the army as an ensign in the 25th regiment in 1779, was promoted lieutenant in 1781, and captain into the 75th regiment in 1783. With this regiment he first saw service, and served through the war waged by Lord Cornwallis against Tippoo Sultan in 1790, 1791, and 1792, and thoroughly established his reputation as a good regimental officer. After his return to Europe, he was attached to his brother Charles when English representative at the Austrian headquarters. He remained with the Austrians after his brother's severe wound, and on his return to England in December 1797 he was promoted lieutenant-colonel. In the following year he was appointed deputy quartermaster-general in Ireland, and his services during the suppression of the Irish insurrection of 1798 were warmly recognised by General Lake, and especially those rendered in the operations against General Humbert and the French corps (see *Cornwallis Correspondence*, ii. 402). In 1799 he acted as English military commissioner with Suwarrow's headquarters during his famous campaign in Switzerland, and after serving on the staff in the expedition to the Helder, he was elected M.P. for East Retford, through the influence of his brother Charles, who had married the Dowager Duchess of Newcastle, to whose family the borough belonged. He was promoted colonel on 30 Oct. 1805, and gave up his seat in 1806 in the hope of going on active service. In 1807 he was sent to South America on the staff of General Whitelocke, and took command of a light brigade, consisting of a battalion of the 95th regiment, the Rifle Brigade, and the light companies of all the other regiments. With this brigade he led the advance upon Buenos Ayres, and in the attack upon that city he successfully accomplished the task before him, when he was suddenly checked by the orders of Whitelocke and ordered to surrender with the rest of the army. His conduct in this expedition had established his reputation as a leader of light troops, and in October 1807 he sailed with Sir David Baird for the Peninsula, in command of the light brigade of the corps which that general was ordered to take to the assistance of Sir John Moore. This corps joined Sir John Moore's army at Mayorga on 20 Dec., and Craufurd's brigade was perpetually engaged, especially at Castro Gonzalo on 28 Dec., until 31 Dec., when the light division was ordered to leave the main army and march to Vigo, where it embarked for England. In 1809 he was again ordered to the Peninsula, with the rank of brigadier-general, to take command of the light brigade, consisting of the 43rd, 52nd, and one battalion of the 95th regiment; and when on his way to join Sir Arthur Wellesley he met with stragglers declaring that a great battle had been fought, and that the general had been killed. He at once determined to make a forced march to the front, and reached the army on the day after the battle of Talavera, after marching sixty-two miles in twenty-six hours in heavy fighting order, a feat unparalleled in modern warfare. From this time the career of the light brigade and its leader was one of exceptional brilliancy; Craufurd was an unequalled commander of light troops, his officers and men believed in him and trusted him implicitly, and he remained continually in advance of the allied army in the very face of the overpowering numbers of the French. His operations on the Coa in July 1810, to which Napier devotes a most interesting chapter (*Peninsular War*, bk. xi. ch. iv.), have been severely criticised, and there can be no doubt that his headstrong rashness placed him in a situation of extreme danger, from which he only extricated himself by the extraordinary discipline of his soldiers. Wellington was very much vexed at Craufurd's behaviour on this occasion, but Craufurd cared little for Wellington's censure, and Wellington knew too well how little he could spare his brilliant subordinate to do more than censure him, and even increased his command to a division, consisting of two brigades instead of a single brigade, by giving him two regiments of Portuguese caçadores, or light infantry. During the retreat upon Torres Vedras the light division covered the retreating army, a task of much difficulty, and at Busaco it drove back and charged down the corps of Ney, which had formed a lodgment upon the English line of heights.

When the army went into winter quarters in the lines of Torres Vedras, Craufurd went home to England on leave, and during his residence there he published in the 'Times' a defence of his operations of the Coa, which Masséna had interpreted into a victory for himself. During his absence the light division had been commanded by Sir William Erskine with decided incapacity, and his return to the army on the very morning of the battle of Fuentes de Onoro on 5 May 1811 was greeted with ringing cheers by his soldiers. In that battle the light division played a distinguished part, and covered the extraordinary change of position which Lord Wellington found it necessary to make in the very face of the enemy, and it remained under the command of Craufurd, who was promoted major-general on 4 June 1811, until the siege of Ciudad Rodrigo was formed in January 1812. When the breaches were declared open, the light division was directed on 19 Jan. to attack the smaller breach; Craufurd led on the stormers, and at the very beginning of the assault he was shot through the body. He lingered in great agony until 24 Jan., when he died, and was buried in the breach itself. His glorious death was recognised by votes of both houses of parliament. A monument was erected to him and General Mackinnon, who was killed in the same siege, in St. Paul's Cathedral, at the public expense. Craufurd was unquestionably the finest commander of light troops who served in the Peninsula. Napier speaks of his 'short, thick figure, dark flashing eyes, quick movements, and fiery temper.'

[Biography in J. W. Cole's Lives of Peninsular Generals, vol. i.; see also Napier's Peninsular War, and works bearing on the history of the Light Division, such as Cope's History of the Rifle Brigade, Quartermaster Surtees's Reminiscences, and Col. Edward Costello's Adventures of a Rifleman.] H. M. S.

CRAVEN, ELIZABETH, Countess of. [See Anspach, Elizabeth, Margravine of.]

CRAVEN, JOHN, Baron Craven of Ryton (*d.* 1649). [See under Craven, Sir William, 1548?–1618.]

CRAVEN, KEPPEL RICHARD (1779–1851), traveller, third and youngest son of William Craven, sixth baron Craven, by Elizabeth Berkeley, younger daughter of Augustus Berkeley, fourth earl of Berkeley, was born on 1 June 1779. When he was about three years old, his father permanently separated from his wife, and Lady Craven shortly afterwards going to France was allowed to take Keppel with her, but it was under a promise to return him to his father when he was eight years of age. This condition was not fulfilled, but his mother placed him at Harrow School under a feigned name, where, however, he was soon recognised by his likeness to her, and henceforth was called by his family name. His father dying 27 Sept. 1791, his mother in the following month married Christian Frederick Charles Alexander, margrave of Brandenburg, Anspach, and Baireuth [see Anspach, Elizabeth]. Craven was not by these events permanently estranged from his mother; on the contrary, after the margrave's decease in 1805 he went to reside with her at Naples. In 1814 he accepted the post of one of the chamberlains to the Princess of Wales, without receiving any emolument; but this occupation lasted for a short time only, until the princess departed for Geneva. Six years afterwards he was called on to give evidence at the trial of the unfortunate princess, when he stated that he was in her service for six months, during which time he never saw any impropriety in her conduct either at Milan or Naples, or improper familiarity on the part of Bergamo (Dolby, *Parliamentary Register*, 1820, pp. 1269–76).

He published in 1821 'A Tour through the Southern Provinces of the Kingdom of Naples,' and in 1838 'Excursions in the Abruzzi and Northern Provinces of Naples,' in 2 vols. The former of these two works is embellished with views from his own sketches, and the latter with a smaller number from drawings by W. Westall, A.R.A. Having received a considerable addition to his fortune, he in 1834 purchased a large convent in the mountains near Salerno, which he fitted up as a residence, and there received his visitors with much hospitality. He was for many years the intimate friend and inseparable companion of Sir William Gell; he shared his own prosperity with his less fortunate comrade, cheered him when in sickness, and attended him with unwearying kindness, until Gell's death in 1836. Another of his highly esteemed acquaintances was Lady Blessington, who arrived in Naples in July 1823; with her he afterwards kept up a correspondence, and some of the letters which he addressed to that lady are given in her 'Life' by Madden. He died at Naples 24 June 1851, aged 72, being the last of a triumvirate of English literati, scholars, and gentlemen who resided there for many years in the closest bonds of friendship, namely, Sir William Drummond, Sir William Gell, and the Hon. K. R. Craven. Besides the two works already mentioned, there was published in London in 1825 a book

entitled 'Italian Scenes: a Series of interesting Delineations of Remarkable Views and of Celebrated Remains of Antiquity. Chiefly sketched by the Hon. K. Craven.'

[Gent. Mag. October 1851, pp. 428-9; Madden's Life of Countess of Blessington (1855), i. 113, ii. 124-39; Memoirs of the Margravine of Anspach (1826), i. 72, 85, 364, ii. 74, 84, 95, 173, with portrait as a boy.] G. C. B.

CRAVEN, LOUISA, Countess of (1785?-1860), actress, came of a theatrical family. Her father, John Brunton, son of a soap dealer in Norwich, was at one time a grocer in Drury Lane. He appeared at Covent Garden, 11 April 1774, as Cyrus, and, 3 May 1774, as Hamlet. He then played at Norwich and at Bath, becoming ultimately manager of the Norwich theatre. Louisa, the youngest of six sisters, one of whom, Elizabeth (Mrs. Merry), eclipsed her in reputation, was born, according to the statement of various biographers, in February 1785. Her birth may probably be put back two or three years. She displayed at an early age capacity for the stage, and on 5 Oct. 1803 made at Covent Garden her first appearance, playing Lady Townley in the 'Provoked Husband' to the Lord Townley of Kemble. On 2 Nov. she played Beatrice in 'Much Ado about Nothing.' These *débuts* are favourably noticed in the 'Theatrical Inquisitor' for November 1803, where she is described as 'extremely handsome and striking,' and her features are said to be 'expressive of archness, vivacity,' &c. Her name also appears in this season to Marcella in the 'Pannel,' a farce founded by John Philip Kemble on Bickerstaff's ''Tis well it's no worse,' 21 Dec. 1803. Between this date and December 1807 she played Julia in the 'School of Reform,' Miss Mortimer in the 'Chapter of Accidents,' Celia in 'As you like it,' Rosara in 'She would and she would not,' Alithea in the 'Country Girl,' Lady Anne in 'Richard III,' Irene in 'Barbarossa' to the Achmet of Master Betty, Dorinda in the 'Beaux' Stratagem,' Marianne in the 'Mysterious Husband,' Hero in 'Much Ado about Nothing,' Angelina in 'Love makes a Man,' Ismene in 'Merope,' Anne Bullen in 'Henry VIII,' Volante in the 'Honeymoon,' Donna Olivia in 'A bold Stroke for a Husband,' Miranda in the 'Tempest,' Leonora in the 'Revenge,' Harriet in the 'Jealous Wife,' Marian in the 'School for Prejudice,' &c. She was also the original of various characters in forgotten pieces of Manners, Morton, and Dimond. On 21 Oct. 1807 she played Clara Sedley in Reynolds's comedy 'The Rage.' This is the last appearance recorded in Genest. She left the stage in December 1807, and married, 30 Dec. 1807, William, seventh baron and first earl of Craven of the second creation. After the death of her husband, 30 July 1825, she lived in privacy, and died, almost forgotten, 27 Aug. 1860. Her beauty, of which she had a remarkable share, was no small part of her stage property. She was, however, sprightly and natural. Her brother, who appeared at Covent Garden 22 Sept. 1800 as Brunton the younger, was with her during her entire stay at the theatre. She was aunt to Miss Brunton, afterwards Mrs. Yates.

[Genest's Account of the English Stage; Gilliland's Dramatic Mirror, 1808; Thespian Dict. 1805; Mrs. Mathews's Tea Table Talk, 1857; Our Actresses, by Mrs. C. Baron Wilson, 1844; Burke's Peerage, 1887; Gent. Mag. September 1860.] J. K.

CRAVEN, Sir WILLIAM (1548?-1618), lord mayor of London, second son of William Craven and Beatrix, daughter of John Hunter, and grandson of John Craven, was born at Appletreewick, a village in the parish of Burnsall, near Skipton in the West Riding of Yorkshire, about 1548. The date is made probable by the fact that he took up his freedom in 1569. At the age of thirteen or fourteen he was sent up to London by the common carrier (Whitaker, *History of Craven*, edit. 1812, p. 437) and bound apprentice to Robert Hulson, citizen and merchant taylor, who, as we gather from Craven's will, lived in the parish of St. John the Evangelist in Watling Street. Having been admitted to the freedom of the Merchant Taylors' Company on 4 Nov. 1569, Craven appears to have entered into business with Hulson, and subsequently to have quarrelled with him. On 9 Nov. 1583 they submitted their differences 'from the beginning of the world to this day' to the arbitration of the master and wardens of the company. The quarrel turned upon a 'shop late in the occupation of William Craven.' The judgment of the master and wardens, given on 26 Nov. 1582, was that he should pay 10*l.* to Craven and 'have unto himself the said shoppe to use at his pleasure' (*MS. Records of Merchant Taylors' Company*). In 1588 Craven took a lease from the Mercers' Company of a 'great mansion house' in Watling Street in the parish of St. Antholin, where he carried on business with Robert and John Parker until his death. He was elected warden of his company on 4 July 1593, the year that the plague was 'hot in the city' (Stow, *Annals*), and on 19 July 1594, having 'borne and behaved himself commendably in the said place,' he was made one of the court of assistants. The minute books of the company show of what his commendable bearing

consisted; thus on 15 May 1593 he gave 20*l.* 'to the relief of the widows of the almsmen of the company,' and on 15 May 1594 the master reported that 'Mr. Craven, instead of only giving 20*l.*, would take upon himself the support of one woman at 16*d.* a week.' Two years later he made a donation of 50*l.* towards the building of the library of St. John's College, Oxford, with which college the company was, by its school, closely connected; this donation is recorded on one of the windows of the library. On 2 April 1600 he was elected alderman for Bishopsgate ward, in which capacity he took part in the government of the city (*Calendar of State Papers*, xcviii. 469–70), and on 14 Feb. 1601 he was chosen sheriff of London. Towards the expenses of the shrievalty the Merchant Taylors' Company, as appears from its records, on 12 March 1600 voted him the sum of 30*l.* out of the 'common box,' and ordered its plate to be lent to 'him during his year of office.'

In 1602 he founded the grammar school in his native parish of Burnsall, Yorkshire (Harker, *Rambles in Upper Wharfedale*), and on 15 May of the same year became alderman of Cordwainer (*vice* Bishopsgate) ward. He was knighted at Whitehall by James I on 26 July 1603 (Nichols, *Progresses of James I*, i. 234). In 1604 he was one of the patrons of 'the scheme of a new college after the manner of a university designed at Ripon, Yorkshire' (Peck, *Desiderata*, vii. 290). It was probably about 1605 he married Elizabeth, daughter of William Whitmore, alderman of London. In 1607, the Merchant Taylors' Company being minded to entertain James I and Prince Henry, Craven was deputed with others to carry the invitation to Norwich (*MS. Records of Merchant Taylors' Company*).

In the autumn of 1610 the court of the Merchant Taylors' Company made preparations for Craven's approaching mayoralty, and on 6 Oct. unanimously voted a hundred marks 'towards the trimming of his l^d^ships house' (*ib.*) Craven was lord mayor of London for 1610–11, and the show, which had been suspended for some years, was revived with splendour. Christian, prince of Anhalt, was entertained with all his 'Germayne trayne' at the feast at the Guildhall afterwards (Nichols, *Progr. of James I*, ii. 370). On 14 Jan. 1611–12 Craven became alderman of Lime Street (*vice* Cordwainer) ward, in consequence perhaps of his having moved his residence from St. Antholin's to 'a fair house builded by Stephen Kirton' (see Stow's *Survey of London*, 1618) in the parish of St. Andrew Undershaft, Cornhill. This house, of which there is a print in the British Museum (reproduced *London Journal*, 26 Sept. 1857), was on the south side of Leadenhall Street; it was leased to the East India Company in 1620 and pulled down, and the East India House erected in 1726 (Maitland, *History of London*, p. 1003), which in 1862 was superseded by the present buildings. During Craven's mayoralty his name appears in connection with certain loans to the king (Devon, *Issues of the Exchequer during the Reign of James I*, p. 133). On 9 Jan. 1611 he was elected president of Christ's Hospital, which post he occupied up to his death. His donations to the hospital were lands to the value of 1,000*l.* at Ugley in Essex, and certain other legacies (*Court Minutes of Christ's Hospital*, March 1613–1614). On 2 July 1613 he conveyed to St. John's College, Oxford, the advowson of Creeke in Northamptonshire 'upon trust that one of the ten senior fellows elected from (Merchant Taylors') School should be presented thereto' (*MS. Records of Merchant Taylors' Company*). In 1616 Lady Elizabeth Coke, wife of Sir Edward Coke [q.v.], on occasion of the famous quarrel with her husband, was at his request handed over to the hospitality of Craven, who must have entertained her at his house in Leadenhall Street (Aikin, *Court and Times of James I*, Letters of Chamberlain and Carleton, 11 Oct. and 8 Nov. 1617). The king wrote him a letter of thanks, preserved at the Record Office (*Calendar of State Papers*, vol. xciv. 4 Nov. 1617, the king to Sir William Craven). It was in this year also that he joined with others in subscribing 1,000*l.* towards the repair and decoration of St. Antholin's Church (Seymour, *London*, bk. iii. p. 514). The last public act recorded of Craven is the laying of the foundation-stone of the new Aldgate on 26 May 1618 (*ib.* i. 18–19). On 1 July of the same year he attended the court of the Merchant Taylors' Company for the last time, his will being 'openly read in court' on the 29th (*MS. Records of the Merchant Taylors' Company*), and he was buried at St. Andrew Undershaft on 11 Aug., 'where,' as Chamberlain writes to Sir Dudley Carleton, 'there were above five hundred mourners.' Craven had issue three sons and two daughters: William [q.v.], John (see below), Thomas, Elizabeth, and Mary. His arms were: or, five fleurs-de-lis in cross sable: a chief wavée azure; crest, a crane or heron rising proper.

The second son, John Craven, founder of the Craven scholarships at Oxford and Cambridge, was commoner of Trinity College, Oxford, 1626–8. He was held in high esteem by Charles I, who created him Baron Craven of Ryton, Shropshire, 21 March 1642–3. He died in 1649, and left no issue by his wife,

Elizabeth, daughter of William, lord Spencer. By his will, dated 18 May 1647, he left large charitable bequests to Burnsall, Skipton, Ripon, Ripley, Knaresborough, and Boroughbridge, and money for redeeming captives in Algiers. His most important legacy was that of the manor of Cancerne, near Chichester, Sussex, to provide 100*l.* for four poor scholars, two at Cambridge and two at Oxford, with preference to his own poor kinsmen. The first award under the bequest was made at Cambridge 16 May 1649. The fund was immediately afterwards sequestrated by parliament, and on 7 May 1651 a petition was presented for the payment of the scholarships. In 1654 the sequestration was discharged. The value of the bequest has since considerably increased, and changes have been made in the methods of the award, but they are still maintained at both universities (Cooper, *Annals of Cambridge*, iii. 428; Collins, *Peerage*, ed. Brydges, v. 447; Whitaker, *Craven*, ed. Morant, p. 510; *Sussex Archæological Collections*, xix. 110).

[MS. Records of Merchant Taylors' Company and other authorities cited above.] W. C–E.

CRAVEN, WILLIAM, Earl of Craven (1606-1697), born in 1606, was the eldest son of Sir William Craven [q. v.], and of his wife Elizabeth, daughter of William Whitmore, alderman of London. William Craven the younger was entered as commoner of Trinity College, Oxford, in 1623, and gave 100*l.* to the college library in 1636. But, before he was twenty, he entered the service of the Prince of Orange (Maurice). Thus it is not difficult to account for the slenderness of his latinity, which in his maturer days amused the Princess Sophia (*Memoiren*, p. 43). Under Maurice of Orange and his successor, Frederick Henry, he gained some military distinction, and on returning to England was knighted by Charles I, 4 March 1627. Eight days later he was created Baron Craven of Hampsted Marshall, Berkshire, and not long afterwards was named a member of the permanent council of war.

In 1631, a year in which the foreign policy of Charles I was particularly complicated and insecure (see Gardiner, *History of England*, vol. vii. ch. lxx.), the Marquis of Hamilton was permitted to levy troops in England for Gustavus Adolphus. They were primarily intended to make the emperor, Ferdinand II, relinquish his hold of the Palatinate, which might thus still be recovered for the deprived elector and electress, the ex-king and queen of Bohemia, now refugees at the Hague. Craven was named one of the commanders of the English forces in Germany, and early in 1632 he accompanied Frederick when the latter set forth from the Hague to strike a blow, if permitted to do so, in his own cause (Mrs. Green, i. 495). This is the first occasion on which Craven is found in personal relations with the heroic Elizabeth, to whose service he was soon wholly to devote himself. Frederick and Craven reached Frankfort-on-the-Main 10 Feb., and on the next morning had an interview at Höchst with the Swedish conqueror, who was already master of the whole of the Palatinate with the exception of three fortified towns. He allowed them to take part in the siege of Creuznach, which he was resolved to secure before it could be relieved by the Spaniards, then in force on the Moselle. The place was taken 22 Feb. (Droysen, *Gustav Adolf*, 1876, ii. 526), Craven, though wounded, being the first to mount the breach. Gustavus Adolphus is said to have told him with soldierly humour that he had 'adventured so desperately, he bid his younger brother fair play for his estate,' and he had the honour of being one of the signatories of the capitulation (Collins; cf. Mrs. Green, i. 497). But to the intense disappointment of the elector the Swedish king, in whose hands his destiny and that of the Palatinate now seemed to lie, refused his request that he might levy an independent force (Mrs. Green, i. 499, from a letter by Craven in 'Holland Correspondence').

Craven appears to have returned to England about this time or shortly afterwards, for on 12 May 1633 the compliment was paid him of placing him on the council of Wales, and on 31 Aug. his university created him M.A. (Doyle). Of his doings in these years no further traces seem to exist; but in 1637 'the beat of my Lord Craven's drums' was once more heard, and he again engaged in the service of a cause to which, during the next quarter of a century, he continuously devoted himself.

Early in 1637, though the situation in Germany had not really become more hopeful, there was in England 'a great preparation in embrio' (*Verney Papers*, p. 188). It had been decided that some of the king's ships should be lent to the young Charles Lewis, the eldest son of the queen of Bohemia, and should put to sea under the flag of the palatine house. Several noblemen proffered voluntary contributions towards this enterprise, and foremost among them was Craven, who declared his readiness to contribute as much as 30,000*l.* (Gardiner, *History of England*, viii. 204). 'In this action,' writes Nathaniel Hobart to Ralph Verney (*Verney Papers*, p. 189), 'the Hollanders and Lord Craven join;' and in his answer to this letter, which contains some ungenerous comments on the wealthy noble-

man's generosity, Ralph Verney observes: 'Wee heare much of a great navie, but more of my little Lord Craven, whose bounty makes him the subject of every man's discource. By many he is condemned of prodigality, but by most of folly.' As Mr. Gardiner suggests, 'it is not likely that those who freely opened their purses expected very happy results from such an enterprise;' but they 'believed that the conflict once begun would not be limited to the sea.' In June the fleet commanded by Northumberland conveyed Charles Lewis and his brother Rupert to Holland (GARDINER, viii. 219), and Craven was in their company. With some troops collected here they marched up the Lower Rhine and joined the army waiting for them at Wesel. The force, which now numbered four thousand men, laid siege to a place called Limgea by Whitelocke (*Memorials*, i. 74; MISS BENGER, ii. 337, says Lippe; query Lemgo?); but, encountering the imperialist general Hatzfeld, suffered a complete defeat. Prince Rupert fought with obstinate valour in this his first action, and it is said that but for the interposition of Craven he would have sacrificed his life rather than surrender his sword. Both of them were taken prisoners (MISS BENGER, ii. 338; cf. MRS. GREEN, i. 559–60). A letter written about this time by Charles Lewis (though dated 1677 (!) in Bromley, 'Royal Letters,' p. 312; see MISS BENGER, ii. 338 *n.*) contains a pointed expression of gratitude on the writer's part towards Craven. Miss Benger, who seems to have inspected the papers left behind her by Elizabeth, states (ii. 337) that from the commencement of this expedition Craven transmitted to her regular details of the military operations, and that in these despatches originated their confidential correspondence, which was never afterwards suspended.

Craven, who had been wounded in the battle, remained for some time in captivity. In a letter written by Elizabeth to Roe, 1 Nov. 1638 (cited from 'Holland Correspondence' by MRS. GREEN, i. 560), she expresses her regret for his imprisonment and that of a companion, and her fear that they will not so soon be released; 'but,' she adds in a quite different tone of solicitude, proving the relations between her and Craven as yet at least to have advanced to no great degree of intimacy, 'if Rupert were anywhere but there I should have my mind at rest.' Rupert was not released till 1641; Craven, however, who had at first, in order to remain near the prince, refused to ransom himself, on being persistently refused access to him purchased his own liberty in the autumn of 1639, and after even then delaying for some time in Germany while still lame from his wound paid a visit to the queen at the Hague on his way home to England ('Holland Correspondence,' 31 Aug. 1639, cited by MRS. GREEN, i. 570). According to a passage in Wotton's 'Letters' (cited by MISS BENGER, ii. 338) the sum paid by Craven for his ransom amounted to 20,000*l.* Yet when a few years afterwards, during the struggle between Charles I and his parliament, Elizabeth's English pension of 10,000*l.* a year remained unpaid, Craven's munificence seems again to have compensated her for the loss (MISS BENGER, ii. 369–70, citing 'in a volume of tracts the article Perkins'). When after the execution of Charles I parliament had formally annulled her pension, and the queen prepared a protest comprising a recapitulation of her claims, it was Craven who drafted the document, and who endeavoured to induce the States-General to include the satisfaction of her demands in the treaty which they were then negotiating with the parliament (MRS. GREEN, ii. 25, and *n.*, where she describes the rough draft, with additions suggested on the margin in Craven's handwriting, seen by her among his papers).

By this time Craven had become a permanent member of the exiled queen of Bohemia's court at the Hague and at Rhenen, near Arnheim, of which so graphic a description has been left by her youngest daughter (*Memoiren der Herzogin Sophie*, pp. 36–44). She speaks of him as having before the execution of Charles I been one of those who favoured the scheme of a marriage between herself and the Prince of Wales. When about 1650 Charles II was himself a visitor at the Hague, he addressed to the Princess Sophia some very significant compliments on her good looks; but she soon found out that the secret motive of these flatteries was the wish of Charles and his boon companion, Lord Gerard, to obtain through her intervention some of Craven's money. In small things as in great the 'vieux milord' (actually about forty-four years of age) was allowed to act as paymaster, providing the young princesses with jewellery and sweetmeats, and with cash for making presents to others. But the graceless Sophia speaks of him as without esteem either for his wit or for his breeding, and unscrupulously makes fun of the family benefactor. When in 1650 the young princess travelled from Holland to Heidelberg, he superintended the arrangements for her journey, 'et avoit soin de tout.'

During the civil war Craven had repeatedly aided Charles I with money, and it is calculated that before his restoration Charles II received from the same loyal subject at the least 50,000*l.* (BRUCE's note to *Verney Papers*, p. 189; cf. COLLINS, iv. 186). From 1651 Crn-

ven was himself for a series of years deprived of the main part of his resources. The support given by him to the royal cause was not of a nature to remain hidden, and was particularly offensive to the adherents of the parliament, as being furnished by the son of a citizen of London, himself, in Nathaniel Hobart's supercilious phrase, a *filius populi*. Charges brought against him were therefore sure to find willing listeners. The first information against him was supplied in 1650 by Major Richard Falconer, one of the secret *agens provocateurs* whom the Commonwealth government kept near the person of the exiled 'Charles Stuart.' He had been at Breda during the visit there paid by the queen of Bohemia and her daughters, accompanied by Craven, to Charles II, shortly before he set out on his Scottish expedition. Falconer now swore that on this occasion he had induced a number of officers to unite in a petition praying the king to accept their services against the parliament of England 'by the name of barbarous and inhuman rebels,' and that this petition had been promoted by Craven. Shortly afterwards, in February and March 1651, two other witnesses deposed to Craven's intimacy with the king at Breda, and it was added that he had made some short journeys in the king's service, and had taken care of an illegitimate child left behind him by Charles in the Low Countries, till forced to deliver up the same to its mother, 'one Mrs. Barlow.' The result was that, 16 March 1651, the parliament resolved that Craven was an offender against the Commonwealth of England within the terms of the declaration of 24 Aug. 1649, that his estates should be confiscated accordingly, and the commissioners for compounding should be empowered to seize and sequester all his property, both real and personal. An act for the sale of his estates was passed 3 Aug. 1652, by a vote of twenty-three to twenty; and it is stated that several members of the majority afterwards purchased parts of the property. In vain had Craven in 1651 appealed from abroad against the sentence, declaring Falconer guilty of perjury, inasmuch as the petition in question had been merely one for pecuniary aid, and had not included the vituperative expressions concerning the parliament which the spy had himself proposed. Equally in vain had the Palatine family exerted themselves on behalf of their benefactor, both the queen and her son, the Elector Charles Lewis, who prevailed upon the States-General to address to the council in London an urgent representation through their resident there, De Groot. (It is printed at length by Collins, in his short account of these transactions, of which a complete narrative, entitled 'Proceedings of Parliament against Lord Craven,' was published at London in 1653: cf. also Mrs. Green, ii. 34–5, and Miss Benger, ii. 409 seqq.) Happily, the beautiful seat of Combe Abbey, near Coventry, which Craven's father had originally purchased of Lucy, countess of Bedford, and where the queen of Bohemia had spent her girlhood, was exempted from the confiscation, because of the heir presumptive's interest in it.

The endeavours made by Craven in 1653, possibly with the aid of what he had saved out of the wreck, to obtain a reversal of the parliament's decision remained fruitless (see the intercepted letters addressed to him by Colonel Doleman, a creature of the Protector, and by William Cromwell, Thurloe, *State Papers*, i. 513). Equally unsuccessful were the attempts made in the same year by the queen of Bohemia, who enclosed an urgent appeal in Craven's letter to President Lawrence (*ib.* ii. 139), and by the States-General (*ib.* ii. 449). Craven adhered to Elizabeth's fortunes, which had seemed likely to trench in some measure on the partial recovery of the Palatinate by her eldest son in the peace of Westphalia. But she was unable to quit the Hague, being deeply involved in debt there, while her son had no money to give her, and cherished no wish for her speedy return to the Palatinate, where she desired to recover her dower residence at Frankenthal. In 1653 Craven seems to have made more than one journey to Heidelberg on her behalf (see her letters to him printed by Mrs. Green, ii. 38–40; and cf. a few data as to his movements in Thurloe, *State Papers*, i. 237, 467, 704). In the latter part of 1654 he renewed his efforts to obtain a reversal of judgment, and much ineffectual discussion took place on his case (see the notices in Whitelocke, *Memorials*, iv. 156, 157, 159, 162). Nor was it until the eve of the Restoration that the first sign shows itself of a change of policy in the matter. Whitelocke, who notes (iv. 357) that a petition from Craven was read 11 Aug. 1659, records (*ib.* 404) that 15 March 1660 an order was issued 'to stay felling woods in the Lord St. John's and Lord Craven's estates.'

Craven followed Charles II to England at the Restoration. He recovered his estates, though whether completely is not stated by his biographers, and he was loaded with honours and offices. He was lord-lieutenant of Middlesex and Southwark (1670–89), colonel of many regiments, including the Coldstream guards (1670–89), and lieut.-general (from 1667); he was named master of the Trinity House (1670), and high steward of the uni-

versity of Cambridge (1667); was one of the commissioners for Tangier, and of the lords proprietors of Carolina; was sworn of the privy council (1666 and 1681); and in the peerage he was in March 1664 raised to the degrees of Viscount Craven of Uffington and Earl of Craven (for a full enumeration, see DOYLE; cf. COLLINS). But in prosperity as in adversity he remained faithful to the service of the queen of Bohemia, whose own return to England was delayed for several months by her pecuniary embarrassments. He corresponded with her, supplying her with the news of the court (MRS. GREEN, ii. 88); and when Charles II with undeniable indifference continued to leave her without the offer of any residence in England, Craven placed his own London mansion, Drury House, at her disposal, and thus enabled her at last to come back to her native land (26 May 1661). During nearly all the remainder of Elizabeth's life she was his guest, and he generally attended her when she appeared in public (PEPYS, 17 Aug. 1661). As to the precise nature of their private relations even in this period, we are, naturally enough, without evidence. The office of master of the horse, which he had nominally held at her husband Frederick's court, he seems to have continued to fill at hers in his own house. In an account of a visit to the queen at Drury House by the Genoese Marquis Durazzo (extracted by MRS. GREEN, ii. 81, from his MS. Relation of his Embassy), he states that on entering he was met at the head of the stairs by Craven, 'proprietor of the house where the queen lives, and principal director of her court.' Not till 8 Feb. 1662 did she remove from Drury House to Leicester House, hired as a residence for herself; and here a fortnight afterwards (23 Feb.) she died. At her funeral the heralds who bore her royal crown were supported by Craven and his relative, Sir Robert Craven. To the former she had bequeathed her papers, together with her unique collection of Stuart and palatine family portraits. These Craven placed at Combe Abbey, where they are still preserved. It has been asserted that at the time of her death Sir Balthasar Gerbier was building for him at Hampsted Marshall in Berkshire 'a miniature Heidelberg' which was to be 'consecrated to Elizabeth' (MISS BENGER, ii. 432–3). But this is erroneous, or at least inaccurate, since Lysons (i. 286), quoting the epitaph on the architect's tomb, states the mansion not to have been begun till the year in which she died (MRS. GREEN, ii. 75 *n.*) Drury House, where she had enjoyed his princely hospitality, was afterwards rebuilt by him, and renamed Craven House.

On the question of the well-known popular belief, according to which Craven was privately married to the queen of Bohemia, there is in truth extremely little to say. The 'Craven MSS.' might be supposed to furnish some clue; but Mrs. Green (ii. 66) states the late Earl of Craven to have been 'of opinion that no such marriage took place, since neither family documents nor traditions support the notion.' (It is curious that the margravine of Anspach, in her 'Memoirs,' ii. 93, should refer to the report without scepticism.) Mrs. Green further points out that the supposed marriage cannot even be shown to have been a contemporary rumour; for the report is not once alluded to in the extant correspondence of the day, and is, so far as is known, entirely of later date. Moreover, Mrs. Green notices, it is certain that a different rumour was actually current at the English court, viz. that Craven wished to marry the queen's eldest daughter Elizabeth, who was only seven years his junior. A marriage with this learned and pious woman, who had little of the light-heartedness in the midst of grief which characterised her mother and two at least of her sisters, could hardly have proved congenial to the gallant soldier. In favour of the supposed marriage between Craven and the queen there is nothing to urge except the analogies, such as they are, of the *mésalliances* of the age, among which that of Henrietta Maria to Lord Jermyn is perhaps the most striking. In Elizabeth's published letters there is not a word addressed to Craven, or concerning him, which assigns more than friendliness, or the most unembarrassed gaiety (see, e.g., her pleasant letter to Prince Rupert, in BROMLEY'S *Royal Letters*, p. 286). Her bequest of papers and pictures to him proves nothing, nor on the other hand can any conclusion be drawn from his extraordinary munificence to her; more especially as, though of this evidence enough remains (the MARGRAVINE OF ANSPACH testifies, *Memoirs*, ii. 93, to having seen a bond for 40,000*l.*, which he had lent the queen), it is equally certain that he gave large sums to Charles II, and that his hand and heart were alike open, even to those who had no special claims upon him. In the days of the plague and of the fire of London he actively exerted himself. Indeed, it is a well-known anecdote that his horse knew the smell of a fire at a great distance, and was in the habit of immediately galloping off with him to the spot; and a Latin elegy on his death expressly draws a parallel between the assistance which he gave to the queen and that which he gave to the unfortunate in general (MRS. GREEN, ii. 66 *n.*) It is difficult to prove a negative; and a

balancing of mere probabilities seems in the present instance uncalled for.

After the queen's death Craven, as has been seen, continued to occupy a distinguished place among those who enjoyed the goodwill of her royal nephews. In March 1668 Pepys describes him as 'riding up and down to give orders like a madman' to the troops assembled in Lincoln's Inn Fields on the occasion of a city tumult. To Elizabeth's son Prince Rupert their old comradeship in war and tribulation must have specially endeared him; and on Rupert's death, in 1682, he became the guardian of the prince's illegitimate daughter, Ruperta (see Rupert's will in Bromley's *Royal Letters*, Introd. p. xxvii). At the accession of James II information is said to have reached Craven that his resignation of his regiment would be acceptable in high quarters; but on his warmly deprecating the sacrifice of what he prized so much it was left to him (Collins). He was a member of the new sovereign's privy council, and was in June 1685 appointed lieutenant-general of the forces. Strangely enough, it had nearly fallen to the lot of himself and his beloved regiment to play a prominent part in the catastrophe of the Stuart throne. On the evening of 27 Dec. 1688, when the Dutch guards entered St. James's Park, the Coldstreams had the guard at Whitehall, and Craven was himself in command. Count Solms, the commander of the Dutch troops, called upon him to order his men away; but Craven refused to do so without express orders from the king himself. After an interview with Craven, and another with Count Solms, James ordered Craven to call off the Coldstreams; and when the king retired to rest, his palace was guarded by the troops of the Prince of Orange (O. Klopp, *Der Fall des Hauses Stuart*, 1876, iv. 289–90; cf. Clarke, *Life of James II*, 1816, ii. 264–5. There was a dispute as to whether James had agreed that the posts at Whitehall, as well as those at St. James's Palace, should be relieved by the Dutch guards).

Under the new *régime* the Coldstream regiment was bestowed on General Talmash, and the lord-lieutenancy of Middlesex upon the Earl of Clare. Craven's public life was now at an end; but he is said still to have shown much private activity, and to have continued his practice of aiding in the extinction of fires. He must also have found continued opportunities for gratifying his taste for building and gardens at his various seats—Hampsted Marshall, Benham (purchased by him from Sir Francis Castillon; see *Memoirs of the Margravine of Anspach*, ii. 90–1, with a reference to Lysons's *Berkshire*, u.s.), and Combe Abbey, and at his London house aforesaid. He is also held to have been a patron of letters, on the not very conclusive evidence of the dedication to him of numerous works. He belonged to the Royal Society, and is stated to have been intimate with Evelyn, Ray, and other students of the natural sciences (*Biogr. Notes*, ap. Miss Benger, ii. 456 sqq.) Yet a doubt must be hinted whether he was actually what is called a 'man of parts.' The personal sketches of him in the 'Memoirs of the Duchess Sophia' and in the 'Verney Papers' are not respectful in tone; but his personal valour is as indisputable as his self-sacrificing magnanimity. He died unmarried on 9 April 1697, and was buried at Pinley, near Coventry, with his descendants, in the vault of the church. His earldom became extinct: his barony and estates descended to a collateral line. There are numerous portraits of him in the splendid collection at Combe Abbey, among them one by Honthorst, another by H. Stone, and a third by Princess Louisa, one of the queen of Bohemia's daughters. In most of these the 'little Lord Craven,' at whom the courtiers affected to laugh, appears in armour, and well becomes his martial accoutrements.

[Collins's Peerage of England, 2nd edit. 1741, iv. 185–91; Doyle's Official Baronage of England, i. 484–5; Miss Benger's Memoirs of Elizabeth Stuart, Queen of Bohemia, 2 vols. London, 1825; Mrs. Everett Green's Lives of the Princesses of England, 2 vols. London, 1854; Memoiren der Herzogin Sophie nachmals Kurfürstin von Hannover, ed. A. Köcher, Leipzig, 1879; Whitelocke's Memorials, ed. 1853, vol. iv.; Verney Papers, ed. J. Bruce for the Camden Society, 1853; Thurloe's State Papers, ed. Thomas Birch, 1842, vols. i. and ii. The Craven MSS. remain unpublished as a whole, and do not appear as yet to have been inspected by the Historical MSS. Commission.] A. W. W.

CRAWFORD. [See also Craufurd and Crawfurd.]

CRAWFORD, Earls of. [See Lindsay, Sir David, first Earl, 1365?–1407; Lindsay, Alexander, fourth Earl, *d.* 1454; Lindsay, David, fifth Earl, 1440?–1495; Lindsay, David, eleventh Earl, 1547?–1607; Lindsay, Ludovic, sixteenth Earl, 1600–1652?; Lindsay, John, seventeenth Earl, 1596–1678; Lindsay, William, eighteenth Earl, *d.* 1698; Lindsay, John, twentieth Earl, 1702–1749; Lindsay, Alexander William, twenty-fifth Earl, 1812–1880.]

CRAWFORD, ADAIR (1748–1795), physician and chemist, born in 1748, was a pupil at St. George's Hospital. After he had

obtained his M.D. degree he is said to have practised with great success in London, and for so young a man was surrounded by a large circle of attached friends. Through their influence he was eventually appointed one of the physicians to St. Thomas's Hospital, and elected as professor of chemistry to the Military Academy at Woolwich.

At the age of twenty-eight Crawford visited Scotland. The experiments which he made on heat imply that he was for some time in Glasgow and in Edinburgh. Crawford informs us that he began his experiments in Glasgow on animal heat and combustion in the summer of 1777. They were communicated in the autumn of that year to Drs. Irvine and Reid and to Mr. Wilson. In the beginning of the ensuing session they were made known to the professors and students of the university of Edinburgh, and in the course of the winter they were explained by the author, to the Royal Medical Society of that city. In 1779 the first edition of Crawford's work was published in London by Murray. The full title of his book was 'Experiments and Observations on Animal Heat, and the Inflammation of Combustible Bodies; being an attempt to resolve these phenomena into a general law of nature.' In this work he examined all the opinions of Huxham, Haller, Heberden, Fordyce, and others. He submitted to Priestley, who was an especial friend, his experimental examinations of blood in fever. Priestley considered them to be very complete, and Crawford's deductions satisfactory. Crawford's book, 'Experiments,' attracted considerable attention, and William Hey, F.R.S., surgeon to the General Infirmary of Leeds, published in 1779 'Observations on the Blood,' in which he expressed his approval of Crawford's views. In 1781 William Morgan published 'An Examination of Dr. Crawford's Theory of Heat and Combustion,' in which he urged sundry objections to his conclusions; as did also Magellan in his 'Essai sur la nouvelle théorie du feu élémentaire,' &c. In 1788 Crawford published a second edition of this work, in which he candidly informs us that a very careful repetition of his experiments had revealed many mistakes respecting the quantities of heat contained in the permanently elastic fluids. 'In an attempt,' he says, 'to determine the relations which take place between such subtle principles as air and fire we can only hope for an approximation to the truth.' In 1781 the severe criticism of his theories led Crawford to discontinue his physical inquiries and devote his attention more directly to strictly professional matters.

He was distinguished by his desire to be accurate in all his investigations. All his pieces of apparatus were graduated with a delicate minuteness which has never been surpassed. His experiments were invariably well devised and carried out with the most rigid care, the accuracy of his apparatus being constantly tested by all the methods at the disposal of the chemists of his day. Among his especial friends and counsellors were Black and Irvine, and of these he writes: 'I have endeavoured to mark, with as much fidelity and accuracy as possible, the improvements which were made by Dr. Black and Dr. Irvine in the doctrine of heat before I began to pay attention to this subject.' He admits to the full his indebtedness to these chemists. So closely did he follow in the path indicated by Black and Irvine that he tells us 'it has been insinuated that I published in a former edition of this work a part of the discoveries made without acknowledging the author. This charge was completely answered by a letter written from Glasgow College 27 Jan. 1780 by Dr. Irvine, in which he says: 'I likewise lay no claim to the general fact concerning the increase or diminution of the absolute heat of bodies in consequence of the separation or addition of phlogiston which is contained in your book.'

The investigations prosecuted by the philosophers of this period were vitiated by their acceptance of the 'Phlogistic Theory' of Stahl and Beccher, which involved the inquiry into the phenomena of heat in a mist of hypothetical causes. Crawford's 'Experiments and Observations' clearly exhibit his sense of the difficulties surrounding the doctrine of phlogiston, which he admits 'has been called in question.' Kirwan, to whom Crawford dedicated his book, was the first to suggest that phlogiston was no other substance than hydrogen gas; but it was reserved for Lavoisier, in 1786, to extinguish the Stahlian error. Crawford failed to realise the truth which was so near him. He determined, however, the specific heats of many substances, both solid and liquid, and his investigations upon animal heat led Priestley to his admirable investigations.

In 1790 Crawford published a treatise 'On the matter of Cancer and on the Aerial Fluids,' and a considerable time after his death, i.e. in 1817, Alexander Crawford edited a noticeable book, by his relative, bearing the title of 'An Experimental Inquiry into the Effects of Tonics and other Medicinal Substances on the Cohesion of Animal Fibre.' Dr. Adair Crawford attracted the attention of his medical brethren by being the first to recommend the muriate of baryta (barii chloridum) for the cure of scrofula. This salt is said to

have been given in some cases with success, but prolonged experience has proved that the use of it is apt to occasion sickness and loss of power. Crawford, when only forty-six years of age, retired on account of delicate health to a seat belonging to the Marquis of Lansdowne at Lymington, Hampshire, and there he died in July 1795. A friend who knew him well wrote of him as 'a man who possessed a heart replete with goodness and benevolence and a mind ardent in the pursuit of science. All who knew him must lament that aught should perturb his philosophical placidity and shorten a life devoted to usefulness and discovery.'

[Kirwan's Defence of the Doctrine of Phlogiston; Scheele's Experiments on Air and Fire; De Luc's Treatise on Meteorology; Dionysius Lardner's Treatise on Heat; Sir John Herschel's Natural Philosophy; The Georgian Era, iii. 494; Gent. Mag. vol. lxv.; Watt's Bibl. Brit.]

R. H–t.

CRAWFORD, ANN (1734–1801), actress. [See BARRY, ANN SPRANGER.]

CRAWFORD, DAVID (1665–1726), of Drumsoy, historiographer for Scotland, born in 1665, was the son of David Crawford of Drumsoy, and a daughter of James Crawford of Baidland, afterwards Ardmillan, a prominent supporter of the anti-covenanting persecution in Scotland. He was educated at the university of Glasgow and called to the bar, but having devoted himself to the study of history and antiquities was appointed historiographer for Scotland by Queen Anne. In 1706 he published 'Memoirs of the Affairs of Scotland, containing a full and impartial account of the Revolution in that Kingdom begun in 1567. Faithfully published from an authentic manuscript.' The manuscript was, he said, presented him by Sir James Baird of Saughton Hall, who purchased it from the widow of an episcopal clergyman. The 'Memoirs' were dedicated to the Earl of Glasgow, and the editor stated that his aim in publishing them was to furnish an antidote to what he regarded as the pernicious tendency of Buchanan's 'History.' For more than a century the work was, on the testimony of Crawford, received as the genuine composition of a contemporaneous writer, and implicitly relied upon by Hume, Robertson, and other historians, until Malcolm Laing in 1804 published 'The Historie and Life of King James the Sext' as contained in the Belhaven MS., the avowed prototype of Crawford's 'Memoirs.' Laing asserted the 'Memoirs' of Crawford to be an impudent forgery, and showed that the narrative had been garbled throughout, by the omission of every passage unfavourable to Mary, and the insertion of statements from Camden, Spottiswood, Melville, and others, these writers being at the same time quoted in the margin as collateral authorities. The Newbattle MS. of the same 'Historie,' in the possession of the Marquis of Lothian, was published by the Bannatyne Club in 1825. Crawford was the author of: 1. 'Courtship-a-la-mode, a comedy,' 1700. 2. 'Ovidius Britannicus, or Love Epistles in imitation of Ovid,' 1703. 3. 'Love at First Sight, a comedy,' 1704. He died in 1726, leaving an only daughter and heiress, Emilia, who died unmarried in 1731.

[Chalmers's Biog. Dict. x. 489–90; Chambers's Dict. of Eminent Scotsmen (Thomson), i. 395–396; Burke's Landed Gentry, ii. 385; Baker's Biog. Dram. (ed. 1812), i. 155; Laing's Preface to Historie of James Sext; Catalogue of Advocates' Library, Edinburgh.]

T. F. H.

CRAWFORD, EDMUND THORNTON (1806–1885), landscape and marine painter, was born at Cowden, near Dalkeith, in 1806. He was the son of a land surveyor, and when a boy was apprenticed to a house-painter in Edinburgh, but having evinced a decided taste and ability for art, his engagement was cancelled, and he entered the Trustees' Academy under Andrew Wilson, where he had for fellow-students David Octavius Hill, Robert Scott Lauder, and others. William Simson, who was one of the older students, became his most intimate friend and acknowledged master, and from their frequent sketching expeditions together Crawford imbibed many of the best qualities of that able artist. His early efforts in art were exhibited in the Royal Institution, and his first contributions to the annual exhibition of the Royal Scottish Academy appeared in 1831, two of these being taken from lowland scenery in Scotland, and the third being the portrait of a lady. Although not one of the founders of the Academy, Crawford was one of its earliest elected members. His name appears in the original list of associates, but having withdrawn from the body before its first exhibition, it was not until 1839 that he became an associate. Meanwhile he visited Holland, whither he went several times afterwards, and studied very closely the Dutch masters, whose influence in forming his picturesque style was seen in nearly all that he painted. The ample materials which he gathered in that country and in his native land afforded subjects for a long series of landscapes and coast scenes, chiefly, however, Scottish; but it was not till 1848, in which year he was elected

an academician, that he produced his first great picture, 'Eyemouth Harbour,' and this he rapidly followed up with other works of high quality which established his reputation as one of the greatest masters of landscape-painting in Scotland. Among these were a 'View on the Meuse,' 'A Fresh Breeze,' 'River Scene and Shipping, Holland,' 'Dutch Market Boats,' 'French Fishing Luggers,' 'Whitby, Yorkshire,' and 'Hartlepool Harbour. He also painted in water-colours, usually working on light brown crayon paper, and using body-colour freely. He practised also at one time very successfully as a teacher of art. The only picture which he contributed to a London exhibition was a 'View of the Port and Fortifications of Callao, and Capture of the Spanish frigate Esmeralda,' at the Royal Academy in 1836. The characteristics of his art are those of what may be termed the old school of Scottish landscape-painting. This was not so realistic in detail as the modern school, but was perhaps wider in its grasp, and strove to give impressions of nature rather than the literal truth. In 1858 Crawford left Edinburgh and settled at Lasswade, but he continued to contribute regularly to the annual exhibitions of the Academy till 1877, maintaining to the last the high position he had gained early in life. He was at one time a keen sportsman with both rod and gun. He died at Lasswade 27 Sept. 1885, after having for many years suffered much and lived in the closest retirement. He was buried in the new cemetery at Dalkeith. A 'Coast Scene, North Berwick,' and 'Close Hauled; crossing the Bar,' by him, are in the National Gallery of Scotland.

[Annual Report of the Council of the Royal Scottish Academy, 1885; Catalogues of the Exhibition of the Royal Institution for the Encouragement of the Fine Arts in Scotland; Catalogues of the Exhibition of the Royal Scottish Academy, 1831–77; Scotsman, 3 Oct. 1885; Edinburgh Courant, 28 Sept. 1885.] R. E. G.

CRAWFORD, JOHN (1816–1873), Scottish poet, was born at Greenock in 1816 in the same apartment in which his cousin, Mary Campbell, the 'Highland Mary' of Burns's song, had died thirty years previously. He learned the trade of a house-painter, and in his eighteenth year removed to Alloa, where he died 13 Dec. 1873. In 1850 he published 'Doric Lays, being Snatches of Song and Ballad,' which met with high encomiums from Lord Jeffrey. In 1860 a second volume of 'Doric Lays' appeared. At the time of his death he was engaged on a history of the town of Alloa, and this, edited by Dr. Charles Rogers, was published posthumously under the title 'Memorials of Alloa, an historical and descriptive account of the Town.'

[Charles Rogers's Modern Scottish Minstrel, vi. 98–100; J. Grant-Wilson's Poets and Poetry of Scotland, ii. 396–7.] T. F. H.

CRAWFORD, LAWRENCE (1611–1645), soldier, sixth son of Hugh Crawford of Jordanhill, near Glasgow, born in November 1611, early entered foreign service, passed eleven years in the armies of Christian of Denmark and Gustavus Adolphus, and was for three years lieutenant-colonel in the service of Charles Lewis, elector palatine (Wood). In 1641 he was employed by the parliament in Ireland, and appears in December 1641 as commanding a regiment of a thousand foot (Bellings, *Irish Catholic Confederation*, i. 230). In this war he distinguished himself as an active officer, but the cessation of 1643 brought Crawford into opposition with Ormonde. He objected to the cessation itself, and refused to take the oath for the king which Ormonde imposed on the Irish army, and above all, though willing to continue his service in Ireland, would not turn his arms against the parliament. For this he was threatened with imprisonment, and lost all his goods, but contrived himself to escape to Scotland. The committee of the English parliament at Edinburgh recommended Crawford to the speaker, and on 3 Feb. 1644 he made a relation of his sufferings to the House of Commons, and was thanked by them for his good service (Sanford, 582). His narrative was published under the title of 'Ireland's Ingratitude to the Parliament of England, or the Remonstrance of Colonel Crawford, shewing the Jesuiticall Plots against the Parliament, which was the only cause why he left his employment.' A few days later Crawford was appointed second in command to the Earl of Manchester, with the rank of sergeant-major-general. 'Proving very stout and successful,' says Baillie, 'he got a great head with Manchester, and with all the army that were not for sects' (Baillie, ii. 229). Crawford's rigid presbyterianism speedily brought him into conflict with the independents in that army, and Cromwell wrote him an indignant letter of remonstrance on the dismissal of an anabaptist lieutenant-colonel (10 March 1644). At the siege of York Crawford signalised himself by assaulting without orders (16 June 1644). 'The foolish rashness of Crawford, and his great vanity to assault alone the breach made by his mine without acquainting Leslie or Fairfax,' led to a severe repulse (*ib.* ii. 195). A fortnight later, at the battle of Marston Moor, Craw-

ford commanded Manchester's foot. His kinsman, Lieutenant-colonel Skeldon Crawford, who commanded a regiment of dragoons on the left wing, brought a charge of cowardice against Cromwell (*ib.* ii. 218). Later Lawrence Crawford also, in conversation with Holles, told a story of the same kind (HOLLES, *Memoirs*, p. 16). After the capture of York, Manchester sent Crawford to take the small royalist garrisons to the south of it, and he took in succession Sheffield, Staveley, Bolsover, and Welbeck (RUSHWORTH, v. 642–5). In September the quarrel with Cromwell broke out with renewed virulence. Cromwell demanded that Crawford should be cashiered, and threatened that in the event of a refusal his colonels would lay down their commissions (BAILLIE, ii. 230). Though Cromwell was obliged to abandon this demand (GARDINER, *History of the Great Civil War*, i. 479, 481), the second battle of Newbury gave occasion to a third quarrel. Cromwell accused Manchester of misconduct. Crawford wrote for Manchester a long narrative detailing all the incidents of the year's campaign, which could be used as counter-charges against Cromwell (*Manchester's Quarrel with Cromwell*, 58–70, Camden Society). The passing of the self-denying ordinance put an end to the separate command of the Earl of Manchester, and Crawford next appears as governor of Aylesbury. In the winter of 1645 he twice defeated Colonel Blague, the royalist governor of Wallingford (VICARS, *Burning Bush*, 98, 116; WOOD, *Life*, 20). In the same year, on 17 Aug., while taking part in the siege of Hereford, he was killed by a chance bullet, and was buried in Gloucester Cathedral (WOOD, *Life*, 23). His monument was removed at the Restoration, but his epitaph is preserved by Le Neve (*Monumenta Anglicana*, i. 220).

[Wood's Life; Baillie's Letters, ed. Laing; Rushworth's Historical Collections; Sanford's Studies and Illustrations of the Great Rebellion; Carlyle's Cromwell; Manchester's Quarrel with Cromwell (Camden Soc.), 1875; Ireland's Ingratitude to the Parliament of England, &c. 1644; A True Relation of several Overthrows given to the Rebels by Colonel Crayford, Colonel Gibson, and Captain Greams, 1642; Hist. MSS. Comm. 8th Rep. pt. ii.] C. H. F.

CRAWFORD, ROBERT (*d.* 1733), author of 'Tweedside,' 'The Bush aboon Traquair,' and several other well-known Scotch songs, originally contributed to Ramsay's 'Tea-table Miscellany,' under the signature 'C.,' was the second son of Patrick Crawford, merchant in Edinburgh (third son of David Crawford, sixth laird of Drumsoy), by his first wife, a daughter of Gordon of Turnberry. Patrick Crawford purchased the estate of Auchinames in 1715, as well as that of Drumsoy about 1731, which explains the statement of Burns that the son Robert was of the house of Auchinames, generally regarded as entirely erroneous. Stenhouse and others, from misreading a reference to a William Crawford in a letter from Hamilton of Bangor to Lord Kames (*Life of Lord Kames*, i. 97), have erroneously given William as the name of the author of the songs. That Robert Crawford above mentioned was the author is supported by two explicit testimonies both communicated to Robert Burns: that of Tytler of Woodhouslee, who, as Burns states, was 'most intimately acquainted with Allan Ramsay,' and that of Ramsay of Ochtertyre, who in a letter to Dr. Blacklock, 27 Oct. 1787, asks him to inform Burns that Colonel Edmestone told him that the author was not, as had been rumoured, his cousin Colonel George Crawford, who was 'no poet though a great singer of songs,' but the 'elder brother, Robert, by a former marriage.' Ramsay adds that Crawford was 'a pretty young man and lived in France,' and Burns states, on the authority of Tytler, that he was 'unfortunately drowned coming from France.' According to an obituary manuscript which was in the possession of Charles Mackay, professor of civil history in the university of Edinburgh, this took place in May 1733. Burns, with his usual generous appreciation, remarks that 'the beautiful song of "Tweedside" does great honour to his poetical talents.' Most of Crawford's songs were also published with music in the 'Orpheus Caledonius' and in Johnson's 'Musical Museum.'

[Laing's Edition of Stenhouse's Notes to Johnson's Musical Museum; Works of Robert Burns.] T. F. H.

CRAWFORD or CRAUFURD, THOMAS (1530?–1603), of Jordanhill, captor of the castle of Dumbarton, was the sixth son of Lawrence Crawford of Kilbirnie, ancestor of the Viscounts Garnock, and his wife Helen, daughter of Sir Hugh Campbell, ancestor of the Earls of Loudoun. He was taken prisoner at the battle of Pinkie in 1547, but some time afterwards obtained his liberty by paying a ransom. In 1550 he went to France, where he entered the service of Henry II, under the command of James, second earl of Arran. Returning to Scotland with Queen Mary in 1561, he afterwards became one of the gentlemen of Darnley, the queen's husband, and seems to have shared his special confidence. When the queen set out in January 1566–7 to visit Darnley during his illness at Glasgow, Crawford was sent by Darnley to make

his excuses for his inability to wait on her in person. The particulars of the succeeding interview forced upon Darnley by the appearance of the queen in his bedchamber were immediately afterwards communicated to Crawford by Darnley, who asked his advice regarding her proposal to take him to Craigmillar. Crawford (according to a deposition made by him before the commissioners at York (*State Papers*, For. Ser. 1566–8, p. 177) on 9 Dec. 1568, which is the sole authority regarding the particulars of the interview) gave it as his opinion that she treated him too like a prisoner, in which Darnley concurred, although expressing his resolve to place his life in her hands, and to go with her though 'she should murder him.' After the murder Crawford joined the association for the defence of the young king's person and the bringing of the murderers to trial. Inspired doubtless by devotion to his dead master, he showed himself one of the most formidable enemies of his murderers, and although playing necessarily a subordinate part, perhaps no other person was so directly instrumental in finally overthrowing the power of the queen's party.

Acting in concert with the regent, Moray, Crawford suddenly presented himself at a meeting of the council which was being held at Stirling, 3 Sept. 1569, and, requesting audience on a matter of urgent moment, fell down on his knees and demanded justice on Maitland of Lethington and Sir James Balfour as murderers of the king (*Diurnal of Occurrents*, p. 147). Asserting that the crime with which he charged them was high treason, he protested that Lethington, who was present, should not be admitted to bail, and after a violent debate the council agreed to commit him, Balfour being subsequently apprehended at his residence at Monimail. The stratagem carried out so boldly by Crawford proved, however, abortive, for Lethington was shortly afterwards rescued by Kirkaldy of Grange, and Balfour obtained his release by bribing Wood, the regent's secretary.

After the election of the Earl of Lennox, father of Darnley, as regent, 13 July 1570, Crawford became an officer of his guard. At the request of the regent he undertook to make an attempt to surprise and capture the castle of Dumbarton, held by the followers of the queen, and commanding a free access to France. Situated on a precipitous rock rising from the Firth of Clyde to a height of 200 feet, with a spring of water on its summit, and united to the mainland merely by a narrow marsh, it was only by famine or by surprise that it could be captured, and both methods seemed equally vain. The feat of Crawford, while thus displaying almost unparalleled daring, was, however, crowned with success, not simply by a happy accident, but chiefly because he thoroughly gauged its difficulties and omitted no precautions. Having secured the assistance of a yeoman of his own who had formerly been a watchman of the castle, and was acquainted both with the nature of the cliffs and the disposition of the guards, he, an hour before sunset on 31 March 1571, set out from Glasgow with a hundred and fifty men, provided with ladders and cords and 'crawes of iron.' At Dumbuck, within a mile of the castle, where they were joined by Cunningham of Drumwhassel and Captain Hume with a hundred men, he explained to his followers the nature of the enterprise. With their hackbuts on their backs and their ladders slung between them they then marched forward in single file. It was resolved to climb to the highest point of the castle, from which, on account of its fancied security, the nearest watch was about 120 feet distant. Dawn had begun while they began to climb, but the fogs from the marshes wrapped them round and concealed them as securely as darkness. Crawford, accompanied by his guide, led the way, and after he had overcome the difficulties of the ascent with never-failing ingenuity, they gained the summit just as the sentinel gave the alarm. Rushing in with the cry 'A Darnley! A Darnley!' they struck down the few half-naked soldiers whom the alarm had brought out of their barracks, and, seizing the cannon, turned them on the garrison, who offered no further resistance. A considerable number, including Lord Fleming, favoured by the fog made their way out and escaped, but Archbishop Hamilton and De Virac, the French ambassador, were both taken prisoners. Hamilton, five days after his capture, was executed at Stirling, but no one else suffered even imprisonment. To the queen's party the loss of the castle was an irreparable blow, no less than an astounding surprise. The feat, extraordinary even if it had been assisted by treachery, was generally regarded as impossible without it, but in a plain and unaffected account of the affair in a letter to Knox (printed in Richard Bannatyne's *Memorials*, pp. 106–7) Crawford says: 'As I live, we haue no maner of intelligence within the hous nor without the hous, nor I haue spoken of befoir.'

During the remainder of the civil war Crawford continued to distinguish himself in all the principal enterprises. He held command of one of the companies of 'waged souldiers' (Calderwood, *History*, iii. 100), which under Morton, concentrated in May

at Dalkeith and afterwards encamped at Leith, where, when they had united their forces with those of Lennox, a parliament was held at which sentence of forfeiture was passed against Lethington and others. In September following, when the parliament at Stirling was surprised by a party of horsemen sent by Kirkaldy of Grange, and the regent and others taken prisoners, Crawford, after the Earl of Mar had opened fire on those of the enemy who had gone to spoil the houses and booths, with the assistance of some gentlemen in the castle and a number of the townsfolk, sallied out against the intruders and drove them from the town (BANNATYNE, *Memorials*, p. 184). Most of the captives were at once abandoned, and, although Lennox was assassinated in the struggle, the main purpose of Kirkaldy was thus practically defeated. In July 1572 Crawford had a turn of ill-fortune, being defeated and nearly captured in the woods of Hamilton by some persons in the pay of the Hamiltons, but this, it is said, was owing to the fact that his assailants had been formerly in the service of the regent and were permitted to approach him as friends (*ib.* p. 237). At the siege of the castle of Edinburgh in 1573 Crawford was appointed with Captain Hume to keep the trenches (CALDERWOOD, *History*, iii. 281). On 28 May he led the division of the Scots which, with a division of the English, stormed the spur after a desperate conflict of three hours. By its capture Kirkaldy was compelled to come to terms, and it was to Hume and Crawford that he secretly surrendered the castle on the following day (SIR JAMES MELVILLE, *Memoirs*, p. 255). The fall of the castle extinguished the resistance of the queen's party and ended the civil war.

Crawford in his later years resided at Kersland in the parish of Dalry, of which his second wife, Janet Ker, was the heiress. He granted an annual rent to the university of Glasgow in July 1576, and in 1577 he was elected lord provost of the city. Crawford received the lands of Jordanhill, which his father had bestowed on the chaplainry of Drumry, the grant being confirmed by a charter granted under the great seal, 8 March 1565–6. His important services to James VI were recognised by liberal grants of land at various periods. In September 1575 James VI sent him a letter of thanks for his good service done to him from the beginning of the wars, promising some day to remember the same to his 'great contentment.' This he did not fail to do as soon as he assumed the government, for on 28 March 1578 Crawford received a charter under the great seal for various lands in Dalry. On 24 Oct. 1581 he received the lands of Blackstone, Barns, and others in the neighbourhood of Glasgow, as well as an annuity of 200*l.* Scots, payable out of the religious benefices. Crawford was in command of a portion of the forces with which the Duke of Lennox proposed in August 1582 to seize the protestant lords, a design frustrated by intelligence sent from Bowes, the English ambassador. Crawford died on 3 Jan. 1603, and was buried in the old churchyard, Kilbirnie, where in 1594 he had erected a curious monument to himself and his lady, with the motto 'God schaw the right,' which had been granted him by the Earl of Morton for his valour in the skirmish between Leith and Edinburgh (see engraving in *Archæological and Historical Collections relating to Ayr and Wigton*, ii. 128).

[Crawfurd's Renfrewshire; Burke's Baronetage; Richard Bannatyne's Memorials (Bannatyne Club); Diurnal of Occurrents (Bannatyne Club); Sir James Melville's Memoirs; Calderwood's History of the Church of Scotland, vol. iii.; the Histories of Tytler, Hill Burton, and Froude.]

T. F. H.

CRAWFORD, THOMAS JACKSON, D.D. (1812–1875), Scottish divine, was a native of St. Andrews. His father, William Crawford, was professor of moral philosophy in the United College in that city. He received his education in the university of St. Andrews, took his degree in 1831, and, being licensed as a preacher by the presbytery of St. Andrews in April 1834, was presented by the principal and masters of the United College to the parish of Cults. In 1838 he was translated to Glamis, to which parish he had been presented by the trustees of Lord Strathmore; and six years later, having received from the university of St. Andrews the degree of D.D., he was transferred to the charge of St. Andrew's parish in Edinburgh. In 1859 he was appointed professor of divinity; in 1861 he was made a chaplain-in-ordinary to the queen; subsequently he became a dean of the chapel royal; and in 1867 his eminence as a theologian was recognised by his election to the office of moderator of the general assembly. He died at Genoa on 11 Oct. 1875.

His works are: 1. 'Reasons of Adherence to the Church of Scotland,' Cupar, 1843. 2. 'An Argument for Jewish Missionaries,' Edinburgh, 1847. 3. 'Presbyterianism defended against the exclusive claims of Prelacy, as urged by Romanists and Tractarians,' Edinburgh, 1853, 8vo. 4. 'Presbytery or Prelacy; which is the more conformable to

the pattern of the Apostolic Churches?' 2nd edit. Lond. [1867], 16mo. The subject dealt with in this and the preceding work led to a protracted controversy with Bishop Wordsworth, which was carried on in the columns of the 'Scotsman.' 5. 'The Fatherhood of God, considered in its general and special aspects, and particularly in relation to the Atonement. With a review of recent speculations on the subject' [by Professor R. S. Candlish and others], Edinburgh, 1866, 1867, 1870, 8vo. 6. 'The Doctrine of Holy Scripture respecting the Atonement,' Lond. 1871, 1874, 8vo. 7. 'The Mysteries of Christianity; being the Baird lecture for 1874,' London, 1874, 8vo.

[Scotsman, 13 Oct. 1875, p. 4; Irving's Eminent Scotsmen, p. 83; Cat. of Printed Books in Brit. Mus.] T. C.

CRAWFORD, WILLIAM, D.D. (1739?–1800), Irish presbyterian minister and historian, was born at Crumlin, co. Antrim, probably in 1739. He was the fourth in a direct line of presbyterian ministers of repute. Thomas Crawford, his father (*d.* 1782, aged 86), was minister at Crumlin for fifty-eight years. Andrew Crawford, his grandfather (*d.* 1726), was minister at Carnmoney for over thirty years. Thomas Crawford (*d.* 1670, aged 45), father of Andrew, was the ejected minister of Donegore; he married a sister of Andrew Stewart, author of a presbyterian 'History of the Church of Ireland.' William Crawford's mother was Anne Mackay, aunt of Elizabeth Hamilton [q. v.] He had three younger brothers, all distinguished in the medical profession: John, a surgeon in the East India Company's service, afterwards physician at Demerara, author of several medical works, died at Baltimore in 1813; Adair [q. v.]; Alexander, physician at Lisburn, died 29 Aug. 1823, aged 68. William, the eldest son, studied for the ministry at Glasgow, where he graduated M.A., and received the degree of D.D. in 1785. On 6 Feb. 1766 he was ordained minister of Strabane, co. Tyrone, a charge which had been vacant since the death of Victor Ferguson in 1763. Crawford, like his father, was a latitudinarian in theology, but he took no part whatever in ecclesiastical polemics; his tastes were literary, and in his active engagements he showed himself animated by no small amount of public spirit. He first came forward as an author in a critique of Chesterfield's 'Letters to his Son;' his plea, in the form of dialogues, for a more robust morality attracted notice at Oxford. Crawford next employed himself in translating a forgotten treatise on natural theology. The rise of the volunteer movement in 1778 was welcomed by him as the dawn of national independence. He zealously promoted the movement, was chaplain to the first Tyrone regiment, and published two stirring sermons to volunteers, which were among the earliest productions of the press at Strabane. A more important contribution to patriotic literature was his 'History of Ireland,' published in the first year of Grattan's parliament. Thrown into the form of letters, it is an exceedingly well written and even eloquent work, valuable for its contemporary notices of the 'Whiteboys,' 'Oak Boys,' 'Steel Boys,' and volunteers, and for the insight it gives into the aims of the older school of advocates of national independence. Coincident with the plea for a free parliament, on the part of the liberal presbyterians of Ulster, was the aspiration for an Irish university in the north, dissociated from all sectarian trammels. While William Campbell, D.D. [q. v.], was negotiating for public support to his plan, two very vigorous efforts were made to start the project on a basis of private enterprise by James Crombie [q. v.] at Belfast, and by Crawford at Strabane. Crawford's academy, though short-lived, fulfilled the common aim more perfectly than Crombie's. The Strabane Academy was opened in 1785 with three professors. The curriculum was enlarged as the plan progressed, the synod continuing for a time to place the institution on the footing of a university, and appointing periodic examinations. Several presbyterian ministers received their whole literary and theological training at Strabane. The new turn given to the volunteer movement by the rise of the clubs of 'United Irishmen' (1791) was no doubt one of the causes which contributed to the ruin of the Strabane Academy. Men of liberal thought among the presbyterians were divided into hostile sections. Crawford followed Robert Black [q. v.] in his retreat from the seditious tendencies which were beginning to develope themselves. In 1795, during the brief administration of Earl Fitzwilliam, Crawford was advised that there was a propect of a parliamentary grant 'to establish a university for the education of protestant dissenters.' Under the direction of a committee of synod, Crawford and two others went up to Dublin to press the matter, but with the recall of Fitzwilliam the opportunity passed away. In the earlier half of 1797 Arthur McMechan, or Macmahon, minister of the nonsubscribing congregation at Holywood, near Belfast, fled the country for political reasons, and is said to have entered the military service of France. A stupid but popular Ulster fable makes him the progenitor of the late Marshal Macmahon. On

9 May 1798 the Antrim presbytery declared the congregation vacant. Crawford received a call to Holywood in September, resigned the charge of Strabane and his connection with the general synod in October, and on 21 Nov. was admitted into the Antrim presbytery. He died on 4 Jan. 1800, aged 60, leaving behind him the reputation of great attainment and a blameless character. William Bryson [q. v.], who had preached his father's funeral sermon, performed the same office for him. His widow survived till 20 Feb. 1806.

He published: 1. 'Remarks on the late Earl of Chesterfield's Letters to his Son,' 1776, 12mo; another edition, Dublin, 1776, 12mo. 2. 'Dissertations on Natural Theology and Revealed Religion, by John Alphonso Turretine,' Belf., vol. i. 1777, 8vo, vol. ii. 1778, 8vo. 3. 'A History of Ireland from the earliest period to the present time,' &c., Strabane, 2 vols. 1783, 8vo (dedication to Lord Charlemont; consists of letters to William Hamilton; has twenty pages of subscribers' names). Also 'Volunteer Sermons,' Strabane, 1779 and 1780.

[Belfast News-Letter, 10 Jan. 1800; Mason's Statistical Account of Ireland (1816), ii. 270; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, i. 184, iii. 371, 381; Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 2nd ser. 1880, p. 203 sq.; Killen's Hist. Cong. Presb. Ch. in Ireland, 1886, pp. 29, 232; Campbell's Manuscript Sketches of the History of Presbyterianism in Ireland, 1803, pt. ii. p. 70; Extracts from Manuscript Minutes of General Synod and Antrim Presbytery.] A. G.

CRAWFORD, WILLIAM (1788–1847), philanthropist, was the son of Robert Crawford, one of the old race of Crawfords in Fifeshire, a captain in the army, who late in life settled in London as a wine-merchant, and who had grounds for claiming to be the heir of the earldom of Balcarres, although he did not take any legal steps for the recognition of his rights. The father married Mary Haw of Yarmouth in Norfolk, and of that marriage the youngest son, William Crawford, was born in London on 30 May 1788, and received in his early years a mercantile education.

In 1804 Crawford obtained an appointment in the Naval Transport Office, London, and remained in it till 1815, when the office was broken up at the peace. In 1810 he had become an active member of the committee of the British and Foreign School Society, and had already begun to interest himself in such questions as the abolition of the slave trade and the reform of the penal laws. He soon became secretary to the London Prison Discipline Society, of which Samuel Hoare was chairman, and Thomas Buxton and Samuel Gurney were zealous members. He edited the annual 'reports' of that society, which grew into large volumes.

In 1833 Crawford was sent as commissioner to the United States, in order to examine the working of the American prison and penitentiary system. On his return he made a most valuable report on the subject to his official chief, which was printed by order of the House of Commons on 11 Aug. 1834. This report demonstrated the advantages of the Pennsylvanian system of separate cells, which had been in force at the great prison of Philadelphia for about five years, and had previously been in use in the prisons of some other American states. It was soon afterwards introduced into the United Kingdom, and found its way into other European countries. The first result of Crawford's inquiries was that in 1835 the act 5 & 6 Will. IV, cap. 38, was passed, authorising the appointment of inspectors of prisons in England and Scotland. Ireland had already had such inspectors since 1810. Great Britain was now divided into four districts. Crawford and Whitworth Russell (formerly chaplain at Millbank penitentiary) were appointed inspectors of the most important, that for the home and midland counties, including London. The eleven volumes of 'Prison Reports' from 1836 to 1847 show a part of the activity of these two inspectors, who were, in fact, the framers of the laws (2 & 3 Vict. cap. 42, 46, and 3 & 4 Vict. cap. 44) which legally established the separate cell system in the three kingdoms, and also of the regulations for the management of the new Parkhurst Reformatory, of which Crawford was really the originator. From 1841 Crawford was made solely responsible for the reports of the important prison of Pentonville, and he also had a large share in the reforms which our government was at that period beginning to apply to the prison systems of the British colonies.

The heavy official work with which Crawford was burdened told upon his health. He had suffered as a youth from an affection of the heart, and in 1841 he had a serious attack of illness, from which he never entirely recovered, although he continued to perform his official duties as usual until 22 April 1847, when he died suddenly in Pentonville prison, while attending a meeting of the managing committee of that institution. Crawford's private character was one of remarkable gentleness and amiability. He was unmarried.

[Personal knowledge.] J. W.

CRAWFORD, WILLIAM (1825–1869), painter, the second son of Archibald Crawford, the author of 'Bonnie Mary Hay,' and other popular lyrics, was born at Ayr in 1825. Evincing in boyhood a taste for artistic pursuits, he was at an early age sent to Edinburgh to study under Sir William Allan at the Trustees' Academy, where his success in copying one of Etty's great pictures secured for him a travelling bursary, by means of which he was enabled to visit Rome and study there for two or three years. While in Rome he contributed occasional papers and criticisms to some Edinburgh newspapers. On his return he settled down to the practice of his profession in Edinburgh, where he found an influential patron in Lord Meadowbank, and for several years he was engaged as a teacher of drawing at the Royal Institution until the School of Design became associated with the Science and Art Department. He was an indefatigable worker, and was almost invariably represented in the annual exhibitions of the Royal Scottish Academy by the largest number of works that any single artist was allowed to send. Among his contributions were various sacred subjects, and a considerable number of genre pictures, which were most successful when dealing with female characters. Many of them were bought by the Royal Association for the Promotion of the Fine Arts in Scotland. But Crawford achieved his greatest success with his portraits in crayons, especially those of children and young ladies, which were executed with a grace and felicity of style that rendered them perfect in their way, and caused them to be much sought after. He exhibited portraits at the Royal Academy in London also between 1852 and 1868. He was elected an associate of the Royal Scottish Academy in 1860, and died suddenly in Edinburgh 1 Aug. 1869. His wife also has been a contributor to the exhibitions of the Royal Scottish Academy.

Among Crawford's best works are his 'May Queen' and 'May Morning,' 'The Return from Maying,' 1861, 'Waiting at the Ferry,' 1865, 'A Highland Keeper's Daughter' and 'More Free than Welcome,' 1867, 'The Wishing Pool,' and 'Too Late'—a beautiful young girl arriving at a garden gate 'too late' to prevent a duel between two rival lovers, one of whom lies dead near the gateway—exhibited at the Royal Scottish Academy in 1869.

[Scotsman, 3 Aug. 1869, reprinted in the Register and Magazine of Biography, 1869, ii. 146; Art Journal, 1869, p. 272; Catalogues of the Exhibition of the Royal Scottish Academy; Catalogues of the Exhibition of the Royal Academy of Arts, London, 1852–68.] R. E. G.

CRAWFORD, WILLIAM SHARMAN (1781–1861), politician, was eldest son of William Sharman of Moira Castle, co. Down, a protestant landed proprietor who was for many years M.P. for Lisburn in the Irish parliament, was colonel of a union regiment of volunteers, and died in 1803. William, born 3 Sept. 1781, married, 5 Dec. 1805, Mabel Fridiswid, daughter and heiress of John Crawford of Crawfordsburn, and Rademon, co. Down, and assumed by royal license the additional surname of Crawford. In 1811 he served as sheriff of Down, and in the following years persistently advocated Roman catholic emancipation. Crawford was meanwhile seeking to improve the condition of his tenants on his large Ulster estates, and he gave the fullest possible recognition to the Ulster tenant-right custom. His tenants often sold their tenant-right for sums equalling the value of the fee-simple. About 1830 Crawford resolved to agitate for the conversion of the Ulster custom into a legal enactment, and for its extension to the whole of Ireland. Tenant farmers in the north of Ireland eagerly accepted his leadership, and in 1835 he was returned to parliament as member for Dundalk. On 2 July 1835 he opened his campaign in the House of Commons by bringing forward a bill to compensate evicted tenants for improvements. Owing to the lateness of the session, the bill was dropped and reintroduced next session (10 March 1836), but it never reached a second reading.

Crawford rapidly declared himself an advanced radical on all political questions. On 31 May 1837 he attended a chartist meeting in London, and not only accepted all the principles of the chartist petition, but declared that there was no impracticability about any of them. He was one of the committee appointed to draft the bills embodying the chartist demands (Lovett, *Autobiography*, p. 114). With O'Connell Crawford was never on good terms. Their temperaments were antipathetic. Crawford declined to support O'Connell's agitation for the repeal of the union, and he was consequently rejected by O'Connell's influence at Dundalk after the dissolution of 1837. In the first session of the new parliament (1838) Lord Melbourne's government passed, with O'Connell's assistance, the Irish Tithe Bill, which commuted tithe into a rent-charge, at the same time as it reduced tithe by twenty-five per cent. Crawford at once denounced the measure as a sacrifice of the tenants' interests. Soon after it had passed he met O'Connell at a public meeting at Dublin, and charged him with sacrificing Ireland to an alliance between himself and the whigs. O'Connell

replied with very gross personal abuse, which made future common action impossible. The tenant-right agitation was still gathering force in Ireland, and Crawford was agitating in England for the chartists. In 1841 Rochdale offered Crawford a seat in parliament. The constituency paid the election expenses, and he continued to represent Rochdale till the dissolution in July 1852. On 21 April 1842 he moved for a committee of the whole house to discuss the reform of the representation, and was left in a minority of 92. In 1843 he moved the rejection of the Arms Act, and supported Smith O'Brien's motion for the redress of Irish grievances. After the Devon commission presented its report (1844), he moved for leave to bring in a tenant-right bill, legalising the Ulster custom, and extending its operation to the whole of Ireland. Delays arose; the government declined to assist Crawford; and the bill was temporarily abandoned. On 29 Feb. 1844 Crawford attacked the government for the proclamation of the Clontarf meeting. On 1 March following he moved that consideration of the estimates should be suspended until the reform of the representation had been considered by the house. Fourteen members voted with him in the division. In succeeding sessions Crawford was the active spokesman of the radicals, and he never neglected an opportunity of bringing the Irish land question before the house. In 1846 the Tenant-right Association was formed under his auspices in Ulster, and this society developed into the Tenant League of Ireland in 1850. In 1847 Crawford's bill reached for a first time a second reading (16 June), and was rejected by 112 to 25. In the second session of the next parliament Crawford's bill was rejected (5 April 1848) by the narrow majority of twenty-three (ayes 122, noes 145). On 22 July 1848 Crawford moved an amendment to the Coercion Bill proposed by Lord John Russell, when only seven members supported him in the division. After taking every opportunity of pressing his tenant-right bill on the attention of parliament, he moved its second reading for the last time 10 Feb. 1852, when 57 voted for it and 167 against it. Crawford was defeated when candidate for Down Co. at the general election of 1852. He did not re-enter parliament, and his place as head of the tenant-right movement was taken by Serjeant William Shee [q. v.], who reintroduced the Tenant-right Bill. A select committee of the House of Commons, which included Lord Palmerston, examined it together with a proposed scheme of land reform brought forward by the Irish attorney-general, Sir Joseph Napier, and known as Napier's code. Crawford's bill was condemned by the committee; it was brought in again, however, in 1856 and immediately dropped. The Irish land legislation of 1870 and 1881 embodied most of Crawford's principles.

Many years before retiring from parliament Crawford formulated, in opposition to O'Connell, a scheme for an Irish parliament, known as the federal scheme. He first promulgated it in a number of letters published in 1843, and urged the appointment of 'a local body for the purpose of local legislation combined with an imperial legislation for imperial purposes.' 'No act of the imperial parliament,' he wrote, 'having a separate action as regards Ireland, should be a law in Ireland unless passed and confirmed by her own legislative body.' The federalists soon became a numerous party, and in 1844 O'Connell invited Crawford to come to some compromise with the Repeal Association, but Crawford declined; and in 1846, when the federalists again came to the front, O'Connell ridiculed the whole plan. In 1850 Crawford supported the Ecclesiastical Titles Bill, and excited the wrath of Dr. Molesworth, vicar of Rochdale. An acrimonious correspondence followed, which was published in 1851. In spite of strong protestant feeling, Crawford was always popular with Roman catholics, whose political rights he championed consistently. After 1852 Crawford lived at Crawfordsburn, and devoted himself to local and private business. He died 18 Oct. 1861, and was buried three days later at Kilmore. Crawford had ten children, and his eldest son, John, succeeded to the property.

[Times, 19 and 24 Oct. 1861; Shee's Papers on the Irish Land Question, 1863; R. Barry O'Brien's Parliamentary Hist. of the Irish Land Question, 1880; A. M. Sullivan's New Ireland, 1877; Sir C. G. Duffy's Young Ireland (1860), i. 10, 25, 266, 339; T. P. O'Connor's Hist. of the Parnell Movement, 1886; Hansard's Parl. Debates, 1835-7, 1841-52; Lovett's Autobiography, 1876; Lists of Members of Parliament, ii.; Burke's Landed Gentry, s.v. 'Sharman;' Webb's Irish Biography, s.v. 'Sharman.']

S. L.

CRAWFURD. [See also CRAUFURD and CRAWFORD.]

CRAWFURD, ARCHIBALD (1785–1843), Scottish poet, was born of humble parents in Ayr in 1785. In his ninth year he was left an orphan, and after receiving a very limited school education in Ayr went, in his thirteenth year, to London to learn the trade of a baker with his sister's husband. After eight years' absence he returned to Ayr, where at the age of twenty-two he attended the

writing classes in Ayr academy for a quarter of a year. Proceeding then to Edinburgh, he was for some time employed in the house of Charles Hay, after which he obtained an engagement in the family of General Hay of Rannes, in honour of whose daughter, who had nursed him while suffering from typhus fever, he composed the well-known song, 'Bonnie Mary Hay,' which originally appeared in the 'Ayr and Wigtownshire Courier.' Returning to Ayr with his earnings in 1811, he entered into business as a grocer, but this not proving successful he became an auctioneer, and also took a small shop for the sale of furniture. Having been indulged by his employers with the use of their libraries, Crawford had found the means of cultivating his literary tastes, and in 1819 ventured on authorship, by publishing anonymously 'St. James's in an Uproar,' of which three thousand copies were sold in Ayr alone, and for which the printer was apprehended and compelled to give bail for his appearance. In the same year Crawford began to contribute to the 'Ayr and Wigtownshire Courier' a number of pieces in prose and verse. They included a series of sketches founded on traditions in the west of Scotland, which in 1824 were published by subscription in a volume under the title 'Tales of a Grandfather,' new and enlarged edition in two volumes, by Archibald Constable & Co. in 1825. Shortly afterwards, in conjunction with one or two friends, he commenced a weekly serial in Ayr entitled 'The Correspondent,' which, however, on account of a disagreement between the originators, was only continued for a short time. Subsequently he brought out, on his own account, 'The Gaberlunzie,' which extended to sixteen numbers. To the publication he contributed a number of tales and poems, among the latter of which 'Scotland, I have no home but thee,' was set to music and soon became popular. In his later years he contributed articles in prose and verse to the 'Ayr Advertiser.' He died at Ayr 6 Jan. 1843.

[Charles Rogers's Modern Scottish Minstrel, vi. 31–3; Anderson's Scottish Nation.]

T. F. H.

CRAWFURD, GEORGE (*d.* 1748), genealogist and historian, was the third son of Thomas Crawfurd of Cartsburn. He was the author of a 'Genealogical History of the Royal and Illustrious Family of the Stewarts from the year 1034 to the year 1710; to which are added the Acts of Sederunt and Articles of Regulation relating to them; to which is prefixed a General Description of the Shire of Renfrew,' Edinburgh, 1710; 'The Peerage of Scotland, containing an Historical and Genealogical Account of the Nobility of that Kingdom,' Edinburgh, 1716; and 'Lives and Characters of the Crown Officers of Scotland, from the Reign of King David I to the Union of the two Kingdoms, with an Appendix of Original Papers,' vol. i. 1726. The 'Description of the Shire of Renfrew' was published separately, with a continuation by Semple, at Paisley in 1788, and a second edition, with a continution by Robertson, also at Paisley, 1818. The works, though now practically superseded, display considerable learning and industry. When Simon Fraser resolved to lay claim to the barony of Lovat, he employed Crawfurd to investigate the case, and to supply materials to support his pretensions. It is said to have been chiefly due to the researches of Crawfurd that Fraser obtained a favourable decision, but he nevertheless declined to pay Crawfurd anything for his trouble. Justly indignant at his meanness, Crawfurd used to call him one of the greatest scoundrels in the world, and threaten if he met him to break every bone in his body. The 'Letters of Simon, Lord Fraser, to George Crawfurd, 1728–30,' while the case was in progress, are published in the 'Spottiswoode Miscellany,' 400–9. He died at Glasgow, 24 Dec. 1748. By his wife, Mary, daughter of James Anderson, author of 'Diplomata Scotiæ,' he had four daughters.

[Scots Mag. x. 614; Spottiswoode Miscellany as above; Anderson's Scottish Nation; Cat. of the Advocates' Library, Edinburgh.]

T. F. H.

CRAWFURD, JOHN (1783–1868), orientalist, was born on 13 Aug. 1783, in the island of Islay, where his father had settled as a medical practitioner. He received his early education in the village school of Bowmore, and in 1799, at the age of sixteen, he entered on a course of medical studies at Edinburgh. Here he remained until 1803, when he received a medical appointment in India, and served for five years with the army in the North-west Provinces. At the end of that time he was, most fortunately in the interests of science, transferred to Penang, where he acquired so extensive a knowledge of the language and the people that Lord Minto was glad to avail himself of his services when, in 1811, he undertook the expedition which ended in the conquest of Java. During the occupation of Java, i.e. from 1811 to 1817, Crawfurd filled some of the principal civil and political posts on the island; and it was only on the restoration of the territory to the Dutch that he resigned office and returned to England. In the interval thus afforded him from his official duties he wrote

a 'History of the Indian Archipelago,' a work of sterling value and great interest, in 3 vols. 1820. Having completed this work he returned to India, only, however, to leave it again immediately for the courts of Siam and Cochin China, to which he was accredited as envoy by the Marquis of Hastings. This delicate mission he carried through with complete success, and on the retirement of Sir Stamford Raffles from the government of Singapore in 1823, he was appointed to administer that settlement. In this post he remained for three years, at the end of which time he was transferred as commissioner to Pegu, whence, on the conclusion of peace with Burma, he was despatched by Lord Amherst on a mission to the court of Ava. To say that any envoy could be completely successful in his dealings with so weak and treacherous a monarch as King Hpagyidoa would be to assert an impossibility; but it is certain that Crawfurd, by his exercise of diplomatic skill, accomplished all that was possible under the conditions. In the course of the following year Crawfurd finally returned to England, and devoted the remainder of his long life to the promotion of studies connected with Indo-China. With characteristic energy he brought out an account of his embassy to the courts of Siam and Cochin-China in 1828, and in the following year a 'Journal' of his embassy to the court of Ava (1 vol. 4to), which reached a second edition in 1834 (2 vols. 8vo). Among his other principal works were 'A Grammar and Dictionary of the Malay Language,' in 2 vols., 1852, and 'A Descriptive Dictionary of the Indian Islands and Adjacent Countries,' 1856: in addition to which he published many valuable papers on ethnological or kindred subjects in various journals. Endowed by nature with a steadfast and affectionate disposition, Crawfurd was surrounded by many friends, who found in him a staunch ally or a courteous though uncompromising opponent in all matters, whether private or public, in which he was in harmony or in disagreement with them. For many years Crawfurd was a constant attendant at the meetings of the Geographical and Ethnological Societies, discussing authoritatively all matters connected with Indo-China. He unsuccessfully contested, as an advanced radical, Glasgow in 1832, Paisley in 1834, Stirling in 1835, and Preston in 1837. Crawfurd died at South Kensington on 11 May 1868, aged 85.

[Gent. Mag. 1868; Proceedings of the Royal Geographical Society, 1868; Times, 13 May 1868; and the works above cited.] R. K. D.

CRAWFURD or CRAWFORD, THOMAS (*d.* 1662), author of a 'History of the University of Edinburgh,' was educated at St. Leonards College in the university of St. Andrews, where he matriculated in 1618 and graduated M.A. in 1621 (*St. Andrews University Rolls*). He was an unsuccessful candidate for the professorship of philosophy in the university of Edinburgh in 1625, but on 29 March of the following year he was inducted professor of humanity in the same university. On 26 Feb. 1630 he was appointed by the town council of Edinburgh to the rectorship of the high school. On the occasion of the visit of Charles I to Scotland in 1633 Crawfurd was appointed to assist John Adamson [q. v.], principal of the university, and William Drummond [q. v.] of Hawthornden in devising the pageants and composing the speeches and verses. These were published under the title 'Εἰσόδια Musarum Edinensium in Caroli Regis ingressu in Scotiam,' 1633. On 31 Dec. 1640 he returned to the university as public professor of mathematics, and on 3 Jan. following he was in addition made one of the regents of philosophy, the total annual salary granted him for discharging the duties of both chairs being six hundred merks (33*l.* 6*s.* 8*d.*) At the M.A. graduation ceremony Crawfurd introduced the custom of publishing 'Theses Mathematicæ.' In a document in the university library he is styled 'a grammarian and philosopher, likewise profoundly skilled in theology, and a man of the greatest piety and integrity.' He died 30 March 1662. Crawfurd's 'History of the University of Edinburgh from 1580 to 1646' was published in 1808, from the transcript in the university library made by Matthew Crawford from the original, which he states to be then in the possession of Professor Laurence Dundas of the university. He was also the author of 'Locorum Nominum propriorum Gentilitium vocumque difficiliorum, quæ in Latinis Scotorum Historiis occurrunt, explicatio vernacula,' which, edited with additions and emendations by C. Irvine, was published in 1665; and 'Notes and Observations on Mr. George Buchanan's History of Scotland, wherein the difficult passages of it are explained, the chronology in many places rectified, and an account is given of the genealogies of the most considerable families of Scotland,' 1708, printed from a manuscript in the Advocates' Library. All these works are in the library of the British Museum. In the Advocates' Library there are some manuscript notes of Crawfurd's on 'Virgil.'

[Histories of the University of Edinburgh by Crawfurd, Dalzell, and Grant; Stevens's History of the High School of Edinburgh; British Museum Catalogue.] T. F. H.

CRAWLEY, SIR FRANCIS (1584-1649), judge, was born, according to Lloyd (*Memoirs*, p. 290), at Luton, Beds., 6 April 1584. Lloyd adds that 'his dexterity in logic at the university promised him an able pleader at the Inns of Court.' According to the register of Caius College, Cambridge, he was a native of Norton, Leicestershire, and became a scholar of the college 2 May 1592. He studied law first at Staple Inn and then at Gray's Inn, to which he was admitted 26 May 1598. He was called to the degree of serjeant-at-law on 26 June 1623, and elected reader at Gray's Inn in the following autumn. In 1626 he was among the counsel whom the Earl of Bristol petitioned to have assigned him on his impeachment. He was appointed to a puisne judgeship in the common pleas on 11 Oct. 1632, and knighted. In November 1635 he advised the king that corn fell within the purview of the statute 25 Hen. VIII, c. 2, which regulated the price of 'victuals,' and that a maximum price might be fixed for it under that statute, the king's object being to fix such a maximum and then raise money by selling licenses to charge a higher price. He subscribed the resolution in favour of the legality of ship-money drawn up in answer to the case laid before the judges by the king in February 1636. He subsequently gave judgment in the king's favour in the exchequer chamber in Hampden's case (27 Jan. 1637-8), and publicly asserted the incompetence of parliament to limit the royal prerogative in that matter. He was impeached for these actions in July 1641, the proceedings being opened by Waller, who compared his 'progress through the law' to 'that of a diligent spy through a country into which he meant to conduct an enemy.' He was restrained from going circuit (5 Aug.) Probably he joined the king on or before the outbreak of hostilities, for in 1643 he was at Oxford, where he received the degree of D.C.L. on 21 Jan. He died on 13 Feb. 1649, and was buried at Luton. By his wife Elizabeth, daughter of Sir John Rotherham, knight, of Luton, he had two sons, who survived him, of whom the elder, John, died without issue, and the younger, Francis, who appears as the holder of an estate at Luton in 1660, entered Gray's Inn on 7 Aug. 1623, was called to the bar in February 1638, appointed cursitor baron of the exchequer in 1679, and died in 1682-3.

[Philips's Grandeur of the Law (1685), p. 212; Dugdale's Orig. 296; Chron. Ser. 107, 108; Cobbett's State Trials, ii. 1300, iii. 843, 1078-87, 1305; Cal. State Papers (Dom. 1637-8), p. 540; Parl. Hist. 847; Whitelocke's Mem. 47; Wood's Fasti (Bliss), ii. 44; Foss's Lives of the Judges; Rushworth, pt. iii. vol. i. p. 329.] J. M. R.

CRAWSHAY, ROBERT THOMPSON (1817-1879), ironmaster, youngest son of William Crawshay [q. v.] by his second wife, Elizabeth Thompson, was born at Cyfarthfa Ironworks 8 March 1817. He was educated at Dr. Prichard's school at Llandaff, and from a very early age manifested a great interest in his father's ironworks, and spent much of his time among them. As years increased he determined to learn practically the business of an ironworker, and in turn assisted in the puddling, the battery, and the rolling mills; he carried this so far that he even exchanged his own diet for that of the workmen. On the death of his brother William by drowning at the old passage of the Severn he became acting manager of the ironworks, and at a later period when his brother Henry removed to Newnham he came into the working control of the entire establishment. In 1864 the original lease of Cyfarthfa lapsed, and was renewed at Crawshay's earnest entreaties. On the death of his father, the active head of the business, in 1867 he became the sole manager, and not only considerably improved the works, but opened out the coal mines to a greater and more profitable issue. At this time there were upwards of five thousand men, women, and children employed at Cyfarthfa, all receiving good wages, and well looked after by their master. Crawshay was often spoken of as the 'iron king of Wales.' His name came prominently before the public in connection with the great strikes of 1873-5. He was averse to unions among masters or men, but assented, as a necessary sequence of the action of the men, to a combination among the masters. Unionism became active at Cyfarthfa at a time of falling prices; Crawshay called his men together and warned them of the consequences of persisting in their unreasonable demands; but as they would not yield the furnaces were one by one put out. Soon after came the revolution in the iron trade, the discarding of iron for steel through the invention of the Bessemer and Siemens processes, and the thorough extinction of the old-fashioned trade of the Crawshays and the Guests. Crawshay would have reopened his works for the benefit of his people had it not been very apparent that under no circumstances could Cyfarthfa again have become a paying concern. The collieries were, however, still kept active, employing about a thousand men, and several hundreds of the old workmen laboured on the estates. For the last two years of his life he took little interest in business; he had become completely deaf and broken down by other physical infirmities. While on a visit to Cheltenham for the benefit of his health he died rather

suddenly at the Queen's Hotel 10 May 1879, and on 21 June following his personalty was sworn under 1,200,000*l.* His son, William Crawshay, succeeded to the management of the extensive coalfields, and inherited his father's estate at Caversham in Berkshire.

[Engineer, 16 May 1879, p. 359; Journal of Iron and Steel Instit. 1879, pp. 328–30; Practical Mag. 1873, pp. 81–4 (with portrait).]

G. C. B.

CRAWSHAY, WILLIAM (1788–1867), ironmaster, the eldest son of William Crawshay of Stoke Newington, Middlesex, was born in 1788, and on the death of his grandfather, Richard Crawshay, became sole proprietor of the Cyfarthfa Ironworks, near Merthyr Tydvil, South Wales. He was of all the Crawshays the finest type of the iron king. His will was law: in his home and business he tolerated no opposition. With his workmen he was strictly just. His quickness of perception and unhesitating readiness of decision and action made his success as an ironmaster when railways were first introduced. States wanted railways; he found the means, repaid himself in shares, and large profits soon fell into his hands. Before 1850 there were six furnaces at Cyfarthfa, giving an average yield per furnace of sixty-five tons; but under his management there were soon eleven furnaces, and the average yield was 120 tons, and the engine power was worked up to a point representing five thousand horse. He had ten mines in active work turning out iron ore, eight to ten shafts and collieries, a domain with a railway six miles in length, and large estates in Berkshire, Gloucestershire, and in other districts. Crawshay was in the habit of stacking bar iron during bad times; at one period during a slackness of trade Crawshay stacked forty thousand tons of puddled bars; prices went up, and in addition to his regular profit he cleared twenty shillings per ton extra upon his stock, realising by his speculative tact 40,000*l.* in this venture. In 1822 he served as sheriff of Glamorganshire. When Austria and Russia menaced the asylum of the Hungarians in Turkey in 1849, he subscribed 500*l.* in their behalf. He died at his seat, Caversham Park, Reading, 4 Aug. 1867, aged 79, leaving directions that he was to be buried within four clear days, and in a common earth grave. His personalty was sworn on 7 Sept. under two millions. The whole of his property in Wales was left to his son, Robert Thompson Crawshay [q. v.], his holdings in the Forest of Dean to his son, Henry Crawshay, and his estates at Treforest to Francis Crawshay. He was three times married.

[Gent. Mag. September 1867, pp. 933–5; Mining Journal, 10 Aug. 1867, p. 532; Engineer, 16 May 1879, p. 359.]

G. C. B.

CREAGH, PETER (*d.* 1707), catholic prelate, was probably a relative of Sir Michael Creagh, who was lord mayor of Dublin in 1688. On 4 May 1676 he was nominated by the propaganda to the united bishoprics of Cork and Cloyne, and on 9 March 1692–1693 he was, on the recommendation of James II, translated to the archbishopric of Dublin. He encountered great difficulties and troubles, was obliged to fly to France, and died at Strasburg in 1707.

[Brady's Episcopal Succession, i. 338, ii. 91; D'Alton's Archbishops of Dublin, p. 457.]

T. C.

CREAGH, RICHARD (1525?–1585), catholic archbishop of Armagh, called also Crevagh, Crewe, and in Irish O'Mulchreibe, was born about 1525, being the son of Nicholas Creagh, a merchant of the city of Limerick, and Johanna [White], his wife. Having obtained a free bourse from the almoner of Charles V, he went to the university of Louvain, where he studied arts as a convictor 'in domo Standonica,' and afterwards theology in the Pontifical College. He proceeded B.D. in 1555.

In or about 1557 he returned to Limerick, and in August 1562 he left that city for Rome by direction of the nuncio, David Wolfe. At this period he had a strong desire to enter the order of Theatines, but the pope dissuaded him from carrying out his intention. On 23 March 1563–4 he was appointed archbishop of Armagh. In October 1564 he reached London. Towards the close of that year he landed in Ireland, probably at Drogheda, and almost immediately afterwards he was arrested while celebrating mass in a monastery. He was sent in chains to London and committed to the Tower on 18 Jan. 1564–5. On 22 Feb. he was interrogated at great length by Sir William Cecil in Westminster Hall; and he was again examined before the recorder of London on 17 March, and a third time on 23 March. On the octave of Easter he escaped from the Tower and proceeded to Louvain, where he was received with great kindness by Michael Banis, president of the Pontifical College. After a short stay there he went to Spain, and about the beginning of 1566 he returned to Ireland. In August that year he had an interview with Shan O'Neil at Irish Darell, near Clondarell, in the county of Armagh.

On 8 May 1567 he was arrested in Connaught, and in August was tried for high treason in Dublin. Though acquitted, he

was detained in prison, but he escaped soon afterwards. Before the end of the year he was recaptured, sent to London, and lodged in the Tower, where, after enduring severe privations, he died on 14 Oct. 1585, not without suspicion of poison.

He wrote: 1. 'De Linguâ Hibernicâ.' Some collections from this work are among the manuscripts in the library of Trinity College, Dublin. 2. An Ecclesiastical History. A portion of this work was, in Sir James Ware's time, in the possession of Thomas Arthur, M.D. 3. A Catechism in Irish, 1560. 4. Account, in Latin, of his escape from the Tower of London, 1565. In Cardinal Moran's 'Spicilegium Ossoriense,' i. 40. 5. 'De Controversiis Fidei.' 6. 'Topographia Hiberniæ.' 7. 'Vitæ Sanctorum Hiberniæ.'

[Brady's Episcopal Succession, i. 220, ii. 336; Brenan's Eccl. Hist. of Ireland, p. 416; Lenihan's Limerick, p. 117; Moran's Spicilegium Ossoriense, i. 38–58; O'Reilly's Memorials of those who suffered for the Catholic Faith in Ireland, pp. 88–116; Rambler, May 1853, p. 366; Renehan's Collections on Irish Church Hist. i. 9; Rothe's Analecta, pp. 1–48; Shirley's Original Letters; Stanyhurst's De Rebus in Hibernia gestis; Tanner's Bibl. Brit. p. 208; Ware's Writers of Ireland (Harris), p. 97.] T. C.

CREASY, Sir EDWARD SHEPHERD (1812–1878), historian, was born in 1812 at Bexley in Kent, where his father was a land agent. In the boy's early youth the father removed to Brighton, where he set up in business as an auctioneer and started the 'Brighton Gazette,' chiefly with a view of publishing his own advertisements. Young Creasy having displayed intellectual leanings was placed on the Eton foundation, and obtained the Newcastle scholarship in 1831. He became fellow of King's College, Cambridge, in 1834, and was called to the bar at Lincoln's Inn in 1837. For several years he went on the home circuit, and he was for some time assistant-judge at the Westminster sessions court. In 1840 he was appointed professor of modern and ancient history in London University. In 1860 he was appointed chief justice of Ceylon, and received the honour of knighthood. Ten years afterwards he returned home on account of indisposition, and although able again to resume his duties, his health was permanently broken, and he finally retired in about two years. He died 27 Jan. 1878. The work by which Creasy is best known is his 'Fifteen Decisive Battles of the World,' 1852, which, in some degree on account of its striking title, immediately became popular, and, while it has secured the favour of the general reader, has met with the approval of those learned in military matters. The 'Historical and Critical Account of the several Invasions of England,' published in the same year (1852) though not so well known, possesses similar merit. His 'Biographies of Eminent Etc nians,' which first appeared in 1850, has passed through several editions, but does not possess much intrinsic value. 'The History of the Ottoman Turks' has also obtained wide circulation, the latest edition being that of 1878. Among his other works are: 1. 'History of England,' 1869–70, in 2 vols. 2. 'Ol Love and the New,' a novel, 1870. 3. 'Imperial and Colonial Institutions of the British Empire, including Indian Institutions,' 1872 Along with Mr. Sheehan and Dr. Gordon Latham he took part in contributing to 'Bentley's Miscellany' the political squibs in verse known as the 'Tipperary Papers.'

[Men of the Time, 9th edit.; Annual Register cxx. 130; Athenæum for February 1878.] T. F. H.

CREECH, THOMAS (1659–1700), translator, was born in 1659 at Blandford in Dorset His father, also called Thomas Creech, died in 1720, and his mother, Jane Creech, died in 1693, both being buried in the old church in that town. They had two children, Thomas the translator and one daughter Bridget, who married Thomas Bastard, an architect of Blandford, and had issue six sons and four daughters. Creech's parents were not rich His classical training was due to Thomas Curgenven, rector of Folke in Dorset, but best known as master of Sherborne school to whom Creech afterwards dedicated his translation of the seventh idyllium of Theocritus, and to whom he acknowledged his indebtedness for his instruction in the preface to his translation of Horace. For his education material assistance was received from Colonel Strangways, a member of a well-known Dorsetshire family. In Lent term 1675 he was admitted as a commoner at Wadham College, Oxford, and placed under the tuition of Robert Pitt, the choice of the college being no doubt due to the fact that Pitt, as connected with his native county of Dorset, would aid in the lad's advancement. Creech's translation of one of the idyls of Theocritus is inscribed to his 'chum Mr. Hody of Wadham College,' and another is dedicated to Mr. Robert Balch, who at a later date was his 'friend and tutor.' If an expression of his own can be trusted, his attainments at this period of his life were below the level of his contemporaries. Two of his letters to Evelyn are printed in the latter's diary (1850 ed. iii. 267, 272), and from the first, written in 1682, it appears 'that he was a boy scarce able to

reckon twenty and just crept into a bachelor's degree;' but the second part of this sentence is probably an exaggeration. He was elected a scholar of his college 28 Sept. 1676, and took the following degrees: B.A. 27 Oct. 1680, M.A. 13 June 1683, and B.D. 18 March 1696. Hearne has put on record the statement that when Creech 'was of Wadham, being chamber-fellow of Hump. Hody, he was an extreme hard student,' and there remains considerable evidence in support of this statement. From the same authority we find that 'when Bach. of Arts he was Collector and making a speech as is usual for y^e^ Collectors to do he came off with great applause, w^ch^ gained him great Reputation, w^ch^ was shortly after [1682] highly rais'd by his incomparable translation into English verse of Lucretius.' He was one of the first scholars to benefit by Sancroft's reforms in the elections for fellowships at All Souls' College. When he put himself forward in the competition, there was nothing to recommend him but his talents; but according to Anthony à Wood he 'gave singular proof of his classical learning and philosophy before his examiners,' and was elected a fellow about All Saints day 1683. That Creech was 'an excell^t^ scholar in all parts of learning, especially in divinity, and was for his merits made fellow of All Souls,' is the corroborative testimony of Hearne. His industry in study continued for some time after his election to this preferment, but he grew lazy at last, and the faults of his character became more and more marked. For two years (1694–6) he was the head-master of Sherborne School, but he then returned to Oxford, where his strangeness of manner was noticed by a shrewd don in 1698, and for six months before his death he had studied the easiest mode of self-destruction. It was probably with the object of shaking off this growing melancholia that he accepted the college living of Welwyn, to which he was instituted 25 April 1699, but the disease had by this time taken too strong a hold upon his mind, and he never entered into residence. After he had been missing for five days he was discovered (in June 1700) in a garret in the house of Mr. Ives, an apothecary, with whom he lodged. A circumstantial account of his suicide is given in the journal of Mr. John Hobson (*Yorkshire Diaries*, Surtees Society, 1877, p. 272). 'He had prepared a razor and a rope, with the razor he had nick't his throat a little, which hurt him so much that he desisted; then he tooke the corde and tied himself up so low that he kneeled on his knees while he was dead.' At the coroner's inquest Creech was found *non compos mentis*, but the precise reasons which had brought about this mental aberration were much debated at the time. One rumour current in his day was that he had committed suicide through sympathy with the principles of Lucretius, but this may be dismissed at once. The actual reasons were less fanciful. He wished to marry Miss Philadelphia Playdell of St. Giles, Oxford, but her friends would not consent to the marriage. Creech's constancy to this lady is shown in his will. It was dated 18 Jan. 1699, and proved 28 June 1700, and by it he divided his means, such as they were, into two parts, one of which he left to his sister Bridget Bastard for the use of his father during his lifetime and afterwards for herself, while he left the other moiety to Miss Playdell and appointed her sole executrix. She afterwards married Ralph Hobson, butler of Christ Church, and died in 1706, aged 34. Another and hardly less powerful motive was his want of money. Colonel Christopher Codrington, his brother-fellow at All Souls, had often proved his benefactor in money matters, and it is clear from Codrington's interesting letter to Dr. Charlett, which is printed in 'Letters from the Bodleian,' that with a little patience on Creech's part he would have again received from his friend the assistance which was expected. These two calamities, a disappointment in love and the pressure of pecuniary difficulties, were the strongest factors in unhinging the mind, naturally gloomy and despondent, of a man contemptuous of the abilities of others and fretting at his want of preferment. There were printed after his death two tracts: 1. 'A Step to Oxford, or a Mad Essay on the Reverend Mr. Tho. Creech's hanging himself (as 'tis said) for love. With the Character of his Mistress,' 1700. 2. 'Daphnis, or a Pastoral Elegy upon the unfortunate and much-lamented death of Mr. Thomas Creech,' 1700; second edition (corrected) 1701, and it is also found in 'A Collection of the best English Poetry,' vol. i. 1717. The first of these tracts is a catchpenny production; the second has higher merits. His portrait, three-quarters oval in a clerical habit, was given by Humphrey Bartholomew to the picture gallery at Oxford. It was engraved by R. White and also by Van der Gucht. The sale catalogue of his library, which was sold at Oxford on 9 Nov. 1700, is preserved in the Bodleian Library; but it contained no rarities, and the books fetched small prices.

Creech's translation of Lucretius vied in popularity with Dryden's Virgil and Pope's Homer. The son of one of his friends is reported to have said that the translation was made in Creech's daily walk round the parks in Oxford in sets of fifty lines, which he

would afterwards write down in his chamber and correct at leisure. The title-page of the first edition runs 'T. Lucretius Carus, the Epicurean Philosopher, his six books *de Natura rerum*, done into English verse, with notes, Oxford . . . 1682,' and Creech's name is appended to the dedication to 'George Pit, Jun. of Stratfield-Sea.' A second edition appeared in the following year with an augmented number of commendatory verses in Latin and English, some of which bore the names of Tate, Otway, Aphra Behn, Duke, and Waller; and when Dryden published his translations from Theocritus, Lucretius, and Horace, he disclaimed in the preface any intention of robbing Creech 'of any part of that commendation which he has so justly acquired,' and referred to his predecessor's 'excellent annotations, which I have often read and always with some new pleasure.' Creech's translation of Lucretius was often reprinted in the last century, and was included in the edition of the British poets which was issued by Anderson. The best edition appeared in 1714, and contained translations of many verses previously omitted and numerous notes from another hand designed to set forth a complete system of Epicurean philosophy. The fame of this translation of Lucretius induced Creech to undertake an edition of the original work. It appeared in 1695 with the title 'Titi Lucretii Cari de rerum natura libri sex, quibus interpretationem et notas addidit Thomas Creech,' and was dedicated to his friend Codrington. Numerous reprints of this edition have been published, the highest praise being accorded to that printed at Glasgow in 1753, which has been styled beautiful in typography and correct in text. Creech's agreement with Abel Swalle for the preparation of this volume is among the Ballard MSS. at the Bodleian Library. The several books were to be sent on the first of each month from August 1692 to January 1693, and the pay was to be 'ffour-and-twenty guinnea pieces of gold.' Mr. H. A. J. Munro in his edition of Lucretius (vol. i. 1886 ed. p. 17 of introduction) speaks of his predecessor as 'a man of sound sense and good taste, but to judge from his book of somewhat arrogant and supercilious temper,' and describes his text, notes, and illustrations as borrowed mainly from Lambinus, attributing the popularity of Creech's work 'to the clearness and brevity of the notes.' By his success in Lucretius Creech was tempted to undertake the translation of other classical writers, both Greek and Latin. There accordingly appeared in 1684 'The Odes, Satyrs, and Epistles of Horace. Done into English,' and dedicated by him to Dryden, who was popularly but unjustly accused of having lured poor Creech into attempting a translation which he shrewdly suspected would turn out a failure. Although it was reprinted in the same year, and again in 1688, 1715, 1720, and 1737, this version could not permanently hold its ground, and the reason for this want of lasting success may be found in the translator's confession in his preface that his soul did not possess 'musick enough to understand one note.' His name is now chiefly remembered from the circumstance that Pope prefaced his imitation of Horace, book i. epistle vi. with two lines, professedly an exact reproduction of Creech's rendering of the opening words of that epistle, though in reality they were reduced from three lines in his translation, and added thereto the couplet:

> Plain truth, dear Murray, needs no flowers of speech,
> So take it in the very words of Creech.

The other translations by Creech consisted of: 1. Several elegies from Ovid with the second and third eclogues of Virgil in a collection of 'Miscellany Poems,' 1684. 2. Laconick Apothegms, or remarkable sayings of the Spartans in 'Plutarch's Morals,' 1684, vol. i. pt. iii. 135–204; a Discourse concerning Socrates his Demon, *ib.* ii. pt. vi. 1–59; the first two books of the Symposiacks, *ib.* ii. pt. vi. 61–144, iii. pt. viii. 139–418. 3. Lives of Solon, Pelopidas, and Cleomenes in 'Plutarch's Lives,' 1683–6, 5 vols., an edition often reprinted in the first half of the eighteenth century. 4. Idylliums of Theocritus, with Rapin's discourse of Pastorals, done into English, 1684, and reprinted in 1721, which was dedicated to Arthur Charlett. 5. The thirteenth Satire of Juvenal, with notes, in the translation 'by Mr. Dryden and other eminent hands,' 1693. 6. Verses of Santolius Victorinus, prefixed to 'The compleat Gard'ner of de la Quintinye, made English by John Evelyn,' 1693. 7. The five books of M. Manilius containing a system of the ancient astronomy and astrology, done into English verse, with notes, 1697. 8. Life of Pelopidas in the 'Lives of Illustrious Men' by Corn. Nepos, translated by the Hon. Mr. Finch, Mr. Creech, and others, 1713. Creech was engaged to the public at the time of his death for an edition of Justin Martyr, who 'was his hero,' and more than fifty sheets of notes which were found among his papers were lent to Dr. Grabe. These were pronounced 'very well done, only that there were some things in them very singular and would be accounted amongst men of skill *heterodox*.' Pope attributed the defects of Creech's translation of Lucretius to his imi-

tating the style of Cowley, but acknowledged that he had done more justice to Manilius. Joseph Warton, with more warmth of character, praised the Lucretius as well as many parts of the Theocritus and Horace. Creech's translation of Juvenal's thirteenth satire was deemed by the same critic equal to any of Dryden's.

[Wood's Athenæ Oxon. (Bliss), iv. 739–40; Spence's Anecdotes, 130–1, 251–2; Jacob's Poets, i. 38–9; Burrows's All Souls, 318–19; Rel. Hearnianæ (1857), ii. 583, 608; Hearne's Remarks (Doble's ed.), i. 73, 305, 358, 391, ii. 465; Letters from Bodleian, i. 45, 52, 54, 128–33; Wood's Antiquities of Oxford (Gutch), ii. 967; Biog. Brit. (Kippis); Hutchins's Dorset (1796), i. 135, 139 (1864 &c. ed.), iv. 290; Ballard MSS. vol. xx.; Cibber's Poets, iii. 186–192.]

W. P. C.

CREECH, WILLIAM (1745–1815), Edinburgh publisher and lord provost of Edinburgh, son of Rev. William Creech, minister of Newbattle, Midlothian, and Mary Buley, an English lady, related to the family of Quarme, Devonshire, was born 21 April 1745. After the death of his father his mother removed to Dalkeith, where the boy received an education qualifying him to enter the university of Edinburgh. There he manifested good abilities and is said to have become an elegant and accomplished scholar. With the view of entering the medical profession he attended a course of medical lectures, but having made the acquaintance of Kincaid, her majesty's printer for Scotland, who had succeeded to the publishing business of Allan Ramsay, he became apprentice to Kincaid & Bell, with whom he remained till 1766, when he went to London for improvement in his business. He returned to Edinburgh in 1768, and in 1770 accompanied Lord Kilmaurs, afterwards fourteenth earl of Glencairn, on a tour through Holland, France, Switzerland, and various parts of Germany. On the dissolution of the partnership of Kincaid & Bell in May 1771 he became partner with Kincaid, under the firm of Kincaid & Creech, until Kincaid withdrew in 1773, leaving Creech sole partner, under whom the business, as regards publishing, became the most important in Scotland. According to Lord Cockburn, Creech owed a good deal to the position of his shop, which 'formed the eastmost point of a long thin range of buildings that stood to the north of St. Giles's Cathedral.' Situated 'in the very tideway of our business,' says Cockburn, it became 'the natural resort of lawyers, authors, and all sorts of literary allies who were always buzzing about the convenient hive' (*Memorials*, p. 169). Cockburn, however, does not do justice to the attractive influence of Creech himself, who, in addition to intellectual accomplishments, possessed remarkable social gifts, and was an inimitable story-teller. His breakfast-room was frequented by the most eminent members of the literary society of Edinburgh, the gatherings being known as 'Creech's levees.' Archibald Constable characteristically remarks that Creech 'availed himself of few of the advantages which his education and position afforded him in his relations with the literary men of Scotland' (*Archibald Constable and his Correspondents*, i. 535). This is an undoubted exaggeration, for he was the original publisher of the works, among others, of Dr. Blair, Dr. Beattie, Dr. George Campbell, Dr. Cullen, Dr. Gregory, Henry Mackenzie, and Robert Burns. At the same time his business was conducted on the old narrow-minded system, and on account of his social habits it did not receive a sufficient share of his attention, a fact which in great part explains the unpleasant result of his business relations with Robert Burns. He was introduced to Burns through the Earl of Glencairn, who recommended to him the publication of the second edition of Burns's 'Poems.' His delay in settling accounts caused Burns much worry and anxiety, and although after the final settlement Burns admitted that at last he 'had been amicable and fair,' his opinion of Creech was permanently changed for the worse. While he knew him only as the delightful social companion, Burns addressed him in a humorous eulogistic poem entitled 'Willie's Awa!' written during Creech's absence in London in 1787, expressing in one of the stanzas the wish that he may be

> streekit out to bleach
> In winter snaw,
> When I forget thee, Willie Creech,
> Though far awa!

In a 'Sketch' of Creech written two years afterwards, while the dispute about accounts was in progress, Creech is bitterly described as

> A little, upright, pert, tart tripping wight,
> And still his precious self his dear delight.

The lines were written when Burns was keenly exasperated, but although ultimately on an outwardly friendly footing with Creech, Burns never again addressed him on the old familiar terms, and even in a letter enclosing him some jocular verses and begging the favour in exchange of a few copies of his 'Poems' for presentation, addresses him merely as 'sir.'

Creech was the publisher of the 'Mirror' and 'Lounger.' He was also one of the foun-

ders of the Speculative Society. Besides excelling as a conversationalist he carried on an extensive correspondence with literary men both in England and Scotland. Several of his letters to Lord Kames are published in Lord Kames's 'Life' (2nd edit. iii. 317–35). Under the signature of 'Theophrastus' he contributed to the newspapers, especially the 'Edinburgh Courant,' a number of essays and sketches of character, the more interesting of these being 'An Account of the Manners and Customs in Scotland between 1763 and 1783,' which was ultimately brought down to 1793, and published in the 'Statistical Account of Scotland.' The greater portion of the 'Essays' were collected and published in 1791 under the title 'Fugitive Pieces,' and an edition with some additions and an account of his life appeared posthumously in 1815. He was also the author of 'An Account of the Trial of Wm. Brodie and George Smith, by William Creech, one of the Jury.' In politics Creech was a supporter of Mr. Pitt and Lord Melville, with the latter of whom he was on terms of special intimacy. Creech was addicted to theological discussion, held strongly Calvinistic views, and was a member of the high church session. He was the founder and principal promoter of the Society of Booksellers of Edinburgh and Leith, took an active part in the formation of the chamber of commerce (instituted 1786), and was the chairman of several public bodies, as well as fellow of the Royal and Antiquarian Societies. At different periods of his life he was a member of the town council, and he held the office of lord provost from 1811 to 1813. He was never married, and died 14 June 1815. His stock was purchased by Constable.

[Memoir prefixed to Fugitive Pieces; Scots Magazine, lxxvii. (1815), 15–16; Chambers's Dictionary of Eminent Scotsmen (Thomson), i. 398; Wilson's Memorials of Edinburgh, pp. 198, 200, 235; Works of Robert Burns; Lord Cockburn's Memorials.] T. F. H.

CREED, CARY (1708–1775), etcher, was the son of Cary Creed and Elizabeth his wife, and grandson of the Rev. John Creed, vicar of Castle Cary, Somersetshire. He etched and published a number of plates from the marbles in the collection of the Earl of Pembroke at Wilton House. These are slightly but cleverly executed. Four editions of the work are known: with sixteen etchings, with forty etchings (1730), with seventy etchings (1731), and with seventy-four etchings (1731). Creed died 16 Jan. 1775, aged 67, and was buried at Castle Cary.

[Redgrave's Dict. of Artists; Gent. Mag. (1775) xiv. 46; Collinson's History of Somerset, ii. 57; Lowndes's Bibl. Man.] L. C.

CREED, ELIZABETH (1644?–1728), philanthropist, born in or about 1644, was the only daughter of Sir Gilbert Pickering, bart., of Tichmarsh, Northamptonshire, by Elizabeth, only daughter of Sir Sidney Montagu, and sister of Edward Montagu, first earl of Sandwich (Collins, *Peerage*, ed. Brydges, iii. 449). On her father's side she was a cousin of Dryden, on her mother's a cousin of Pepys. In October 1668 she became the wife of John Creed [see below] of Oundle, Northamptonshire, who appears to have been at one time a retainer in the service of Lord Sandwich, and, to judge from Pepys's slighting allusions, of humble origin. Of this marriage eleven children were born. On her husband's death in 1701 Mrs. Creed retired to her property at Barnwell All Saints, near Oundle, where she devoted the remainder of her life to works of beneficence. Herself an artist of considerable skill, she gave free instruction to girls in drawing, fine needlework, and similar accomplishments. Several of the churches in the neighbourhood of Oundle were embellished with altar-pieces, paintings, and other works by her hands. In 1722 she erected a monument to Dryden and his parents in the church of Tichmarsh. A portrait by her of the first Earl of Sandwich hangs at Drayton, and many other portraits and a few pictures painted by her are still preserved among her descendants. Mrs. Creed died in May 1728. A daughter, Elizabeth, who married a Mr. Stuart, inherited her mother's tastes, and ornamented the hall of an old Tudor mansion near Oundle; but all traces of her work have long disappeared (Redgrave, *Dict. of Artists*, 1878, p. 105).

John Creed was a man of some importance in his day. Of his history previously to the Restoration little is known, but in March 1660 he was nominated deputy-treasurer of the fleet by Lord Sandwich, and two years later was made secretary to the commissioners for Tangier. On 16 Dec. 1663 he became a fellow of the Royal Society. His official duties brought him into frequent contact with Pepys, by whom he was both feared and disliked. In his 'Diary' Pepys speaks of Creed as one who had been a puritan and adverse to the king's coming in. But he adapted his policy to the times and grew rich. On his monument at Tichmarsh, where he had an estate, Creed is described as having served 'his majesty King Charles y^e^ II in divers Hon^ble^ Imployments at home and abroad' (Bridges, *Northamptonshire*, ii. 386); but whether this refers merely to his services in the admiralty or to others of greater importance cannot now be ascertained. His eldest son, Major Richard Creed, who was killed at Blenheim, also lies buried in Tichmarsh church, where there still

exists a cenotaph to his memory, similar in design to the one erected in the south aisle of Westminster Abbey.

[Pepys's Diary (Bright), i. 70, 499, ii. 93, iii. 105, 148, v. 375, and passim; Bridges's Northamptonshire, ii. passim; Wilford's Memorials, pp. 762–4; Will of J. Creed reg. in P. C. C. 44, Dyer; Will of E. Creed reg. in P. C. C. 176, Brook.] G. G.

CREED or CREEDE, THOMAS (*d.* 1616 ?), stationer, was made free of the Stationers' Company 7 Oct. 1578 by Thomas East. He dwelt at the sign of the Catharine Wheel, near the Old Swan, in Thames Street. A long list of books printed by Creed is given in Herbert's 'Ames' (ii. 1279–84). Among these are the 1599 quarto of 'Romeo and Juliet,' printed for Cuthbert Burby; the 1598 quarto of 'Richard III,' printed for Andrew Wise; and the 1600 quarto of 'Henry V,' printed for T. Millington and J. Busby. Creed's career as a printer extends from 1582 to 1616. He frequently used for his device an emblem of Truth, crowned and flying naked, scourged on the back with a rod by a hand issuing from a cloud. Encircling the device is the motto, 'Veritas virescit vulnere.'

[Herbert's Ames, ii. 1279–84; Arber's Transcript of Stat. Reg. ii. 679, 823; Bigmore and Wyman's Bibliography of Printing, i. 148–9; Index of Printers, &c., appended to Brit. Mus. Cat. of Early English Books to 1640.] A. H. B.

CREED, WILLIAM (1614 ?–1663), divine, the son of John Creed, was a native of Reading, Berkshire. He was elected a scholar of St. John's College, Oxford, in 1631, proceeded B.A., became fellow, commenced M.A. in 1639, was proctor in 1644, and graduated B.D. in 1646. During the civil war he adhered to the royalist cause, and preached several sermons before the king and parliament at Oxford. He was expelled from his fellowship and from the university in 1648, but in the time of the usurpation he held the rectory of Codford St. Mary, Wiltshire. At the Restoration he was created D.D., and appointed in July 1661 to the regius professorship of divinity at Oxford, to which office a canonry of Christ Church is annexed. In July 1660 he became archdeacon of Wiltshire, and on 13 Sept. in the same year prebendary of Lyme and Halstock in the church of Salisbury. He was also rector of Stockton, Wiltshire. William Derham, in his manuscript 'Catalogue of the Fellows of St. John's College,' says 'he was in the worst of times a staunch defender of the church of England, an acute divine, especially skilled in scholastic theology, and a subtle disputant.' Creed died at Oxford on 19 July 1663.

Besides several sermons, he published: 'The Refuter refuted; or D^r^ Hen. Hammond's *Ἐκτενέστερον* defended against the impertinent cavils of M^r^ Hen. Jeanes,' London, 1660, 4to.

[Wood's Athenæ Oxon. (Bliss), iii. 638; Wood's Annals (Gutch), ii. 508, 588, 846; Wood's Colleges and Halls (Gutch), p. 491; Cat. of Printed Books in Brit. Mus.; Le Neve's Fasti (Hardy), ii. 525, 631, 657, iii. 493, 510.] T. C.

CREIGHTON. [See also CRICHTON.]

CREIGHTON or CRICHTON, ROBERT (1593–1672), bishop of Bath and Wells, son of Thomas Creighton and Margaret Stuart, who claimed kinship with the earls of Athole, and therefore with the royal house, was born at Dunkeld, Perthshire, in 1593, and was educated at Westminster, whence in 1613 he was elected to Trinity College, Cambridge. He proceeded M.A. in 1621, and on 27 Feb. 1622 was one of the opponents in a philosophical disputation held before the Spanish ambassador, Don Carlos Coloma, and other noble visitors, 'which he very learnedly handled' (COLE, *Athenæ Cantab.*) In 1625 he was made professor of Greek, and on 27 Feb. 1627 succeeded his friend, George Herbert, as public orator of the university, holding both these offices until his resignation of them in 1639. In 1628 he was incorporated M.A. at Oxford. On 18 March 1631–2 he was installed prebendary in the cathedral of Lincoln, and on 17 Dec. of the following year he was made canon residentiary of Wells, holding also a living in Somersetshire, and the treasurership of the cathedral, to which he was appointed by Archbishop Abbot during the vacancy of the see. In 1637 he held the deanery of St. Burians in Cornwall, and in 1642 was vicar of Greenwich. At the outbreak of the civil war he retired to Oxford, where he was made D.D. and acted as the king's chaplain, holding the same office under Charles II. On the fall of Oxford he escaped into Cornwall in the disguise of a labourer and embarked for the continent. He was a member of the court of Charles II in his exile, and Evelyn heard him preach at St. Germain on 12 Aug. 1649 (EVELYN, *Diary*, i. 253). In 1653 he wrote from Utrecht to thank Margaret, marchioness (afterwards duchess) of Newcastle, for her book which she had sent him. During his exile the king appointed him dean of Wells. On entering on this office at the Restoration he found the deanery in the hands of Cornelius Burges [q. v.], who refused to surrender it, and forced him to bring an action of ejectment against him, and proceed to trial in order to obtain possession of it. He took an active part in restoring the cathedral from the

dilapidated state into which it had fallen, partly by the mischief done in 1642 and partly by neglect, presenting the church with a brass lectern and bible and putting up a painted window at the west end, for which he paid 140*l.* (Cole), the whole cost of his gifts amounting to 300*l.* (Reynolds, *Wells Cathedral*). He preached often before the king and before the House of Commons, and Evelyn, who gives several notices of his sermons, says he was 'most eloquent' (*Diary*, i. 358). Pepys, who also admired his preaching, nevertheless calls him 'the most comical man that ever I heard in my life; just such a man as Hugh Peters,' and gives a description of a very plain-spoken sermon he heard from 'the great Scotchman' on 7 March 1662 on the subject of the neglect of 'the poor cavalier' (Pepys, *Diary*, i. 332). While Creighton's preaching was learned it was evidently full of freshness and energy. He was a fearless man, and in July 1667 preached 'a strange bold sermon' before the king 'against the sins of the court, and particularly against adultery, . . . and of our negligence in having our castles without ammunition and powder when the Dutch came upon us; and how we had no courage nowadays, but let our ships be taken out of our harbour' (*ib.* iv. 140). The king liked him the better for this boldness. On 22 June 1663 Creighton took the oaths for his naturalisation. On 25 May 1670 he was elected bishop of Bath and Wells and consecrated 19 June following. He died on 21 Nov. 1672, and was buried in St. John's Chapel in his cathedral. His marble tomb and effigy had been prepared by himself at great expense (Cole). Some time after 1639, when he was still fellow of Trinity, he married Frances, daughter of William Walrond, who survived until 30 Oct. 1683. By her he had Robert Creighton [q. v.] Besides contributing to the Cambridge collection of verses on the death of James I, Creighton published 'Vera Historia Unionis inter Græcos et Latinos sive Concilii Florentini exactissima narratio,' a translation into Latin from the Greek of Sguropulus, the Hague, 1660, with a long preface; this was answered by the jesuit Leo Allatius 'In R. Creygtoni apparatum versionem et notas,' Rome, 1674 (earlier editions of both these works must have appeared, comp. Evelyn's 'Diary,' i. 253), and to this Creighton made a reply. Wood also speaks of some published sermons. A portrait of Creighton is in the palace at Wells. The bishop's name is sometimes spelt Creeton and in various other ways.

[Cole's Athenæ Cantab.; Addit. MS. 6865, p. 3; Wood's Fasti Oxon. i. 444; Willis's Cathedrals, ii. 164; Walker's Sufferings of the Clergy, ii. 72; Pepys's Diary, i. 332, ii. 133, iv. 140; Evelyn's Diary and Correspondence, i. 253, 358, ii. 88, 231; Salmon's Lives, p. 160; Welch's Alumni Westmon. p. 82; Reynolds's Wells Cathedral, pref. cliv; Somerset Archæol. Soc.'s Proc. xii. ii. 40; Cassan's Bishops of Bath and Wells, ii. 70–3.] W. H.

CREIGHTON or CREYGHTON, ROBERT (1639 ?–1734), precentor of Wells, was the son of Robert Creighton, bishop of Bath and Wells [q. v.] He was born about 1639, and probably went into exile with his father. In 1662 he took the degree of M.A. at Cambridge, where he was elected fellow of Trinity College and professor of Greek. The latter post he seems to have held for only one year, as in 1663 Le Neve (*Fasti*, ed. Hardy, vol. iii.) gives the name of James Valentine as professor, though according to Chamberlayne (*Present State of England*) he was professor until 1674. From 1662 to 1667 he was prebendary of Timberscomb, Wells, and on 3 April 1667 he was appointed to the prebendal stall of Yatton in the same cathedral. On 2 Jan. 1667–8 Creighton was recommended by royal letters of Charles II for a canonry in the cathedral on a vacancy occurring, and on 2 May 1674 he was made canon, and on the same day installed as precentor. In 1678 he received the degree of D.D. at Cambridge, and in 1682 published a sermon on the 'Vanity of the Dissenters' Plea for their Separation from the Church of England,' which he had preached before the king at Windsor. The 'Examen Poeticum Duplex' of 1698 also contains three Latin poems from his pen. In 1719 he gave an organ to the parish of Southover, Wells, and on two occasions gave sums to the almshouses in the same parish. He died at Wells 17 Feb. 1733–4, and was buried there on the 22nd following. Creighton is now solely remembered as a musician. He was taught music at an early age, and was passionately devoted to its pursuit. Burney's statement (iii. 599) that he was once a gentleman in the chapel of Charles II must be a mistake, unless it refers to the time when he was in exile. He wrote a few services and anthems, which, though not very powerful nor original, are exceedingly good music, and are still frequently performed. Creighton was a married man, and had a family, several members of which were connected with Wells during the seventeenth and eighteenth centuries.

[Le Neve's Fasti, ed. Hardy, i. 181, &c., iii. 614, 660 (the statement at p. 660 of the last volume, that the Robert Creighton who was Greek professor at Cambridge in 1662 afterwards became bishop of Bath and Wells, is an error. The bishop

was Greek professor in 1625); Grad. Cantab.; Collinson's Hist. of Somerset, iii. 410; Harl. MS. 7339; Dickson's Cat. of Music in Ely Cathedral; Hawkins's Hist. of Music, v. 100; Brit. Mus. Cat. of Printed Books; Act Books of the Dean and Chapter of Wells Cathedral, communicated by Mr. W. Fielder.] W. B. S.

CRESSENER, DRUE, D.D. (1638?–1718), protestant writer, was a native of Bury St. Edmunds, Suffolk. He was educated at Christ's College and Pembroke Hall, Cambridge, being elected a fellow of the latter society on 29 Aug. 1662 (B.A. 1661, M.A. 1685, B.D. 1703, D.D. 1708). He became treasurer of Framlingham, Suffolk, and vicar of Wearisly in 1677, and junior proctor of the university of Cambridge in 1678. On 14 Jan. in the latter year he was presented to the vicarage of Soham, Cambridgeshire, and on 12 Dec. 1700 he was collated to a prebend in the cathedral church of Ely. He died at Soham on 20 Feb. 1717–18.

His works are: 1. 'The Judgements of God upon the Roman Catholick Church; in a prospect of several approaching revolutions, in explication of the Trumpets and Vials in the Apocalypse, upon principles generally acknowledged by Protestant interpreters,' London, 1689, 4to. 2. 'A Demonstration of the first Principles of Protestant applications of the Apocalypse. Together with the consent of the Ancients concerning the fourth beast of the 7th of Daniel, and the beast in the Revelations,' London, 1690, 4to.

[Davy's Athenæ Suffolcienses, ii. 38; Bentham's Ely, p. 249; Cole's MSS. ix. 91, l. 220; Cole's Athenæ Cantab. C. i. 36; Miller's Description of Ely Cathedral, p. 168; Hawes and Loder's Framlingham, p. 273; Wood's Fasti Oxon. ed. Bliss, ii. 330; Cantabrigienses Graduati (1787), p. 102; Le Neve's Fasti (Hardy), i. 357, iii. 625.] T. C.

CRESSINGHAM, HUGH (*d.* 1297), treasurer of Scotland, a clerk and one of the officers of the exchequer, was employed in a matter arising from some wrongs done to the abbot of Ramsey in 1282; he was attached to the household of Eleanor, queen of Edward I, was her steward, and one of her bailiffs for the barony of Haverford. In 1292 the king employed him to audit the debts due to his late father, Henry III, and in that and during the next three years he was the head of the justices itinerant for the northern counties. He was presented to the parsonage of Chalk, Kent, by the prior and convent of Norwich, and held the rectory of Doddington in the same county (HASTED); he was also rector of 'Ruddeby' (Rudby in Cleveland), and held prebends in several churches (HEMINGBURGH). On John Baliol's surrender of the crown of Scotland in 1296 Edward appointed Cressingham treasurer of the kingdom, charging him to spare no expense necessary for the complete reduction of the country (*Rotuli Scotiæ*, i. 42). He is uniformly described as a pompous man, uplifted by his advancement, harsh, overbearing, and covetous. Contrary to the king's express command he neglected to build a wall of stone upon the earthwork lately thrown up at Berwick, a folly which brought trouble later on. The absence of the Earl of Surrey, the guardian of Scotland, threw more power into the hands of the treasurer, who used it so as to incur the hatred of the people. Meanwhile Wallace succeeded in driving the English out of nearly all the castles north of the Forth. Surrey was at last roused, and marched with a large force to Stirling. Cressingham, who it is said never put on chasuble or spiritual armour, now put on helmet and breastplate and joined the army. Wallace left the siege of the castle of Dundee and succeeded in occupying the high ground above Cambuskenneth before the English could cross the river. A reinforcement of eight thousand foot and three hundred horse was brought by Lord Henry Percy from Carlisle. Fearful of the inroad this additional force would make upon the treasury, Cressingham ordered him to dismiss his soldiers, who were so indignant at this treatment that they were ready to stone the treasurer. The position held by the Scots commanded the bridge of Stirling, and it was evident that if the English crossed it they would probably be cut to pieces before they were able to form. Some vain attempts were made to treat. The earl was unwilling to expose his army to such a desperate risk, but Cressingham urged him to give the order to advance. 'It is no use, sir earl,' he said, 'to delay further and waste the king's money; let us cross the bridge and do our devoir as we are bound.' The earl yielded, and the English were defeated with great slaughter. Cressingham was among those who fell in this battle of Cambuskenneth on 10 Sept. 1297, and the Scots gratified their hatred of him by cutting up his skin—his body, we are told, was fat and his skin fair—into small pieces, Wallace, according to one account, ordering that a piece should be taken from the body large enough to make him a sword-belt.

[Foss's Judges, iii. 82; Rot. Parl. i. 30, 33; Hasted's Kent, i. 520 (fol. ed.); Rot. Scotiæ, i. 42; Hemingburgh, ii. 127, 137, 139; Chron. Lanercost, p. 190; Fordun's Scotichronicon, pp. 979, 980 (Hearne); Nic. Trivet, pp. 351, 367; Tytler's Hist. of Scotland, i. 94–100 (4to ed.)] W. H.

CRESSWELL, Madam (*fl.* 1670–1684), was a notorious courtesan and procuress (born about 1625), whose connection with many of the civic celebrities and leading politicians of her day, between Restoration and Revolution, enabled her to secure indemnity from punishment and gather a large fortune. The ballad literature of the streets, manuscript lampoons, and party pamphlets are full of allusions to her. Her portrait was engraved by P. Tempest, after a design by Lauron, and published in the 'Cries of London,' 1711. She had been early distinguished by personal attractions, and when her own beauty decayed she used her fascination to corrupt the innocence of others so successfully that she was considered to be without a rival in her wickedness. She was very outspoken in her political opinions as a whig, a zealous ally of Titus Oates, Robert Ferguson the plotter, Sir Robert Clayton's wife, and Sir Thomas Player (who was nicknamed 'Sir Thomas Cresswell,' from his intimacy with her). She made noisy proclamations of being devout, as a counterbalance of her known immorality. She lived at Clerkenwell during the winter months, but sometimes at Camberwell keeping a boarding-house, and in summer retreated to a handsome country residence, largely frequented by her civic patrons. She decoyed many village girls into London, in hope of obtaining good service and preferment. Although styled 'Madam Cresswell,' she was never married. She is mentioned frequently in Nathanael Thompson's 'Collection of 180 Loyal Songs,' 1685 and 1694 (e. g. pp. 80, 328, 344), as 'Old Mother Cresswell of our trade,' and 'Poor Cresswell, she can take his word no more' (i. e. Sir Thomas Player's); in many manuscript lampoons or satires by Rochester and others; and also in the 'Poems on State Affairs,' 1697–1707. When her past dissipations and age had brought infirmities, she made increased pretence to be considered a pious matron, attending prayer-meetings and dressing soberly, but got into trouble occasionally, as in 1684, with a bond for 300*l.*, 'which not being paid the worn-out Cresswell's broke.' At her death, near the close of the century, she bequeathed 10*l.* to fee a church of England clergyman to preach her funeral sermon, stipulating that he was to mention her name and 'to speak nothing but well of her.' A short discourse on the solemnity of death ended with due mention of her name and last request, without any praise except this: 'She was born well, she lived well, and she died well; for she was born with the name of Cresswell, she lived in Clerkenwell and Camberwell, and she died in Bridewell.' There are other versions, of doubtful authority, one attributing the sarcasm to the Duke of Buckingham.

[Various fugitive satires, manuscript and printed in the Trowbesh Collection; Loyal Songs and Poems on Affairs of State; Bagford Ballads, 1878, pp. 880, 881, 927; Roxburghe Ballads, 1885, v. 282, 338; Granger's Biog. Hist. Eng. iv. 218, 219; Tempest's Cries of London.]

J. W. E.

CRESSWELL, Sir Cresswell (1794–1863), judge, belonged to the family of Cresswell of Cresswell, near Morpeth, Northumberland, which claimed great antiquity, descending in direct line from the time of Richard I. John Cresswell dying in 1781 left two daughters coheiresses, of whom the elder, Frances Dorothea, married Francis Easterby of Blackheath, who thereupon purchased his sister-in-law's moiety of the estates and assumed the name of Cresswell of Cresswell of Long Framlington. The fourth of the five sons of this marriage, Cresswell, was born in 1794 at a house in Biggmarket, Newcastle, and was educated from 1806 to 1810 under the Rev. Dr. Russell at the Charterhouse, where among his schoolfellows were Thirlwall, Grote, and Havelock. He afterwards proceeded to Emmanuel College, Cambridge, where he achieved no other distinction than that of being 'wooden spoon,' although his tutor was the future Mr. Justice Maule. He took his B.A. degree in 1814, and his M.A. in 1818. He joined the Inner Temple and was called to the bar in 1819, and became a member of the northern circuit, of which Brougham and Scarlett were the leaders. He soon attained a considerable practice both on circuit and in town, and combined with it the labour of issuing with Richard Vaughan Barnewall [q. v.] the valuable series of 'King's Bench Law Reports' from 1822 to 1830, which bears their name. After Brougham and Scarlett had left the northern circuit Cresswell and Alexander became the leaders. In 1830 Cresswell was appointed recorder of Hull, in 1834 was made a king's counsel, and from 1834 to 1842 was also solicitor-general for the county palatine of Durham. At the general election of 1837 he was returned in the conservative interest for Liverpool, and again in July 1841 defeated the whig member, Mr. William Ewart, and Lord Palmerston, who was at the bottom of the poll. He was always a strong tory. He spoke little, but always supported Sir Robert Peel. His chief speech was on the Danish claims. At the first vacancy in January 1842, Sir Robert Peel made him a puisne judge of the court of common pleas, in place of Mr. Justice Bosanquet, and here for sixteen years he sat and proved him-

self a strong and learned judge. In January 1858, when the probate and divorce court was created, Sir Cresswell Cresswell was appointed the first judge in ordinary, and received but declined the offer of a peerage. He was, however, sworn of the privy council. It was by his exertions that the experiment of the divorce court was successful. He reformed the old ecclesiastical rules of evidence in matrimonial causes, and did for this branch of law what Mansfield did for mercantile law. A less self-reliant man would have shrunk from the task. The work proved in the first year fifteen times as great as had been anticipated, and was always heavy. He disposed of causes very rapidly and sat daily from November to August; in all he adjudicated upon a thousand cases, and his judgment was but once reversed. On 11 July 1863 he was riding down Constitution Hill when he was knocked down by Lord Aveland's horses, which were frightened by the breakdown of the carriage they were drawing. His kneecap was broken, and he was removed to St. George's Hospital, and thence to his house in Prince's Gate. Although he was recovering from the fracture, the shock proved too strong for his constitution, and he died of heart disease on the evening of 29 July. He was unmarried and left a large fortune. He had a keen and tenacious memory and a quick and logical understanding. His industry was great and his knowledge of common law profound. He was an excellent advocate in mercantile and navigation cases, and was also employed in great will cases, for example Hopwood *v.* Sefton at Liverpool, and Bather *v.* Braine at Shrewsbury. His speaking was, however, inanimate. As a judge he was somewhat overbearing, but his summing-up was always wonderfully clear. In person he was tall, slim, and pale. He was very charitable.

[Foss's Lives of the Judges; Law Times, 22 Aug. 1863; Ann. Reg. 11 July 1863.]

J. A. H.

CRESSWELL, DANIEL, D.D. (1776–1844), divine and mathematician, was son of Daniel Cresswell, a native of Crowden-le-Booth, in Edale, Derbyshire, who resided for many years at Newton, near Wakefield, Yorkshire. He was born at Wakefield in 1776 and educated in the grammar school there and at Hull. He proceeded to Trinity College, Cambridge, of which he became a fellow (B.A. 1797, M.A. 1800, D.D. per literas regias, 1823). At the university, where he resided many years, he took private pupils. In December 1822 he was presented to the vicarage of Enfield, one of the most valuable livings in the gift of his college, and in the following year he was appointed a justice of the peace for Middlesex and elected a fellow of the Royal Society. He died at Enfield on 21 March 1844.

He published 'The Elements of Linear Perspective,' Cambridge, 1811, 8vo; a translation of Giuseppe Venturoli's 'Elements of Mechanics,' Cambridge, 1822; 2nd edit., 1823, 8vo; several mathematical works, chiefly geometrical; 'Sermons on Domestic Duties,' Lond. 1829, 8vo; and some occasional discourses.

[Lupton's Wakefield Worthies, p. 215; Gent. Mag. new ser. xxi. 655; Cat. of Printed Books in Brit. Mus.; Graduati Cantab. (1856), p. 95; Biog. Dict. of Living Authors (1816), p. 80.]

T. C.

CRESSWELL, JOSEPH (1557–1623?), jesuit, was born in London in 1557, and entered the Society of Jesus in Rome on 11 Oct. 1583. It has been stated that on joining the order he took the name of Arthur instead of Joseph, and Lord Coke says this is the only instance of a man changing his christian name (Wood, *Athenæ Oxon.* ed. Bliss, ii. 147 *n.*) The statement is unfounded, and perhaps originated in the circumstance that there was an Arthur Cresswell, probably Joseph's elder brother, who was also admitted into the Society of Jesus in 1583. Joseph was professed of the four vows in 1599. His mother becoming a widow married William Lacey, esq., who after her death was ordained priest, and was executed at York in 1582.

He was rector of the English college at Rome, in succession to Father Parsons, from 1589 to 1592, and subsequently spent most of his life in Spain (Foley, *Records*, vi. 124). When Parsons quitted that country he left Cresswell at Madrid to manage the concerns of the English jesuits. Sir Charles Cornwallis, the resident minister of James I in the Spanish capital, describes him, in a letter written to the Earl of Salisbury in 1606, as being desirous to conciliate those whom the turbulence of Parsons had alienated, and as wishing to 'take hold of the advantage of the tyme, and build the foundation of his greatness in preaching and perswading of obedience and temperance, and becomeing a meanes to combyne the two great monarchs of Great Britaine and Spaine' (Winwood, *Memorials*, ii. 226). Cresswell, however, was viewed by James and his ministers with so evil an eye that they directed the ambassador to hold no correspondence with him. For some time Cornwallis disregarded this injunction, but eventually he came to an open rupture with the jesuit, whom he describes as a vain-glorious man, observing that 'he played on

Cresswell's vain-glory to discover his secrets' (Winwood, vols. ii. and iii. passim; Butler, *Hist. Memorials of the English Catholics*, 3rd edit. ii. 224–6). Cresswell's name frequently occurs in the State Papers and in the 'advertisements' of the government spies (Foley, vi. p. xix, *n.*) In 1620 he was prefect of the mission at St. Omer, and in 1621 rector of the college at Ghent. He died in the latter city on 19 Feb. 1622–3, according to the Necrology of the society (*Stonyhurst MSS.*), but a status of the college of St. Omer mentions his death on 20 March 1621–2 (Foley, vi. 182).

Oliver says: 'That he was a man of great abilities and distinguished piety is undeniable, but his admirers had occasionally to regret peevishness of temper and tenacity of opinion' (*Jesuit Collections*, p. 78); and Dodd remarks that 'by corresponding with statesmen and princes he gave a handle to his enemies to misrepresent his labours upon several occasions' (*Church Hist.* ii. 419).

His works are: 1. A Latin treatise, 'De vitâ beatâ.' 2. A work in English, under the name of John Perne, against Queen Elizabeth's proclamation of 29 Nov. 1591. It appeared in Latin under the title of 'Exemplar Litterarum missarum è Germania ad D. Guilielmum Cecilium Consiliarium Regium,' 1592, 8vo (Southwell, *Bibl. Scriptorum Soc. Jesu*, p. 521). 3. 'Responsio ad edictum Elizabethæ reginæ Angliæ contra Catholicos Romæ, per Aloysium Zanettum,' 1595, 4to. A translation of Father Parsons's work under the name of 'Andreas Philopater' (Gillow, *Bibl. Dict.* i. 591). 4. 'Historia de la Vida y Martyrio que padeció en Inglaterra, este año de 1595, el P. Henrique Valpolo, Sacerdote de la Compañia de Jesus, que fué embiado del Colegio de los Ingleses de Valladolid, y ha sido el primer martyr de los Seminarios de Spaña. Con el martyrio de otros quatro Sacerdotes, los dos de la misma Compañia, y los otros dos de los Seminarios,' Madrid, 1596, 8vo. A French translation of the life of Father Walpole appeared at Arras, 1597, 8vo (Backer, *Bibl. des Écrivains de la Compagnie de Jésus*, ed. 1869, i. 1464; Jessopp, *One Generation of a Norfolk House*, 2nd edit. pp. xvi, 105, 168–170). 5. Treatise against James I's proclamation issued against the catholics in 1610, St. Omer, 1611, 4to. 6. A translation into Spanish, under the name of Peter Manrique, of Father William Bathe's 'Preparation for administering the Sacrament of Penance,' Milan, 1614, 4to (Southwell, p. 313; Backer, p. 1464). 7. A translation into English and Spanish, under the initials N. T., of Salvian's book 'Quis dives salvus?' St. Omer, 1618. 8. 'Meditations upon the Rosary,' St. Omer, 1620, 8vo. 9. 'Relacion del Estado de Inglaterra en el gobierno de la Reina Isabella,' manuscript in the National Library at Madrid, X. 14.

[Authorities cited above] T. C.

CRESSY, HUGH PAULINUS or SERENUS, D.D. (1605–1674), Benedictine monk, was born in 1605 at Thorp Salvin in Yorkshire, according to some authorities (Snow, *Necrology*, p. 66; Weldon, *Chronological Notes*, p. 209, Append. p. 10), though others state that he was a native of Wakefield (Wood, *Athenæ Oxon.* ed. Bliss, iii. 1011; Lupton, *Wakefield Worthies*, p. 70). His father, Hugh Cressy, a barrister of Lincoln's Inn, was descended from an 'ancient and genteel' family settled at Holme, near Hodsack, Nottinghamshire; and his mother was a daughter of Thomas D'Oylie, M.D., an eminent London physician (Wood, i. 327). Having been educated in grammar learning in his native county, he was sent in Lent term 1619 to Oxford, where he graduated B.A. in 1623. Two years later he was elected a probationer of Merton College, and in 1626 he was made a true and perpetual fellow of that society. After having commenced M.A. 10 July 1629, and taken holy orders, he officiated as chaplain to Thomas Lord Wentworth while that nobleman was president of the council of York, and afterwards when he was lord deputy of Ireland and Earl of Strafford (Knowles, *Strafford Papers*, i. 272, 300). On 26 Jan. 1635–6 he was installed in the prebend of St. John's in the cathedral of the Holy Trinity, commonly called Christ Church, Dublin; in the following month he was made a prebendary of St. Patrick's, Dublin; and on 11 Aug. 1637 he was installed dean of Leighlin (Cotton, *Fasti Eccl. Hibern.* ii. 77, 78, 174, 390). Having returned to England, he obtained in 1642, through the interest of Lucius Cary, second viscount Falkland [q. v.], a canonry of Windsor, but he was never installed in that dignity. After the death of his patron Falkland he travelled (1644), in the capacity of tutor, with Charles Berkeley, afterwards earl of Falmouth, and, says Wood, 'upon a foresight that the church of England would terminate through the endeavours of the peevish and restless presbyterians, he began to think of settling himself in the church of Rome.' After mature consideration and many conferences with Father Cuthbert, *alias* John Fursdon, who had been instrumental in the conversion of some members of the Cary family, he was reconciled to the Roman church, and he made a public recantation of protestantism at Rome before the inquisition in 1646.

Proceeding to Paris he studied theology there under Henry Holden, doctor of the Sorbonne, and composed the 'Exomologesis' to explain the motives which had induced him to change his religion. His conversion did not estrange his protestant friends. The learned Dr. Henry Hammond, having received from him a copy of the 'Exomologesis' declined in the language of friendship to become his antagonist, 'that he might give no disturbance to a person for whom he had so great a value, and who could have no humane consideration in the change he had made' (BUTLER, *Historical Memoirs*, ed. 1822, iv. 423, 424). Sir Edward Hyde, afterwards earl of Clarendon, wrote from Jersey to Dr. John Earles (1 Jan. 1646–7), with reference to Cressy's conversion: 'It is a great loss to the church, but a greater to his friends, dead and alive; for the dead suffer when their memory and reputation is objected to question and reproach.... If we cannot keep him a minister of our church, I wish he would continue a layman in theirs, which would somewhat lessen the defection and, it may be, preserve a greater proportion of his innocence' (*State Papers*, 1773, ii. 322). While at Paris Cressy was befriended by Henrietta Maria, queen of England, who assigned him a hundred crowns to defray the cost of a journey to a monastery. At first he desired to join the English Carthusians at Nieuwport in Flanders, but was dissuaded from doing so because the strict discipline of the order would not leave him leisure to vindicate by his writings the doctrines of his adopted faith. Eventually he assumed the habit of the Benedictines and was professed at St. Gregory's monastery, Douay, on 22 Aug. 1649, when he took the christian name of Serenus (BAKER, *Sancta Sophia*, ed. Sweeney, pref. p. xv). After being ordained priest he was sent to officiate as confessor to the English nuns at Paris in 1651. He returned to Douay in 1653 and remained there till 1660, devoting his leisure to the composition of various ascetical, controversial, and historical works. Then he was sent on the mission in the southern province of England. On the marriage of Charles II with Catherine of Braganza he became one of her majesty's servants, and thenceforward resided chiefly at Somerset House in the Strand. He was appointed definitor of the southern province in 1666 and cathedral prior of Rochester in 1669. In August of the last named year Anthony à Wood visited him at Somerset House to discourse with him of various matters relating to antiquities, 'but found not his expectation satisfied' (WOOD, *Autobiog.* ed. Bliss, p. xlv). Cressy died at East Grinstead, Sussex, in the house of Richard Caryll, a gentleman of an ancient catholic family, on 10 Aug. 1674, and was buried in the parish church (SMITH, *Obituary*, p. 103).

Wood says that while at Oxford Cressy was 'accounted a quick and accurate disputant, a man of good nature, manners, and natural parts, and when in orders, no inconsiderable preacher. But after he had spent divers years in a religious order, and was returned into England, his former acquaintance found great alterations in him as to parts and vivacity, and he seemed to some to be possest with strange notions, and to others a reserved person, and little better than a melancholic. Which mutation arose, not perhaps known to him, upon his suddenly giving himself up to religion, the refinedness of his soul and the avoiding of all matters relating to human and prophane learning as vanities.'

His works are: 1. 'Exomologesis; or a faithful narrative of the occasion and motives of the Conversion unto Catholique Unity of Hugh Paulin de Cressy,' Paris, 1647, 1653, 12mo. 2. 'Appendix to the Exomologesis: being an Answer to J. P.'s Preface to Lord Falkland's Discourse of Infallibility,' Paris, 1647, 8vo, also printed in the 2nd edit. of the 'Exomologesis.' Wood says: 'This Exomologesis was the golden calf which the English papists fell down and worshipped. They brag'd that book to be unanswerable, and to have given a total overthrow to the Chillingworthians, and book and tenets of Lucius lord Falkland.' In 1662 Cressy had a controversy with Morley, bishop of Winchester, relative to a passage in the 'Exomologesis.' Copies of his letter and the bishop's reply are preserved in Addit. MS. 21630. 3. 'Arbor Virtutum, or an exact Model in the which are represented all manner of Virtues,' 1649, manuscript preserved at Ugbrooke, Devonshire (GILLOW, *Bibl. Dict. of the English Catholics*, i. 594; OLIVER, *Catholic Religion in Cornwall*, 510). 4. 'Certain Patterns of Devout Exercises of immediate Acts and Affections of the Will,' Douay, 1657, 8vo. 5. 'A Non est inventus, return'd to Mr. Edward Bagshaw's Enquiry, and vainly boasted Discovery of the Weakness in the Grounds of the Church's Infallibility. By a Catholick Gentleman,' 1662, 12mo. 6. 'A Letter written to an English gentleman, July 16th, 1662, concerning Bishop Morley' [Lond.], 1662, reprinted with some of Bishop Morley's 'Treatises,' 1683. This elicited from Dr. Morley 'An Answer to Fr. Cressy's Letter,' Lond. 1662. 7. 'Roman Catholick Doctrines no Novelties: or, an Answer to Dr. Pierce's Court-Sermon, miscall'd the Primitive Rule of Reformation. By S. C.,' 1663, 8vo. Answers to this treatise were published by Dr.

Thomas Pierce and Daniel Whitby. 8. 'The Church History of Brittany, or England, from the beginning of Christianity to the Norman Conquest' [Rouen], 1668, fol. This volume only brought the history down to about 1350. It was taken mostly from the 'Annales Ecclesiæ Britannicæ' of the jesuit Michael Alford [q. v.], the first two vols. of Dugdale's 'Monasticon,' the 'Decem Scriptores Hist. Anglicanæ,' and Father Augustine Baker's manuscript collections. Cressy has been severely censured, particularly by Lord Clarendon, for relating many miracles and monkish legends in this work, but Wood defends him on the ground that he quotes his authorities and leaves the statements to the judgment of his readers, while he is 'to be commended for his grave and good stile, proper for an ecclesiastical historian.' 9. 'Second Part of the Church History of Brittany, from the Conquest downwards,' manuscript formerly in the Benedictine monastery at Douay. For many years it was lost, but it was discovered at Douay in 1856 (Gillow, i. 596; *Catholic Magazine and Review*, ii. 123). It was never published, on account of some nice controversies between the see of Rome and some of our English kings, which, it was thought, might give offence (Dodd, *Church Hist.* iii. 308). 10. 'First Question: Why are you a Catholick? The Answer follows. Second Question: But why are you a Protestant? An Answer attempted in vain. By S. C.,' Lond. 1672, 1686, 4to. 11. 'Fanaticism fanatically imputed to the Catholick Church by Dr. Stillingfleet, and the Imputation refuted and retorted,' 1672, 8vo; also printed in 'A Collection of several Treatises in answer to Dr. Stillingfleet,' 1672, 8vo. 12. 'An Answer to part of Dr. Stillingfleet's book, intitul'd, Idolatry practis'd in the Church of Rome,' 1674, 8vo. 13. 'An Epistle Apologetical of S. C. to a Person of Honour, touching his Vindication of Dr. Stillingfleet,' 1674, 8vo. The 'person of honour' was the Earl of Clarendon, who had been an intimate friend of Cressy at Oxford. 14. 'Reflexions on the Oath of Allegiance.' 15. An oration in praise of Henry Briggs, who published 'Arithmetica Logarithmica,' Lond. 1624, fol.

He also edited Father Augustine Baker's 'Sancta Sophia,' 2 vols. Douay 1657; Walter Hilton's 'Scale of Perfection,' Lond. 1659; Mother Juliana's 'Sixteen Revelations of Divine Love,' 1670; and left in manuscript an abridgment of Maurice Chauncey's 'Cloud of Unknowing.'

[Authorities cited above; also Biog. Brit. (Kippis); Catholic Mag. and Review (Birmingham, 1832), ii. 121; Dodd's Church Hist. iii. 307; Jones's Popery Tracts, 132, 157, 222, 223, 224, 242, 462; Ware's Writers of Ireland (Harris), 356; Wood's Athenæ Oxon. (Bliss), iii. 1011, Fasti, i. 277, 411, 419, 451, ii. 236; Wood's Life (Bliss), pp. lxv, lxix, lxx, lxxv.] T. C.

CRESSY, ROBERT (*fl.* 1450?), Carmelite, was a student at Oxford, where he distinguished himself as a theologian. He wrote a book of 'Homiliæ.' These are the only facts about him given by Leland in his 'Commentarii de Scriptoribus Britannicis,' the manuscript of which, however, speaks also of a work written by Cressy treating of the assumption of the Blessed Virgin; but this statement is deleted. Bishop Bale, who refers to Leland as his only authority, adds a variety of particulars. He asserts that Cressy, whose christian name he gives as 'John,' belonged to the Carmelite house at Boston in Lincolnshire, that he returned thither after he had completed his studies at Oxford, became head of his monastery, was buried at Boston, and that he flourished about 1450. Bale has been followed by Pits and Tanner, but neither indicates any other source than Leland. The preceding notice in Leland's manuscript relates to a Carmelite of Boston, named William Surfluctus (or Surflete), who flourished about 1466. It is worth noting that the home of the Lincolnshire family of Cressy —Cressy Manor—is in the parish of Surfleet, and some members of the family of Cressy may have been known by the surname of Surfleet. (Cf. John Raine's *Parish of Blyth*, 1860.) 'William' Surfluctus and 'John' or 'Robert' Cressy may have been near kinsmen or, if we assume an error in the christian name, identical.

[Leland's Collectanea, iv. 348 (MS., Bodleian Libr.), printed as Comm. de Scriptt. Brit. dlxxxix. p. 482; Bale's Scriptt. Brit. Cat. xii. 81, pt. ii. p. 97; Pits, De Angliæ Scriptoribus, § 837, pp. 642 et seq.; Tanner's Bibl. Brit. p. 288.] R. L. P.

CRESTADORO, ANDREA (1808-1879), bibliographer, was born in 1808 at Genoa and educated at the public school of that place. An industrious student as a boy, he proceeded to the university of Turin, where he graduated Ph.D., and soon after was appointed professor of natural philosophy. Here he published a 'Saggio d' instituzioni sulla facoltà della parola' and a small treatise on savings banks in advocacy of their extension to Italy. He also translated a portion of Bancroft's 'History of America.' Throughout his life he was fond of mechanical experiments, and in 1849 he came to England in order to push his inventions. In 1852, when resident in Salford, he patented 'certain improvements in impulsoria.' He took out other patents in 1852, 1862, 1868, and 1873. None of these came into practical use. One of them relates to aerial

locomotion, and a model of his metallic balloon was shown at the Crystal Palace in June 1868, and a description of it was printed. The failure of his early patents led him to undertake bibliographical work, and he was engaged by Messrs. Sampson Low & Co. on the compilation of the 'British Catalogue' and the 'Index to Current Literature' (1859–1861). This led him often to the British Museum, and he undertook the solution of a difficult problem, 'The Art of making Catalogues,' an ingenious treatise in which in effect, though perhaps unconsciously, the methods so long applied to the calendaring of manuscripts are suggested for application to collections of printed books. During a residence at Paris he published in 1861, 'Du Pouvoir temporel et de la Souveraineté pontificale,' which, under a title suggested by the affairs of Italy, is a treatise on the methods of government, and is said to have suggested to Cavour and Menabrea the possibility of a *modus vivendi* between the Quirinal and the Vatican.

Crestadoro was engaged by the corporation of Manchester to compile a catalogue of the Reference Library, and in 1864 he was appointed chief librarian of the Manchester Free Libraries. The 'Index-Catalogues' which he originated have been generally adopted as models by the municipal libraries of the kingdom. He was present at the International Congress of Librarians in 1877, and joined in their discussions, and at the Social Science Congress in 1878, when he read a paper 'On the best and fairest mode of Raising the Public Revenue,' of which editions appeared in English and French. The king of Italy in 1878 sent him the order of the Corona d'Italia. He died at Manchester 7 April 1879, after a brief illness, and was buried at Ardwick cemetery. He left a widow, but no children. A work on the management of joint-stock companies was left in manuscript, and has never been published. Crestadoro exerted a marked and beneficial influence upon the progress of the free library movement, and his claims to distinction as a bibliographer are due not so much to his knowledge of books as to his faculty of organisation. In private life he was a pleasant and genial companion. A portrait of him appeared in 'Momus,' 20 March 1879.

[Private information; Manchester Guardian, 8 April 1879.] W. E. A. A.

CRESWICK, THOMAS (1811–1869), landscape-painter, born at Sheffield, Yorkshire, on 5 Feb. 1811, was educated at Hazelwood, near Birmingham, and rapidly developed great talents for drawing. He studied for some time under John Vincent Barber [see BARBER, JOSEPH], and in 1828 removed to London, settling in Edmund Street, St. Pancras, with a view to pursuing his studies further. In that year, though but seventeen years of age, he was successful in gaining admittance for two pictures in the exhibition of the Royal Academy, and for thirty years or so remained a constant and welcome exhibitor, contributing also to the Suffolk Street Gallery and the British Institution. Creswick soon became known as a zealous and careful student of nature. Painting usually in the open air from the objects before him, he continually gained in facility of execution and power of expression, and will always remain a faithful translator of the countless and varied charms of English landscape scenery. In 1836 he removed to Bayswater, and continued to reside in that neighbourhood, in 1837 paying a visit to Ireland, to which are due a series of charming vignette illustrations. In 1842 he exhibited 'The Course of Greta through Brignal Woods,' and was elected an associate of the Royal Academy, in the same year gaining a premium at the British Institution. From this time his art continued to increase in power and vigour until 1847, when he exhibited at the Royal Academy two works, 'England' and 'The London Road a Hundred Years Ago,' which may be said to mark the crowning point of his career. As his powers were limited in their scope, he frequently varied his pictures by introducing figures and cattle, painted by his friends and brother-artists, Ansdell, Bottomley, Cooper, Elmore, Frith, Goodall, and others. He was elected an academician of the Royal Academy in 1851. He was largely employed and eminently successful as a designer of book illustrations, and was a charming if not very powerful etcher, being one of the first members of the Etching Club. As a student of nature, and especially as a painter and delineator of foliage, Creswick is favourably criticised by Ruskin in the chapter 'On the Truth of Vegetation' in 'Modern Painters.' His life was peaceful and uneventful; but his health rapidly declined, his later pictures showing many signs of failing powers. He died at his residence in Linden Grove, Bayswater, on 28 Dec. 1869, and was buried at Kensal Green cemetery. He married Miss Silvester, but left no children. Creswick had but a moderate estimate of his own powers as a painter, and consequently his works always found purchasers, and are treasured among many private collections in England. At the London International Exhibition of 1873, 109 of his paintings were collected together, and a catalogue was com-

piled and published by T. O. Barlow, R.A. His works also were a conspicuous ornament of the Manchester Exhibition in 1887. There is a landscape by him in the National Gallery, formerly in the Vernon Gallery, and two other landscapes are in the Sheepshanks Collection at the South Kensington Museum.

[Redgrave's Dict. of English Artists; Ottley's Dict. of Recent and Living Painters; Graves's Dict. of Artists, 1760–1880; Sandby's Hist. of the Royal Academy; Chatto and Jackson's Treatise on Wood-engraving; Barlow's Catalogue of the Works of Thomas Creswick, R.A. exhibited at the London International Exhibition, 1873; Clement and Hutton's Artists of the Nineteenth Century; Ruskin's Modern Painters, loc. cit.; Hamerton's Etching and Etchers; Art Journal, 1856, p. 141, 1870, p. 53; information from T. O. Barlow, R.A.] L. C.

CRESY, EDWARD (1792–1858), architect and civil engineer, was born at Dartford, Kent, on 7 May 1792, and was educated at Rawes's academy at Bromley in the same county. He became a pupil of Mr. James T. Parkinson, architect, of Ely Place, who, in addition to a moderate private practice, was entrusted at that time with the laying out of the Portman estate. After the termination of his articles, with the object of perfecting himself in the financial branches of his profession, he served two years with Mr. George Smith of Mercers' Hall, and in 1816, accompanied by his friend and colleague George Ledwell Taylor, he undertook a walking tour through England for the purpose of studying, measuring, and drawing the cathedrals and most interesting buildings. The next three years found Cresy and his friend engaged in similar pursuits on the continent; chiefly on foot, they journeyed through France, Switzerland, Italy, and Greece, to Malta and Sicily, and back again by Italy and France home. The chief aim of their studies was to present the dimensions of each building in English measurements, and the foliage and ornaments one quarter of the real size. Arrived again in England the two friends issued as some result of their labours, 'The Architectural Antiquities of Rome, measured and delineated by G. L. Taylor and E. Cresy,' 2 vols. fol., London, 1821–2 (new edition, including the more recent discoveries [edited by A. Taylor], fol., London, 1874); and a few years afterwards 'Architecture of the Middle Ages in Italy illustrated by views . . . of the Cathedral, &c. of Pisa,' fol., London, 1829. A third work on the architecture of the Renaissance was to have followed, but after the publication of two parts, was abandoned from want of encouragement.

Cresy hastily accepted an engagement in Paris, which although successful interfered with his professional prospects at home. His practice was almost exclusively private, as he considered the system of open competition to be injurious to art. In his capacity of a superintending inspector under the general board of health Cresy did good work in a branch of engineering then all but unknown. He gave evidence before the Health of Towns and Metropolitan Sanitary Commission, furnished materials for the 'Appendix to Report on Drainage of Potteries,' 1849, &c., and wrote the 'Report as to the Fall of the Extension of the Main Sewer from the Ravensbourne to the Outlet,' 1855, both of which were embodied in the reports of the Metropolitan Commission of Sewers. Among his other works are: 1. 'A Practical Treatise on Bridge Building,' fol., London, 1839. 2. 'Illustrations of Stone Church, Kent, with an historical account,' fol., published for the London Topographical Society, London, 1840. 3. 'An Encyclopædia of Civil Engineering,' 8vo, London, 1847 (2nd ed. 8vo, London, 1856). 4. [With C. W. Johnson] 'On the Cottages of Agricultural Labourers,' 12mo, London [1847].

Cresy became a fellow of the Society of Antiquaries in 1820, and was also a member of the British Archæological Association. He died at South Darenth, Kent, on 12 Nov. 1858 (*Gent. Mag.* 1858, v. 654). By his marriage, on 17 March 1824, to Eliza, daughter of W. Taylor of Ludgate Street (*ib.* xciv. pt. i. p. 367), he left issue two sons and two daughters. His eldest son, Edward, followed his father's profession, and became principal assistant clerk at the Metropolitan Board of Works, and architect to the fire brigade. He died at Alleyn Road, Dulwich, on 13 Oct. 1870, in his forty-seventh year (*Times*, 14 Oct. 1870; obituary). Mrs. Cresy is known by her translation, 'with Notes and Additional Lives,' of Milizia's 'Memorie degli Architetti antichi e moderni,' 2 vols. 8vo, London, 1826.

[Taylor's Autobiography of an Octogenarian Architect; Builder, xvi. 793, xvii. 166, xxviii. 854; Will reg. in the Principal Registry, 746, 1858.] G. G.

CREW, JOHN, first BARON CREW of Stene (1598–1679), eldest son of Sir Thomas Crew [q. v.], serjeant-at-law, by Temperance, daughter of Reginald Bray of Stene, Northamptonshire, was M.P. for Amersham, Buckinghamshire, in 1624 and 1625, for Brackley, Northamptonshire, in 1626, for Banbury in 1628, and for Northamptonshire in the first parliament of 1640. In the Long parliament

he sat for Brackley. In May 1640 he was committed to the Tower for refusing to surrender papers in his possession as chairman of the committee on religion, but, making submission in the following month, was released. He voted against the attainder of Strafford in 1641, and spoke against the motion to commit Palmer for protesting against the publication of the Grand Remonstrance. On the outbreak of the civil war he subscribed 200*l.* in plate and engaged to maintain four horses for the parliament. He was one of the commissioners appointed by parliament for the treaty of Uxbridge in 1644–5. He subsequently supported the 'self-denying ordinance' by which it was proposed to disable members of parliament from holding places under government. He was one of the commissioners who conducted the negotiations with the king at Newcastle-on-Tyne and Holdenby in 1646, and in the Isle of Wight in 1648. As he disapproved of bringing Charles to justice, he was arrested among 'the secluded members' on 6 Dec. 1648. He was, however, released on the 29th. He was returned to parliament for Northamptonshire in 1654, and was a member of the committee for raising funds in aid of the Piedmontese protestants, and helped to draw up the new statutes for Durham College in 1656. In 1657 he received a peer's writ of summons to parliament, but does not appear to have taken his seat. On the secluded members usurping power he was nominated one of the council of state (23 Feb. 1659–60), and subsequently moved a resolution condemnatory of the execution of the king. At the general election which followed he was again returned for Northamptonshire. He was one of the deputation that met Charles II at the Hague. On 20 April 1661 he was created Baron Crew of Stene at Whitehall (Pepys). He is frequently referred to by Pepys, who seems to have entertained a very high respect for him. Clarendon describes him as a man of the 'greatest moderation.' He died on 12 Dec. 1679. By his wife Jemimah, daughter of Edward Waldegrave of Lawford, Essex, he had issue six sons and two daughters. He was succeeded in his title and estates by his eldest son, Thomas. His eldest daughter, Jemimah, married Sir Edward Montague, afterwards Lord Sandwich and lord high admiral. His fifth son was Nathaniel [q. v.]

[Official Return of Lists of Members of Parliament; Willis's Not. Parl. iii. 264; Rushworth's Hist. Coll. iii. 1167, vii. 1355, 1369; Cal. State Papers (Dom. 1649), pp. 142, 145, 308; Verney's Notes of Long Parl. (Camd. Soc.), pp. 24, 78, 127; Whitelocke's Mem. 124–5, 233, 238, 334, 665; Clarendon's Rebellion, v. 76, 90; Wood's Fasti Oxon. ii. 138; Commons' Journ. vii. 849; Ludlow's Mem. 359, 364; Pepys's Diary (Braybrooke), 26 April 1660, 2 Dec. 1667, 1 Jan. 1668; Hinchliffe's Barthomley.] J. M. R.

CREW, NATHANIEL, third Baron Crew of Stene (1633–1721), bishop of Durham, was the fifth son of John Crew of Stene [q. v.], Northamptonshire, by Jemima, daughter of Edward Walgrave of Lawford, Essex. His father was a gentleman of considerable fortune, who adopted a moderate line of action on the parliamentary side during the great rebellion. Nathaniel entered Lincoln College, Oxford, in 1652; he took the degree of B.A. in 1656, and soon after was elected fellow of his college. His father's local influence was useful in promoting the Restoration, and his services were recognised by his elevation to the peerage in 1661, under the title of Baron Crew of Stene. This dignity conferred upon his father seems to have imbued Nathaniel's mind with a desire for the sweets of royal patronage. His own capacity for business was considerable, as in 1663 he was proctor of the university, and in 1668 was elected rector of Lincoln College. He had taken holy orders in 1664, and contrived to win the favour of the Duke of York, by whose influence he was made dean and precentor of Chichester in 1669, and clerk of the closet to Charles II. In 1671 he was further appointed bishop of Oxford, and resigned the rectorship of Lincoln in the following year.

Crew now began a discreditable career as the favourite ecclesiastic of the Duke of York, who needed a pliant adherent in the church to connive at his Romish practices. In 1673 Crew solemnised the marriage of the Duke of York with Maria d'Este, and in 1674 was further rewarded by being translated to the wealthy see of Durham. Next year he again acted as domestic chaplain to the Duke of York, by baptising his daughter, Catharine Laura. In 1676 he stepped into politics, and was sworn of the privy council to Charles II.

When James II ascended the throne he was not disappointed in his hope that Crew would prove subservient. The upright Bishop of London, Compton, was disgraced and deprived of the office of dean of the Chapel Royal, which Crew readily accepted. The king revived the ecclesiastical commission in the beginning of 1686, and Crew's vanity was delighted by being made a member of a body on which Archbishop Sancroft refused to serve. He said that now his name would be recorded in history, and when his friends warned him of the danger he was running, he answered that he 'could not live if he should lose the king's gracious smiles' (Bur-

NET, *Own Time*, 431, ed. 1850). The first business of the commission was to suspend Compton from his spiritual functions; and Crew was appointed to administer the diocese of London together with Sprat, bishop of Rochester, a still more infamous creature of James II. When Samuel Johnson, the protestant theologian, was condemned to be flogged for writing against the king, Crew and Sprat degraded him from the priesthood as a preliminary to his punishment. Similarly in 1687 Crew was one of the ecclesiastical commissioners who suspended Pechell, the vice-chancellor of the university of Cambridge, because he refused to obey a royal command to admit to the degree of M.A. a Benedictine monk who declined to take the oath required by the statutes of the university. As Crew had been intimately connected with university business, this shows that his sycophancy was boundless, and we are not surprised at a story that he was prepared to go out and welcome the papal nuncio, but was prevented by his coachman's refusal to drive him for such a purpose (KENNET, *Hist. of England*, iii. 449). He further consented to act with the bishops of Rochester and Peterborough to draw up a form of thanksgiving when the queen was with child, though this was the office of the Archbishop of Canterbury.

Crew's devotion to James II went no further than his own interests. When in 1688 the king's prospects grew dark, Crew absented himself from the council chamber, and even told Sancroft 'that he was sorry for having so long concurred with the court, and desired now to be reconciled with his grace and the other bishops' (*ib.* iii. 527). On the flight of James II Crew went into hiding, and prepared to cross the seas, but was prevented by the entreaties of one of his servants. He was so mean-spirited as to try and curry favour with the new government by attending the last meeting of the convention, and giving his vote in the House of Lords in favour of the motion that the throne was vacant owing to James II's abdication. At the same time he strove to buy off the animosity of those whom he had injured, such as Johnson, by large gifts of money. It was clear that a man of such a time-serving spirit was in no way formidable, but Crew's offence had been so patent that he was excepted by name from the general pardon issued in May 1690. No steps, however, were taken against him, and on Tillotson's intercession he was forgiven, and was left in peaceful possession of his bishopric of Durham, though he was compelled to resign the right of appointing the prebendaries of his cathedral church.

Crew's public life had been sufficiently ignominious. He retired to his bishopric and tried to make some amends for the past. He was a capable administrator of the temporalities of his see, and made himself popular in his diocese by acts of generosity. In 1697 he became Baron Crew by the death of his brother without issue. He married in 1691 Penelope, daughter of Sir Philip Frowde of Kent, and after her death in 1699 he married a second time in 1700 Dorothy, daughter of Sir William Forster of Bamburgh in Northumberland. By this marriage, which took place when he was sixty-seven and his wife twenty-four years old, Crew became connected with one of the chief families in his bishopric. By the death of her brothers Lady Crew was coheir with her nephew Thomas to the manors of Bamburgh and Blanchland; but as the estate was encumbered, and Thomas Forster was not of a frugal disposition, the estate was sold by order of the court of chancery in 1704, and was bought by Lord Crew for 20,679*l.* (DICKSON, *Proceedings of the Berwickshire Club*, vi. 333). This is worth noticing, as Thomas Forster was one of the leaders of the Jacobite rising in 1715, and it is generally said that Crew purchased his estates after his forfeiture, which is not the case.

Crew was happy in his married life, notwithstanding the disparity of age between his wife and himself. She died in 1715, and was buried at Stene, where the old man frequently visited her tomb. He died 18 Sept. 1721 at the age of eighty-eight. As he had no children, the barony of Crew became extinct on his death.

Crew is a remarkable instance of a man whose posthumous munificence has done much to outweigh a discreditable career. By his will he left the estates which he had purchased in Northumberland to trustees for charitable purposes, in which he left them a large discretion. Some of the proceeds were to be applied to the augmentation of small benefices in the diocese of Durham, some to the endowment of Lincoln College, Oxford, and some to the foundation of charities in the locality where the estates lay. Lincoln College devoted part of Crew's benefaction to university purposes, and the Crewian oration, delivered by the public orator at the commemoration of the benefactors of the university, still perpetuates Crew's name. The castle of Bamburgh, which is intimately connected with the early history of England, has been restored and repaired by Crew's trustees, and contains within its walls a school for the orphan daughters of fishermen. The maintenance of so famous a monument of England's past, and its dedication to such a purpose, is singularly impressive to the ima-

gination, and Crew enjoys a reputation as a far-seeing philanthropist, which is more justly due to the wisdom of his trustees. Crew's portrait was painted by Kneller, and was engraved by Loggan; a copy of Loggan's print is in Hutchinson's 'Hist. of Durham,' i. 555.

[Hutchinson's Hist. of Durham, i. 555, &c.; Baker's Hist. of Northampton, i. 684, &c.; Wood's Athenæ Oxon. ed. Bliss, iv. 885; Kippis's Biog. Brit. iv. 437, &c.; Hist. of King James's Ecclesiastical Commission; Birch's Life of Tillotson, p. 148, &c.; Macaulay's Hist. of England, chaps. viii. and ix.] M. C.

CREW or CREWE, SIR RANULPHE or RANDOLPH (1558–1646), judge, second son of John Crew of Nantwich, who is said to have been a tanner, by Alice, daughter of Humphrey Mainwaring, was admitted a member of Lincoln's Inn on 13 Nov. 1577, called to the bar on 8 Nov. 1584, returned to parliament as junior member for Brackley, Northamptonshire, in 1597, elected a bencher of Lincoln's Inn in 1600, and autumn reader there in 1602. The earliest reported case in which he was engaged was tried in the queen's bench in Hilary term 1597-8, when he acted as junior to the attorney-general, Coke. In 1604 he was selected by the House of Commons to state objections to the adoption of the new style of king of Great Britain in the conference with the lords. His name does not appear in the official list of returns to parliament after 1597. He was certainly, however, a member in 1614, as he was then elected speaker (7 April). He was knighted in June, and took the degree of serjeant-at-law in July of the following year. In the address with which, according to custom, he opened the session in 1614, he enlarged upon the length of the royal pedigree, to which he gave a fabulous extension. In January 1614–15 Crewe was appointed one of the commissioners for the examination, under torture, of Edmond Peacham [q. v.] Peacham was sent down to Somersetshire to stand his trial at the assizes. Crew prosecuted, and Peacham was convicted. Crew was a member of the commission which tried Weston for the murder of Sir Thomas Overbury in 1615, and was concerned with Bacon and Montague in the prosecution of the Earl and Countess of Somerset as accessories before the fact in the following year. In 1621 he conducted the prosecution of Yelverton [q. v.], the attorney-general, for certain alleged misdemeanors in connection with patents. The same year Crew prosecuted Sir Francis Mitchell for alleged corrupt practices in executing 'the commission concerning gold and silver thread,' conducted the impeachment of Sir John Bennet [q. v.], judge of the prerogative court, for corruption in his office, and materially contributed to the settlement of an important point in the law of impeachment. Edward Floyde, having published a libel on the princess palatine, was impeached by the commons, and sentenced to the pillory. The lords disputed the right of the commons to pass sentence upon the offender on two grounds: (1) that he was not a member of their house; (2) that the offence did not touch their privileges. At the conference which followed Crew adduced a precedent from the reign of Henry IV in support of the contention of the lords, and the commons being able to produce no counter-precedent the question was quietly settled by the commons entering in the journal a minute to the effect that the proceedings against Floyde should not become a precedent. In 1624 Crew presented part of the case against Lionel Cranfield, earl of Middlesex [q. v.], on his impeachment. The same year he was appointed king's serjeant. The following year (26 Jan. 1624-5) he was created lord chief justice of the king's bench. On 9 Nov. 1626 he was removed for having refused to subscribe a document affirming the legality of forced loans. All his colleagues seem to have concurred with him, but he alone was punished. From a letter written by him to the Duke of Buckingham (28 June 1628) it seems that he hoped to receive some compensation through Buckingham's support. On the assassination of Buckingham (24 Aug. 1628) Crew urged his suit upon the king himself, but without success. After the impeachment in 1641 of the judges who had affirmed the legality of ship-money, Denzil Holles moved the House of Commons to petition the king to compensate Crew, who seems to have passed the rest of his days in retirement, partly in London, and partly at his seat, Crewe Hall, Barthomley, Cheshire, built by him upon an estate said to have belonged to his ancestors, which he purchased from Coke in 1608. Crewe Hall was garrisoned for the parliament, taken by Byron in December 1643, and retaken in the following February. A letter from Crew to Sir Richard Browne at Paris, under date 10 April 1644, describing the growing exasperation of 'this plus quam civile bellum,' as he called it, and the devastation of the country, is preserved in the British Museum (Add. MS. 15857, f. 193), and is printed in the 'Fairfax Correspondence. Memorials,' i. 98. Crew died at Westminster on 3 Jan. 1645-6, and was buried on 5 June in a chapel built by himself at Barthomley. He married twice: first, on 20 July 1598, Julian, daughter and coheiress of John Clipsby or Clippesby of Clippesby, Norfolk, who died on 29 July 1603; second, on 12 April 1607, Julian, daughter of Edward Fasey of

London, relict of Sir Thomas Hesketh, knight, who died on 10 Aug. 1629. By his first wife he had one son, who survived him, viz. Clipsby Crew, whose granddaughter eventually succeeded to the inheritance, one of whose descendants, the grandfather of the present Lord Crewe, was raised to the peerage as Baron Crewe of Crewe in 1806. The Crewe family is said to be among the most ancient in the kingdom, a fact the importance of which is not likely to have been underrated by Sir Ranulphe, if we may judge by his eloquent prologue to the Oxford peerage case, decided 1625, which is one of the few passages of really fine prose to be found in the 'Law Reports.' 'Where,' he asks, 'is Bohun, where's Mowbray, where's Mortimer? &c. Nay, which is more and most of all, where is Plantagenet? They are entombed in the urns and sepulchres of mortality. And yet let the name and dignity of De Vere stand so long as it pleaseth God.'

[Ormerod's Cheshire, ed. Helsby, iii. 310, 314, 420 *n.*; Croke's Reports (Eliz.), 641; Lists of Members of Parliament (official return of), i. 434; Willis's Not. Parl. iii. 141, 171; Dugdale's Orig. 254, 262; Chron. Ser. 105, 106; Cobbett's State Trials, ii. 911, 952, 989, 994, 1131, 1135–1146; Spedding's Letters and Life of Bacon, iii. 199–200, v. 90–4, 125, 127, 128, 325–6, 386–394; Parl. Hist. i. 1106, 1256, 1447–50, 1467–9, 1477; Cal. State Papers (Dom., 1611–18), pp. 227, 230, 239, 397, (1623–5) pp. 119, 412, 472, (1625–6) pp. 153, 335; Yonge's Diary (Camden Soc.), pp. 28, 98; Rymer's Fœdera (Sanderson), xviii. 791; Erdeswick's Survey of Staffordshire, ed. Horwin, 77–86; Rushworth, pt. iii. vol. i. pp. 345–6; Fairfax Correspondence, i. 71, Hinchliffe's Barthomley, pp. 238, 324–5; Foss's Lives of the Judges; Campbell's Lives of the Chief Justices.] J. M. R.

CREW or CREWE, RANDOLPH (1631–1657), amateur artist, second son of Sir Clipsby Crew, by Jane, daughter of Sir John Poultney, and grandson of Sir Ranulphe or Randolph Crew [q. v.], was born at Westminster 6 April 1631. Fuller, who styles him 'a hopefull gentleman,' states that 'he drew a map of Cheshire so exactly with his pen that a judicious eye would mistake it for printing, and the graver's skill and industry could little improve it. This map I have seen; and, reader, when my eye directs my hand, I may write with confidence.' The map in question was published in Daniel King's 'The Vale Royall of England, or the County Palatine of Chester Illustrated' (folio, London, 1656), a work in which Crew seems to have taken a personal share. On an inscription thereon he states that he drew the map with his own pen, and after it was drawn engraved it at his own expense. This seems to be at variance with Fuller's statement quoted above, unless Fuller is alluding to the original drawing only. Wishing to perfect his education, Crew travelled abroad, but on 19 Sept. 1657, while walking in the streets of Paris, he was set upon by footpads, and received wounds of which he died two days afterwards, at the early age of twenty-six. He was buried in the Huguenots' burying-place in the Faubourg St. Germain at Paris, and a monument was erected to his memory.

[Fuller's Worthies of England, i. 193; Ormerod's Hist. of Cheshire; Nichols's Topographer and Genealogist, iii. 299.] L. C.

CREW, THOMAS (*fl.* 1580), philosopher, was the author of a small treatise entitled 'A Nosegay of Moral Philosophy, lately dispersed amongst many Italian Authors, and now newly and succinctly drawn together into Questions and Answers and translated into English,' London, 1580, 12mo. He has been confounded with his namesake, Sir Thomas Crew, the speaker [q. v.]

[Tanner's Bibl. Brit.-Hib.] J. M. R.

CREW or CREWE, SIR THOMAS (1565–1634), speaker of the House of Commons, third son of John Crew of Nantwich, brother of Sir Ranulphe Crew [q.v.], by Alice, daughter of Humphrey Mainwaring, was a member of Gray's Inn, where he was elected Lent reader in 1612. He was returned to parliament for Lichfield in 1603. In 1613 he was one of the counsel for the Bishop of London, the plaintiff, in a suit against the dean and chapter of Westminster, his brother Ranulphe being for the defendants. He was elected member of parliament for Beeralston, Devon, in 1614, and we learn from Whitelocke (*Liber Famelicus*, Camden Soc., p. 42) that he was one of a deputation to the lords on the question of impositions.

Crew's politics are clearly indicated by the fact, also mentioned by Whitelocke (*ib.* p. 67), that in 1618, the king being asked 'if there were any he would bar from the place' of recorder of London, then vacant, 'he confessed but one, and that was Mr. Thos. Crewe.' In the parliament of 1620-1 he represented the borough of Northampton. He took part in the discussion on the scarcity of money (26 Feb. 1620-1). On 8 March he and Sir Heneage Finch were deputed to demand an inquiry into the conduct of the referees in the matter of monopolies, and were compelled reluctantly to begin proceedings against Lord-chancellor Bacon, one of these referees. Crew expressed his antipathy to the Spanish match (26 Nov. 1621), saying: 'It is a wonder to see

the spiritual madness of such as shall fall in love with the Romish harlot now she is grown so old a hag.' It was on his motion that (15 Dec. 1621) the privilege question was referred to a committee of the whole house, and he declared that the liberties of parliament were 'matters of inheritance, not of grace.' The king signified his displeasure with Crew's conduct by placing him on a commission to 'inquire into the state, ecclesiastical and temporal, of Ireland' (20 March 1621–2), which involved his visiting that country. The commissioners appear to have left England in March and returned in December. One of Chamberlain's letters (21 Dec. 1622) says that on the return voyage they 'were cast away on the Isle of Man' and reported lost. Their mandate was very extensive, and they seem to have endeavoured to execute it with a real desire to improve the condition of Ireland. They advised certain reforms in the administration of justice, one of which, the abolition of the power usurped by the council of administering oaths in ordinary cases, was carried into effect by proclamation on 7 Nov. 1625. They also recommended the reduction of 'doubtful rents' on estates held by the crown by two-thirds, and certain modes of lightening the burden of taxation. In February 1623 Crew, who now sat for Aylesbury, was chosen speaker of the House of Commons. In his address to the throne he urged the passing of the 'good bills against monopolies, informers, and concealers,' the execution of the laws against seminary priests, and the recovery of the palatinate and various reforms. In September of the same year he took the degree of serjeant-at-law, and in the following February was advanced to the rank of king's serjeant and knighted. In his speech on the prorogation (24 May 1624) he again insisted strongly upon the importance of recovering the palatinate, and received the king's thanks, 'being the ablest speaker known for years' (*Cal. State Papers*, Dom. 1623–5, p. 261). On the meeting of the first parliament of Charles I, where Crew sat as M.P. for Gatton, he was again chosen speaker (June 1625). He was not a member of the parliament of 1626, nor it would seem of any subsequent parliament. In 1631 he was one of the counsel for the prosecution of Lord Audeley. He was a member of the ecclesiastical commission in 1633, and died on 1 Feb. 1633-4. He was buried in a chapel built by himself at Stene in Northamptonshire in 1620, which is described as of mixed Perpendicular and Ionic style. Here a monument was raised in black, white, and grey marble, representing him in a recumbent posture in his serjeant's robes, with his wife, Temperance, daughter of Reginald Bray of Stene, who had died in 1619, by his side. His marriage took place in 1596 (Letter to Anthony Bacon, *Birch MS.* 4120, fol. 117). His wife becoming coheiress of the manors of Stene and Hinton in Northamptonshire by the death of her father in 1583, Crew purchased the remaining shares; the estates devolved upon his son John [q. v.], who sat for Brackley in two parliaments and was raised to the peerage by Charles II in 1661 as Baron Crewe of Stene.

[Dugdale's Orig. 196; Lists of Members of Parliament (official return of), i. 445, 452, 456, 466; Parl. Hist. i. 1195, 1278, 1307, 1321, 1331, 1347, 1349–50, 1359, 1374, ii. 3; Commons Debates, 1625 (Camd. Soc.), p. 3; Rushworth, i. 54; Cox's Hist. of Ireland, ii. 37; Rymer's Fœdera (Sanderson), xvii. 358; Walter Yonge's Diary (Camd. Soc.), p. 51; Dugdale's Chron. Ser. 107; Croke's Rep. (Jac.), p. 671; Gardiner's Hist. of England; Forster's Life of Sir John Eliot; Cobbett's State Trials, iii. 408; Cal. State Papers (Dom. 1619–23), pp. 295, 469; Cal. State Papers (Ireland, 1615–25), p. 346; Cal. State Papers (Dom. 1625–6), p. 268, (1633–4) p. 327; Autobiography of Sir John Bramston (Camd. Soc.), p. 49; Manning's Lives of the Speakers; Baker's Northamptonshire, i. 584, 684, 687; Collins's Peerage (Brydges), vii. 328.] J. M. R.

CREWDSON, ISAAC (1780–1844), author of 'A Beacon to the Society of Friends,' was a native of Kendal, Westmoreland, where he was born on 6 June 1780, but from his fifteenth year he resided at Manchester, and engaged in the cotton trade. He was a minister of the Society of Friends from 1816 until about 1836. In his 'Beacon to the Society of Friends' (1835) he gave utterance to a conviction that the quaker doctrines were in some particulars contrary to Scripture. The book caused an active controversy, which resulted in his secession, along with that of many others, from the society in 1836. He published several other works, including: 1. 'Hints on a Musical Festival at Manchester,' 1827. 2. 'Trade to the East Indies' (referring to West Indian slavery), about 1827. 3. 'The Doctrine of the New Testament on Prayer,' 1831. 4. 'A Defence of the Beacon,' 1836. 5. 'Water Baptism an Ordinance of Christ,' 1837. 6. 'The Trumpet Blown, or an Appeal to the Society of Friends,' 1838. 7. 'Observations on the New Birth,' 1844. He also published in 1829 abridgments of Baxter's 'Saint's Rest,' and Andrew Fuller on 'Religious Declension.' Crewdson in his twenty-fourth year married Elizabeth Jowitt of Leeds. He died at Bowness on 8 May 1844, and was buried at Rusholme Road cemetery, Manchester.

[Jos. Smith's Catalogue of Friends' Books, i. 462; The Crisis of the Quaker Contest in Manchester, 1837; Braithwaite's Memoirs of J. J. Gurney, ii. 13 seq.; Memoir prefixed to a tract by I. Crewdson, entitled Glad Tidings for Sinners, privately printed, 1845.] C. W. S.

CREWDSON, JANE (1808–1863), poetess, was born at Perran-arworthal, Cornwall, on 22 Oct. 1808, being the second daughter of George Fox of that place, and was married at Exeter, in October 1836, to Thomas Dillworth Crewdson, a Manchester manufacturer. She contributed several hymns to Squire Lovell's 'Selection of Scriptural Poetry,' 1848; and in 1851 published a small volume of gracefully written poems, entitled 'Aunt Jane's Verses for Children,' which was reprinted in 1855 and 1871. In 1860 she issued a second work, 'Lays of the Reformation, and other Lyrics, Scriptural and Miscellaneous.' After her death, on 14 Sept. 1863, at her residence, Summerlands, Whalley Range, Manchester, a further selection of her poetical pieces, betraying, like all her writings, a refined and deeply religious spirit, was published under the title of 'A Little While, and other Poems' (Manchester, 1864, 12mo).

[Boase and Courtney's Bibliotheca Cornubiensis, i. 91, iii. 1141.] C. W. S.

CREWE, FRANCES ANNE, Lady Crewe (*d.* 1818), daughter of Fulke Greville, envoy extraordinary to the elector of Bavaria, one of the most beautiful women of her time, married, on 4 May 1766, John (afterwards first Baron) Crewe [q. v.] She was accustomed to entertain, at Crewe Hall, her husband's seat in Cheshire, and at her villa at Hampstead, some of the most distinguished of her contemporaries. Fox, who much admired her, Burke, Sheridan, Sir Joshua Reynolds, and Canning were frequent visitors. She was also on friendly terms with Dr. and Miss Burney and Mrs. Thrale. Sheridan dedicated the 'School for Scandal' to her, and some lines addressed to her by Fox were printed at the Strawberry Hill Press in 1775. She died on 23 Dec. 1818. Three portraits by Reynolds have been engraved, in one of which she appears with her brother as Hebe and Cupid.

[Hinchliffe's Barthomley, pp. 306–10; D'Arblay's Memoirs; Piozzi's Autobiography, 2nd ed.; Warburton's Memoirs of Horace Walpole, ii. 223.] J. M. R.

CREWE, JOHN, first **Baron Crewe** of Crewe (1742–1829), eldest son of John Crewe, M.P. for Cheshire 1734–52 (grandson of John Offley, who assumed the name of Crewe on marrying into the family), by Anne, daughter of Richard Shuttleworth of Gospworth, Lancashire, was born in 1742 and educated under Dr. Hinchliffe (afterwards bishop of Peterborough) and at Trinity College, Cambridge. He left the university without graduating, and after making the grand tour returned to England to reside on his estates. He was sheriff of Cheshire in 1764, was returned to parliament for Stafford in 1765, and for Cheshire in 1768, which he continued to represent till the year 1802.

Crewe seldom spoke in the house, but gave a steady support to the whig party, and in 1782 carried a bill for disfranchising officers of the excise and customs. He was raised to the peerage as Baron Crewe of Crewe in 1806. He was an enlightened agriculturist and a good landlord. He died on 28 April 1829. Crewe married in 1766 Frances Anne [q. v.], only daughter of Fulke Greville.

[Hinchliffe's Barthomley, pp. 306–10; Ormerod's Cheshire, ed. Helsby, iii. 314; Parl. Hist. xxi. 403, xxii. 1335–9; Wraxall's Hist. Mem. iii. 47.] J. M. R.

CREYGHTON. [See **Creighton.**]

CRIBB, TOM (1781–1848), champion pugilist, was born at Hanham in the parish of Bitton, Gloucestershire, on 8 July 1781, and coming to London at the age of thirteen followed the trade of a bellhanger, then became a porter at the public wharves, and was afterwards a sailor. From the fact of his having worked as a coal porter he became known as the 'Black Diamond,' and under this appellation he fought his first public battle against George Maddox at Wood Green on 7 Jan. 1805, when after seventy-six rounds he was proclaimed the victor, and received much praise for his coolness and temper under very unfair treatment. On 20 July he was matched with George Nicholls, when he experienced his first and last defeat. The system of milling on the retreat which Cribb had hitherto practised with so much success in this instance failed, and at the conclusion of the fifty-second round he was so much exhausted that he was unable to fight any longer. In 1807 he was introduced to Captain Robert Barclay Allardice [q. v.], better known as Captain Barclay, who, quickly perceiving his natural good qualities, took him in hand, trained him under his own eye, and backed him for two hundred guineas against the famous Jem Belcher. In the contest on 8 April the fighting was so severe that both men were completely exhausted; but in the forty-first round Cribb was proclaimed the victor. His next engagement was with Hor-

ton on 10 May 1808, when he easily disposed of his adversary. The Marquis of Tweeddale now backed Bob Gregson to fight Cribb, who was backed by Mr. Paul Methuen; this battle came off on 25 Oct., but in the twenty-third round Gregson, being severely hurt, was unable to come up to time, and his opponent became the champion. Jem Belcher, still smarting under his defeat, next challenged Cribb for another trial, the stakes being a belt and two hundred guineas. The contest took place at Epsom 1 Feb. 1809, when, much to the astonishment of his friends, the ex-champion was beaten, and had to resign the belt to his adversary. Cribb now seemed to have reached the highest pinnacle of fame as a pugilist, when a rival arose from an unexpected quarter. Tom Molineaux, an athletic American black, challenged the champion, and as the honour of England was supposed to be at stake a most lively interest was taken in the matter; however, on 18 Dec. 1810 Cribb in thirty-three rounds demolished the American, but Molineaux, not at all satisfied, sent another challenge, and a second meeting was arranged for 28 Sept. 1811 at Thistleton Gap, Leicestershire. This match was witnessed by upwards of twenty thousand persons, one-fourth of whom belonged to the upper classes. The fight much disappointed the spectators, as in the ninth round Molineaux's jaw was fractured, and in the eleventh he was unable to stand, and the contest lasted only twenty minutes. On the champion's arrival in London on 30 Sept. he was received with a public ovation, and Holborn was rendered almost impassable by the assembled crowds. He gained 400*l.* by this fight, and his patron, Captain Barclay, took up 10,000*l.* At a dinner on 2 Dec. 1811 Cribb was the recipient of a silver cup of eighty guineas value, subscribed for by his friends. After an unsuccessful venture as a coal merchant at Hungerford Wharf, London, he underwent the usual metamorphosis from a pugilist to a publican, and took the Golden Lion in Southwark; but finding this position too far eastward for his aristocratic patrons he removed to the King's Arms at the corner of Duke Street and King Street, St. James's, and subsequently, in 1828, to the Union Arms, 26 Panton Street, Haymarket. Henceforth his life was of a peaceful character, except that 15 June 1814 he sparred at Lord Lowther's house in Pall Mall before the emperor of Russia, and again two days afterwards before the king of Prussia. On 24 Jan. 1821 it was decided that Cribb, having held the championship for nearly ten years without receiving a challenge, ought not to be expected to fight any more, and was to be permitted to hold the title of champion for the remainder of his life. On the day of the coronation of George IV Cribb, dressed as a page, was among the prize-fighters engaged to guard the entrance to Westminster Hall. His declining years were disturbed by domestic troubles and severe pecuniary losses, and in 1839 he was obliged to give up the Union Arms to his creditors. He died in the house of his son, a baker in the High Street, Woolwich, on 11 May 1848, aged 67, and was buried in Woolwich churchyard, where, in 1851, a monument representing a lion grieving over the ashes of a hero was erected to his memory. As a professor of his art he was matchless, and in his observance of fair play he was never excelled; he bore a character of unimpeachable integrity and unquestionable humanity.

[Miles's Pugilistica, i. 242–77 (with portrait); Egan's Boxiana, i. 386–423 (with two portraits); Thom's Pedestrianism, 1813, pp. 244–8; Tom Cribb's Memorial to Congress, by One of the Fancy (1819), three editions, a work written by Thomas Moore, the poet.] G. C. B.

CRICHTON. [See also CREIGHTON.]

CRICHTON, SIR ALEXANDER (1763–1856), physician, second son of Alexander Crichton of Woodhouselee and Newington in Midlothian, was born in Edinburgh 2 Dec. 1763. He was educated in his native city, and at an early age apprenticed to Alexander Wood, surgeon, Edinburgh. In 1784 he came to London, and in the summer of the following year, passing over to Leyden, proceeded doctor of medicine there 29 July 1785. After studying at Paris, Stuttgard, Vienna, and Halle, he returned to England, and in May 1789, after becoming a member of the Corporation of Surgeons, he commenced business as a surgeon in London; but, disliking the operative part of his profession, he got himself disfranchised 1 May 1791, and was admitted a licentiate of the College of Physicians on 25 June. He was elected physician to the Westminster Hospital in 1794, and during his connection with that institution lectured on chemistry, materia medica, and the practice of physic. In 1793 he was chosen F.L.S., on 8 May 1800 F.R.S., and in 1819 F.G.S. His work on 'Mental Derangement' appeared in 1798, and gained him reputation in England and abroad. Soon after he became physician to the Duke of Cambridge, and in 1804 was offered the appointment of physician in ordinary to Alexander I of Russia. Crichton was well received in St. Petersburg, and soon gained the full confidence and esteem of the emperor. Within a few years he was appointed to the head of the whole civil medical department, and in this capacity was much consulted

by the dowager empress in the construction and regulation of many charitable institutions. His exertions to mitigate the horrors of an epidemic which was devastating the south-eastern provinces of Russia in 1809 were fully acknowledged by the emperor, who conferred on him the knight grand cross of the order of St. Anne and St. Vladimir, third class, and in 1814 that of the second class. Having obtained leave of absence on account of his health, he returned to England in 1819, but in the following year was recalled to Russia to take charge of the Grand Duchess Alexandra, whom he accompanied on her convalescence to Berlin, where he stayed for a short time, and then returned to his family. On 27 Dec. 1820 Frederick William III of Prussia created him a knight grand cross of the Red Eagle, second class, and on 1 March 1821 he was knighted by George IV at the Pavilion, Brighton, and obtained the royal permission to wear his foreign orders. He received the order of the grand cross of St. Anne from the Emperor Nicholas in August 1830, and died at The Grove, near Sevenoaks, Kent, 4 June 1856, and was buried in Norwood cemetery. He married, 27 Sept. 1800, Frances, only daughter of Edward Dodwell of West Moulsey, Surrey; she died 20 Jan. 1857, aged 85. Crichton was the author of: 1. 'An Essay on Generation,' by J. F. Blumenbach, translated from the German, 1792. 2. 'An Inquiry into the Nature and Origin of Mental Derangement,' 1798. 3. 'A Synoptical Table of Diseases designed for the use of Students,' 1805. 4. 'An Account of some Experiments with Vapour of Tar in the Cure of Pulmonary Consumption,' 1817. 5. 'On the Treatment and Cure of Pulmonary Consumption,' 1823. 6. 'Commentaries on some Doctrines of a Dangerous Tendency in Medicine and on the General Principles of Safe Practice.' He also published an essay in the 'Annals of Philosophy,' ix. 97 (1825), 'On the Climate of the Antediluvian World,' and in the 'Geological Transactions' three papers, 'On the Taunus and other Mountains of Nassau,' 'On the Geological Structure of the Crimea,' and 'An Account of Fossil Vegetables found in Sandstone.'

[Munk's Coll. of Phys. (1878 ed.), ii. 416–18; Proc. of R. Soc. of Lond. iii. 269–72 (1856); Quart. Journ. Geol. Soc. xiii. pp. lxiv–lxvi (1857).] G. C. B.

CRICHTON, ANDREW, LL.D. (1790–1855), biographer and historian, youngest son of a small landed proprietor, was born in the parish of Kirkmahoe, Dumfriesshire, December 1790, and educated at Dumfries academy and at the university of Edinburgh. After becoming a licensed preacher he was for some time engaged in teaching in Edinburgh and North Berwick. In 1823 he published his first work, the 'Life of the Rev. John Blackadder,' which was followed by the 'Life of Colonel J. Blackadder,' 1824, and 'Memoirs of the Rev. Thomas Scott,' 1825. To 'Constable's Miscellany' he contributed five volumes, viz. 'Converts from Infidelity,' 2 vols. 1827, and a translation of Koch's 'Revolutions in Europe,' 3 vols. 1828. In the 'Edinburgh Cabinet Library' he wrote the 'History of Arabia,' 2 vols. 1833, and 'Scandinavia, Ancient and Modern,' 2 vols. 1838. He commenced his connection with the newspaper press in 1828 by editing (at first in conjunction with De Quincey) the 'Edinburgh Evening Post.' In 1830 he conducted the 'North Briton,' and in 1832 he undertook the editorship of the 'Edinburgh Advertiser,' in which employment he continued till June 1851. He contributed extensively to periodicals, among others to the 'Westminster Review,' 'Tait's Edinburgh Magazine,' the 'Dublin University,' 'Fraser's Magazine,' the 'Church Review,' and the 'Church of Scotland Magazine and Review.' In 1837 the university of St. Andrews conferred on him the degree of doctor of laws. He was a member of the presbytery of Edinburgh, being ruling elder of the congregation of Trinity College Church, and sat in the general assembly of the church of Scotland as elder for the burgh of Cullen for three years previous to his decease. He died at 33 St. Bernard's Crescent, Edinburgh, 9 Jan. 1855.

He married first, in July 1835, Isabella Calvert, daughter of James Calvert, LL.D. of Montrose, she died in November 1837; and secondly, December 1844, Jane, daughter of the Rev. John Duguid, minister of Erie and Kendall.

[Gent. Mag. June 1855, p. 654; Hardwicke's Annual Biog. for 1856, p. 198.] G. C. B.

CRICHTON, GEORGE (1555?–1611), jurist and classical scholar, was born in Scotland about 1555. He quitted his country at an early age in order to pursue his classical studies at Paris. He studied jurisprudence at Toulouse for several years, and returned to Paris in 1582. For a short time he practised at the bar, and then accepted the post of regent in the Collège Harcourt (November 1583). He also resided for a time in the Collège de Boncourt. He succeeded Daniel d'Ange as professor of Greek in the Collège Royal, and was created doctor of canon law by the university of Paris in 1609. He died on 8 April 1611, and was buried in the church of the Jacobins in the Rue Saint-Jacques.

Niceron enumerates no fewer than twenty-nine works by him. Among them are: 1. 'In felicem Ser. Poloniæ Regis inaugurationem Congratulatio,' Paris, 1573, 4to. This is a poem on the election of Henri de Valois, duc d'Anjou. 2. 'Selectiores notæ in Epigrammata è libro primo Græcæ Anthologiæ decerpta, et Latino carmine reddita,' Paris, 1584, 4to. 3. 'Laudatio funebris habita in exequiis Petri Ronsardi,' Paris, 1586, 4to. 4. 'Oratio de Apollinis Oraculis et de sacro Principis oraculo,' Paris, 1596, 8vo. 5. 'De Sortibus Homericis Oratio,' Paris, 1597, 8vo. 6. 'In Oppianum de Venatione prefatio,' Paris, 1598, 8vo. 7. 'Orationes duæ habitæ in auditorio regio, anno 1608,' Paris, 1609, 8vo. One of these is on the laws of Draco and Solon, and the other on the title 'De Judiciis' in Harmenopulus.

[Niceron's Mémoires, xxxvii. 346–57; Moreri's Dict. Historique; Cat. of Printed Books in Brit. Mus.] T. C.

CRICHTON, JAMES, surnamed THE ADMIRABLE (1560–1585?), born, probably at Eliock, on 19 Aug. 1560, was elder son of Robert Crichton of Eliock, Dumfriesshire, by his first wife, Elizabeth, daughter of Sir James Stewart of Beath, and Margaret, daughter of John, lord Lindsay, of the Byres. His mother traced her descent to the royal line of Scotland, and was related to many of the chief Scottish families. Robert Crichton, the father, descended from the Crichtons of Sanquhar, acted as lord advocate of Scotland jointly with John Spens from 1562 to 1573, and with David Borthwick from 1573 to 1581. On 1 Feb. 1581 he became sole advocate and senator of the College of Justice. He was at one time suspected of favouring the cause of Queen Mary; hence his slow promotion. He inherited the estate of Eliock, Dumfriesshire, and in 1562 was presented by a kinsman, Robert Crichton (of the Crichtons of Nauchton, Fifeshire), bishop of Dunkeld, with the estate of Cluny, Perthshire. Cluny was the property of the see of Dunkeld; but the chapter, anticipating a forfeiture by the crown, consented to the alienation. On 11 May 1566 the bishop granted a charter in which James (the Admirable) Crichton was designated the heir to the property, and this arrangement was confirmed by the next bishop on 22 March 1576. The father fell ill in June 1582, and made his will 18 June. Nine days later David M'Gill was appointed to succeed him as a lord advocate and senator. But from the fact that confirmation of his testament was not granted till 1586, it may be doubted whether he died, as the ordinary authorities state, in 1582. He married thrice. His first wife, the mother of the famous James and of a younger son, Robert, died before 1572; his second wife was Agnes, daughter of John Mowbray of Barnbougall; his third wife, Isobell Borthwick, survived him (see BRUNTON and HAIG, *College of Senators*, p. 176; OMOND, *Lord Advocates of Scotland*, i. 27–37; *Proceedings of Soc. of Antiquaries of Scotland* (1855), ii. 103–18).

Young Crichton was first educated either at Perth or Edinburgh, and in 1570, at the age of ten, entered St. Salvator's College, St. Andrews, where he proceeded A.B. 20 March 1573–4, and A.M. in 1575. Hepburn, Robertson, Rutherford, and George Buchanan were his chief tutors, and his studies covered the widest possible range. Sir Alexander Erskine, James VI's governor, married a relative of Crichton, and invited him about 1575 to become a fellow-pupil with the young king under George Buchanan. On 20 June 1575 Crichton signed a deed granting certain rights in the property of Cluny which was entailed upon him to his kinsman the Bishop of Dunkeld. The document is extant among the Cluny archives, now the property of the Earl of Airlie, and contains Crichton's only known signature. He subscribes himself 'Mr. James Creichtone.' In 1577 Crichton resolved to travel abroad. Although only seventeen his intellect seemed fully developed. He was reputed by foreign admirers to be master of Latin, Greek, Hebrew, Chaldaic, Italian, Spanish, French, Flemish, German, Scottish, and English. His memory was such that anything that he once heard or read he could repeat without an error. Nor were his accomplishments as a fencer and as a horseman stated to be less remarkable. It is very probable that he arrived at Paris at the end of 1577. That he visited France is undoubted, but the details are not very well ascertained. According to Sir Thomas Urquhart, a fanciful seventeenth-century writer, whose facts are to be treated with caution, Crichton gave proof of his precocity at Paris by issuing placards announcing that in six weeks he should present himself at the College of Navarre to answer orally in any one of twelve languages whatever question might be proposed to him 'in any science, liberal art, discipline, or faculty, whether practical or theoretic.' The appointed day arrived, and the youth acquitted himself admirably, to the astonishment of a crowded audience of students and professors. The next day he was victorious in a tilting match at the Louvre. Contemporary authorities are silent as to all this, but state that he enlisted in the French army. After less than two years' service he retired in 1579 and went to Genoa, where he arrived in a destitute condition in July. This is the

earliest fact in Crichton's Italian tour attested by contemporary evidence. He addressed the senate of Genoa in a Latin speech, which was published with a dedication to the doge Johannes Baptista Gentilis. Crichton was well received, but early in the following year left for Venice. At Venice he introduced himself to the scholar and printer, Aldus Manutius (grandson of the founder of the Aldine press), and presented him with a poem in Latin hexameters ('In Appulsu ad Vrbem Venetam'), which was printed in a thin quarto at the press of the brothers Guerra of Venice in 1580. Aldus was impressed by Crichton's many accomplishments, praised him extravagantly, and gave him the opportunity of pronouncing an oration before the doge and senate. Public and private debates with professors in theology, philosophy, and mathematics were arranged for the young Scotsman, who was only worsted by the scholar Mazzoni, whom he met at a private dinner given him by some Venetian noblemen. Latin odes and verses came freely from his pen, and a handbill was issued in 1580 by the brothers Guerra describing his handsome appearance, his skill as a swordsman, and his marvellous intellectual attainments. An identical account of Crichton's exploits was avowedly written and published by Aldus in the form of a tract in 1581, and again in 1582. Hence the handbill, which is an authority of the first importance in Crichton's career, doubtless came from the same pen. In the earlier edition the tract was entitled 'Relatione della Qvalita Di Jacomo di Crettone Fatta da Aldo Manvtio. All' Illustrissimo & eccellentissimo S. Jacomo Boncompagno Duca di Sora & Gouer. Gen. di S. Ct. In Vinegia MDLXXXI Appresso Aldo.' The second edition is entitled 'Relatione Fatta da Aldo Manucci Al Duca di Sora Adi x Ottobre 1581 Sopra le ammirabiliqvalita del Nobilissimo Giouane Scozzese Iacomo Di Crettone . . . In Venetia MDXXCII Presso Aldo.' According to the statement printed there, Crichton readily disputed the doctrines of the Thomists and Scotists with Padre Fiamma 'e con molti altri valorosi prelati' in the presence of Cardinal Ludovico d'Este, discussed the procession of the Holy Ghost in the house of the Patriarch of Aquileia, and retired to a villa on the Brenta to prepare himself for a three days' public debate in the Chiesa San Giovanni e Paolo at Pentecost, 1581. In the course of 1581 Crichton, whose health was failing, left Venice for Padua with an introduction to Cornelius Aloisi, an eminent patron of letters. Cornelius received Crichton handsomely. The youth eulogised the city in public orations, and disputed with the university professors on their interpretation of Aristotle and in mathematics. Conferences took place almost daily, but the arrangements for a public disputation at the palace of the bishop of Padua fell through, and the misadventure led to the publication of a pasquinade, in which Crichton was denounced as a charlatan. To this Crichton replied with an elaborate challenge to the university, offering to confute the academic interpretation of Aristotle, to expose the professors' errors in mathematics, and to discuss any subject proposed to him. He would employ, he announced, ordinary logical rules, or mathematical demonstration, or extemporaneous Latin verse, according to the nature of the question under discussion. The challenge was accepted, the disputation lasted four days, and Crichton achieved complete success. The incident is fully described by Aldus Manutius in his dedication to Crichton of his edition of Cicero's 'Paradoxa' dated June 1581.

According to Urquhart's story, accepted by Tytler, Crichton's latest biographer, Crichton removed to Mantua (1582), and won his first laurels there by killing in a duel a far-famed swordsman. The Duke of Mantua thereupon employed him as tutor and companion to his son, Vincenzo di Gonzaga, a youth of ungovernable temper. At the Mantuan court Crichton is said by Urquhart to have composed a satiric comedy in which he acted the chief parts. Shortly afterwards, while paying a visit to a mistress, he was attacked by a band of midnight brawlers. He drew his sword upon their leader, and at once recognised in him his pupil Vincenzo. Kneeling down, Crichton presented the handle of his sword to the prince, who snatched it from him and plunged the point into his heart. Aldus Manutius dedicated 'memoriæ Iacobi Critonii' his edition of Cicero's 'De Universitate' (1583). He here lamented Crichton's sudden death, which took place, according to his account, on 3 July 1583, when the young man was barely two-and-twenty. He enlarges on his grief in a dedication of Cicero's Aratus addressed in November 1583 to a common friend, Stanislaus Niegossewski, a Pole. But Aldus gives no details of the occurrence in either passage, and makes no mention of Crichton's visit to Mantua, nor of his connection with the ducal family of Gonzaga.

That Crichton met with a tragic end at Mantua was generally accepted by the earliest writers about him. In 1601 Thomas Wrighte (*Passions of the Minde*) tells what seems to be the same story as Urquhart's without giving names. As early as 1603 John Johnston wrote of Crichton in his 'Heroes Scoti,' p. 41, that 'Mantuæ a Ducis Mantuani filio ex

nocturnis insidiis occisus est, A° Christi 1581' (this date is evidently a misprint). In Abernethy's 'Musa Campestris' (1609), p. 52, in David Buchanan's account of Crichton (1625), and in Dempster's account the same story is repeated with unimportant additions. Sir Thomas Urquhart, to whom Crichton owes no little of his posthumous fame, worked up the tradition thus constructed into a very exciting story in his 'Discovery of a most exquisite Jewel' (1652). No reference has been found to Crichton's death in histories of Mantua, or of the ducal family of Gonzaga (BLACK, *Tasso*, ii. 448). But the general agreement among early Scottish writers points to the authenticity of the outlines of the tale. The date (3 July 1583) assigned by Aldus, however, is quite impossible, and Aldus must have written his elegy on hearing some rumours of Crichton's death, which proved false.

It is more than probable that in 1584 Crichton was repeating at Milan the performances which had secured him his fame elsewhere. Immediately after the death, on 3 Nov. 1584, of Cardinal Borromeo, archbishop of Milan, there was published in the city an elegy written by Crichton, of which the authenticity cannot be disputed. Its title runs: 'Epicedium illustrissimi et reverendissimi Cardinalis Caroli Boromæi Ab Jacobo Critonio Scoto rogatu clarissimi summaque in optimum Pastorem suum pietate viri Ioannis Antonij Magij Mediolanen. Proximo post obitum die exaratum de consensu Superiorum . . . Mediolani E Typographia Michaelis Tini M.D.LXXXIIII.' Nor is this the only proof of Crichton's survival. In December 1584 he issued a Latin poem congratulating Gaspar Visconti, the new archbishop of Milan, on his appointment. This little pamphlet is entitled 'Iacobi Critonii Scoti ad amplissimum ac reverendissimum virum Gasparem Vicecomitem summa omnium ordinum voluntate ad præclaram Archiepiscopatus Mediolanen. administrationem delectum Gratulatio. Superiorum consensu. Mediolani—Ex Typographia Pacifici Pontij MDLXXXIIII.' Within the book appears the date 'CIↃIↃXXCIV. v Id. Dec.' Verses to celebrate the marriage of Charles Emanuel, duke of Savoy, to whom Aldus had dedicated the first volume of his 'Cicero' in 1583, also came from Crichton's pen in 1584, and were printed at the press of Pacificus Pontius, under the title of 'Iacobi Critonii Scoti Ad Summum Potentissimumque Principem, Carolum Emanuelem, Sabaudiæ Ducem, &c., sublimi admodum præstantissimorum regum genere procreatum & non modo ætate paribus ingenii felicitate prætendentem sed incredibili etiam virtutis ardore cum maioribus contendentem—*ενγενεστερον*, Carmen Nuptiales. Moderatorum permissu. Mediolani. Ex Typographia Pacifici Pontii MDLXXXIIII.' Crichton published at the same press in 1585 a collection of Latin poems including a defence of poetry, with a dedication to Sforza Brivius, chief magistrate of Milan, dated 1 March 1585. Some verses in the volume, separately dedicated to Sforza's son and brother, prove Crichton to have been high in the favour of the family. After 1585 Crichton disappears. We know that before 1591 his younger brother Robert had become proprietor of Cluny, to which James was heir. Hence he must have died before that date and after 1585. There is nothing to date Crichton's visit to Mantua, where it seems probable that he met his death, but in all likelihood it followed his labours at Milan. Whether he met Aldus again and convicted him of assigning a wrong date to his death is not known.

The Admirable Crichton's extant works are excessively rare. Copies of all are in the Grenville Library at the British Museum. They are: 1. 'Oratio Iacobi Critonii Scoti pro moderatorum Genuensis Reipubl. electione coram Senatu habita Calen. Iulij. . . . Genvæ MDLXXVIIII.' 2. 'In Appulsu Ad celeberrimam urbem Venetam De Proprio Statu Jacobi Critonii Scoti Carmen Ad Aldum Manuccium . . . Venetiis Ex Typographia Guerræa CIↃIↃXXC,' reprinted with an ode to Aldus Manutius, in Aldus's edition of 'Cicero' (1583), and in the 'Deliciæ Poetarum Scotorum,' Amsterdam, 1637. 3. 'Epicedium . . . Cardinalis Boromæi,' Milan, 1584 (described above). 4. 'Ad . . . Gasparem Vicecomitem . . . gratulatio,' Milan, 1584 (described above). 5. 'Ad Carolum Emanuelem Sabaudiæ Ducem . . . Carmen Nuptiales,' Milan, 1584 (described above). 6. 'Iacobi Critonii Scoti Ad Nobilissimum Virum Prudentissimumque summæ questuræ regiæ Mediolanen. Administratorem, Sfortiam Brivium De Musarum ac Poetarum imprimis illustrium authoritate atque præstantia, soluta et numeris Poeticis vincta oratione ab eodem defensa, Iudicium . . . Mediolani Ex typographia Pacifici Pontij,' MDLXXXV. This contains a number of Latin poems in praise of poetry and rhetoric, besides epigrams addressed to various persons of influence at Milan. The second edition of Aldus's 'Relatione' (1582) contains an interchange of verses between Crichton and Ludovicus Magius of Milan. An ode by Crichton to Joannes Donatus appears in Aldus's edition of Cicero's 'Cato Major' (1581), and is dated 1 June 1581. An ode, dated 1581, to Lorenzo Massa, secretary to the Venetian republic, by Crichton, is appended by Aldus to his

dedication to Massa of his edition of Cicero's 'Lælius' (1581). Crichton's challenge to the learned men of Padua is printed by Aldus in his dedication to Crichton of Cicero's 'Paradoxa,' and is dated June 1581. Four hexameters by Crichton are prefixed to 'I Quattro primi Canti del Lancellotto del Sig. Erasmo di Valvasone,' Venice, 1580; they follow the preface of the editor, Cesare Pavesio (*Notes and Queries*, 5th ser. vii. 106). Dempster mentions the following additional works, but there is no proof that they were ever extant, and their titles are obviously constructed from the accounts given by Crichton's early biographers of his oratorical achievements. They are: 'Laudes Patavinæ;' 'Ignorantiæ laudatio,' an extemporaneous speech; 'Epistolæ ad diversos;' 'Præfationes solemnes in omnes scientias, sacras et profanas;' 'Judicium de Philosophis;' 'Errores Aristotelis;' 'Refutatio Mathematicorum;' 'Arma an literæ præstent Controversia oratoria.' Tanner repeats this list. Crichton's Latin verses are not very pointed or elegant. Sir Thomas Urquhart's fantastic account of Crichton (1652) gave him his popularity and conferred on him his title of Admirable.

The best authenticated portrait of Crichton belongs to Alexander Morison of Bognie, Banffshire. It is the work of an Italian, and is said to have been sent from Italy by Crichton himself to Sir James Crichton of Frendaught, whom he regarded as the head of the Crichton family. An engraving appears in the 'Proceedings of the Scottish Antiquaries,' vol. ii., and in the second edition of Tytler's 'Life.' Another portrait belongs to William Graham of Airth House, Stirlingshire, and this seems to be the original of which copies belong to the Marquis of Bute at Dumfries House, J. A. Mackay, esq., of Edinburgh, Sir A. W. Crichton of St. Petersburg, James Veitch of Eliock, and Lord Blantyre of Lennoxlove. Mr. Veitch's painting was engraved in Pennant's 'Tour in Scotland,' and the one belonging to Sir A. W. Crichton in the first edition of Tytler's 'Life.' The original of the engraving in Imperialis's 'Museum Historicum' (1640) is not known. The portraits belonging to the Duke of Bedford at Woburn, and to Mr. George Dundas of Edinburgh, are of less than doubtful authenticity. All the portraits show Crichton as a handsome youth, but a red mark disfigured his right cheek.

The estates of Eliock and Cluny, which Crichton, had he lived, would have inherited from his father, passed to his younger brother Robert, usually called Sir Robert Crichton. But these lands he resigned to the crown in 1591. Robert's first notable exploit was to attack, about 1591, with a band of marauders, the castle of Ardoch, where his half-sister Marion, the daughter of his father by his third wife, was living under the guardianship of Henry Stirling. Crichton carried off the girl, who was not heard of again, and cruelly assaulted and robbed her protectors. The privy council in 1593 denounced him as a traitor for this action, but he was not captured. He next took up the cause of his mother's kinsman, the Earl of Moray, who was murdered in 1595, and killed in the chapel of Egismalay the laird of Moncoffer, who was reputed to sympathise with the earl's murderer. He was ordered to stand his trial for the crime, but the matter was hushed up, and in 1602 he appeared at James's court at St. Andrews. There he murderously assaulted a courtier named Chalmers in the royal presence. He was summoned to Falkland to answer this offence, and on his declining to appear his property was forfeited to the crown. He disappears after 1604. He married twice: first, Susanna Grierson; secondly, on 12 Jan. 1595, Margaret, daughter of John Stewart, sixth lord Invermeath. He had sons whose names are not known. His half-sister Margaret, daughter of his father's second wife, married Sir Robert Dalzell, first earl of Carnwath, to whom Robert sold the estate of Eliock in 1596.

[Much fable has doubtless been intermingled with many accounts of Crichton's remarkable career, though some part of the facts appears to be well authenticated. Two copies of the gazette or handbill, printed at Venice in 1580 at the press of the brothers Domenico and Gio Battista Guerra, describing Crichton's marvellous knowledge, are in the British Museum and one is in a showcase. The bill, first discovered by Mr. Hibbert in 1818 pasted inside the cover of a copy of Castiglione's 'Cortegiano' (ed. 1545), which had belonged to the Rev. S. W. Singer (see Edinburgh Mag. July 1818), Aldus Manutius's two tracts referred to above, with his description of Crichton's achievements when dedicating his Cicero's Paradoxa to him in 1581, and his eulogy upon him when dedicating Cicero's Lælius to Massa in 1581, are the earliest notices extant. The authenticity of Aldus's testimony has been questioned by Dr. Black in his Life of Tasso, and by Dr. Kippis in the Biographia Britannica on the ground that Aldus was addicted to exaggerated eulogy of his friends, most of whom he represents to be marvellous geniuses. Aldus's account of Niegossewski, a young Pole, coincides so suspiciously with his account of Crichton that his testimony requires to be corroborated by independent evidence. In the Epitaphiorum Dialogi Septem Auctore Bartholomæo Burchelato, Tarvisino Physico, Venice, 1583, an extraordinary account is given (p. 52) of Crichton's mnemonic power (see Notes and Queries, 3rd ser. viii. 85-6). Felix

Astolphi, in his contemporary Officina Historica, J. J. Scaliger in his Scaligerana, and Imperialis in his Museum Historicum (1640), follow Aldus; but Trajan Boccalini in Ragguagli di Parnasso, Venice, 1612 (English translation 1656) ridicules some of Crichton's attainments. Dempster is meagre, and he complains that Crichton was too arrogant in claiming descent from the Scottish kings. In John Johnston's Heroes Scoti, 1603, Crichton is described for the first time in verses to his memory as 'admirable' ('omnibus in studiis admirabilis'). Other early accounts by his own countrymen are met with in Adam Abernethy's Musa Campestris, 1603; in David Buchanan's De Scriptoribus Scotis, 1625, first printed by the Bannatyne Club in 1837; in David Leitch's Philosophia illacrymans, 1637, where the epithet Admirabilis is again employed; in Sir Thomas Urquhart's Jewel, 1652 (a very lively story, adding many unauthentic details). A general reference to his early death also appears in Thomas Wright's Passions of the Minde (1601 and afterwards). Dr. Mackenzie wrote a life of Crichton in his Lives of Eminent Writers of the Scottish Nation, 1722, which is quite untrustworthy; Dr. Kippis, in the Biographia Britannica, is diffuse but generally sensible. A chapbook attributed to Francis Douglas and based on Mackenzie appeared at Aberdeen about 1768, and is reproduced by Pennant in his Tour in Scotland, and by Dr. Johnson in his popular account of Crichton in the Adventurer, No. 81; Rev. John Black, in his Life of Tasso, 1810, is useful, but more sceptical than necessary; but David Irving, in his appendix to his Life of George Buchanan, is brief and thorough. The completest account of Crichton is given in P. F. Tytler's biography, 1st edit. 1819, and 2nd and revised edit. 1823; but it depends too much upon Urquhart and omits all mention of Crichton's chief works, as well as of Aldus's 'Relatione.' A valuable paper by John Stuart appears in the Proceedings of the Society of Scottish Antiquaries for 1855, ii. 103–18. Harrison Ainsworth published his romance of Crichton in 1837, and in his very interesting introductory essay and appendices reprints with translations in verse the elegy on Borromeo and the eulogy on Visconti. A poor play entitled Crichton, a Tragedy, by George Galloway, was printed at Edinburgh in 1802. Some amusing references to Crichton appear in Father Prout's Reliques. See also J. H. Burton's The Scot Abroad, pp. 255-8.] S. L.

CRICHTON, JAMES, Viscount Frendraught (*d.* 1650), was eldest son of James Crichton of Frendraught, by Elizabeth, eldest daughter of John Gordon, twelfth earl of Sutherland. He was descended from William Crichton, Lord Crichton [q. v.] His father was of very turbulent disposition, and in October 1630 several friends whom he had urged to stay in his house to protect him from the threatened assault of his enemies were burnt to death there under circumstances that threw suspicion on himself. His chief enemies were the Gordons of Rothemay, who repeatedly plundered Frendraught. The son was created baron of Frendraught in 1641 and Viscount Frendraught in 1642. He took part in Montrose's last expedition, and was present at the battle of Invercharran (1650). In the rout Montrose's horse was disabled, and Frendraught gave him his own, which enabled him to make good his escape for a time. Frendraught died by his own hand on the field of battle.

[Douglas's Peerage of Scotland, i. 611.] J. M. R.

CRICHTON, ROBERT (*d.* 1586 ?), of Eliock, lord advocate of Scotland. [See under Crichton, James, 1560–1585 ?]

CRICHTON, ROBERT, sixth Lord Sanquhar (*d.* 1612), was the son of Edward, fifth lord. In 1605, while on a visit to Lord Norreys in Oxfordshire, he engaged in a fencing match with a fencing-master called Turner, when he accidentally lost one of his eyes, and for some time was in danger of his life. Seven years afterwards he hired two men to assassinate Turner, one of whom, Robert Carlyle, shot him with a pistol 11 May 1612, for which he and his accomplice were executed. Lord Sanquhar absconded, and a reward of 1,000*l.* having been offered for his apprehension, he was taken and brought to trial in the king's bench, Westminster Hall, 27 June of the same year, when, not being a peer of England, he was tried under the name of Robert Crichton, although a baron of three hundred years' standing. In an eloquent speech he confessed his crime, and being convicted on his own confession was hanged on a gibbet with a silken halter in Great Palace Yard, before the gate of Westminster Hall, on 29 June. Great interest was made to save his life, but James was inexorable, because it is said Crichton had on one occasion failed to resent an insult offered to his majesty in Paris (*Letters and State Papers during the reign of King James Sext*, Abbotsford Club, 1828, p. 36). Crichton died penitent professing the catholic religion. By his marriage at St. Anne's, Blackfriars, 10 April 1608, to Anne, daughter of Sir George Fermor of Easton, he had no issue. All his property was left to his natural son, Robert Crichton, but the heir male, William, seventh lord Sanquhar, disputed the succession, and on the matter being referred to James VI Robert Crichton was served heir of entail to him in the estate of Sanquhar 15 July 1619 (Hailes, *Memorials of James VI*, p. 51).

[Melrose Papers (Abbotsford Club), pp. 127, 132, 133, 264, 265; Letters and State Papers

during reign of James Sext (Abbotsford Club, 1828), pp. 356; Douglas's Scotch Peerage (Wood).] T. F. H.

CRICHTON, Sir WILLIAM, Lord Crichton (*d.* 1454), chancellor of Scotland, descended from a very old family in the county of Edinburgh, one of whom is mentioned as early as the reign of Malcolm I, was the son of Sir James Crichton of the barony of Crichton. He is first mentioned in Rymer (*Fœdera*, x. 309) among the nobility who met James I at Durham on his return from his long detention in England. At the coronation of James I in 1424 he was knighted and appointed one of the gentlemen of the bedchamber. Along with other two ambassadors he was sent in May 1426 to treat with Eric, king of Norway, and soon after his return he was constituted one of the king's privy council and master of the household. At the time of the assassination of James I in 1437 he was in command of Edinburgh Castle, a position which this event rendered of much greater importance, inasmuch as it afforded an asylum for the queen and the infant prince. The queen soon discovered that the charge of the young prince had been taken from her by Crichton into his own hands. On pretence of superintending the expenses of the household he seized on the royal revenues, and surrounding himself by his own creatures ousted every one else from a share in the government. In these circumstances the queen had recourse to a clever stratagem. At the conclusion of a visit of some days which she had been permitted to pay her son she concealed him in a wardrobe chest and conveyed him, along with some other luggage, to Leith, and thence by water to her jointure-house at Stirling, at that time in the command of Livingston of Callendar. Apparently in reference to Crichton an act was passed at the ensuing parliament, by which it was ordained that where any rebels had taken refuge within their castles or fortalices, and held the same against lawful authority, &c., it became the duty of the lieutenant to raise the lieges, to besiege such places, and arrest the offenders, of whatever rank they might be (*Acts of the Parliament of Scotland*, ii. 32). Livingston, having raised his vassals, laid siege to the castle of Edinburgh in person, whereupon Crichton secretly proposed a coalition with the Earl of Douglas. As the earl not only declined the proposal, but added that it would give him great satisfaction if two such unprincipled disturbers of the public peace should destroy each other, they resolved to make truce with each other and combine against the Earl of Douglas. The castle of Edinburgh was delivered into the hands of Livingston, who presented the young king with the keys of the fortress. On the morrow Livingston and Crichton shared the power between them. The office of chancellor was taken from Cameron, bishop of Glasgow, a partisan of the house of Douglas, and bestowed upon Crichton between 3 May and 10 June 1439; while the chief management in the government and the guardianship of the king's person was committed to Livingston (*Register of the Great Seal*, 1424–1513, p. 49). As the Earl of Douglas died on 26 June following, no opposition was made to this powerful coalition, which for a while had virtually absolute control of the affairs of the kingdom. To protect herself the queen married Sir James Stewart, the black knight of Lorne, but he was immured by Livingston in the dungeon of Stirling Castle, upon which the queen consented to resign the government of the castle into the hands of Livingston as the residence of the young king. Crichton, now becoming jealous of the authority wielded by Livingston, rode to Stirling during the latter's absence at Perth, and under cover of the night concealed a large number of his vassals in the wood near the royal park of Stirling. When the young king rode out early in the morning for his usual pastime of the chase, he was suddenly surrounded and conveyed to Linlithgow, and thence to the castle of Edinburgh. Through the mediation of Leighton, bishop of Aberdeen, and Winchester, bishop of Moray, a reconciliation took place between Livingston and Crichton, the former being again entrusted with the care of the young king, while greater share than formerly was given to Crichton in the management of the state. In order to make themselves secure of their authority they now determined to compass the death of the young Earl of Douglas, and, having obtained evidence against him for high treason, enticed him to the castle of Edinburgh, and after a hurried form of trial caused him to be beheaded in the back court of the castle. The succeeding Earl of Douglas having entered into a coalition with Livingston, Crichton fled to the castle of Edinburgh, which he began to fortify and store with provisions against a siege. Summoned by Douglas to attend the parliament at Stirling to answer to the charge of high treason, he responded by a raid on the earl's lands (*Auchinleck Chronicle*, p. 36). Meantime his estates were confiscated to the parliament, but after the castle of Edinburgh had been invested for nine weeks he surrendered it to the king on condition of not only being insured against indemnity, but of retaining the greater part of his former power and influence. From this time Crichton, who had entered into a coalition with Bishop Ken-

nedy, his successor as chancellor, remained faithful to the king in his struggle against the ambitious projects of the Earl of Douglas, assisted by Livingston. In 1445 he was created a baron by the title Lord Crichton, and along with Kennedy was the chief adviser of the youthful monarch. In 1448 he was sent with two others to France to obtain a renewal of the league with that country, and to arrange a marriage between James and one of the daughters of the French king. After arranging a friendly treaty they, by advice of the French king, who had no daughter of a suitable age, proceeded to the court of Arnold, duke of Gueldres, where they were successful in arranging a marriage with Mary, his only daughter and heiress. Crichton was present in the supper chamber at Stirling in 1452 when James stabbed Douglas to death with a dagger. Crichton died in 1454. So much had the king been dependent on his advice that the courtiers dreaded to announce to him his great loss. He founded the collegiate church of Crichton 26 Dec. 1449. By his wife Agnes he had a son James, second lord Crichton (1430–1469), who, under the designation of Sir James Crichton of Frendraught, was appointed great chamberlain of Scotland in 1440, and held that office till 1453; and two daughters, Mary, married to Alexander, first earl of Huntly, and Agnes, married first to Alexander, fourth lord Glaumis, and secondly to Ker of Cessford.

[Crawford's Officers of State, 31; Douglas's Scotch Peerage (Wood), i. 609; Register of the Great Seal of Scotland, vol. i.; Acts of the Parliament of Scotland; Auchinleck Chronicle; Major, De Historia Gentis Scotorum; the Histories of Tytler and Hill Burton.] T. F. H.

CRICHTON, CREIGHTON, or CREITTON, WILLIAM (*fl.* 1615), jesuit, was a native of Scotland. When Nicholas de Gouda, the pope's legate, was engaged in a secret embassy to that country in 1561–2, all the ports were watched and guarded, and it was only by the extraordinary courage and ingenuity of John Hay and Crichton that de Gouda escaped unharmed. Crichton accompanied him to Antwerp and became a member of the Society of Jesus. He returned to Scotland in the beginning of Lent 1582, and was received into the house of Lord Seton, the only member of the royal council who remained constant to his religion. He also entered into correspondence with the Duke of Lennox, cousin and guardian of James VI, who was still a minor. It was not without great difficulty that he obtained an interview with Lennox, for he had to be introduced into the king's palace at night, and hidden during three days in a secret chamber. The duke promised that he would have the young king instructed in the catholic religion or else conveyed abroad in order to be able to embrace it with more freedom. To secure this object Crichton made some concessions on his side, chiefly of a pecuniary nature. The articles of this agreement were drawn up by Crichton and signed by the duke. Armed with this document Crichton proceeded to Paris, where the Duke of Guise —the king's relative—the archbishop of Glasgow, Father Tyrie, and other Scotchmen, all considered the catholic cause as good as gained. They therefore despatched Crichton to Rome and Parsons into Spain. The object of their mission was that they might secure the safety of the young king and of the Duke d'Aubigny, by assembling a strong military force to guard them, and that they might at the same time provide a catholic bride for the king. The pope subscribed four thousand gold crowns, the king of Spain twelve thousand. 'But,' says Crichton, 'the plan, which might have been easily carried out in two months, was spread over two years, and so came to the knowledge of the English court.' Elizabeth took alarm, and soon afterwards William Ruthven, first earl of Gowrie (1541?–1584) [q. v.], and the confederate lords seized the person of the young king.

In compliance with the pope's desire, and at the earnest request of the catholic nobility, Crichton was sent to Scotland again in 1584, and with him Father James Gordon; but their vessel was seized on the high seas by the admiral of Zeeland, acting for the protestants of Holland, who were in rebellion against their own sovereign (Thomas, *Hist. Notes*, pp. 409, 1084). Gordon was set at liberty, but Crichton and Ady, a secular priest, were condemned to die for the murder of the Prince of Orange, whose assassination was believed to have been the work of jesuits. A gallows was erected for the execution of Crichton, but at this juncture a treaty was concluded between the Dutch and the queen of England. Elizabeth on learning that Crichton was a prisoner at Ostend requested the negotiators of the treaty to have him given up to her, and sent a ship across to Ostend for the special purpose of conveying him to England. Some papers which he tore in pieces were blown on board again, pieced together by Sir William Waad [q. v.], and found to contain a proposal for the invasion of England by Spain and the Duke of Guise (T. G. Law in *Engl. Hist. Rev.* viii. 698).

He was committed to the Tower on 16 Sept. 1584, and appears to have remained there till 1586. His liberation is attributed to a confes-

sion made by William Parry, who was executed for treason in 1584, and who said that when he consulted Crichton as to whether it was lawful to kill the queen he received an answer distinctly and strongly in the negative. After an examination on the subject Crichton wrote a letter to Secretary Walsingham, which was published by the queen's order. On being released he engaged in a conspiracy of catholics to raise a rebellion in England (1586). His 'Reasons to show the easiness of the enterprise' are printed by Strype (*Annals*, iii. 414, from *Cotton. MS.* Julius F. vi. 53; cf. *Cotton MS.* Galba C. x. f. 339 *b*). He arrived in Paris from London in May 1587.

With the advice of his councillors of state James sent Father Gordon and Crichton secretly to Rome in 1592 for the purpose of arranging with the pope the means of restoring the catholic religion in Scotland. Writing to Father Thomas Owens long afterwards, he says:—'Our Kyng had so great feare of y^e^ nombre of Catholiks, and y^e^ puissance of Pope and Spaine, y^t^ he offered libertie of Conscience, and sent me to Rome to deal for y^e^ Popes favor and making of a Scottish Cardinal; as I did shaw y^e^ Kyngs letters to F. Parsons' (Gordon, *Catholic Church in Scotland*, p. 538). He also went to Spain, where he saw the king in the Escorial. Gordon accomplished the mission according to his instructions, and returned to Scotland with Crichton and the pope's legate, George Sampiretti. James afterwards changed his mind and resolved that the laws against catholics should be enforced (*Acts of Parliament of Scotland*, iv. 57, 59, 126–8). Eventually Crichton was compelled to leave Scotland (1595); he passed across to Flanders, and devoted all his energy to the foundation of the Scottish seminary at Douay (Forbes-Leith, *Narratives of Scottish Catholics*, pp. 222–6). He was living at Paris in 1615, and in a letter dated 14 July in that year he says: 'Verum est ætatem me non gravare multum, quamvis anni abundant' (Oliver, *Jesuit Collections*, p. 18). The date of his death has not been ascertained.

He is the author of: 1. A letter to Sir Francis Walsingham concerning Parry's application to him, with this case of conscience, 'Whether it were lawful to kill the queen,' dated 20 Feb. 1584–5. Reprinted in Holinshed's 'Chronicle,' and in Morris's 'Troubles of our Catholic Forefathers,' series ii. 81, and translated into Italian in Bartoli, 'Dell'istoria della compagnia di Giesu: l'Inghilterra,' lib. iv. cap. x. p. 291. 2. 'De Missione Scotica puncta quædam notanda historiæ societatis servientia,' manuscript in the archives of the Society of Jesus. 3. 'An Apology.' This work, which was published in Flanders, is referred to in 'A Discoverye of the Errors committed and Inivryes done to his Ma: off Scotlande and Nobilitye off the same realme, and Iohn Cecyll Pryest and D. off diuinitye, by a malitious Mythologie titled an Apologie, and compiled by William Criton Pryest and professed Iesuite, whose habits and behauioure, whose cote and conditions are as sutable, as Esav his handes, and Iacob his voice' [1599].

[Authorities quoted above; also Forbes-Leith's Narratives of Scottish Catholics, pp. 78, 79, 181–3, 197, 198; Tanner's Societas Jesu Apostolorum Imitatrix, p. 105; Morris's Troubles of our Catholic Forefathers, ser. ii. 17, 18, 71–82; Strype's Annals, iii. 250, 452, iv. 104; Egerton MS. 2598, f. 199; Foley's Records, vii. 181; Rymer's Fœdera, ed. 1715, xvi. 190, 197, 226, 238, 239; Birch's Elizabeth, i. 109, 215.] T. C.

CRIDIODUNUS, FRIDERICUS (*d.* 838), is the name given by Bale to St. Frederick, bishop of Utrecht, who is said by William of Malmesbury to have been the nephew and the disciple of St. Boniface. As Boniface was believed to have been born at Crediton, Bale assumed that this would be the birthplace also of his nephew Frederick, and therefore bestowed on the latter the surname Cridiodunus (from Cridiandún or Cridian-tún, the older spelling of Crediton). The statement that Frederick was related to Boniface rests solely on the authority of Malmesbury. According to the early continental hagiologists he was born at Sexberum in Friesland, and was of a noble Frisian family. The compilers of the 'Acta Sanctorum' point out that Frederick cannot have been Boniface's disciple, in the literal sense of having received his personal instructions, because the former died in 838, thus surviving his alleged teacher by eighty-three years. But they find it difficult to set aside the positive assertion of an honest and careful writer like Malmesbury, and in order to reconcile the authorities they have recourse to the conjecture that Frederick was really the nephew of Boniface, and was born of English parents in Friesland. There can, however, be little doubt that Malmesbury was mistaken. He confesses that he derived the story of Frederick, not from a written source, but from oral communication. Now, in the 'Life of St. Frederick' by Oetbert (written in the tenth century) it is stated that when a boy he was committed by his mother to the care of Richfrid, bishop of Utrecht. It seems almost certain that Malmesbury mistook this name for Winfrid, the original name of Boniface, and therefore identified Frederick's teacher with his own distinguished countryman. (Ap-

parently some of the manuscripts of Malmesbury actually read Wicfridus instead of Winfridus in this passage, for the former reading appears in the extract given in the 'Monumenta Germaniæ,' x. 454; the English editions, however, have Winfridus, and do not mention any variation.) In any case the authority of an English writer of the twelfth century is, on such a question, of no weight when opposed to the unanimous testimony of continental writers of earlier date. There is, consequently, no reason for supposing that Frederick was either of English birth or descent, and his biography is outside the scope of this work; but it has seemed expedient briefly to indicate the real state of the case in order to prevent future inquirers from being misled. Bale's account of 'Cridiodunus' has been followed by Pits, by Dempster (who, after his manner, makes St. Frederick a Scotchman, and adds some imaginary details), and by Bishop Tanner.

[William of Malmesbury's De Gest. Pont. ed. Hamilton (Rolls Ser.), p. 11; Savile's Scriptores, p. 197; Pertz's Monum. Germ. x. 454; Bale's Scriptt. Brit. Cat. ed. Basle, ii. 145; Pits, De Angliæ Scriptt. appendix art. 78; Dempster's Hist. Eccl. Scot. art. 516; Tanner's Bibl. Brit. p. 209; Acta Sanctorum, July 18.] H. B.

CRIPPS, JOHN MARTEN (*d.* 1853), traveller and antiquary, son of John Cripps, was entered as a fellow-commoner at Jesus College, Cambridge, on 27 April 1798, and came under the care of Edward Daniel Clarke. After some stay at Cambridge, he set out on a tour with his tutor, which, though originally intended for only a few months, was continued for three years and a half. In the first part of their journey to Norway and Sweden, they were accompanied by the Rev. William Otter (afterwards bishop of Chichester) and Malthus, the well-known political economist, both members of Jesus. The result of these wanderings was embodied by Clarke in six quarto volumes—his famous 'Travels'—in which the services of his pupil, 'the cause and companion of my travels,' are adequately acknowledged. Cripps brought back large collections of statues, antiques, and oriental flora, some valuable portions of which he presented from time to time to the university of Cambridge and to other public institutions. In 1803 he was created M.A. *per literas regias*, and subsequently became a fellow of the Society of Antiquaries, his name appearing for the first time on the list for 1805. By will dated 1 Oct. 1797 he inherited the property of his maternal uncle, John Marten, which included possessions in the parish of Chiltington, with the manor of Stantons, Sussex. Having built Novington Lodge on the Stantons estate, Cripps fixed his residence there, and devoted much of his time to practical horticulture. His investigations were the means of bringing into notice several varieties of apples and other fruits. From Russia he introduced the kohl-rabi, a useful dairy vegetable. He died at Novington on 3 Jan. 1853, in his seventy-third year. By his marriage on 1 Jan. 1806, to Charlotte, third daughter of Sir William Beaumaris Rush of Wimbledon, he left issue.

[Jesus College Admission Book; Gent. Mag. lxxvi. i. 87, new ser. xxxix. 202–3; Lower's Worthies of Sussex, pp. 271–3; Athenæum, 15 Jan. 1853, p. 82; Horsfield's Sussex, i. 236; Horsfield's Lewes, ii. 246–7; Burke's Landed Gentry, 6th edit. 1882, i. 391; Otter's Life and Remains of E. D. Clarke.] G. G.

CRISP, SIR NICHOLAS (1599?–1666), royalist, born about 1599, descended from a family possessing estates in Gloucestershire and engaged in trade in London. His father, Ellis Crisp, was sheriff of London in 1625, during which year he died. His mother, Hester, sister of John Ireland, first master of the Salters' Company, afterwards married Sir Walter Pye (1571–1635), a barrister of the Middle Temple, and from 1621 attorney-general of the court of wards [see under PYE, SIR ROBERT, *d.* 1701]. She was his second wife. Nicholas was actively engaged in the African trade from 1625. In 1629 he and his partners petitioned for letters of reprisal against the French, stating that they had lost 20,000*l.* by the capture of one of their ships. On 22 Nov. 1632 Charles I issued a proclamation granting to Crisp and five others the exclusive right of trading to Guinea, which was secured them by patent for thirty-one years. Nevertheless in 1637 Crisp's company complained that interlopers were infringing their monopoly of transporting 'nigers' from Guinea to the West Indies (*Cal. of State Papers*, Col., 1574–1660, pp. 75, 114). The wealth thus acquired enabled Crisp to become one of the body of customers who contracted with the king in 1640 for the two farms of the customs called the great and petty farm. The petition of the surviving contractors presented to Charles II in 1661 states that they advanced to the king on this security 253,000*l.* for the payment of the navy and other public uses (*Somers Tracts*, vii. 512). Crisp was knighted on 1 Jan. 1639–40. He was elected to both the Short and Long parliaments for Winchelsea, but was attacked as a monopolist directly the latter parliament opened. On 21 Nov. 1640 he was ordered to attend the committee

of grievances and to submit at once to the House of Commons the patents for the sole trade to Guinea and the sole importation of red-wood, also that concerning copperas stones and that for the monopoly of making and vending beads (Rushworth, iv. 53). For his share in these he was expelled from the house on 2 Feb. 1641. At the same time he and the other customers were called to account for having collected the duties on merchandise without a parliamentary grant, and only obtained an act of indemnity on payment of a fine of 150,000*l.* (Gardiner, *History of England*, ix. 379; *Commons' Journals*, May 25–6, 1641). In the civil war Crisp not unnaturally took the side of the king, but remained at first in London and secretly sent money to Charles. His conduct was discovered by an intercepted letter of Sir Robert Pye's, and his arrest was ordered (Sanford, *Studies of the Great Rebellion*, p. 547). But he succeeded in escaping to Oxford in disguise, and was welcomed by the king with the title of his 'little, old, faithful farmer' (*Special Passages*, 14–21 Feb. 1643). From Oxford Crisp continued to maintain his correspondence with the king's partisans in the city, and his name was placed at the head of the commission of array which was issued by the king on 16 March 1643, and afterwards conveyed to London by Lady Aubigny (Husband, *Ordinances of Parliament*, fol. p. 201; Clarendon, *Rebellion*, vii. 59, 61). He was also implicated in Ogle's plot in the winter of 1643, and the estate of his brother, Samuel Crisp, was sequestrated by the parliament for the same business (*Camden Miscellany*, vol. viii.; *A Secret Negotiation with Charles I*, pp. 2, 18). On 3 July 1643 Crisp obtained a commission from the king to raise a regiment of five hundred horse, but before it was complete it was surprised at Cirencester by Essex, on his march back from Gloucester, and captured to a man (15 Sept. 1643, *Bibliotheca Gloucestrensis*, pp. lxxiv, clxxiv). Crisp himself was not present with his regiment at this disaster. A few days earlier he had been involved in a quarrel with Sir James Enyon of Northamptonshire, which led to a duel in which the latter was mortally wounded. Crisp was brought to a court-martial for this affair, but honourably acquitted on the ground of the provocation and injury he had received from his antagonist (2 Oct. 1643, Sanderson, *Charles I*, p. 666). In the following November Crisp received a commission to raise a regiment of fifteen hundred foot (17 Nov., Black, *Oxford Docquets*), but it does not appear that he carried out this design. For the rest of the war his services were chiefly performed at sea. On 6 May 1644 he received a commission to equip at his own and his partner's charge not less than fifteen ships of war, with power to make prizes (*ib.*) He was granted a tenth of the prizes taken by his ships, and also appointed receiver and auditor of the estates of delinquents in Cornwall (*Cal. Clarendon State Papers*, i. 264, 294). As the royal fleet was entirely in the hands of the parliament, the services of Crisp's squadron in maintaining the king's communications with the continent and procuring supplies of arms and ammunition were of special value. He also acted as the king's factor on a large scale, selling tin and wool in France, and buying powder with the proceeds (Husband, *Collection of Orders*, fol. pp. 842, 846). These services naturally procured him a corresponding degree of hostility from the parliament. He was one of the persons excluded from indemnity in the terms proposed to the king at Uxbridge. His pecuniary losses had also been very great. When Crisp fled from London the parliament confiscated 5,000*l.* worth of bullion which he had deposited in the Tower. They also sequestered his stock in the Guinea Company for the payment of a debt of 16,000*l.* which he was asserted to owe the state (*Camden Miscellany*, vol. viii.; *A Secret Negotiation with Charles I*, pp. 2, 18). His house in Bread Street was sold to pay off the officers thrown out of employment on the constitution of the New Model (*Perf. Diurnal*, 16 April 1645). He is said also to have lost 20,000*l.* by the capture of two ships from Guinea, the one by a parliamentary ship, the other by a pirate (*Certain Informations*, 30 Oct.–6 Nov. 1643). Nevertheless his remaining estates must have been considerable, for on 6 May 1645 the House of Commons ordered that 6,000*l.* a year should be paid to the elector palatine out of the properties of Crisp and Lord Cottington (*Journals of the House of Commons*). On the final triumph of the parliamentary cause Crisp fled to France (Whitelocke, *Memorials*, f. 200), but he does not seem to have remained long in exile. He was allowed to return, probably owing to the influence of his many puritan relatives in London, and appears in the list of compounders as paying a composition of 346*l.* (Dring, *Catalogue*, ed. 1733, p. 25). In the act passed by parliament in November 1653 for the sale of the crown forests the debt due to Crisp and his associates in the farm of the customs was allowed as a public faith debt of 276,146*l.*, but solely on the condition that they advanced a like sum for the public service within a limited period. The additional sum advanced was

then to be accepted as 'monies doubled upon the act,' and the total debt computed at 552,000*l.* to be secured on the crown lands. But though Crisp and his partners were willing to take up this speculation, they could not get together more than 30,000*l.*, and their petitions for more time were refused (*Cal. of State Papers*, Dom. 1653–4, pp. 265, 353, 357). Other speculations were equally unfortunate. Crisp had advanced 1,500*l.* for the reconquest of Ireland, but when the lands came to be divided among the adventurers the fraud of the surveyors awarded him his share in bog and coarse land (Petition in PRENDERGAST, *Cromwellian Settlement*, p. 241). The prospect of the Restoration gave him hopes of redress, and he forwarded it by all means in his power. He signed the declaration of the London royalists in support of Monck (24 April 1660), and was one of the committee sent by the city to Charles II at Breda (3 May 1660, KENNET, *Register*, pp. 121, 133). In the following July Crisp petitioned from a prison for the payment of some part of the debt due to him for his advances to the state; his own share of the great sum owing amounted to 30,000*l.* (*Cal. State Papers*, Dom. 1660–1, p. 122). In the next three years he succeeded in obtaining the partial reimbursement of these debts, and the grant of several lucrative employments as compensation for the rest. In May 1661 he obtained for his son the office of collector of customs in the port of London, and in June he became himself farmer of the duty on the export of sea coal. He obtained 10,000*l.* for his services in compounding the king's debt to the East India Company, and two-thirds of the customs on spices were assigned to him until the remaining 20,000*l.* of his own debt was repaid (*ib.* 1661–2, pp. 14, 25, 331, 608). Once more in partnership with the survivors of the old customers he became a contractor for the farm of the customs, and Charles allowed them a large abatement in consideration of the old debt (*ib.* 1663–4, pp. 123, 676). On 16 April 1665 Crisp received a baronetcy, which lapsed on the death of his great-grandson, Sir Charles Crisp, in 1740. Crisp died 26 Feb. 1665–6. His body was buried in the church of St. Mildred, Bread Street, but his heart was placed in a monument to the memory of Charles I, which he erected in the chapel at Hammersmith. On 18 June 1898 his body was re-interred in the churchyard of St. Paul's, Hammersmith. His widow, Anne, daughter and heiress of Edward Prescott, salter (and apparently goldsmith), of London, signed 31 May 1669 her will, which was not proved till 6 Oct. 1699. The magnificent house built by Crisp at Hammersmith was bought in 1683 by Prince Rupert for his mistress, Margaret Hughes, and became in the present century the residence of Queen Caroline (LYSONS, *Environs of London, Middlesex*, 402–9). Besides his eminent services in the promotion of the African trade Crisp is credited with the introduction of many domestic arts and manufactures. 'The art of brickmaking as since practised was his own, conducted with incredible patience through innumerable trials and perfected at a very large expense. . . . By his communication new inventions, as water-mills, paper-mills, and powder-mills, came into use' ('Lives of Eminent Citizens,' quoted in *Biographia Britannica*).

[Crisp's Collections relating to the Family of Crispe; Cal. of State Papers, Dom.; Clarendon's Hist. of the Rebellion; Burke's Extinct Baronetage; Lloyd's Memoirs of Excellent Personages; Biog. Brit. ed. Kippis, vol. iv.] C. H. F.

CRISP, SAMUEL (*d.* 1783), dramatist, was only son of Samuel Crisp, by Florence, daughter of Charles Williams. At the solicitation of Lady Coventry he wrote a tragedy on the death of Virginia. The play was reluctantly accepted by Garrick, who contributed prologue and epilogue, and on 25 Feb. 1754 it was produced at Drury Lane, where the acting and the exertions of friends kept it running ten nights. But though there was little open censure, it was felt that an experiment had been made on the patience of the public which would not bear repetition. When a few weeks later 'Virginia' appeared in print, the critics—the Monthly Reviewers in particular—condemned plot, characters, and diction, with severity and, it must be admitted, with justice. Crisp, however, being under the delusion that he was a great dramatist, devoted himself with ardour to the task of revision, in the hopes of being completely successful in the following year; but Garrick showed little disposition to bring the amended tragedy on the stage, and at length was obliged to return a decided refusal. Crisp in bitter disappointment withdrew to the continent. 'He became,' in the words of Macaulay, 'a cynic and a hater of mankind.' On his return to England he sought retirement from 1764 with his friend Christopher Hamilton at the latter's country-house, Chessington Hall, not far from Kingston in Surrey, situate on a wide and nearly desolate common and encircled by ploughed fields. Here he was frequently visited by his sister, Mrs. Sophia Gast of Burford, Oxfordshire, by his old friend and protégé Dr. Burney, and by Burney's family. 'Frances Burney he regarded as his daughter. He called her his Fannikin; and

she in return called him her dear Daddy. In truth, he seems to have done much more than her real parents for the development of her intellect; for though he was a bad poet, he was a scholar, a thinker, and an excellent counsellor.' When Miss Burney sent him the manuscript of her comedy, 'The Witlings,' Crisp, a better friend to her than he had been to himself, unhesitatingly told her that she had failed in what she playfully called 'a hissing, groaning, catcalling epistle.' Some of her charming letters to Crisp have been published in her 'Diary and Letters.' So completely had Crisp hidden himself from the world that in the edition of Baker's 'Biographia Dramatica,' published in 1782, the year before his death, we find him described as 'Mr. Henry Crisp, of the custom house,' errors repeated in the edition of 1812, and in the index to Nichols's 'Literary Anecdotes.' He died at Chessington on 24 April 1783, aged 76, and lies buried in the parish church, where a marble tablet erected to his memory bears pompous lines by Dr. Burney. His library was sold the following year. His letters to Mrs. Gast were edited by the Rev. W. H. Hutton in 'Burford Papers' (1905).

[Diary of Madame d'Arblay, and Macaulay's Review; Brayley's Hist. of Surrey, iv. 404; Genest's Hist. of the Stage, iv. 386–7; Baker's Biog. Dramat. ed. 1812, i. 155, iii. 383; Gent. Mag. xxiv. 128–9; Monthly Review, x. 225–31; Nichols's Lit. Anecd. ii. 346, iii. 656; Crisp's Family of Crispe.] G. G.

CRISP, STEPHEN (1628–1692), quaker, was born and educated at Colchester. From his earliest years he was religiously inclined, and when only ten or twelve, he says in his 'Short History' that he went with 'as much diligence to the reading and hearing of sermons as other children went to their play and sportings.' When seventeen he 'found out . . . the meetings of the separatists,' to which he belonged until about 1648, when he joined the baptists and became a 'teacher of a separate congregation' (see *Records of Colchester Monthly Meeting*). Crisp probably made the acquaintance of James Parnel during the imprisonment of the latter in Colchester in 1655, and the intimacy ended in his becoming a quaker. From this time he took an active part in the affairs of the Society of Friends in Essex, although there is no reason to believe that he was a recognised minister till 1659. In 1656 he was imprisoned in Colchester as 'a disturber of the publick peace,' and two years later (Tuke says in 1660) was arrested at a meeting at Norton in Durham, and at the ensuing sessions sent to prison for refusing to take an oath. Immediately after his recognition as a minister he visited Scotland, and during his journey he was severely injured by the people of York. In the same year his name appears among the Friends who petitioned the parliament to allow them to take the place of their fellow-sectaries who had been long in prison. Shortly after the Restoration he was one of the quakers who wrote to the king to complain of the treatment they had received from the scholars and townsfolk of Cambridge, with the result that the council directed the Friends' meeting-house to be pulled down. In 1661 he was apprehended at a meeting at Harwich, and Besse complains that the justice took the unusual step of making out the commitment before he examined his captive. In 1663 he visited Holland, but as he then could not speak Dutch and so had to employ an interpreter, his visit was a failure. As soon as he returned to England he was arrested at Colchester and sent to prison for holding an illegal meeting, where he lay for nearly a year. Crisp now learnt Dutch and German, and in 1667 revisited Holland, whence he went into Germany. He seems to have acted as a kind of missionary bishop in these countries, and to have been highly respected by the authorities, as there is proof that in deference to his request the palsgrave took off the tax of four rix-dollars per family he had imposed on the Friends. This tax, which the quakers had refused to pay as an impost on conscience, had been the cause of much suffering, owing to the merciless way in which goods to many times its amount were seized by the collectors. From time to time Crisp visited England, and early in 1670 he was fined 5*l.* for infringing the Conventicle Act, and ordered to be imprisoned until it was paid; he was, however, released in three months without payment. He at once went to Denmark, but speedily returning to England made a prolonged preaching excursion in the north, after which he revisited his home at Colchester, 'much,' he records, 'to the joy of my poor wife.' Besse says that during this year he was apprehended at a meeting at Horselydown and fined 20*l.*; he was probably the preacher, as this was the sum the minister had been fined the week before, while the congregation had been let off with a fine of 5*s.* each. From this time till shortly before the death of his first wife in 1683 he spent most of his time in Holland and Germany, his principal employment being the establishment and supervision of meetings for discipline. He married again in 1685, losing his second wife in 1687. In 1688, when James II was anxious to conciliate the dissenters, Crisp was by royal

command offered the commission of the peace, which he declined. In 1688 and the following year, though suffering from a painful disease, he was actively employed in efforts to get the penal laws suspended, and from this time till his death in 1692 he resided in London. He was buried in the quaker burial-ground at Bunhill Fields.

It is evident from his writings that Crisp was a man of considerable culture and wide views, and the 'testimony of the Colchester Friends' asserts that he was charitable and 'very serviceable to many widows and fatherless.' During the later years of his life his sermons were taken down in shorthand. His style was easy, and he had a dislike both to religious polemics and speculative theology. He wrote very little, and only two or three of his works are more than tracts; that their popularity was very great is shown by the number of times they have been reprinted. The chief are: 1. 'An Epistle to Friends concerning the Present and Succeeding Times,' &c., 1666. 2. 'A Plain Path-way opened to the Simple-hearted,' &c., 1668. 3. 'A Back-slider Reproved and His Folly made Manifest,' &c., 1669 (against Robert Cobbet). 4. 'A Short History of a Long Travel from Babylon to Bethel,' 1711 (autobiographical), republished nineteen times. He also wrote a number of tracts in Dutch. His sermons were published in three volumes in 1693–4, and republished under the title of 'Scripture Truths Demonstrated,' in one volume in 1707, and his works were collected and published by John Field in 1694 under the title of 'A Memorable Account ... of ... Stephen Crisp, in his Books and Writings herein collected.' He was no relation of the Thomas Crisp, a quaker apostate, against whom about 1681 he wrote a tract called 'A Babylonish Opposer of Truth,' in reply to the other's 'Babel's Builders Unmask't.'

[A Short History of a Long Travel, &c., 1711; Sewel's History of the Rise, Increase, &c. ... of the Quakers; Gough's History of the People called Quakers, 1789–90; George Fox's Autobiography; Crisp's Works; Tuke's Life of Crisp, York, 1824; Besse's Sufferings of the Quakers; Swarthemore MSS.] A. C. B.

CRISP, TOBIAS, D.D. (1600–1643), antinomian, third son of Ellis Crisp, once sheriff of London, who died in 1625, was born in 1600 in Bread Street, London. His elder brother was Sir Nicholas Crisp [q. v.] After leaving Eton he matriculated at Cambridge, where he remained until he had taken his B.A., when he removed to Balliol College, Oxford, graduating M.A. in 1626. About this time he married Mary, daughter of Rowland Wilson, a London merchant, an M.P. and member of the council of state in 1648–9, by whom he had thirteen children. In 1627 he was presented to the rectory of Newington Butts, from which he was removed a few months later on account of having been a party to a simoniacal contract (see Bogue, *Hist. of the Dissenters*). Later in the same year he was presented to the rectory of Brinkworth in Wiltshire, where he became very popular, both on account of his preaching and the lavish hospitality which his ample fortune permitted him to exercise. It is said that 'an hundred persons, yea, and many more have been received and entertained at his house at one and the same time, and ample provision made for man and horse' (see R. Lancaster's preface to the 1643 edition of Crisp's *Works*). The same authority states that Crisp refused 'preferment or advancement.' When he obtained the degree of D.D. is not known, but certainly prior to 1642, in which year he was compelled to leave his rectory in consequence of the petty persecution he met with from the royalist soldiers on account of his inclination to puritanism, and retired to London in August 1642. While at Brinkworth he had been suspected of antinomianism, and as soon as his opinions became known from his preaching in London, his theories on the doctrine of free grace were bitterly attacked. Towards the close of this year he held a controversy on this subject with fifty-two opponents, a full account of which is given in Nelson's 'Life of Bishop Bull' (pp. 260, 270). He died of small-pox on 27 Feb. 1642–3, and was buried in St. Mildred's Church, Bread Street. Several authorities state that he contracted the disease from the eagerness with which he conducted his part in the debate. Although Crisp is regarded as one of the champions of antinomianism, he was during the earlier part of his ministry a rigid Arminian. He was extremely unguarded in his expressions, and his writings certainly do not show that he had any intention of defending licentiousness. After his death his discourses were published by R. Lancaster as: 1. 'Christ alone Exalted,' in fourteen sermons, 1643. 2. 'Christ alone Exalted,' in seventeen sermons on Phil. iii. 8, 9, 1644. 3. 'Christ alone Exalted in the Perfection and Encouragement of his Saints, notwithstanding Sins and Tryals,' in eleven sermons, 1646. 4. 'Christ alone Exalted,' in two sermons, 1683. When the first of these volumes appeared the Westminster Assembly proposed to have it burnt as heretical, which, however, does not appear to have been done. In 1690 his 'Works,' prefaced by a portrait,

were republished with additions by one of his sons. This excited a new controversy, chiefly among dissenters, which was carried on with much asperity for seven years (see BOGUE, *Hist. Dissenters*, i. 399). His 'Works' were also republished by Dr. John Gill, minister of Carter Lane Baptist Chapel, near Tooley Street, in 1791, with notes and a brief prefatory memoir. Lancaster says that Crisp's 'life was innocent and harmless of all evil . . . zealous and fervent of all good.'

[Granger, iv. 179; Lysons's Environs of London, vol. i.; Biog. Brit. art. 'Toland,' note B; Crisp's Works (Lancaster's edition), 1643; Wood's Athenæ Oxon. (Bliss), iii. 50; Bogue's Hist. Dissenters, i. 399; Wilson's Hist. of Dissenting Churches, ii. 201, iii. 443; Memoir in Gill's edition of Crisp's Works, 1791; Neal's Hist. Puritans, iii. 18, ed. 1736. A curious account of Crisp's death is given in Last Moments and Triumphant Deaths, &c., 1857.] A. C. B.

CRISPIN, GILBERT (*d.* 1117?), abbot of Westminster, was the grandson of Gilbert Crispin, from whom the Crispin family derived its surname (*Miracula in App. ad Lanf. Opp.*) The last-named Gilbert Crispin is in the 'Histoire Littéraire' (x. 192) identified with Gilbert, count of Brionne, the guardian of William I's childhood, and grandson of Duke Richard I of Normandy (cf. WILL. OF JUMIÈGES, viii. c. 37, iv. c. 18). There do not seem, however, to be sufficient grounds for this identification, though the close connection of both families with the newly founded abbey of Bec, of which the Count of Brionne was the first patron, gives it some probability.

More certain is the identification of the abbot of Westminster's grandfather with the Gilbert Crispin to whom Duke Robert of Normandy (*d.* 1035) had given the frontier fortress of Tellières to guard against the French (WILL. OF JUMIÈGES, vii. c. 5). But it is possible that this Gilbert Crispin is rather the uncle than the grandfather of the abbot. From the treatise alluded to above we learn that Gilbert Crispin (so called from his short curly hair, a characteristic which was handed on to his descendants) married Gonnor, the sister 'senioris Fulconis de Alnov.' Of this Gilbert's three sons, Gilbert, William, and Robert, the first was made governor of Tellières; the third became a man of note at Constantinople, where he perished by Greek poison; while the second brother, the father of our Gilbert, was appointed viscount of the Vexin by Duke William. William Crispin held the castle of Melfia (Neaufle) of the duke, and was also the possessor of estates in the neighbourhood of Lisieux, a district which he never visited without calling upon Abbot Herluin of Bec. A delivery from a French ambush, which he ascribed to the efficacy of Herluin's prayers, made him a still more devoted patron of this monastery (*De nobili Crispinorum genere*, ap. MIGNE, vol. clviii.) He married Eva, a noble French lady (*d.* about 1089), and by her was the father of Gilbert Crispin, whom, while yet 'in a tender age, he handed over to be educated by Herluin at Bec. He afterwards withdrew from the world and was made a monk by Herluin about 1077, an event which he survived only a few days (*ib.*; *Chron. Bec*, ap. MIGNE, p. 646).

Crispin is said to have become a perfect scholar in all the liberal arts while at Bec, whence he was called by Lanfranc to the abbey of Westminster, over which church he ruled for thirty-two years (*De nob. Crisp. gen.* p. 738). If we may accept the evidence of Florence of Worcester (ii. 70), he died in 1117, and according to his epitaph (quoted in DUGDALE) on 6 Dec. This would serve to fix his appointment to the office in 1085 A.D., a date which agrees sufficiently well with the year of his predecessor's death, 1082, as given in the 'Monasticon' from Sporley (ed. 1817). On the other hand it is hard to reconcile this date with the second dedication of his 'Disputatio' to Alexander, bishop of Lincoln, who did not succeed to this office before 1123 A.D., unless we allow Alexander's title to be an addition of the copyist.

Crispin is said, without authority, to have 'visited the universities of France and Italy, to have been at Rome, and to have returned by way of Germany' (STEVENS, quoted in DUGDALE). It is more certain that in 1102 he caused the body of Edward the Confessor to be taken up from its tomb, and found it to be still undecayed (AILRED OF RIEVAUX ap. TWYSDEN, p. 408). At the beginning of Lent 1108 he was sent by Henry I to negotiate with Anselm about the consecration of Hugh to the abbey of St. Augustine's, Canterbury (EADMER, p. 189). According to Peter of Blois he was one of Henry's ambassadors to Theobald of Blois in 1118 (*Hist. Litt. de France*). Among Anselm's letters there is preserved one of congratulation to Crispin on his appointment to Westminster (L. ii. Ep. 16, ap. MIGNE, clviii. 1165; cf. Ep. 36, also to an Abbot Gilbert). The 'Histoire Littéraire' declares that Crispin was once at Mentz; but this statement seems due to a misinterpretation of the commencement of the 'Disputatio Judæi,' which says that the Jew in question had been brought up at Mayence, and not that the discussion took place in that town. Indeed, it is evident from the allusion

to the converted London Jew (col. 1106) that the whole incident refers to London or Westminster.

Crispin is the author of two works still preserved. His 'Vita Herluini' is our principal authority for the early days of Bec. His account of Herluin's death is so minute that there can be little doubt he was in the monastery when it occurred. It is referred to as the standard authority on this subject by William of Jumièges (vii. c. 22), and Milo Crispin in the preface to his 'Vita Lanfranci' (ap. MIGNE, clix. col. 30). Crispin's second great work is entitled 'Disputatio Judæi cum Christiano,' and is an account of a dialogue on the christian faith held between the Mayence Jew mentioned above and the author. This Jew, who was well versed both in 'his own law and in our letters,' used to visit the abbot on business. The conversation would frequently turn to more serious matters, and at last it was agreed that the two disputants should hold a sort of dialectical tournament, each appearing as the champion of his own faith. It was at the request of his audience that Crispin reduced his argument to writing. He dedicated it, at all events primarily, to Anselm, whom he begged to criticise it fearlessly. A second dedication at the very end of the treatise is addressed, as has been before noticed, to Alexander, bishop of Lincoln. It is to these two paragraphs that we owe our knowledge of the circumstances under which the work was written.

Other works have been assigned to this author by Pits and others: Homilies on the Canticles; treatises on Isaiah (dedicated to Anselm) and Jeremiah; on the fall of the devil, on the soul, and on the state of the church; a work against sins of thought, word, and act; a commentary on Lamentations (preserved in manuscript in the monastery of St. Aubin at Angers); and another on the Epistles of St. Paul (preserved in the abbey of St. Remi at Rheims) (*Hist. Litt.* x. 196-7). According to the writer of Crispin's life in the work last quoted, the Abbot of Westminster is not the author of the 'Altercatio Synagogæ et Ecclesiæ,' published under his name by Moetjens (Cologne, 1537), nor of the similar work published by Martene and Durand (in their *Anecdota*, v. 1497, &c.) The same writer adds to Crispin's genuine treatises a Cotton MS. on the procession of the Holy Spirit.

According to William of Jumièges, Crispin was as distinguished in secular and divine knowledge as he was by nobility of birth (vii. 22). The treatise 'De nobili Crispinorum genere' praises his attainments in philosophy, divinity, and the liberal arts in which he was a perfect adept: 'sic in (eis) profecit . . . ut omnes artes quas liberales vocantur ad unguem addisceret.'

[William of Jumièges; Chronicon Beccense, Vita Herluini and Miracula vel Appendix de nobili Crispinorum genere; Epistolæ Anselmi and Disputatio Judæi cum Christiano, in Migne's Cursus Patrologiæ, vols. cxlix. cl. clviii. clix.; Histoire Littéraire de France (Benedictins of St. Maur), x.; Mabillon's Annales Benedictini, iv. 565-6; Dugdale's Monasticon (ed. 1817), i.; Florence of Worcester, ed. Hog for Engl. Hist. Soc.; Eadmer, ed. Martin Rule (Rolls Series); Crispin's Vita Herluini is published in Migne (Lanfranc volume), cl.; the Disputatio Judæi in vol. clix.; Gallia Christiana.] T. A. A.

CRISTALL, JOSHUA (1767-1847), painter, both in oil and water colours, was born at Camborne, Cornwall, in 1767. His father, Joseph Alexander Cristall, an Arbroath man, is believed to have been the captain and owner of a trading vessel, and also a ship-breaker, having yards at Rotherhithe, Penzance, and Fowey. His mother, Ann Batten, born in 1745, was daughter of a Mr. John Batten of Penzance, and a woman of talent and education. His eldest sister, Ann Batten Cristall, was the authoress of a volume of 'Poetical Sketches,' published in 1795. Elizabeth, a younger sister, engraved; and both sisters were most of their lives engaged in tuition. Dr. Monro was one of his early friends. He was always very fond of art and of classical music. He began life with a china dealer at Rotherhithe, and then became a china-painter in the potteries district under Turner of Burslem, living in great hardship. He became a student at the Royal Academy, and was in 1805 a foundation member of the Water-colour Society, of which body, on its reconstitution in 1821, he was also the first president; an office which he continued to hold until 1832, when Copley Fielding became his successor. His portrait in oils, a vigorous sketch painted by himself, adorns the staircase of the society's gallery. Cristall was associated in his art career with Gilpin Hills, Pyne, Nattes, Nicholson, Pocock, Wells, Shelley, Barrett, Howell, Hassell, the Varleys, David Cox, Finch, and others, in starting the water-colour exhibition at Tresham's rooms, Lower Brook Street, in the spring of 1805. The exhibition was in 1813 transferred to the great room in Spring Gardens, and afterwards to the Egyptian Hall in Piccadilly. Turner, William Hunt, and Dewint, among others, about this time became members of the society. Some of Cristall's favourite sketching-grounds were in North Wales and in Cumberland. Many

of his drawings in the former district are dated 1803, 1820, and 1831, and he was at work in Cumberland in 1805; and Sir John St. Aubyn, M.P., has some interesting examples of Cristall's drawings of Cornish cliff-scenery. Queen Victoria occasionally named the subject to be delineated by the Sketching Society, of which Cristall was also a founder and a prominent member; and she selected his 'Daughters of Mineus' as a specimen of the artist's powers. Writing to Joseph Severn in 1829, T. Uwins, R.A. (*Memoirs of Thomas Uwins*, 1858), observes: 'Our old friend Cristall used to say, "the art was not so difficult as it was difficult to get at the art! the thousand annoyances and embarrassments that surrounded him perpetually, and kept him from sitting down fairly to his easel, sometimes overwhelmed him quite."' He was nevertheless an indefatigable worker, and was especially laborious in his delineations of nature with the black-lead pencil. He also painted some of the figures for Barrett and Robson in their landscapes.

In 1812 he married an accomplished French widow (a Mrs. Cousins), a lady of some fortune. He continued to devote most of his time to painting, and latterly, after 1821, was almost always sketching out of doors in his old districts as well as in the beautiful scenery of the Wye. He lived while in London in Kentish Town, Thavies Inn, Chelsea, Lambeth, Paddington, and Hampstead Road, and for seventeen years at Grantham Court, Goodrich, Herefordshire, returning to London after his wife's death. He died without issue at Douro Cottages, near Circus Road, St. John's Wood, London, on 18 Oct. 1847, and was buried by the side of his wife at Goodrich, where there is a monument to his memory. The whole of his works remaining unsold at his death were dispersed at a three days' sale at Christie & Manson's, commencing on 11 April 1848. Specimens of his art may be seen at the South Kensington Museum; but perhaps his finest work was the wreck scene, exhibited at the Exhibition of Old Masters in Burlington House a few years ago. They fully establish Cristall's claim to be regarded as one of the founders of the English school of water colours. Many of his pictures have been engraved, including a few of his classical compositions for the use of his pupils. Some of the latter he published at 2 Lisson Street, New (now Marylebone) Road, in 1816.

[Recollections of F. O. Finch; Literary Journal, 1818; Boase and Courtney's Bibl. Cornub. i. 97, sup. 1142; Memoirs of Thos. Uwins, R.A.; Redgrave's Dict. of Artists of the English School; Letters from the President and Secretary of the Royal Water-colour Society; family correspondence and papers.] W. H. T.

CRITCHETT, GEORGE (1817–1882), ophthalmic surgeon, was born at Highgate in 1817, studied at the London Hospital, and became M.R.C.S. in 1839 and F.R.C.S. (by examination) in 1844. He was successively demonstrator of anatomy, assistant-surgeon (1846), and surgeon (1861 to 1863) to the London Hospital. He was a skilful surgeon and operator, introducing some valuable modes of treatment of ulcers, and showing boldness and capacity in large operations. From 1846 he was attached to the Royal London Ophthalmic Hospital, Moorfields, and became one of the best operators on the eye. Numerous important operations were much improved by him. He was elected a member of the council of the College of Surgeons in 1870, was president of the Hunterian Society for two years, and of the International Congress of Ophthalmology held in London in 1872. In 1876 he was appointed ophthalmic surgeon and lecturer at the Middlesex Hospital. He died on 1 Nov. 1882.

Critchett published a valuable course of lectures on 'Diseases of the Eye' in the 'Lancet' in 1854. He was extremely kind, courteous, and generous, had a refined artistic taste, and great love for athletic sports.

[Lancet, British Medical Journal, Medical Times, 11 Nov. 1882.] G. T. B.

CROCKER, CHARLES (1797–1861), poet, was born at Chichester of poor parents 22 June 1797. In his twelfth year he was apprenticed to a shoemaker, and he worked at this trade for twenty years, meantime composing verses which he wrote down at intervals of leisure. Some lines which he sent to the 'Brighton Herald' having attracted considerable attention, a list of subscribers was obtained for the publication of a volume of his poems, from which a large profit was obtained. Among his warmest friends was Robert Southey, who asserted that the sonnet 'To the British Oak' was one of the finest, if not the finest, in the English language. In 1839 he obtained employment from Mr. Hayley Mason, the publisher of his works, in the bookselling department of the business, but in 1845 he resigned this situation for that of sexton in Chichester Cathedral, to which was soon afterwards added that of bishop's verger. He thoroughly mastered all the architectural details of the building, and his descriptive account of it to visitors was generally followed with more than usual interest. He also published a small handbook on the building entitled 'A

Visit to Chichester Cathedral.' A complete edition of his 'Poetical Works' appeared in 1860. He died 6 Oct. 1861.

[Gent. Mag. June 1862, new ser. xlii. 782–3.] T. F. H.

CROCKER, JOHANN (1670–1741), engraver of coins. [See CROKER, JOHN.]

CROCKFORD, WILLIAM (1775–1844), proprietor of Crockford's Club, son of a small fishmonger in the neighbourhood of the Strand, started in life also as a fishmonger at the old bulk-shop adjoining Temple Bar, which was taken down in 1846. Various accounts are given of his rise to fortune and notoriety. According to Gronow, he with his partner Gye managed to win, after a sitting of twenty-four hours, the enormous sum of 100,000*l.* from Lords Thanet and Granville, Mr. Ball Hughes, and two wealthy witlings whose names are not recorded. On the other hand, a writer in the 'Edinburgh Review' asserts that Crockford began by taking Watier's old clubhouse, in partnership with a man named Taylor. They set up a hazard-bank and won a great deal of money, but quarrelled and separated at the end of the first year. Crockford removed to St. James's Street, had a good year, and, his rival having in the meantime failed, immediately set about building at No. 50 on the west side of the street, over against White's, the magnificent clubhouse which bore his name and which was destined to become so terribly famous (1827). 'It rose like a creation of Aladdin's lamp, and the genii themselves could hardly have surpassed the beauty of the internal decorations or furnished a more accomplished *maître d'hôtel* than Ude. To make the company as select as possible, the establishment was regularly organised as a club, and the election of members vested in a committee.' 'Crockford's' forthwith became the rage. All the celebrities in England, from the Duke of Wellington to the youngest ensign of the guards, hastened to enrol themselves as members, whether they cared for play or not. Many great foreign diplomatists and ambassadors, in fact all persons of distinguished birth or position who arrived in England, belonged to Crockford's as a matter of course. The tone of the club was excellent. Card-tables were regularly placed, and whist was played occasionally, but the grand attraction was the hazard-bank, at which the proprietor took his nightly stand prepared for all comers. 'The old fishmonger, seated snug and sly at his desk in the corner of the room, watchful as the dragon that guarded the golden apples of the Hesperides, would only give credit to sure and approved signatures. The notorious gambling nobleman, known as "Le Wellington des Joueurs," lost in this way 23,000*l.* at a sitting, beginning at twelve at night and ending at seven the following evening. He and three other noblemen, it has been computed, 'could not have lost less, sooner or later, than 100,000*l.* apiece.' Others lost in proportion (or out of proportion) to their means; indeed, it would be a difficult task to say how many ruined families went to make Crockford a millionnaire. At length the ex-fishmonger retired in 1840, 'much as an Indian chief retires from a hunting country where there is not game enough left for his tribe.' He died on 24 May 1844 in Carlton House Terrace, aged 69, having in a few years amassed something like 1,200,000*l.* 'He did not,' says Gronow, 'leave more than a sixth part of this vast sum, the difference being swallowed up in various unlucky speculations.' However, his personal property alone was sworn under 200,000*l.*, his real estate amounting to about 150,000*l.* more. After his death the clubhouse was sold by his widow for 2,900*l.*, held on lease, of which thirty-two years were unexpired, subject to a yearly rent of 1,400*l.* The decorations alone cost 94,000*l.* The interior was redecorated in 1849, and opened for the Military, Naval, and County Service, but was closed again in 1851. It then degenerated into a cheap dining-house, the Wellington, and is now the Devonshire Club. A minute account of Crockford's career and of his success in escaping the treadmill will be found in 'Bentley's Miscellany,' xvii. 142–55, 251–64.

Of Crockford literature we may mention: 'Crockford House; a rhapsody in two Cantos' [By Henry Luttrell], 12mo, London, 1827; 'St. James's; a satirical poem, in six epistles to Mr. Crockford,' 8vo, London, 1827; and a silly novel, entitled, 'Crockford's; or Life in the West,' 2nd edition, 2 vols. 12mo, London, 1828.

[Gent. Mag. new ser. xxii. 103–4; Gronow's Celebrities of London and Paris (3rd series of Reminiscences), pp. 102–8; Edinburgh Review, lxxx. 36–7; Timbs's Clubs and Club Life in London, ed. 1872, pp. 240–4; Fraser's Mag. xvii. 538–45.] G. G.

CROFT, GEORGE (1747–1809), divine, second son of Samuel Croft, was born at Beamsley, a hamlet in the chapelry of Bolton Abbey, in the parish of Skipton, in the West Riding of Yorkshire, and baptised on 27 March 1747. Although his father was in very humble circumstances, Croft received an excellent education at the grammar school of Bolton Abbey, under the Rev. Thomas Carr, who not only taught his clever pupil without

fee, but solicited subscriptions from well-to-do friends and neighbours in order to send him to the university. Admitted a servitor of University College, Oxford, on 23 Oct. 1762, he was chosen bible clerk on the following 6 Dec., and in 1768, the first year of its institution, he gained the chancellor's prize for an English essay upon the subject of 'Artes prosunt reipublicæ.' He graduated B.A. on 16 Feb. 1768, proceeding M.A. on 2 June 1769. Meanwhile he had been appointed master of Beverley grammar school on 6 Dec. 1768; and, having been ordained, was elected fellow of University on 16 July 1779. On 11 Dec. in the latter year he was instituted by his college to the vicarage of Arncliffe in the West Riding, and on 19 and 21 Jan. 1780 took the two degrees in divinity. About this time he became chaplain to the Earl of Elgin. He left Beverley at Michaelmas 1780, on being named head-master of Brewood school, Staffordshire, a post he resigned in 1791 to accept the lectureship of St. Martin's, Birmingham, to which was afterwards added the chaplaincy of St. Bartholomew in the same parish. In 1786 Croft was in sufficient repute as a divine to be entrusted with the delivery of the Bampton lectures. From his old college friend, Lord Eldon, he received in 1802 the rectory of Thwing in the East Riding, which he was allowed to hold, by a dispensation, with the vicarage of Arncliffe. He died at Birmingham on 11 May 1809, aged 62, and was buried in the north aisle of St. Martin's Church, where there is a monument to his memory. On 12 Oct. 1780 he had married Ann, daughter of William Grimston of Ripon, by whom he left a son and six daughters. He published: 1. 'A Sermon [on Prov. xxiv. 21] preached before the University of Oxford, 25 Oct. 1783,' 4to, Stafford, 1784. 2. 'A Plan of Education, delineated and vindicated. To which are added a Letter to a Young Gentleman designed for the University and for Holy Orders; and a short Dissertation upon the stated provision and reasonable expectations of Public Teachers,' 8vo, Wolverhampton, 1784. 3. 'Eight Sermons preached before the University of Oxford,' being the Bampton Lectures, 8vo, Oxford, 1786. 4. 'The Test Laws defended. A Sermon [on 2 Tim. ii. 21] . . . With a preface containing remarks on Dr. Price's Revolution Sermon and other publications,' 8vo, Birmingham, 1790. 5. 'Plans of Parliamentary Reform, proved to be visionary, in a letter to the Reverend C. Wyvill,' 8vo, Birmingham, 1793. 6. 'Thoughts concerning the Methodists and Established Clergy, &c.,' 8vo, London, 1795. 7. 'A Short Commentary, with strictures, on certain parts of the moral writings of Dr. Paley and Mr. Gisborne. To which are added . . . Observations on the duties of Trustees and Conductors of Grammar Schools, and two Sermons, on Purity of Principle, and the Penal Laws,' 8vo, Birmingham, 1797. 8. 'An Address to the Proprietors of the Birmingham Library, &c.,' 8vo, Birmingham [1803]. After his death appeared 'Sermons, including a series of Discourses on the Minor Prophets, preached before the University of Oxford,' 2 vols. 8vo, Birmingham, 1811, to which is prefixed a brief sketch of the author's life by the Rev. Rann Kennedy of Birmingham grammar school.

[Gent. Mag. l. 494, lxxix. (i.) 485; Oxford Ten Year Book.] G. G.

CROFT, SIR HERBERT (*d.* 1622), catholic writer, was son of Edward Croft, esq. [see under CROFT, SIR JAMES], of Croft Castle, Herefordshire, by his wife Ann, daughter of Thomas Browne of Hillborough, Norfolk. He was thus grandson of Sir James Croft [q. v.] He was educated in academicals at Christ Church, Oxford, 'as his son Col. Sir William Croft used to say, tho' his name occurs not in the *Matricula*, which makes me think that his stay was short there.' He sat for Carmarthenshire in the parliament which assembled on 4 Feb. 1588–9; for Herefordshire in that of 19 Nov. 1592; for Launceston in that of 24 Oct. 1597; and again for Herefordshire in that of 7 Oct. 1601. When James I came to the throne Croft waited upon his majesty at Theobald's, and received the honour of knighthood, 7 May 1603. He was again returned as one of the members for Herefordshire to the parliaments which respectively assembled on 19 March 1603–4 and 5 April 1614. After he had lived fifty-two years in the profession of the protestant religion he became a member of the Roman catholic church. Thereupon he retired to St. Gregory's monastery at Douay, and by letters of confraternity (February 1617) he was received among the English Benedictines, 'who appointing him a little cell within the ambits of their house, he spent the remainder of his days therein in strict devotion and religious exercise.' He died on 10 April (N.S.) 1622, and was buried in the church belonging to the monastery, where a monument was erected to his memory, with a Latin inscription which is printed in Wood's 'Hist. et Antiq. Univ. Oxon.' (1674), ii. 269. Lord Herbert of Cherbury was friendly with Sir Herbert, and refers to him several times in his autobiography.

He married Mary, daughter and heiress of Anthony Bourne of Holt Castle, Worcester-

shire, and had issue four sons and five daughters. His third son, Herbert Croft [q. v.], became bishop of Hereford.

He wrote: 1. 'Letters persuasive to his Wife and Children in England to take upon them the Catholic Religion.' 2. 'Arguments to shew that the Rom. Church is the true Church,' written against R. Field's 'Four Books of the Church.' 3. 'Reply to the Answer of his Daughter M. C. (Mary Croft), which she made to a Paper of his sent to her concerning the Rom. Church.' At the end of it is a small piece entitled 'The four Ministers of Charinton gagg'd by four Propositions made to the Lord Baron of Espicelliere of the Religion pretended; and presented on S. Martin's Day to Du Moulin in his House, & since to Durand and Mestrezat.' All these were printed at Douay about 1619 in a 12mo volume of 255 pages. Wood, who had seen the work, states that only eight copies were printed, one for the author himself, another for his wife, and the rest for his children; but all without a title.

[Robinson's Mansions of Herefordshire, p. 82; Wood's Athenæ Oxon. ed. Bliss, ii. 317; Willis's Notitia Parliamentaria, vol. iii. pt. ii. pp. 126, 130, 137, 149, 160, 170; Nichols's Progresses of James I, i. 111; Addit. MS. 32102, f. 145 *b*; Dodd's Church Hist. ii. 365; Weldon's Chronological Notes, p. 164; Foley's Records, vi. 312; Lord Herbert of Cherbury's Autobiography, 1886; Gent. Mag. new. ser. xxvii. 485-8.] T. C.

CROFT, HERBERT, D.D. (1603-1691), bishop of Hereford, third son of Sir Herbert Croft (*d.* 1622) [q. v.], by Mary, daughter and coheiress of Anthony Bourne of Holt Castle, Worcestershire, was born on 18 Oct. 1603 at Great Thame, Oxfordshire, in the house of Sir William Green, his mother being then on a journey to London. After a preliminary education in Herefordshire, he is said, on doubtful authority, to have been sent to the university of Oxford about 1616, and to have been summoned thence to Flanders by his father, who had joined the Roman catholic church. Wood asserts that he was placed in the English college at St. Omer, 'where, by the authority of his father, and especially by the persuasions of John Floyd, a jesuit, he was brought to the Roman obedience, and made a perfect catholic.' He certainly pursued his humanity studies as far as poetry at St. Omer's College, and also studied a little rhetoric at Paris; but on 4 Nov. 1626, when he was admitted as a convictor into the English college at Rome, under the assumed name of James Harley, he attributed his conversion to meetings with a nobleman who was incarcerated in a London prison for the catholic faith. He applied to Father Ralph Chetwin, a jesuit, who reconciled him to the Roman church in 1626 (Foley, *Records*, iv. 468). He left Rome for Belgium on 8 Sept. 1628, having behaved himself well during his residence in the English college (*ib.* vi. 312). On the occasion of a visit to England, to transact some business relating to the family estates, he was induced by Morton, bishop of Durham, to conform to the established church. Soon afterwards, by desire of Dr. Laud, he went to Oxford, and was matriculated in the university as a member of Christ Church. In 1636 he proceeded B.D., by virtue of a dispensation granted in consideration of his having devoted ten years to the study of divinity abroad. About the same time he became minister of a church in Gloucestershire, and rector of Harding, Oxfordshire.

In the beginning of 1639 he was appointed chaplain to the Earl of Northumberland in the Scotch expedition, and on 1 Aug. in that year he was collated to the prebend of Major Pars Altaris in the church of Salisbury. In 1640 he was created D.D. at Oxford. About this period he became chaplain to Charles I, who employed him in conveying his secret commands to several of the great officers of the royal army. These commissions Croft faithfully executed, sometimes at the hazard of his life. On 17 July 1640 he was nominated a prebendary of Worcester, on 1 July 1641 installed canon of Windsor, and towards the end of 1644 installed dean of Hereford.

In the time of the rebellion he was deprived of all his preferments. Walker relates that soon after the taking of Hereford the dean inveighed boldly against sacrilege from the pulpit of the cathedral. Some of the officers present began to murmur, and a guard of musketeers prepared their pieces and asked whether they should fire at him, but Colonel Birch, the governor, prevented them from doing so (*Sufferings of the Clergy*, ii. 34). He received scarcely anything from his deanery between the time of his nomination and the dissolution of the cathedrals, and afterwards he would have been compelled to live upon charity had not the family estate devolved upon him by the death of his brother, Sir William Croft. During great part of the usurpation he resided with Sir Rowland Berkeley at Cotheridge, Worcestershire.

At the Restoration he was reinstated in his deanery and other ecclesiastical preferments. On 27 Dec. 1661 he was nominated by Charles II to the bishopric of Hereford, vacant by the death of Dr. Nicholas Monke. He was elected on 21 Jan. 1661-2, confirmed on 6 Feb., and consecrated at Lambeth on the 9th of the same month. 'He became

afterwards much venerated by the gentry and commonalty of that diocese for his learning, doctrine, conversation, and good hospitality; which rendered him a person in their esteem fitted and set apart by God for his honourable and sacred function' (Wood, *Athenæ Oxon.* ed. Bliss, iv. 311). Although the income of the see was scarcely 800*l.* a year, he was so well satisfied with it that he refused the offer of greater preferment. He was dean of the Chapel Royal from 8 Feb. 1667–8 till March 1669–70, when, 'finding but little good of his pious endeavours' at court, he retired to his episcopal see. Burnet says: 'Crofts was a warm devout man, but of no discretion in his conduct: so he lost ground quickly. He used much freedom with the king: but it was in the wrong place, not in private, but in the pulpit' (*Own Time*, ed. 1724, i. 258).

In his diocese he was energetic in his efforts to prevent the growth of 'popery,' and in 1679 he seized and plundered the residence or college of his old masters the jesuit fathers at Combe, near Monmouth (Foley, *Records*, iv. 463 seq.) He laid down strict rules for admission to holy orders, and dissatisfied some of the clergy by invariably refusing to admit any to be prebendaries of his church except those who resided in the diocese. In the exercise of his charity he augmented various small livings, and relieved many distressed persons. He caused a weekly dole to be distributed among sixty poor people at his palace gate in Hereford, whether he was resident there or not, for he spent much of his time in his country house, which was situated in the centre of his diocese. He died in his palace at Hereford on 18 May 1691, and was buried in the cathedral, where a gravestone, formerly placed within the communion rails, bears this somewhat enigmatical inscription: 'Depositum Herberti Croft de Croft, episcopi Herefordensis, qui obiit 18 die Maii, A.D. 1691, ætatis suæ 88; in vitâ conjuncti.'

The last words, 'in life united,' allude to his lying next Dean Benson, at the bottom of whose gravestone are these words, 'In morte non divisi;' the two tombstones having hands engraved on them, reaching from one to the other, to signify the lasting friendship which existed between these two divines. The stone placed to the bishop's memory has since been removed to the east transept (Havergal, *Fasti Herefordenses*, pp. 32, 40).

By his will he settled 1,200*l.* for several charitable uses. He married Anne, daughter of Dr. Jonathan Browne, dean of Hereford, and left one son, Herbert, who was created a baronet in 1671, and who, on his death in 1720, was succeeded by his son Archer, and he by his son and namesake in 1761, who dying in 1797 without male issue, the title descended to the Rev. Sir Herbert Croft (1751–1816) [q. v.], the author of 'Love and Madness.'

His works are: 1. 'Sermon preached before the Lords assembled in Parliament upon the Fast Day appointed 4 Feb. 1673,' London, 1674, 4to. 2. 'The Naked Truth, or the True State of the Primitive Church, by an Humble Moderator,' London, 1675, 4to, 1680 fol.; reprinted in the 'Somers Tracts.' Wood says, 'the appearance of this book at such a time [1675] was like a comet.' It was printed at a private press, and addressed to the lords and commons assembled in parliament. The author endeavours to show that protestants differ about nothing essential to religion, and that, for the sake of union, compliances would be more becoming, as well as more effectual, than enforcing uniformity by penalties and persecution. The book was attacked with great zeal by some of the clergy, particularly by Dr. Francis Turner, master of St. John's College, Cambridge, in 'Animadversions on a pamphlet entitled "The Naked Truth,"' printed twice in 1676. This was answered by Andrew Marvell, in a piece entitled 'Mr. Smirke, or the Divine in Mode.' Another reply to Croft's pamphlet was 'Lex Talionis, or the Author of "The Naked Truth" stript Naked,' 1676, supposed then to have been written by Dr. Peter Gunning, bishop of Chichester, though likewise attributed at the time to Philip Fell, fellow of Eton College, and to Dr. William Lloyd, dean of Bangor. Dr. Gilbert Burnet also answered Croft in 'A Modest Survey of the most considerable Things in a Discourse lately published, entitled "The Naked Truth,"' London, 1676, 4to (anon.) Other parts were afterwards issued with the same title, but not by the same author. A second part of 'The Naked Truth' (1681) was written by Edmund Hickeringhill; and the authorship of a third part (also 1681) is ascribed by Richard Baxter to Dr. Benjamin Worsley. A fourth part of 'Naked Truth' was published in 1682, in which year there also appeared 'The Black Nonconformist discovered in more Naked Truth.' This last is by Hickeringhill. To these may be added 'The Catholic Naked Truth, or the Puritan's Convert to Apostolical Christianity,' 1676, 4to, by W. H[ubert], commonly called Berry. 3. 'Sermon preached before the King at Whitehall, 12 April 1674, on Phil. i. 21,' London, 1675, 4to. 4. 'A second Call to a farther Humiliation; being a Sermon preached in the Cathedral Church of Hereford, 24 Nov. 1678, on 1 Peter v. ver. 6,' London, 1678, 4to. 5. 'A short Narrative of the Discovery of a College of Jesuits, at a

place called the Come, in the county of Hereford,' London, 1679, 4to; reprinted in Foley's 'Records,' iv. 463. 6. 'A Letter written to a Friend concerning Popish Idolatrie' (anon.), London, 1674, 4to; reprinted 1679. 7. 'The Legacy of Herbert, Lord Bishop of Hereford, to his Diocess, or a short Determination of all Controversies we have with the Papists, by God's Holy Word,' London, 1679, 4to, contained in three sermons, to which is added 'A Supplement to the preceding Sermons: together with a Tract concerning the Holy Sacrament of the Lord's Supper.' 8. 'Some Animadversions on a Book [by Dr. Thomas Burnet] intituled "The Theory of the Earth,"' London, 1685, 8vo. 9. 'A short Discourse concerning the reading of his Majesties late Declaration in the Churches,' London, 1688, 4to; reprinted in the 'Somers Tracts.'

[Wood's Athenæ Oxon. (Bliss), iv. 309, 880, Fasti, ii. 52, 237, 397; Biog. Brit. (Kippis); Le Neve's Fasti (Hardy), i. 472, 478, 511, iii. 86, 402; Wotton's Baronetage (1771), ii. 360; Godwin, De Præsulibus (Richardson), p. 497; Salmon's Lives of the English Bishops, p. 275; Jones's Popery Tracts, pp. 97, 321, 432; Willis's Survey of Cathedrals, ii. 529; Luttrell's Historical Relation of State Affairs, ii. 235; Bedford's Blazon of Episcopacy, p. 55; Lowndes's Bibl. Man. (Bohn), p. 555; Addit. MS. 11049, ff. 12, 14; Wadsworth's English Spanish Pilgrime, p. 21.] T. C.

CROFT, Sir HERBERT, bart. (1751–1816), author, was born at Dunster Park, Berkshire, on 1 Nov. 1751, being the eldest son of Herbert Croft of Stifford in Essex, the receiver to the Charterhouse, who died at Tutbury, Staffordshire, 7 July 1785, aged 67, by his first wife, Elizabeth, daughter of Richard Young of Midhurst, Sussex, and the grandson of Francis Croft, second son of the first baronet. On the death, without legitimate issue, in 1797, of Sir John Croft, the fourth baronet, he succeeded to that honour, but, unfortunately for his success in life, the third baronet had cut off the entail, the family estates had passed into other hands, and Croft Castle itself had been sold to the father of Thomas Johnes, the translator of Froissart. Pecuniary pressure hampered him from the commencement of his life, but his difficulties were increased by his volatile character, which prevented him from adhering to any definite course of action. In March 1771 he matriculated at University College, Oxford, when Scott, afterwards Lord Stowell, was his college tutor; and as his intention was to have adopted the law as his profession, he accordingly entered himself at Lincoln's Inn, where he became the constant companion, in pleasure if not in work, of Thomas Maurice, the historian of Hindostan, and Frederick Young, the son of the author of the 'Night Thoughts.' Want of means did not allow him to continue in the profession of the law, though he was called to the bar, and is said to have practised in Westminster Hall with some success, and about 1782 he returned to University College, Oxford, and under the advice of Lowth, the bishop of London, determined upon taking orders in the English church. In April 1785 he took the degree of B.C.L., and in 1786 his episcopal patron conferred on him the vicarage of Prittlewell, in Essex, a living which he retained until his death in 1816; but for some years after his appointment he lived at Oxford, busying himself in the collection of the materials for his proposed English dictionary. The undertaking which Croft prosecuted, as must be readily acknowledged, with great energy, involved him for many years in labours entirely unremunerative. As he was naturally lavish in money matters, and his whole income consisted of his small vicarage in Essex, producing about 100*l.* a year, and the balance of the salary assigned to his position of chaplain to the garrison of Quebec, where his personal attendance was not enforced, his expenditure exceeded his means. His first wife, Sophia, daughter and coheiress of Richard Cleave, who bore him three daughters, died 8 Feb. 1792, and on 25 Sept. 1795 he was married by special license by Thomas Percy, bishop of Dromore, at Ham House, Petersham, to Elizabeth, daughter of David Lewis of Malvern Hall in Warwickshire, who died at Lord Dysart's house in Piccadilly, 22 Aug. 1815, without issue. The marriage was celebrated at this famous mansion through the circumstance that one of the bride's sisters was married to Lionel, then the fourth earl of Dysart, its owner, and that another sister was married to Wilbraham Tollemache, afterwards the fifth earl of Dysart. In the 'European Magazine,' August 1797, pp. 115–16, is a set of curious verses by Croft, extolling the bride and lauding these alliances, which is entitled 'On returning the key of the gardens at Ham House to the Earl of Dysart.' Several of his letters are in the Egerton MSS. 2185–6 at the British Museum, and from one of them (2186, ff. 97–8) it appears that on the day after his second marriage he was arrested for debt and thrust into the common gaol at Exeter. The climax was now reached. He was obliged to withdraw to Hamburg, and his library was sold at King's in King Street, Covent Garden, in August 1797. During his residence abroad he was presented by the king of Sweden with a handsome gold medal, an engraving of which by Basire was pub-

lished in the 'Gentleman's Magazine,' 1801, pt. i. p. 497. At the close of 1800 he seems to have returned to his own country, and during the next year he resided at the Royal Terrace, Southend, discharging in person the duties attached to his living and superintending the passing through the press of two sermons which he preached at Prittlewell. A few years previously he had announced to his friends that the lord chancellor had promised to present him to another benefice of the value of 150*l.* per annum, but the hoped-for preferment was never conferred upon him. When promotion came neither from lay nor clerical hands, Croft again withdrew to the continent in 1802, and there he spent the remainder of his days. He was engaged at this date on an edition of 'Télémaque,' to be printed in a new system of punctuation, but this remains among his many unfinished ventures. His first settlement on his second trip abroad was at Lille, and on the renewal of the war between England and France he was one of those detained by Bonaparte, and would probably have been ordered to dwell at Verdun with his companions in restraint, but, to the credit of Napoleon's government, it should be stated that when it was notified that Croft was a literary man, he was allowed to live where he pleased. According to an elaborate article by P. L. Jacob, bibliophile, the pseudonym of Paul Lacroix, in the 'Bibliophile Français' for 1869, he lived for some years in a pleasant country retreat near the château in the vicinity of Amiens which belonged to a Lady Mary Hamilton, who is said to have been a daughter of the Earl of Leven and Melville and the wife of a Mr. Hamilton. At a later period he removed to Paris, where he haunted libraries and sought the society of book-lovers, and at Paris he died on 26 April 1816. A white marble monument to his memory was placed on the north wall of Prittlewell church. His principal support during this period was, according to Charles Nodier, the assistant of Croft and Lady Mary Hamilton in their literary undertakings, the annual salary of five thousand francs which he received from an English paper as its correspondent in France. It is, however, asserted in another memoir of him that for a very considerable period he enjoyed a pension of 200*l.* per annum from the English government; and, if this assertion be correct, the pension was no doubt his reward for having answered, as he himself confessed in 1794, two of Burke's publications during the American war (*Egerton MS.* 2186, ff. 88-9). A print of him ('Drummond pinx^{t} Farn sculp^{t}') is prefixed to page 251 of the 'European Magazine' for 1794. A second engraving of him (Abbot, painter; Skelton, engraver) was published by John B. Nichols & Son in 1828. Busts of his two most illustrious friends, Johnson and Lowth, are represented in the background. Croft's acknowledged works are very numerous, but his name is solely remembered now from the life of Young which he contributed to Johnson's 'Lives of the Poets.' His writings were: 1. 'A Brother's Advice to his Sisters' [signed 'H.'], 1775, 2nd edition 1776, when it was dedicated to the Duchess of Queensberry, who patronised Gay. To the advice which he gave little exception can be taken, but it was written in a stilted style. 2. A paper called by the whimsical name of 'The Literary Fly.' The first number, ten thousand copies of which were distributed gratuitously, was issued on 18 Jan. 1779, but it soon died of inanition. Some information about it is printed in Cyrus Redding's 'Yesterday and To-day,' iii. 274-80. 3. 'A Memoir of Dr. Young, the Poet,' which he was requested to write on account of his intimacy with the poet's son, and for which he took considerable pains in collecting information. It was written while Croft was in London preparing for the law, and was included with Dr. Johnson's 'Lives of the Poets,' being published by him without any alteration save the omission of a single passage, for which see the 'Gentleman's Magazine,' li. p. 318. Burke said of this production: 'It is not a good imitation of Johnson; it has all his pomp without his force; it has all the nodosities of the oak without its strength,' and, after a pause, 'It has all the contortions of the Sibyl without the inspiration.' The author was gratified at the distinction by which alone his name is now kept alive, but Peter Cunningham, in his edition of the 'Lives of the Poets' (vol. i. pp. xx-xxi), says that he had seen Croft's copy of the lives bound with the lettering of 'Johnson's Beauties and Deformities.' 4. 'Love and Madness, a Story too true, in a series of Letters between Parties whose names could perhaps be mentioned were they less known or less lamented' [anon.], 1780. Of this volume, which went through seven editions, with many variations in the text, and of the tragedy on which it was based, Carlyle in his 'Reminiscences,' p. 224, says: 'The story is musty rather, and there is a loose, foolish old book upon it called "Love and Madness" which is not worth reading.' The letters are supposed to have been written by Miss Martha Ray, the mistress of Lord Sandwich, and James Hackman, at one time in the army, but afterwards a clergyman with a living in Norfolk, who was madly in love with her (a love which is sometimes said to have been returned), and by whom she was

shot as she was leaving Covent Garden Theatre, 7 April 1779. Into Croft's strange compound of passion and pedantry on this miserable pair there was inserted a huge interpolation on Chatterton, and the fifth edition contained a postscript on Chatterton. Many years later this circumstance inflicted an indelible stain on Croft's reputation. In a letter inserted in the 'Monthly Magazine' for November 1799 he was accused by Southey of having obtained in 1778 Chatterton's letters from the boy's mother and sister under false pretences, of having published the letters without consent, and without awarding to the owners an adequate remuneration from the large profits he had himself made by their publication, and of having detained the originals for twenty-one years. To these charges Croft made a very unsatisfactory answer in the pages of the 'Gentleman's Magazine' (1800, pt. i. 99–104, 222–6, 322–5), which was subsequently published separately as 'Chatterton and Love and Madness. A letter from Denmark to Mr. Nichols, editor of the "Gentleman's Magazine," 1800.' The manner in which Croft had obtained his information was justly censurable, but the matter which he printed on Chatterton has been said to have afforded 'more graphic glimpses of the boy than all subsequent writers have supplied.' He had undertaken to contribute a life of Chatterton to the 'Biographia Britannica' (Kippis's ed.), but was prevented by his other labours. The memoir was, however, based on his materials, and a long letter from him at Lincoln's Inn (5 Feb. 1782) to George Steevens on the subject is printed in a footnote, iv. 606–8. Further details concerning Southey's charges are in Cottle's 'Reminiscences,' i. 253–71; 'Southey's Life and Correspondence,' ii. 186. 5. 'Fanaticism and Treason, or a Dispassionate History of the Rebellious Insurrection in June 1780,' 1780, 8vo. 6. 'The Abbey of Kilkhampton, or Monumental Records for the year 1780' (anon.), 1780. The popularity of this satirical collection of epitaphs on a number of persons famous or notorious in that age is shown by the fact that eight editions of the first part and three of the second part were published in 1780. At least fourteen editions appeared, and in 1822 there was issued a volume called 'The Abbey of Kilkhampton Revived.' Kilkhampton is a fine parish church on the north coast of Cornwall, and the name was no doubt selected by Croft owing to the circumstance that James Hervey's 'Meditations among the Tombs,' a very popular volume of that period, was suggested by his visit to that church. A line in the 'Pursuits of Literature' condemns those who pen 'inscriptive nonsense in a fancied abbey,' and a note ties the condemnation to 'a vile pamphlet called "Kilkhampton Abbey."' 7. 'Some Account of an intended Publication of the Statutes on a Plan entirely new. By Herbert Croft, barrister-at-law,' 1782, republished 1784. The gist of the proposition was that the statutes should be codified chronologically. 8. 'Sunday Evenings,' 1784, 8vo; fifty copies were printed for the private perusal of his friends. It was of this composition that Johnson expressed himself as not highly pleased, as the discourses were couched in too familiar a style. 9. 'A Prize in the Lottery for Servants, Apprentices, &c.,' circa 1786, 2*d.* each. 10. 'The Will of King Alfred,' Oxford, at the Clarendon Press, 1788. This was passed through the press under Croft's superintendence. 11. An unfinished 'Letter to the Right Hon. William Pitt concerning the New Dictionary of the English. By the Rev. Herbert Croft.' This letter, which pointed out the defects of Johnson's 'Dictionary,' was printed in March 1788, but neither finished nor published. It stopped abruptly with forty-four pages of text and seven pages of postscript, but with a reference to further information on the subject in the 'Gentleman's Magazine' for August 1787 and February 1788, in which periodical numerous letters on the progress of the work appeared in volumes lvii–lxiii. In 1787 his manuscripts on this dictionary amounted to two hundred quarto volumes, and in 1790 he claimed to have amassed eleven thousand words used by the highest authorities, but not in Johnson, a number which three years later had more than doubled. Proposals for a new edition of Johnson's 'Dictionary' were issued by Croft in 1792, and the work was to have been published in four large volumes, priced at twelve guineas, but the subscribers' names were so few that in the 'Gentleman's Magazine' for 1793, p. 491, he announced his intention of not printing until further pecuniary assistance had been received. This result is much to be regretted, more especially as Priestley, who had meditated 'a large treatise on the structure and present state' of our language, had dropped the scheme and given the unused materials to Croft. 12. At the close of 1789 Croft communicated to his friend Priestley the speedy appearance of 'a book against the Socinians of the last age,' with a letter to him. When it appeared, Priestley, who had previously suspected Croft of longing for preferment, and had 'always considered him as a mere belles-lettres man,' was surprised to find the letter 'not controversial but complimentary, and on that account not politic.' The anti-Socinian treatise was 'An Account of Reason and Faith by

John Norris of Bemerton, 14th ed., corrected by Herbert Croft,' 1790. It was dedicated to Lord Thurlow, and the letter to Priestley related to the proposed dictionary. 13. 'A Letter from Germany to the Princess Royal of England on the English and German Languages,' Hamburg, 1797. A gossiping, rambling production of ninety-six pages on Johnson's 'Dictionary,' translating from German, the connection of the two languages and the charms of the town of Hamburg. 14. 'Hints for History respecting the Attempt on the King's Life, 15 May 1800,' 1800; detailing the events and lauding the king's resolution. 15. 'Sermon for the Abundant Harvest, preached at Prittlewell,' 1801. 16. 'Sermon preached at Prittlewell on the Peace,' 1801. This was dedicated to his old schoolfellow Addington. 17. 'Horace éclairci par la Ponctuation. Par le Chevalier Croft,' Paris, 1810. This whimsical production, which consisted of a few of the odes of Horace printed on a new system of punctuation as a specimen of a work which he had long meditated on the subject, was dedicated to Lord Moira, with whom he had been a student of University College, Oxford. 18. Croft was then dwelling near Amiens, and much of his time was spent in the society of the lady whose work, 'La famille du duc de Popoli, ou Mémoires de M. Cantelmo, son frère, publiés par Lady Mary Hamilton,' appeared in 1810 with a dedication to Croft, dated 4 June 1810. He acknowledged the compliment by some verses, dated at Amiens 20 Feb. 1811, 'on the death of Musico, a piping bullfinch belonging to the Right Hon. Lady Mary Hamilton,' which were added to a second edition of 'Popoli' issued in that year. 19. 'Consolatory Verses addressed to the Duchess of Angoulême,' Paris, 1814, on the first return of the royal family to France. 20. 'Réflexions soumises à la sagesse des Membres du Congrès de Vienne,' 1814. 21. 'Critical Dictionary of the Difficulties of the French Language.' 22. 'Commentaires sur les meilleurs ouvrages de la Langue Française,' vol. i., Paris, 1815. The whole of this volume was a commentary on the 'Petit-Carême' of Massillon and the two sermons printed with it, which was written with great critical acumen and deep knowledge, much of which was probably due to Nodier. Croft had collected a mass of notes on the grammar and the moral teachings of Fontaine's fables, which was to have formed the second volume in the series of commentaries; but his collections never saw the light, meeting a like fate with his observations on 'Télémaque,' which he had brooded over for at least ten years. To Croft was due the discovery of the 'Parrain Magnifique' of Gresset, which was believed to have been lost, and was published for the first time in Renouard's complete works of that writer.

These are the separate works of Croft, but many fugitive pieces from his pen appeared in the periodical publications of the day. Several sets of his verses in English and Latin appeared in the 'Gentleman's Magazine,' and a paper on chess, communicated by him to Horace Twiss, and published in Twiss's 'Book on Chess,' was reprinted in that journal, lvii. pt. ii. 590–1. His epitaph on Bishop Hurd is printed in Nichols's 'Literary Anecdotes,' vi. 508, and a printed letter from him to a pupil is criticised in Boswell's 'Johnson,' June 1784. The faults of Croft's character are perceptible at a glance, but his linguistic attainments—he knew Latin, Greek, Hebrew, and Anglo-Saxon, and spoke French, Italian, and German—exceeded the power of most of his contemporaries. A warm tribute to his charitable disposition was paid by the author of a 'Poetical Description of Southend,' who had been his curate for some years.

[Nichols's Lit. Anecd. iii. 204, vi. 508, viii. 498; Nichols's Illustr. of Lit. v. 202–18, vii. 46, viii. 632–3; European Mag. 1794, p. 251; Gent Mag. 1785, p. 573, 1807, p. 981, 1815, p. 281, 1816, pt. i. 470–2, pt. ii. 487; Annual Biog. ii. 1–15 (1818); Notes and Queries, 4th ser. i. 353, 467 (1868), viii. 319–20 (1871), xii. 133, 237 (1873); Biog. Univ. Supplement; Boswell's Johnson, 1781–4 (Napier's ed.), iv. 21, 128, 220, 226; Benton's Rochford, 593–5; Robinson's Mansions of Herefordshire, p. 82; Johnson's Poets (Cunningham's ed.), i. pp. xx–xxi, iii. 307, 346; T. Maurice's Memoirs, pt. ii. 156; Rutt's Life of Priestley, i. 46, ii. 42, 49; Barker's Parriana, i. 408, ii. 41–2.] W. P. C.

CROFT, Sir JAMES (*d.* 1590), lord deputy of Ireland and controller of Queen Elizabeth's household, descended from an old Herefordshire family, was son of Sir Edward Croft, by his second wife Catherine, daughter of Sir Richard Herbert of Montgomery. His father was sheriff of Herefordshire in 1505, was knighted about 1514, became one of Princess Mary's learned counsel in July 1525, and died early in 1547. James was knight of the shire for the county of Hereford in 1541; served at the siege of Boulogne in 1544 where two of his brothers were killed; was knighted 24 Nov. 1547; became governor of Haddington in 1549, where he gained a high reputation (Holinshed, *Chron.* s. a. 1549); served in the Calais marches in 1550, and in March 1550–1 went to Ireland to superintend the fortification of the Munster coast. On 23 May 1551 Croft was appointed lord deputy of Ireland in succession to Sir Anthony St. Leger; took vigorous measures to

pacify Cork; recommended the 'plantation' of the turbulent parts of Munster; attacked without much success the Scottish invaders of Ulster; raised the value of the debased currency; and sought to introduce the protestant liturgy by persuasion rather than by force. But Ulster and Connaught were not to be conciliated, and in December 1552 Croft retired from Ireland with the reputation of having tried in vain 'honourable dealing towards the Irish' (CAMPION, *Historie of Ireland*, 1633, p. 124). Early in 1553 he became deputy-constable of the Tower of London, but on Mary's accession implicated himself in Wyatt's rebellion. He was removed from the Tower (7 July 1553), and subsequently went to raise rebel forces in Wales (January 1553–4). On being captured there he was sent to the Tower (21 Feb.); was tried and convicted at the Guildhall (29 April). He was, however, remanded to the Tower till 18 Jan. 1554–5, when he was fined 500*l.*, 'bound over to a good bearing,' and released. While in prison Croft saw his fellow-prisoner Princess Elizabeth, and was suspected of treasonable designs in her favour. In 1557 Mary appears to have become reconciled to Croft, and sent him to serve on the council of the north under the Earl of Shrewsbury.

Croft was restored in blood on Elizabeth's accession (3 March 1558–9); was granted much land in Herefordshire and Kent; became seneschal of Hereford and governor of Berwick. At Berwick Croft became intimate with Sir Ralph Sadler, the English ambassador to Scotland, who recommended him to Cecil for the higher post of the wardenship of the marches (September 1559). During the year Croft was in repeated communication with the Scotch protestants, who prayed him to induce Elizabeth to champion their cause against the catholic regent, Mary of Guise. He wrote repeatedly on Scottish affairs to Cecil and the council. Knox visited him at Berwick in August, and corresponded with him subsequently. Croft temporarily countenanced the proposal to marry Elizabeth to the Earl of Arran, the leader of the Scotch protestants. On 28 Feb. 1559–60 Croft was ordered to accompany Lord Grey's expedition on behalf of the Scotch protestants. In the attack on Leith in the following year, a stronghold of the regent's supporters, Croft was ordered to take a prominent part, but his unwillingness to proceed to active hostilities and the absence of himself and his division of the army at a critical moment raised the suspicions of the home government. The Duke of Norfolk, appointed to investigate the matter, reported very unfavourably (2 June). Croft was called before the council of Winchester and dismissed from the governorship of Berwick. There can be little doubt that he had entered into treasonable correspondence with the Scottish regent. For the next ten years Croft was out of office, but he represented Herefordshire in the parliaments of 1564, 1570, 1585, 1586, and 1587. In January 1569–70 he had regained Elizabeth's favour, and become controller of her household and a privy councillor. In July 1583 he petitioned, in consideration of his poverty, for a grant of such 'concealed land' as he might discover within ten years, and in September 1586 he was granted lands to the value of 100*l.*, with the reversion to a leasehold worth 60*l.* a year. In December 1586 he proposed a reform of the royal household.

Croft always succeeded in maintaining friendly intercourse with the queen. At one time he encouraged her intimacy with Leicester, and would doubtless have profited had the earl married Elizabeth. But he was always playing a double game; private ends guided his political conduct. Before 1581 he became a pensioner of Spain and tried to poison the queen's mind against Drake. In October 1586 he was one of the commissioners for the trial of Mary Stuart, and on 28 March 1586–7 he alone of these commissioners sat in the Star-chamber at the trial of Davison, the queen's secretary (NICOLAS, *Life of Hatton*, p. 462). In January 1587–8 Croft was sent, with the Earl of Derby, Lord Cobham, and Dr. Dale, to treat for peace with the Duke of Parma in the affairs of the Netherlands. He held himself aloof from his fellow-commissioners and paid alone a mysterious and doubtless a treacherous visit to Parma at Bruges (27 April), on learning of which the queen sent him a sharp reprimand. The other commissioners were ordered to disavow Croft's actions, but Elizabeth could not be induced to accept the proofs of Croft's double dealing, and in answer to his entreaties pardoned what she judged to be his misdirected zeal (15 June). In August, however, Croft returned home, and Burghley sent Croft to the Tower on hearing the reports of the Earl of Derby and his colleagues. Croft and Croft's son Edward insisted that these proceedings were instigated by Leicester, with whom he had fallen out of favour. To avenge his father's wrongs Edward Croft is said to have applied to a London conjuror, John Smith, to work by magic Leicester's death. Leicester died on 4 Sept. 1588, and the younger Croft was charged with contriving his death before the council. (The examination of Croft and John Smith, the conjuror, are given in STRYPE'S *Annals*, iii.

594 et seq.) The trial apparently proved abortive, and the elder Croft was not involved in the charges. On 18 Dec. 1589 Sir James was at liberty again, and died 4 Sept. 1590, being buried in the chapel of St. John the Evangelist in Westminster Abbey. Camden's too favourable verdict on his career runs: 'He got above the envy of the court, which, however, had wellnigh crushed him, and died in a good age, his prince's favourite and in fair esteem with all that knew him.' Thomas Churchyard [q. v.] wrote a sympathetic epitaph in his 'Feast full of sad cheere,' 1592. De Larrey in his 'Histoire d'Angleterre' (ii. 1361) and Lloyd in his 'Worthies' (i. 455) give flattering accounts of him. Augustine Vincent, the herald, wrote against his name in a family pedigree in the Bodleian (MS. Ashmol.) 'obiit pauperrimus miles.'

Croft's first wife was Alice, daughter and coheiress of Richard Warnecombe of Ivington, Herefordshire, widow of William Wigmore of Shobdon (buried at Croft 4 Aug. 1573), by whom he had three sons, Edward, John, and James, and three daughters, Eleanor, Margaret, and Jane. Croft's second wife was Katherine, daughter of Edward Blount, by whom he apparently had no issue.

The eldest son, EDWARD, to whose curious trial reference is made above, represented Leominster in parliament in 1571, 1584, and 1586, dying on 29 July 1601. By his wife Ann, daughter of Thomas Browne of Hillborough, Norfolk, he was the father of Sir Herbert Croft [q. v.], of two other sons, Richard and William, and of five daughters. JAMES CROFT, the elder Sir James Croft's third son, was knighted 23 July 1603, was gentleman-pensioner to Elizabeth, and was alive in 1626.

[A long account of Croft's life appears in the Retrospective Review, 2nd ser. i. 469 et seq. by Sir N. H. Nicolas. Many letters written by him in 1559 and 1560 are calendared in Thorpe's Scottish State Papers, vol. i., and a few of the same date are printed at length in the Appendix to Keith's History of the Church of Scotland (1734). See also Machyn's Diary (Camd. Soc.), pp. 35, 56, 60, 61, 80; R. Bagwell's Ireland under the Tudors, i. 351–91; Froude's Hist. of England, v. x. xii.; Burghley Papers; Camden's Annals; Cal. of Hatfield MSS. pt. i.; Sadler's State Papers; Cal. State Papers, Dom. 1547–90; Cal. State Papers, Irish, 1550–1; Lord Herbert of Cherbury's Autobiog. (1886), p. 82 *n.*]

S. L.

CROFT, JOHN (1732–1820), antiquary, was the fifth son of Stephen Croft of Stillington in Yorkshire, who died in 1733, by Elizabeth, daughter of Sir Edmund Anderson, bart. He was born on 28 or 29 Feb. 1732, and, like many other younger sons of old county families, was given the chance of making his fortune in business. Several members of his family before him had been in the wine trade, and Croft was sent when young to Oporto to follow in their steps. He became a member of the factory in that town, and after remaining there for many years returned to England and joined an old-established firm of wine merchants at York, which dealt especially in the wines of Portugal. He was admitted to the freedom of that city in 1770, and acted in 1773 as one of its sheriffs. For the greater part of his life Croft took much interest in antiquarian researches, and was a familiar figure in all the book or curiosity sales of York, with the result that he left behind him at his death an important collection of curiosities acquired, as he was a keen purchaser, at an inconsiderable cost. His eccentricities of manner and dress did not prevent his being generally popular in the city society. It is told of him that he read aloud to his wife the whole of 'Don Quixote' in the original Spanish, of which she did not understand a syllable, but she said that she liked to hear it, the language was so sonorous. His memory and mental powers remained unimpaired until the day of his death, which happened suddenly at his house in Aldwark, York, on 18 Nov. 1820, and he was buried in the minster on 24 Nov. The patient woman whom he married was Judith, daughter of Francis Bacon, alderman of York, lord mayor in 1764 and 1777, by his second wife, Catherine Hildrop. She was born at Selby on 26 Dec. 1746, was married 16 June 1774, died 17 June 1824, and was buried near her husband. They had issue two sons, who died before their father. The name of Croft is still identified with the wines of Portugal.

Croft's earliest work might be considered a trade advertisement of his business. It was 'A Treatise on the Wines of Portugal; also a Dissertation on the Nature and Use of Wines in general imported into Great Britain,' and its author was described as 'John Croft, S.A.S., member of the factory at Oporto and wine merchant, York.' The first edition was printed in that city in 1787, and dedicated to William Constable of Burton Constable; a second edition, corrected and enlarged, was issued in the next year. In 1792 he printed at York, probably for private circulation, 'A Small Collection of the Beauties of Shakspeare,' a work of less value than the unpretending, but not useless, 'Annotations on Plays of Shakespear (Johnson and Steevens's edition), York, 1810,' which he dedicated to the Society of Antiquaries. Croft was a col-

lector, if not an utterer, of witticisms and repartees, and his note-books of anecdotes and jests were printed anonymously and apparently for circulation among his friends as 'Scrapeana, Fugitive Miscellany, Sans Souci, 1792.' The results of some of his researches among the ancient foundations at York were revealed in a small volume of 'Excerpta Antiqua; or a Collection of Original Manuscripts, 1797,' which he also dedicated to the Society of Antiquaries, and its pages are worthy of examination even now. In 1808 he caused to be printed, without his name, a thin tract of twelve pages entitled 'Rules at the Game of Chess,' to which he prefixed an engraving of 'one of Charlemagne's pawns of ivory about four inches high, kept in the royal treasury of St. Denis, near Paris.' Croft's last publication was 'Memoirs of Harry Rowe, constructed from materials found in an old box after his decease. By Mr. John Croft, wine merchant. Together with the Sham Doctor, a musical farce, by Harry Rowe, with notes by John Croft.' Rowe was trumpet-major to the high sheriffs of Yorkshire and master of a puppet-show.

[Croft pedigree in Foster's Yorkshire Pedigrees; Davies's York Press, pp. 307–10; Yorkshire Gazette, 25 Nov. 1820.] W. P. C.

CROFT, Sir RICHARD, bart. (1762–1818), accoucheur, was born on 9 Jan. 1762, being a son of Herbert Croft, a chancery clerk, and receiver of the Charterhouse. After a medical pupilage with Mr. Chawner, brother of his stepmother, Croft studied at St. Bartholomew's Hospital, and afterwards became partner with Chawner at Tutbury in Staffordshire. He next practised at Oxford for some years, and finally removed to London, where he married the elder twin daughter of Dr. Denman, the leading accoucheur. Having attended the Duchess of Devonshire and other ladies of rank, Croft succeeded to Denman's practice on his retirement. In 1816, on the death of his elder brother, Sir Herbert Croft (1751–1816) [q. v.], the family baronetcy devolved upon him. In 1817 he was selected to attend the Princess Charlotte in her confinement. The fatal result (5-6 Nov. 1817) led to an angry outburst of public feeling against Croft, who appears to have had the entire actual conduct of the labour, although Dr. Baillie as physician, and Dr. Sims as consulting accoucheur, were at hand. The princess, it seems, was bled frequently during her pregnancy, no lady or nurse about her had been a mother, she was allowed to become exhausted without being duly aided, and all the physicians had retired to rest very soon after the birth was complete. That Croft was not too skilful and rather self-confident appears evident. Overcome with depression and despair at the blame cast upon him, although the royal family were most considerate and sympathetic towards him, he shot himself on 13 Feb. 1818.

[Gent. Mag. lxxxvii. (1817), pt. ii. 449, lxxxviii. (1818), pt. i. 188, 277; Cooke's Address to British Females . . . with a Vindication of . . . Sir R. Croft, &c., 1817; Rees Price's Critical Inquiry into the Nature and Treatment of the Case of the Princess Charlotte, &c., 1817; Huish's Memoirs of the Princess Charlotte, 1818; London Medical Repository, 1 Dec. 1817; the same account, altered, was separately published as 'Authentic Medical Statement,' &c., with additional observations by A. T. Thomson; Foot's Letter on the necessity of a public inquiry into the cause of the death of the Princess Charlotte, &c., 1817.] G. T. B.

CROFT, WILLIAM (1677?–1727), musician, the son of William Croft, was born at Nether Eatington or Ettington, Warwickshire, where he was baptised on 30 Dec. 1678, though his birth is always stated to have taken place in 1677. He studied music in the Chapel Royal as a chorister under Dr. Blow. In 1700 William III presented an organ to St. Anne's, Westminster, and Croft (or, as his name was frequently spelt, Crofts) became the first organist, a post he held until 1711, when he resigned it to John Isham. Previous to this appointment, but in the same year, he joined Blow, Piggot, Jeremiah Clarke, and John Barrett in publishing a 'Choice Collection of Ayres for the Harpsichord or Spinett.' On 7 July 1700 Croft and Clarke were sworn gentlemen extraordinary of the Chapel Royal, 'and to succeed as organists according to merit, when any such place shall fall voyd.' Accordingly, on 25 May 1704 the two composers were sworn 'joyntly into an organist's place, vacant by the death of Mr. Francis Piggôtt.' Previous to this Croft had been connected with Drury Lane Theatre, for which he wrote music for 'Courtship à la Mode' (9 July 1700), the 'Funeral' (1702), the 'Twin Rivals' (14 Dec. 1702), and the 'Lying Lover' (2 Dec. 1703).

On the death of Clarke in 1707 Croft succeeded to the whole organist's place at the Chapel Royal. The entry in the 'Cheque-Book' recording his swearing-in is dated 5 Nov., but as it has been recently proved (*Athenæum*, No. 3101) that Clarke shot himself on 3 Dec., this date is evidently a mistake. In October of the following year Croft succeeded Blow as organist at Westminster Abbey and master of the children and composer at the Chapel Royal. In the latter capacity it was part of his duty to compose

anthems for the various state ceremonies and solemn thanksgiving services during the reigns of Anne and George I. In 1704 he had already written the anthem, 'I will give thanks,' for the thanksgiving for Blenheim. In December 1705 he wrote 'Blessed be the Lord,' for the public thanksgiving at St. Paul's; in 1708, 'Sing unto the Lord,' on a similar occasion; in 1714, 'The souls of the righteous,' for Queen Anne's funeral, and 'The Lord is a sun and shield,' for the coronation of George I; in 1715, 'O give thanks,' for the suppression of the rebellion; and in 1718, 'We will rejoice,' for a public thanksgiving on 29 May. Other similar works are: 'Praise God in His sanctuary,' written for the inauguration of the organ at Finedon, Northamptonshire; 'I will always give thanks,' written for one of Anne's thanksgiving services, the words of which were selected by the queen herself; and 'Give the king thy judgments,' composed on 13 July 1727. In 1712 Croft edited a collection of words of anthems, which was published anonymously under the title of 'Divine Harmony.' On 9 July of the following year he took the degree of Mus. Doc. at Oxford, where he entered at Christ Church; his exercise on this occasion consisted of two odes on the peace of Utrecht, written by Joseph Trapp, and performed on 13 July. These odes were subsequently published in score under the title of 'Musicus Apparatus Academicus.' In 1715 he received an increase of 80*l.* per annum to his salary at the Chapel Royal, and in the following year was appointed to the sinecure office of tuner of the regals. In 1724 Croft published two folio volumes of his sacred music in score; this work contains thirty anthems and a burial service (part of which is by Purcell), with a portrait of Croft and a preface in which it is stated that the volumes are the first engraved in full score on plates. On the formation of the Academy of Vocal Musick in 1725 Croft was one of the original members. He died at Bath on 14 Aug. 1727, aged 50, and was buried in the north aisle of Westminster Abbey on the 23rd. He married, on 7 Feb. 1704–5, Mary, daughter of Robert Georges of Kensington, but seems to have had no children. His wife survived him, and after her death administration of the estates of both was granted to her father on 28 July 1733. In 1713 Croft was living at Charles Street, Westminster, but in the grant of administration he is described as late of St. Margaret's, Westminster, and Kensington. Besides his church music Croft published, chiefly in his younger days, a few single-sheet songs, six sonatas for two flutes, and (according to Hawkins) six sets of theatre airs; but it is by his anthems that he is now chiefly remembered. In these he shows himself a worthy successor of Purcell and Blow not indeed so great a genius as the former, nor so full of individuality as the latter, but still combining many of the merits of both, and carrying on the good traditions of a school of which he was almost the last representative. His portrait was painted by T. Murray, and is now in the Music School collection, Oxford. This picture was engraved by Vertue as the frontispiece to Croft's 'Musica Sacra,' and (the head only) by J. Caldwell for Hawkins's 'History of Music.' There is also a mezzotint of him by T. Hodgetts, after J. J. Halls, and a small vignette (with Arne, Purcell, Blow, and Boyce), drawn by R. Smirke and published in 1801.

[Grove's Dict. of Music, i. 419; Hawkins's Hist. of Music, v. 94, &c.; Appendix to Bemrose's Choir Chant Book; Chester's Westminster Registers; Genest's Hist. of the Stage; Hayes's Remarks upon Avison's Essay, p. 107; Harmonicon for 1828; Burney's Hist. of Music, iv. 603; Cheque-Book of the Chapel Royal (Camden Soc.); Noble's Cont. of Granger; Stow's Survey of Westminster, ed. 1720, p. 85; Brit. Mus. Catalogues of Printed and MS. Music; Registers of Eatington, communicated by the Rev. G. H. Biggs; Vestry Books of St. Anne's, communicated by the Rev. E. W. Christie.] W. B. S.

CROFTON, ZACHARY (*d.* 1672), nonconformist divine, was born in Ireland and principally educated at Dublin. The unsettled state of Ireland caused him to come to England about 1644, where he arrived with only a groat in his pocket. He was preaching in Cheshire in 1645, and was pastor for some time at Newcastle-under-Lyme previous to obtaining the living of Wrenbury in Cheshire, from which he was expelled in 1651 for refusing to take the engagement. He then came to London, and was for some time minister of St. James's, Garlick Hythe, and then obtained the vicarage of St. Botolph, Aldgate, which he held until the Restoration, when he was ejected for maintaining that the Solemn League and Covenant was still binding upon the English nation. Shortly after his ejectment he began a controversy with Bishop Gauden respecting the Solemn League and Covenant, for the defence of which he was committed to the Tower. Neal (*Hist. of the Puritans*, iv. 302, ed. 1738) states that this controversy took place before Crofton's ejectment, and that, after lying in prison for a considerable time 'at great expense,' and being forced to petition for his liberty, he was turned out of his parish without any

consideration, although he had been 'very zealous for the king's restoration.' Crofton, with his wife and seven children, returned to Cheshire, where, after suffering another short imprisonment, the cause of which is unknown, he supported himself by farming, or, according to Calamy, by keeping a grocer's shop. He probably returned to London before the great plague of 1665, at which date he published a book entitled 'Defence against the Dread of Death.' In 1667 he opened a school near Aldgate. He died in 1672. He published many controversial tracts, and a few sermons. He was a man of hasty temper and prejudiced views, yet of considerable acuteness, scholarship and ability. His chief works are: 1. 'Catechising God's Ordinance, in sundry Sermons,' 1656. 2. 'The People's need of a Living Pastor asserted and explained,' 1657. 3. 'Sermons of Psalms xxxiv. 14,' 1660. 4. 'ΑΝΑΛΗΨΙΣ ΑΝΕΛΗΦΘΗ, The Fastning of St. Peter's Fetters, by seven links or propositions,' 1660. 5. 'Altar-Worship, or Bowing to the Communion Table considered, as to the novelty, vanity, iniquity, and malignity charged to it,' 1661. 6. 'Berith-anti-Baal; on Zach. Crofton's Appearance before the Prelate Justice of the Peace, by way of rejoinder to Dr. John Gauden,' 1661. 7. 'The Hard Way to Heaven explained and applied,' 1662. 8. 'ΑΝΑΛΗΨΙΣ, or St. Peter's Bonds abide, for Rhetoric worketh no Release.' 'The Presbyterian Lash, or Noctrof's Maid Whipt. A Tragi-Comedy,' 1661, is a lampoon on Crofton.

[Calamy's Nonconformist's Memorial; Neal's History of the Puritans, iv. 302, ed. 1738; Chalmers's Biographical Dictionary; Wi tt's Bibl. Brit.] A. C. B.

CROFTS or CROFT, ELIZABETH (*fl.* 1554), impostor, early in 1554, when only about eighteen years old, was employed by protestant zealots to conceal herself within a wide crevice in the thick wall of a house in Aldersgate Street. The wall faced the street, and by means of a whistle or trumpet her voice assumed so strange a sound as to collect crowds of passers-by. Confederates scattered among the people interpreted her words as divinely inspired denunciations of King Philip, Queen Mary, and the Roman catholic religion. The device deceived the Londoners for many months, and the mysterious voice was variously named 'the white bird,' 'the byrde that spoke in the wall,' and 'the spirit in the wall.' Before July 1554 the imposture was discovered; Elizabeth was sent to Newgate and afterwards to a prison in Bread Street, and there confessed the truth. She said that one Drake, Sir Anthony Knyvett's servant, had given her the whistle, and that her confederates included a player, a weaver of Redcross Street, and a clergyman, attached either to St. Botolph's Church in Aldersgate Street or (according to another account) to St. Leonard's Church in Foster Lane. On Sunday 15 July she was set upon a scaffold by St. Paul's Cross while John Wymunsly, archdeacon of Middlesex, read her confession. 'After her confession read she kneeled downe and asked God forgivenes and the Queen's Maiestie, desyringe the people to praye for her and to beware of heresies. The sermon done she went to prison agayne in Bred Street. . . . And after Dr. Scorye resorted to her divers tymes to examin her; and after this she was released' (Wriothesley, *Chronicle*, ii. 118). On 18 July one of her accomplices stood in the pillory 'with a paper and a scripter on his hed.' No other proceedings appear to have been taken, although seven persons were said to have taken part in the foolish business. The imposture resembles that contrived with more effect twenty-two years earlier by Elizabeth Barton [q. v.], the maid of Kent.

[Stowe's Annals, s.a. 1554; Chronicle of the Grey Friars (Camd. Soc.), p. 90; Wriothesley's Chronicle (Camd. Soc.), ii. 117–18; Machyn's Diary (Camd. Soc.), p. 66; Burnet's Reformation, ed. Pocock, ii. 439, v. 611; Strype's Memorials, III. i. 214; Chronicle of Lady Jane and Queen Mary (Camd. Soc.)] S. L.

CROFTS or CRAFTE, GEORGE (*d.* 1539), divine, may probably be identified with the George Croft of Oriel College, Oxford, who was elected fellow from Herefordshire 10 Oct. 1513, proceeded B.A. 13 Dec. following, and resigned 4 Feb. 1519 (*Registrum Univ. Oxon.* i. 82), and with George Croftys of the same college, southern proctor in April 1520 (*Fasti Oxon.* i. 51). He was instituted to the rectory of Shepton Mallet, Somerset, in 1524, and probably about the same time to the rectory of Winford in the same county, paying a pension of 8*l.* to his predecessor, who had resigned the living. On 21 Feb. 1530–1 he was collated to the chancellorship of Chichester Cathedral. On 4 Dec. 1538 he was indicted for saying 'that the king was not, but the pope was, supreme head of the church.' He pleaded guilty, was condemned, and executed early in the following year. Archbishop Cranmer, writing to Cromwell on 13 Nov. 1538, says that 'one Crofts, now in the Tower and like to be attainted of treason, hath a benefice . . . named Shipton Mallet,' and begs it of the lord privy seal for his chaplain Champion, a

native of the place, 'in case it fall void at this time' (*Letters*, p. 247).

[Registrum Universitatis Oxon., ed. Boase (Oxford Hist. Soc.), i. 82; Wood's Fasti Oxon. (Bliss), i. 51; Hutton's Registers of Dio. of Bath and Wells, Harl. MSS. 6966–7; Le Neve's Fasti (Hardy), i. 271; Valor Ecclesiasticus, i. 151, 185; Burnet's Hist. of Reformation (Pocock), i. 563; Cranmer's Miscell. Writings (Parker Soc.), i. 385.] W. H.

CROFTS, JAMES, Duke of Monmouth (1649–1685). [See Scott.]

CROGHAN, GEORGE (*d.* 1782), captain or colonel, of Passayunk, Pennsylvania, British crown agent with the Indians, was born in Ireland, educated in Dublin, emigrated to America, and settled in Pennsylvania, where he was engaged as a trader among the Indians as far back as 1746. At this period about three hundred traders, mostly from Pennsylvania, a large proportion of them Irish, used to cross the Alleghanies every year, and descending the Ohio valley with pack-horses or in canoes, traded from one Indian village to another. Some of them roused the jealousy of the French by having, as was alleged, crossed the Mississippi and traded with the remoter tribes. Governor Dinwiddie of Virginia described them generally as 'abandoned wretches,' but there were a few men of better stamp among them, and Croghan, who had great influence over his own countrymen, appears to have been one (Parkman). The confidence reposed in him by the Indians, which was largely due to his figurative eloquence in the Indian tongue, led to his employment as government agent. He served in that capacity, with the rank of a captain of provincials, in Braddock's expedition, and in the defence of the north-west frontier in 1756. In November of the latter year he was made deputy-agent with the Pennsylvania and Ohio Indians by Sir William Johnson, who in 1763 sent him to England to communicate with the government respecting an Indian boundary line. During the voyage he was shipwrecked on the coast of France. In 1765, when on his way to pacify the Illinois Indians, he was attacked, wounded, and carried to Vincennes, an old French post on the Wabash, in Indiana, but was speedily released and accomplished his mission. In May 1766 he formed a settlement about four miles from Fort Pitt. He continued to render valuable service in pacifying the Indians and conciliating them to British interests up to the outbreak of the war of independence. Although suspected by the revolutionary authorities, he remained unmolested on his Pennsylvanian farm, and there died in August 1782.

[Most of the above details are given in Drake's Amer. Biog., on the authority of O'Callaghan. Notices of Croghan will be found in Parkman's Conspiracy of Pontiac, 2 vols. (Boston, U.S. 1870), and the same writer's Wolfe and Montcalm (London, 1884), i. 42–203, the footnotes to which indicate further sources of information in England and America. A fragmentary journal of Croghan's was published in Olden Time (Philadelphia), vol. i.; and numerous letters, all relating to Indian affairs, and very illiterate productions, are preserved in the British Museum; those addressed to Colonel Bouguet, 1758–65, in Add. MSS. 21648, 21649, 21651, 21655; to Capt. Gates and Gen. Stanwix, 1759, Add. MS. 21644; and to Gen. Haldimand, 1773, in Add. MS. 21730.] H. M. C.

CROKE, Sir ALEXANDER (1758–1842), lawyer and author, born 22 July 1758 at Aylesbury, was son of Alexander Croke, esq., of Studley Priory, a direct descendant of John Croke [q. v.], by Anne, daughter of Robert Armistead, rector of Ellesborough, Buckinghamshire. After spending some years at a private school at Burton, Buckinghamshire, he matriculated as a gentleman-commoner of Oriel College, Oxford, 11 Oct. 1775, and was called to the bar at the Inner Temple in 1786. He removed his name from the books of the college soon afterwards without proceeding to a degree, but on resolving to practise at the bar he returned to Oxford about 1794, and proceeded B.C.L. 4 April 1797, and D.C.L. three days later. He was admitted a member of the College of Advocates 3 Nov. 1797 (Coote, *Civilians*, p. 138). Sir William Scott, afterwards Lord Stowell, whose acquaintance Croke had made at Oxford, employed him in 1800 to report one of his judgments. The case (Horner *v.* Liddiard) related to the marriage of illegitimate minors, and Croke published his report with an essay on the laws affecting illegitimacy. The publication brought Croke into notice, and he was employed in 1801 by the government to reply to a book by a Danish lawyer named Schlegel attacking the action of the English admiralty court in its relations with neutral nations. This service was rewarded with a judgeship in the vice-admiralty court of Halifax, Nova Scotia, which Croke held from 1801 to 1815. On his return to England in 1816 he was knighted. For the rest of his life he lived at Studley, entertained his Oxford friends, amused himself with drawing and painting, and wrote a number of books. He was a strong tory in politics and religion. He died at Studley 27 Dec. 1842 in his eighty-fifth year. Croke married in 1796 Alice Blake of

Brackley, Northamptonshire, by whom he had five sons and three daughters. His eldest son, Alexander, died in 1818, aged 20. His father wrote a pathetic account of his life and death (*The Croke Family*, i. 730–51). Two sons, George (1802–1860) and John, survived him, and the latter succeeded to the property on the former's death. The second daughter, Jane, married Sir Charles Wetherell 28 Dec. 1826, and died 21 April 1831.

Croke's chief works were: 1. 'The Genealogical History of the Croke Family,' 2 vols. Oxford, 1823, a work of very great research. 2. 'An Essay on the Origin, Progress, and Decline of Rhyming Latin verses,' with specimens, Oxford, 1828. 3. 'Regimen Sanitatis Salernitatum,' with introduction and notes, Oxford, 1830. 4. The Patriot Queen,' London, 1838. 5. 'The Progress of Idolatry, a poem with other poems,' Oxford, 1841. Croke's decisions in the court at Halifax were published from his notes by James Stewart in 1814, together with an answer to Baron de Rehausen's 'Swedish Memorials,' addressed to Lord Castlereagh. Croke prepared for the press, but did not publish, 'An Essay on the Consolato di Mare,' an ancient code of maritime law, and the translation of the Psalms by his ancestor John Croke. Croke also wrote pamphlets on draining and enclosing Otmoor, 1787, and 'The Case of Otmoor with the Moor Orders,' Oxford, 1831; 'Statutes of the University of King's College, Windsor, Nova Scotia,' Halifax, 1802; 'An Examination of the Rev. Mr. Burke's Letter of Instruction to the Catholic Missionaries of Nova Scotia,' under the pseudonym of Robert Stanser, Halifax, 1804; and 'The Catechism of the Church of England,' Halifax, 1813.

[Gent. Mag. 1843, pt. i. 315–17; Croke's Hist. of Croke Family, i. 706–30; Brit. Mus. Cat.]

S. L.

CROKE, Sir GEORGE (1560–1642), judge and law reporter, younger son of Sir John Croke, by Elizabeth, daughter of Sir Alexander Unton, and brother of Sir John Croke (1553–1620) [q.v.], was educated at the parish school of Thame and at Christ Church, Oxford. He became a student of the Inner Temple in November 1575, was called to the bar in 1584, was autumn reader in 1599 and 1608, and was treasurer of his inn in 1609. In 1597 he was returned to parliament as member for Beeralston, Devonshire. Before 1615 he purchased the estate of Waterstock, Oxfordshire, and in 1621 he bought Studley of his nephew.

As early as 1581 he began reporting law cases, but does not seem to have acquired any practice before 1588. In 1623 he was made serjeant-at-law and king's serjeant. The dignity had been refused before, because Croke declined to purchase it on the usual terms (Whitelocke). He was knighted 29 June 1623. On 11 Feb. 1624–5 he became justice of the common pleas, and on 9 Oct. 1628 was removed to the king's bench to take the place of Sir John Doddridge [q.v.] In the great constitutional cases which came before him in the following years Croke resisted royal interference with judicial procedure. He, with Hutton, did not sign the collective judgment of his companions on the bench justifying the extension of the ship-money edict to inland towns, but gave a guarded opinion, that 'when the whole kingdom was in danger the defence thereof ought to be borne by all' (1635). On 7 Feb. 1636–7, when the same question was again formally presented to the judges, Croke and Hutton signed the judgment in favour of the crown on the express understanding that the verdict of the majority necessarily bound all. When Hampden was tried for resisting the ship-money tax in 1638, Croke spoke out boldly, and declared that it was utterly contrary to law for any power except parliament to set any charge upon a subject, and that there was no precedent for the prosecution. His judgment, with his autograph notes, has been edited by Mr. S. R. Gardiner in the Camden Society's seventh 'Miscellany' (1875), from a manuscript belonging to the Earl of Verulam. It was first printed, together with Hutton's argument, in 1641. In 1641 Croke's age and declining health compelled him to apply for permission to retire from active service on the bench. The request was granted, and his title and salary were continued to him. He withdrew to his estate at Waterstock, Oxfordshire, where he died 16 Feb. 1641–2. An elaborate monument was erected above his grave in Waterstock Church. Croke's reports, extending over sixty years (1580–1640), were written in Norman-French, and were translated into English for publication by Sir Harbottle Grimston, his son-in-law. A selection of cases heard while Croke himself was judge was published in 1657. The earlier reports appeared in two volumes, published respectively in 1659 and 1661. Collected editions were issued in 1683 and 1790–2 (3 vols.) An abridgment appeared in 1658 and 1665. Grimston's prefaces give Croke a high character.

Croke was a wealthy man, and made good use of his wealth. He gave 100*l.* to Sion College in 1629, and erected and endowed almshouses at Studley (1639). By his will, dated 20 Nov. 1640 and proved 3 May 1642, he left many charitable legacies. Sir Har-

bottle Grimston inherited the law library. Croke's portrait by Hollar is extant, and another by R. Vaughan precedes the third volume of the 'Reports' (1661). A painting is described by Sir Alexander Croke [q. v.] as in his possession in 1823, and Granger mentions two other engraved portraits by Gaywood and R. White respectively.

'Mr. George Croke's wife was Mary Bennet, one of the daughters of Sir Thomas Bennet, late mayor of London. She was married [about 1610] to Mr. George Croke, being an ancient bachelor within a year or thereabouts of 50, and she being 20 years of age. This fell out unexpected to his friends, that had conceived a purpose in him never to have married' (Sir James Whitelocke's *Liber Famelicus*, 21). To Lady Croke's influence was ascribed her husband's firm stand in the ship-money case. She died 1 Dec. 1657. By her Croke had a son, Thomas, who studied law at the Inner Temple 1619, and inherited Studley under his father's will; but he seems to have died soon after his father. Wood calls him 'a sot or a fool or both.' Croke's eldest daughter, Mary, married Sir Harbottle Grimston; the second daughter, Elizabeth, married first Thomas Lee of Hartwell, Buckinghamshire, and second, Sir Richard Ingoldsby; and Frances, the third daughter, was wife of Richard Jervois, esq.

[Croke's Hist. of Croke Family, i. 552–605; Wood's Athenæ, iii. 269; Foss's Judges; Gardiner's Hist. of England, viii.; Whitelocke's Liber Famelicus (Camd. Soc.); Cal. State Papers, 1625–41; State Trials.] S. L.

CROKE, JOHN (*d.* 1554), lawyer and author, was the son of Richard Croke of Easington, Buckinghamshire, descended from the family of Blount or Le Blount [see Blount, Sir Thomas, *ad fin.*] His mother was named Alicia. He was educated at Eton, whence he proceeded to Cambridge in 1507 as scholar of King's College. He left the university without taking a degree to study law at the Inner Temple. He became one of the six clerks in chancery in 1522, comptroller and supervisor of the hanaper 19 Sept. 1529, and clerk of the enrolments in chancery 11 Jan. 1534–5. Croke became a serjeant-at-law in 1546; was elected M.P. for Chippenham in 1547, and was master in chancery in 1549. He purchased an estate at Chilton in Buckinghamshire, where he built a large mansion, and was granted many monastery lands, including Studley Priory. He died 2 Sept. 1554, and was buried in Chilton church. Croke's wife, Prudentia, third daughter of Richard Cave and sister of Sir Ambrose Cave [q. v.], died before him. By her he had a son, Sir John Croke, the father of Sir John and Sir George Croke, two judges, both of whom are separately noticed. Croke wrote: 1. 'Ordinances upon the Estate of the Chancery Court, 1554,' printed in Sir Alexander Croke's 'Hist. of Croke Family,' from Brit. Mus. MS. Lansd. 163. 2. 'Thirteen Psalms and the first chapter of Ecclesiastes translated into English verse,' printed by the Percy Society in 1844.

[Harwood's Alumni Eton., p. 132; Cooper's Athenæ Cantab., i. 118; Sir A. Croke's Geneal. Hist. of Croke Family, i. 393, ii. 819, 821. 908.] S. L.

CROKE, Sir JOHN (1553–1620), judge and recorder of London, eldest son of Sir John Croke (1530–1608), by Elizabeth, daughter of Sir Alexander Unton of Chequers, Buckinghamshire, and grandson of John Croke [q. v.], was born in 1553, and entered the Inner Temple 13 April 1570. After being called to the bar, he became bencher of his inn in 1591, Lent reader in 1596, and treasurer in 1597. Sir Christopher Hatton employed him in legal business, and in 1585 Croke was elected M.P. for Windsor. On 11 Nov. 1595 he was appointed recorder of London, and in 1597 and again in 1601 he was elected M.P. for London. In the latter parliament, which met in October 1601, Croke was chosen speaker. When presented to the queen, he spoke of the peace of the kingdom having been defended by 'the might of our dread and sacred queen,' and was interrupted by Elizabeth with the remark, 'No, by the mighty hand of God, Mr. Speaker.' In the course of the monopoly debates, Croke was directed to announce the queen's voluntary renunciation of monopoly patents, and her intention to confer no more of them. In the division on the bill for the enforcement of attendance at church, the 'ayes' numbered 105 and the 'noes' 106, and the former, expecting that Croke would side with them, claimed that he should record his vote, but he asserted that 'he was foreclosed of his voice by taking that place which it had pleased them to impose upon him, and that he was indifferent to both parties.' At the close of the session, 19 Dec., the lord keeper conveyed to Croke the queen's compliments on his wisdom and discretion.

After some delay caused by the death on 24 March 1603 of the queen, who had nominated him for the office, Croke became serjeant in Easter term 1603, and was knighted. He soon afterwards resigned the recordership of London, on becoming a Welsh judge, and acted as deputy for the chancellor of the exchequer, Sir George Hume, in 1604. On 25

June 1607 he became judge of the king's bench, in succession to Sir John Popham, and dying, after thirteen years of judicial service, at his house in Holborn, 23 Jan. 1619-20, was buried at Chilton. Manningham, referring to his personal appearance, describes him as 'a verry blacke man' (*Diary*, Camd. Soc. 74). In 1601 he gave twenty-seven books to Sir Thomas Bodley's library at Oxford, and Bodley consulted him on the endowment of the library in 1609. He published in 1602 a volume of select cases, collected by Robert Keilway, which was reprinted in 1633 and 1685.

Croke married Catherine, daughter of Sir Michael Blount of Mapledurham, Oxfordshire, lieutenant of the Tower, by whom he had five sons. Sir John, the heir, knighted 9 July 1603, was M.P. for Oxfordshire 1614, and Shaftesbury 1628, and died 10 April 1640 at Chilton. His disreputable heir, also Sir John, in 1667 conspired to charge Robert Hawkins, incumbent of Chilton, with robbery. Hawkins had made himself obnoxious by pressing for payment of his salary. Having failed to bribe Lord-chief-justice Hale, who tried the case (9 March 1668-9), and soon saw through the conspiracy, Croke was ruined, sold the Chilton estates, and died in great poverty. An account of Hawkins's trial was published in 1685, and is reprinted in the 'State Trials.'

The judge's third son, CHARLES CROKE, D.D. (*d.* 1657), was admitted student of Christ Church, Oxford, 5 Jan. 1603-4; proceeded B.A. (1608), M.A. (1611), B.D. and D.D. (1625); was tutor of his college; held the professorship of rhetoric at Gresham College, London, from 1613 to 1619; was junior proctor (1613), and fellow of Eton College (1617-1621); became rector of Waterstock, Oxfordshire, on the presentation of his uncle, Sir George Croke [q. v.], on 24 June 1616, and rector of Agmondisham, Buckinghamshire, in 1621; fled to Ireland during the civil war, and died at Carlow 10 April 1657. He took private pupils at Agmondisham, and among them were Sir William Drake, Sir Robert Croke, John Gregory, and Henry Curwen. Curwen died while in Croke's charge, and Croke published a memorial sermon (WARD, *Gresham Professors*; CROKE, *Hist. of Croke Family*, i. 506-10).

UNTON CROKE (1594?-1671), the judge's fourth son, was called to the bar at the Inner Temple in 1616; became a bencher 14 June 1635; was M.P. for Wallingford in 1626, and again in the Short parliament of 1640; went with Whitelocke to Sweden in 1654; was promoted sergeant by Cromwell 21 Dec. 1654; made commissioner for trials of persons charged with treason in 1656, and justice of the peace for Marston, Oxfordshire, where he lived in a house inherited by his wife Anne, daughter of Richard Hore. After the Restoration he retired from public life. The 'Thurloe Papers' (iii.) contain much of his correspondence with Cromwell respecting the suppression of the cavalier plot of 1655. His son, also UNTON CROKE (*fl.* 1658), was a major in the parliamentary army and afterwards a colonel of horse. He was created B.C.L. at Oxford in 1649, became a barrister of the Inner Temple in 1653, and filled the office of high sheriff of Oxfordshire in 1658.

[Foss's Judges; Manning's Lives of the Speakers, 273-8; Croke's Hist. of Croke Family, i. 469 et seq.; Cal. State Papers, 1590-1620; Sir James Whitelocke's Liber Famelicus (Camd. Soc.), i.; D'Ewes's Parliaments of Elizabeth; Townshend's Reports of Parliament.] S. L.

CROKE or CROCUS, RICHARD (1489?-1558), Greek scholar and diplomatist, is claimed by Sir Alexander Croke to have been a member of the Oxfordshire family of Blount, *alias* Croke, the son of Richard Blount, *alias* Croke, of Easington, Buckinghamshire, by his wife Alice, and thus brother of John Croke (*d.* 1554) [q. v.] But this identification is rendered very doubtful by the facts that Croke is invariably described in the matriculation registers of the universities at which he studied as 'Londinensis,' and that the only relative mentioned by him in his will or elsewhere is a brother, Robert Croke of Water Orton, Warwickshire, who is not known in the genealogy of the Oxfordshire family. There can be no doubt that he was a native of London, and his parentage must be left uncertain. In 1555 he described himself as sixty-six years old; hence he was born in 1489. He was educated at Eton, and was admitted a scholar of King's College, Cambridge, 4 April 1506. After proceeding B.A. in 1509-10 he went to Oxford, to study Greek under Grocyn, and thence to Paris, about 1513, to attend the lectures of Hieronymus Aleander. Gulielmus Budæus made Croke's acquaintance at Paris, and addressed to him a letter in Greek (BUDÆI *Epistolæ*, Basil, 1521, p. 168). Croke suffered much from poverty, and Erasmus, who was impressed by Croke's scholarship, asked Colet to aid him from any fund at his disposal for the support of poor scholars. Colet declined assistance, and repudiated the suggestion that he had command of such a fund with needless warmth. Croke declared that his relatives had deprived him of his patrimony, and Archbishop Warham was understood to contribute towards the

expenses of his education. On leaving Paris, about 1514, Croke visited many other universities. His great knowledge of Greek made him welcome to learned men, and he claimed to be the first to lecture publicly on the language at Louvain, Cologne, and Leipzig. At Louvain he did not remain long enough to make a reputation. At Cologne he distinguished himself as a successful teacher of Greek, and just before leaving the town (20 March 1515) matriculated at the university. In the register he is described as 'Magister Richardus Croce angelicus, dioc. lundenen. professor literarum grecarum.' In the summer semester following Croke was established as Greek lecturer at Leipzig. He matriculated at the university in the course of the term, and is described in the register as 'Magister Richardus Crocus Britannus Londoniensis, equestris ordinis, qui Græcas professus fuit literas.' Although not the first, as he himself asserted, to teach Greek at Leipzig, he was the first to lecture on it with conspicuous success. He devoted most of his energies to instruction in grammar; but he also lectured on Plutarch, and his works prove a wide acquaintance with Greek literature. His pupils, among whom was Camerarius, wrote with enthusiasm of his crowded classes. However inconvenient the hour or place, his lecture-room was filled to overflowing. 'Croke is the great man at Leipzig,' wrote Erasmus to Linacre in June 1516. Almost all the German scholars of the day corresponded with him, and among his acquaintances were Reuchlin and Hutten. Mutianus described to Reuchlin a visit paid him by Croke, and added that he was more Greek than English, and read Theocritus charmingly, but knew no Hebrew. The Leipzig faculty of arts, at the desire of George, duke of Saxony, one of Croke's patrons, made him a present of ten guilders, and when the duke visited Leipzig the faculty petitioned him to confer a stipend of a hundred guilders on Croke. No immediate reply was made, and the university of Prague invited him to fill their Greek chair at the same salary. But the Leipzig authorities entreated him to stay, and on 12 March fifteen masters of arts of Leipzig repeated their request to the duke for adequate emolument (printed in *Codex Dipl. Saxon. Reg.* pt. II. xi. 406). Croke wrote with satisfaction of the generosity with which the university authorities and the duke treated him, but it is not known whether any fixed stipend was granted him. While in Leipzig Croke published two important philological works. The first was an edition of Ausonius (1515), with an 'Achademie Lipsensis Encomium Congratulatorium' prefixed; the second was 'Tabulæ Græcas literas compendio discere cupientibus sane quam necessariæ' (1516), dedicated to the university, together with two Latin poems addressed to Mutianus. In 1516 Croke also issued a translation of the fourth book of Theodore Gaza's 'Greek Grammar,' with a dedication to the Archbishop of Magdeburg and Mainz, where he promises, at the request of Thomas More, to translate the three preceding books. The Leipzig authorities granted Croke copyright in these publications for five years. He returned to England in 1517, wher he proceeded M.A. at Cambridge, and his pupil, P. Mosellanus, whom Croke in vain invited to settle in England, took his place at Leipzig as teacher of Greek. The statement that Croke also taught at Dresden rests on a misconception.

Croke's reputation as a scholar was of service to him in England. He was employed to teach the king Greek, and in 1518 began reading public Greek lectures at Cambridge—an appointment on which Erasmus wrote to congratulate him. On 23 April 1519 he was ordained priest, and in two orations delivered before the university about the same time exhorted his hearers to devote all their energies to confirming their knowledge of Greek. A translation of the greater part of the first speech appears in Mr. J. Bass Mullinger's 'History of Cambridge University,' i. 529 et seq. In 1522 Croke was elected the first public orator at Cambridge, and held the office till 1528. He was fellow of St. John's College in 1523, and received a salary from Bishop Fisher for reading a Greek lecture there. He proceeded D.D. in 1524, and became tutor to the king's natural son, the Duke of Richmond, who lived with him at King's College. Archbishop Warham, More, Grocyn, and Linacre offered him a higher salary to induce him to settle at Oxford; but Fisher persuaded him to remain at Cambridge. Early in 1529, when the senate decreed an annual service to commemorate Fisher's benefactions to the university and to St. John's College, Croke protested that it was imprudent to honour Fisher as the founder of St. John's, a title which belonged only to Lady Margaret [see Beaufort, Margaret]. Fisher wrote to Croke denying that he had set up any such claim (Hymers, *Documents*, 210-16), and Baker, the Cambridge antiquary, who is followed by Cole, denounces Croke for his attitude in this business, as 'an ambitious, envious, and discontented wretch' (Baker, *St. John's College*, i. 97). But Croke's reputation was not injured at the time. In November 1529 he was sent, at the suggestion

of Cranmer, to Italy to collect the opinion of Italian canonists respecting the king's divorce. He visited Venice, Padua, Vicenza, Bologna, Milan, Naples, Ferrara, and Rome; at times assumed the name of Johannes Flandrensis; conferred with Jewish rabbis as well as with catholic divines; made copious transcripts from manuscript copies of the fathers in the library of St. Mark at Venice, and sought to become a penitentiary priest at Rome, in order to consult documents the more readily. He corresponded with Cranmer; repeatedly complained of the delay in sending remittances, and wrote to Henry VIII from Venice, 22 June 1530, that he feared assassination. Croke reported that out of Rome Italian opinion on the canonical question favoured the divorce, but that there was little inclination to discredit the pope's authority. He solemnly asserted that he never bought opinion, but admitted that he was as liberal as his means allowed in rewarding those who expressed themselves as he desired. His extant accounts show him to have paid sums to all manner of persons. In 1531 he was deputy vice-chancellor of Cambridge University; on 12 Jan. 1530–1 was presented by the crown to the rectory of Long Buckby, Northamptonshire; was incorporated D.D. at Oxford (1532); and became canon (18 July 1532) and sub-dean of Cardinal's or King's College, afterwards Christ Church. On the death of John Higden, dean of the college, in 1533, the canons petitioned Thomas Cromwell to appoint Croke to the vacant office; but the request was not complied with, although Croke assured the minister that he had preached sixty sermons in thirty-seven different places in favour of the king's supremacy. In 1545, when the King's College was transformed into the cathedral of Oxford diocese, Croke was not readmitted canon of the new foundation, but received a pension of 26*l.* 13*s.* 4*d.* He retired to Exeter College, and lived there in 1545. He was present at the public disputation on the sacrament, in which Cranmer, Ridley, and Latimer were forced to take part, in April 1554, and was the first witness examined at Cranmer's trial at Oxford (September 1555), when he testified to the archbishop's heresy. His evidence in Latin is printed in Strype's 'Cranmer' (1854), iii. 548 et seq. He died in London in August 1558. A nuncupative will, dated 22 Aug. 1558, was proved a week later by his brother, Robert Croke of Water Orton, Warwickshire, an executor. He is described in the will as 'parson of Long Buckby.'

The three works published by Croke at Leipzig—the edition of 'Ausonius' (1515), the 'Tabulæ' (1516), and the translation from Theodore Gaza—were printed by Valentin Schuman. In the 'Ausonius' the Greek characters appear without accents, breathings, or iota subscript. In the two later books accents and breathings are inserted. A second edition of the 'Tabulæ,' edited by Croke's pupil, Philip Neumann (Philippus Nouenianus), appeared in 1521. The 'Encomium' on Leipzig University prefixed to the 'Ausonius' has been reprinted in J. G. Boehme's 'Opuscula Acad. Lips.' Croke also published in a single volume (Paris, by Simon Colinæus, 1520) 'Oratio de Græcarum disciplinarum laudibus' and 'Oratio qua Cantabrigienses est hortatus ne Græcarum literarum desertores essent.' A Latin translation of Chrysostom's Greek Commentary is also ascribed to him. A volume entitled 'Richardi Croci Britannici introductiones in rudimenta Græca' appeared at Cologne in 1520, dedicated to Archbishop Warham. A copy of this book, no copy of which is in the British Museum, was recently discovered in Lincoln Cathedral Library. Croke contributed a Latin poem to Hieronymus de Ochsenfurt's 'Reprobatio Orationis excusatoriæ picardorum.' Leland denounces Croke as a slanderer (*Collectanea*, v. 161). In the Cottonian Library is Croke's 'Letter Book' while in Italy (*Cotton MS.* Vitell. B. 13), and many of his letters relating to his mission respecting the divorce are calendared in the 'Letters and Papers of Henry VIII.'

[An admirable notice of Croke's career in Germany was contributed by Mr. Hermann Hager to the Transactions of the Cambridge Philological Society (1883), ii. 83–94. See also art. by Professor Horawitz in Deutsche Allgemeine Biographie; Cooper's Athenæ Cantab. i. 177–9; Lord Herbert of Cherbury's Hist. of Henry VIII; Burnet's Hist. of Reformation, ed. Pocock; Strype's Cranmer; J. Bass Mullinger's Hist. of Camb. Univ. i. 527–39, 615; Wood's Athenæ Oxon. (Bliss), i. 259–60; Henry VIII's Letters and Papers, ed. Brewer and Gairdner; Harwood's Alumni Etonenses.] S. L.

CROKER, JOHN, or (un-Anglicised) CROCKER, JOHANN (1670–1741), a well-known engraver of English coins and medals, of German origin, was born at Dresden 21 Oct. 1670. His father, who was woodcarver and cabinet-maker to the electoral court of Saxony, died when Croker was very young, leaving him and several younger children to the care of their mother (Rosina Frauenlaub), who was careful about their education. John Croker's godfather, a near relation, took him as an apprentice to his business of goldsmith and jeweller at Dresden.

During his leisure hours Croker worked at medal-engraving and tried to improve his knowledge of drawing and modelling. On the expiration of his apprenticeship he visited most of the large towns of Germany in the practice of his profession as jeweller. He afterwards went to Holland, whence he came to England towards the end of 1691. In England he engaged himself to a jeweller, but at last began to work exclusively as a medallist. In 1697 he was appointed an assistant to Captain Harris, the chief engraver of the mint, who practically handed over the execution of his work to Croker. In this year Croker produced his first known English medal, relating to the peace of Ryswick. On the death of the chief engraver, which took place before 12 Oct. 1704, there were five candidates for the vacant post. The officers of the mint reported to the lord high treasurer that of these candidates 'Mr. Rose . . . seemed qualified;' that 'Colonel Parsons and Mr. Fowler did not themselves grave, and therefore were not fit for the service of the mint,' and that Croker was 'a very able artist.' The appointment was given to Croker on 7 April 1705. He engraved all the dies for the gold and silver coins current during the reigns of Anne and George I [the pattern (?) for the guinea of 1727 (George I) was perhaps by a pupil of Croker's (Kenyon, *Gold Coins of England*, p. 189)], as well as the dies for the gold coins of George II till the middle of 1739, and for the silver coins with 'the young head,' from 1727 to 1741 inclusive. In copper he made the halfpennies and farthings of George I, and those of the first coinage of George II (i.e. before 1740). Croker also made several of the pattern halfpennies of Queen Anne as well as the well-known pattern farthings of her reign, including the specimen of 1714 with 'Britannia' reverse, probably current (W. Wroth, in the *Academy*, 28 March 1885, p. 229). Three of the reverse types of the pattern farthings (Montagu, *Copper Coins*, p. 50, Nos. 12, 13, 16) seem to be distinctly historical—referring to the peace of Utrecht (1713); and it would appear that Croker was thus attempting to carry out the novel recommendation of Dean Swift, that the English farthings (and half-pence) 'should bear devices and inscriptions alluding to the most remarkable parts of her majesty's reign'—a suggestion which (Swift says) the lord treasurer had at last fallen in with (Swift, *Letter to Mrs. Dingley*, 4 Jan. 1712–13; *Guardian*, No. 96; cf. Ruding, *Annals of the Coinage*, ii. 64–5). Croker had a fine eyesight and was generally in excellent health; during the last two years of his life he became infirm, but he still occasionally occupied himself with his work at the mint, employing the remainder of his time (it is said) 'in reading instructive and devotional books.' He died 21 March 1741, aged 71. He married in 1705 an Englishwoman named Franklin (*d.* 1735), by whom he had one child, a daughter, who died young.

From 1702 till 1732 Croker was constantly engaged in medal engraving. His medals, which are nearly all commemorative of events and not of persons, are always struck, not cast, and are, like his coins, very neatly turned out. The work of his reverses recalls that of his predecessors, the Roettiers, but is in lower relief; his designs are very pictorial and full of minute detail. A manuscript volume purchased by the British Museum at the sale of the library of Mr. Stanesby Alchorne, once an officer of the mint, contains many of Croker's original designs for medals as well as autographs of Sir Isaac Newton as master of the mint. Croker's earliest medals are—like all his coins and patterns for coins—unsigned. His 'Queen Anne's Bounty' medal of 1704 is signed I. C., and from that date this is his almost invariable signature. A few specimens (of 1704 and 1706) are signed Croker. In official documents he is called both 'Croker' and 'Crocker.' Croker was the public medallist of his time; but he had a private pecuniary interest in the sale of his works, as appears from a report of the officers of the mint to the lord high treasurer, stating that the officers were of 'opinion that good graving was the best security of the coin, and was best acquired by graving medals;' the gravers of the mint should therefore 'have leave to make and sell such medals of fine gold and silver as did not relate to state affairs, and such medals as were made to reward persons by her majesty for good services, also such as had historical designs and inscriptions for great actions' (*Cal. Treasury Papers*, report 'dated 20 June 1706. Read 18 Aug. 1706. Agreed'). Croker's principal medals are as follows: the obverse type almost invariably consists of the head of the reigning sovereign: Reign of William III—1. 'State of Britain after Peace of Ryswick,' 1697. Reign of Anne—2. 'Accession,' 1702. 3. 'Coronation' (official medal), 1702. 4. 'Anne and Prince George of Denmark,' 1702; bust of Prince George. 5. 'Expedition to Vigo Bay,' 1702; view of Vigo harbour (three pairs of dies). 6. 'Capitulation of Towns on the Meuse,' 1702; Liège bombarded. 7. 'Cities captured by Marlborough,' 1703. 8. 'Queen Anne's Bounty,' 1704. 9. 'Battle of Blenheim,' 1704. 10. 'Capture of Gibraltar,' 1704. 11. 'Barcelona re-

lieved,' 1706. 12. 'Battle of Ramillies,' 1706. 13. 'Union of England and Scotland,' 1707. 14. 'Battle of Oudenarde,' 1708. 15. 'Capture of Sardinia and Minorca,' 1708. 16. 'Citadel of Lille taken,' 1708. 17. 'City of Tournay taken,' 1709. 18. 'Battle of Malplaquet,' 1709. 19. 'Douay taken,' 1710. 20. 'Battle of Almenara,' 1710. 21. 'The French lines passed, and Bouchain taken,' 1711. 22. 'Peace of Utrecht,' 1713 (*Med. Ill.* ii. 399–401). 23. Medallic portrait of Queen Anne, *circ.* A.D. 1704, no reverse (*Med. Ill.* ii. 417, No. 291). REIGN OF GEORGE I—24. 'Arrival in England,' 1714. 25. 'Entry into London,' 1714. 26. 'Coronation,' 1714 (official medal: several pairs of dies used). 27. 'Battle of Sheriffmuir,' 1715. 28. 'Preston taken,' 1715. 29. 'Act of Grace,' 1717. 30. 'Treaty of Passarowitz,' 1718. 31. 'Naval Action off Cape Passaro,' 1718. 32. 'Caroline, Princess of Wales,' 1718. 33. 'Order of the Bath revived,' 1725. 34. 'Sir Isaac Newton,' 1726. REIGN OF GEORGE II—35. 'Coronation of George II,' 1727 (official medal). 36. 'Queen Caroline, Coronation' (official), 1727. 37. 'Second Treaty of Vienna,' 1731. 38. 'Medal of the Royal Family,' 1732, obverse; (rev. by J. S. Tanner).

A few of the reverses attached to Croker's obverses were made by Samuel Bull, one of the engravers at the English mint during the reigns of Anne and George I (see *Med. Illust.* ii. 296, 297, 317, 363, 374, 722). His constant signature is S. B.

[Memoir of Johann Crocker, by J. G. Pfister, in Numismatic Chronicle (old ser.), xv. (1853) 67–73 (cf. Proceedings of the Numismatic Society in same vol. p. 17), where there is an account of the Designs of John Croker (Brit. Mus. Addit. MS. 18757, f. 4) referred to in our text; Hawkins's Medallic Illustrations of Brit. Hist., ed. Franks and Grueber, i. xx–xxi; ii. 723, &c.; Bolzenthal's Skizzen zur Kunst-gesch. der mod. Medaillen-Arbeit, p. 264; Walpole's Anecdotes of Painting, ed. Wornum, ii. 642; notices (not important) in dictionaries of Nagler and Redgrave; Cal. Treasury Papers, '1702–1707,' p. 297, and ib. '20 June, 1706;' Hawkins's Silver Coins of England; Kenyon's Gold Coins; Montagu's Copper Coins; Henfrey's Guide to English Coins, ed. Keary, pp. 98, 257; Ruding's Annals of the Coinage, ii. 64, 65; Croker's Coins and Medals in the Medal Room, British Museum, and the Select Specimens exhibited in the Public Galleries, for which see Grueber's Guide to the English Medals exhibited, Index of Artists, s.v. 'Crocker.'] W. W.

CROKER, JOHN WILSON (1780–1857), politician and essayist, was born in Galway, 20 Dec. 1780. He was the son of John Croker, a man of an old Devonshire stock, who was for many years surveyor-general of customs and excise in Ireland, and is spoken of by Burke as 'a man of great abilities and most amiable manner, an able and upright public steward, and universally beloved and respected in private life.' His mother was the daughter of the Rev. R. Rathbone of Galway. Such being his parentage, Croker, with the usual accuracy of rancorous journalists, was in after years denounced as a man of 'low birth, the son of a country gauger.' He was obviously a bright, clever boy, and amiable also, if we may credit Sheridan Knowles, to whose father's school in Cork Croker was sent when very young to have a stutter corrected, which he never entirely conquered. When only nine years old he made his first essay in authorship in an election squib during a Cork election. He afterwards spent some time at a school there founded by French refugees, where he attained a facility in reading, writing, and speaking their language. At a Mr. Willis's school in Portarlington he was at twelve years old 'head of the school, facile princeps in every branch,' and the pride of the masters. By this time he was able to translate the first Eclogue and the first book of the Æneid of Virgil into verse founded on the model of Pope's Homer, which he had learned by heart. A year or two at another and more classical school, also at Portarlington, kept by the Rev. Richmond Hood, who in later years became the second Sir Robert Peel's classical tutor, prepared him for Trinity College, Dublin, where he was entered in November 1796. Tom Moore was there, a year or two his senior, and he met of his own class Strangford, Leslie Foster, Gervais, Fitzgibbon, Coote, and others who rose afterwards to social and professional distinction. During his four years at Trinity College, where he took a B.A. degree, Croker won a distinguished place among his contemporaries, and was conspicuous as a speaker in the debates of the Historical Society, besides gaining several medals for essays marked by extensive information as well as literary power. In 1800 he entered himself as a student at Lincoln's Inn, and during the two following years devoted himself to legal study there. But the bent of his mind was essentially literary. The incidents of the French revolution had taken a strong hold upon his mind, and he had already made progress in that minute study of the revolutionary epoch which ultimately led to his forming a remarkable collection of French contemporary pamphlets, now in the British Museum, and made him probably the best informed man in England about all details of this period of French history. A series of letters addressed to Tallien which he wrote introduced him to a

connection with the 'Times,' and laid the foundation of a lasting and confidential intimacy with its leading proprietor. During this period he was associated with Horace and James Smith, Mr. Herries, Colonel Greville, Prince Hoare, and Mr. Richard Cumberland in writing both prose and verse for two short-lived publications called 'The Cabinet' and 'The Picnic.' He returned to Dublin in 1802, and in 1804 created great local commotion there by a little volume in octosyllabic verse of 'Familiar Epistles' to Mr. Jones, the manager of the Crow Street Theatre, 'on the Present State of the Irish Stage.' The theatre was then the delight of the best people in Dublin, and yielded, as Croker mentions, the large income for those days of 5,000*l.* a year to the manager—a sum, as he says, 'greater than the salary of two of the judges of that land.' Between 6,000*l.* and 7,000*l.* was in fact the true amount. But, to judge by Croker's book, the liberality of the manager in providing a company of good actors did not keep pace with the liberality of the public. In a kind of 'Rosciad,' a very pale reflex of Churchill's masterpiece, the actors and their manager are passed in review. The writing is not without point and sparkle. Five editions of the book were sold within the year. Parties in society and in the press raved about the book. The author, said the 'Freeman's Journal,' is 'an infamous scribbler.' 'He is a well-educated gentleman,' rejoined another organ. Croker, with characteristic coolness, published in his successive editions an abstract of the conflicting praise and abuse. The book has now no interest except for dabblers in histrionic story. The preface and notes are overloaded with quotations from Greek, Latin, Spanish, Italian, and French—a vice, partly of vanity, partly of pedantry, from which Croker's style never thoroughly cleared itself. His next literary venture was in prose, and met with even greater success. It was called 'An Interrupted Letter from J— T—, Esq., written at Canton to his friend in Dublin,' and under the disguise of Chinese names gave a piquant sketch of the Irish capital and its notabilities. It reached a seventh edition within a year, and then was forgotten. Meanwhile Croker was making his way at the Irish bar. He attached himself to the Munster circuit, where he first encountered Mr. Daniel O'Connell. His father's influence got him briefs in many revenue cases; he seemed in the way of rising into a large practice, and in 1806 he married Miss Rosamond Pennell, daughter of Mr. William Pennell, afterwards British consul in South America. She proved to be a thoroughly congenial companion, and he always regarded his union with her as the chief blessing of his life. In the same year, the candidate for Downpatrick, whom he had gone down to support, having withdrawn, Croker succeeded in obtaining the seat on a petition. He was re-elected when a dissolution took place the following year on the collapse of the 'All Talents' ministry, and retained the seat till 1812, when he was rejected at the general election. He was thereupon returned for Athlone, which he represented till 1818. He unsuccessfully contested Dublin University that year, and in 1819 was returned for Yarmouth (I. W.) His subsequent constituencies were Bodmin (1820–6), Aldeburgh (1826–7), Dublin University (1827–30), and Aldeburgh again (1830–2).

During the parliament of 1807–12 Croker declared his general adherence to the administration of the Duke of Portland, reserving to himself freedom on the question as to the removal of catholic disabilities, to which he was favourable. On the night he took his seat in the House of Commons he spoke on the state of Ireland, stimulated by Grattan's observations, which he thought injurious and unfounded. This bold venture proved entirely successful. 'Though obviously unpremeditated,' he wrote long afterwards, 'I was not altogether flattered at hearing that my first speech was the best. I suspect it was so. Canning, whom I had never seen before, asked Mr. Foster to introduce me to him after the division, was very kind, and walked home with me to my lodgings.' The acquaintance thus begun, cemented as it was by community of opinion on the catholic question, ripened into a friendship which only terminated with Canning's death. The impression made by Croker in the house was greatly strengthened by the ability with which his views on that burning question were stated in a pamphlet called 'A Sketch of Ireland Past and Present.' It ran rapidly through twenty editions, and its sound and far-seeing views have been found of such permanent value that it was reprinted in 1884. It fixed upon its author the attention of all the leading politicians of the day, Perceval among them, who, though of opposite opinions, formed so high an opinion of the writer's powers that he recommended Sir Arthur Wellesley, on his appointment in June 1808 to the command in the Peninsula, to entrust to the young Irish member during his absence the business of his office of chief secretary for Ireland. Sir Arthur acted upon his advice, and a relation between himself and Croker was thus established, which grew into intimacy and lasted through life. Croker's duties gave him a position which commanded a hearing for him in the House of Commons. The discussions there in 1809 on Colonel Wardle's charge against the Duke of York of conniving

at the sale of military appointments by his mistress, Mrs. Clarke [see CLARKE, MARY ANNE], brought Croker to the front. Speaking in answer to Sir Francis Burdett (14 March) he dissected the evidence adduced against the duke with a dexterity which showed how much he had profited by his legal experience. The speech was a brilliant success, and assisted so materially in the vindication of the duke, that it drew down upon Croker much obloquy and scurrilous abuse. Meanwhile Croker had no income but what he derived from his profession and from literary work; but Perceval told him that the government would gladly recognise his services by any suitable appointment. He had shared the counsels of Canning and George Ellis in arranging for the establishment of the 'Quarterly Review' in February 1809, and was enlisted among its contributors. His first article was a review of Miss Edgeworth's 'Tales of Fashionable Life.' He did not contribute again till the tenth number in 1811, but from that time to 1845, excepting for an interval between 1826 and 1831, scarcely a number appeared without one or more papers by him. In all he wrote about two hundred and sixty articles upon the most varied topics, legal, ecclesiastical, historical (especially connected with the French revolution), Ireland, contemporary history, reviews of novels, travels, and poetry, the then new school of which, as represented by Leigh Hunt, Shelley, and Keats, was especially uncongenial to his taste, trained as it had been upon the measured precision of Pope. For the appreciation of such writers he was especially unfitted, not only by want of sympathy but by incapacity to appreciate their struggle to bring feeling and language into closer harmony by forms of expression more simple and unconventional than those of the preceding century. His well-known review of Keats's 'Endymion' (*Quarterly Review*, No. 32, September 1818) is an instructive specimen of that worst style of so-called criticism which starts with the assumption that, because the writer does not like the work, it is therefore bad, and proceeds to condemn whatever does not fall in with the critic's individual ideas. The poem was brought out under the patronage of Leigh Hunt, a circumstance sufficient in those days to seal its condemnation in the eyes of a tory journalist. No list of Croker's reviews has ever been made public, and the secret of the authorship of papers in the 'Quarterly' as they appeared was as a rule so well kept, that conjecture on the subject supplied the place of knowledge, and, as commonly happens, conjecture was generally wrong. Croker being from his political position obnoxious to the whig press, they credited all the political articles in the 'Quarterly Review' to his account, while the truth was that, as he wrote to Mr. Lockhart in 1834, 'for the twenty years that I wrote in it, from 1809 to 1829, I never gave, I believe, one purely political article—not one, certainly, in which politics predominated.' The battle of Talavera (28 July 1809) stirred the poetic vein of the young politician. The poem bearing the name of the battle appeared in the autumn of 1809. More for the enthusiasm which reader shared with writer than for any superlative merit in the poetry, as poetry is now understood, the book had a signal success, greater, according to the publisher, Mr. Murray, 'than any short poem he knew, exceeding Mr. Heber's "Palestine" or "Europe," and even Mr. Canning's "Ulm" and "Trafalgar."' Sir Walter Scott, in the measures of whose 'Marmion' it was written, praised it both by letter and in the 'Quarterly;' and in a letter to Croker from Badajoz (15 Nov. 1809) Wellington wrote that he had read the poem with great pleasure, adding, characteristically, 'I did not think a battle could be turned to anything so entertaining.' Perceval, who had by this time become premier, proved his sense of the value of Croker's services to his party by appointing him secretary of the admiralty. It was a higher office than Croker aspired to; but, the duration of the Perceval administration being most precarious, Croker at first hesitated in abandoning for it his professional career, of which he was fond and which was now yielding him a fair income. But on learning that Perceval in his unsuccessful negotiations with Lords Grenville and Grey to take office with him, while offering to take the seals of the home office himself, had made no other stipulation than that Croker should be his under-secretary, he felt he could do no otherwise than yield to the wish of so generous a friend. 'In that situation,' wrote Wellington, 'I have no doubt you will do yourself credit, and more than justify me in any little exertion I may have made for you while I was in office.' The anticipation was amply fulfilled. The appointment of a young and untried man to so important an office was of course violently attacked. But in less than a month Perceval's estimate of the fitness of his young friend for the duties of his responsible office was fully justified. Croker had, with his wonted acumen, at once set to work to master all the details of his department as the first step to sound administration, and in doing so he found reason to suspect a serious defalcation in the accounts of an official of high rank and reputation which had escaped the notice of his predecessors. He therefore refused to sign a

warrant for a further issue of money until the last issues were accounted for. The defaulter, who had great influence with George III, used it to persuade the king that everything was right, and that the new secretary did not understand his business. Meanwhile Croker pursued his investigations, and satisfied himself that 'it was a case of ruin and disgrace to the individual and a loss of at least 200,000*l.* to the public.' He laid the facts before the head of the department, Lord Mulgrave, and, finding his lordship did not take the same view of the case, tendered his resignation. Upon this Perceval took the matter up, satisfied himself that Croker was right, and insisted that no compromise should be made. He explained the facts to the king, who thereupon sent the young official a warm assurance of satisfaction at his zeal in doing his duty, and 'his firmness in resisting his (the king's) own first suggestions under a misunderstanding of the case.' Nothing could more conclusively prove the soundness of Croker's appointment than his conduct in this affair. It showed his determination that it should be no fault of his if the public service were not discharged honestly and efficiently, for rather than connive at misappropriation of the funds allotted to his department he was ready to sacrifice a fine appointment and an income of 3,500*l.* a year. In the face of this and other proofs of ability and zeal the attacks of those who had assailed his appointment died down, and he devoted himself to the work of his office with an energy and sagacity, which the critical position of the country and the importance of maintaining its naval forces in high efficiency made especially valuable. The extent of work in which he was at once involved was, to use his own words, 'quite terrific.' He was at his office by nine, and worked there till four or five. But his heart was in his work, and he was always to be found at his desk. 'For two-and-twenty years,' he wrote to Mr. Murray, the publisher, in 1838, 'I never quitted that room without a kind of uneasiness like a truant boy.' Such devotion, combined with strong practical sagacity and the determination to master every detail and to see that full value should be obtained for money spent, soon made him the presiding spirit of the department. The rules which he laid down and the organisation which he established are, we are told by his biographer, Mr. Jennings, acknowledged to this day as the foundation of 'all that is best and most businesslike in the department.' He was not of a temper to lose any of the authority which his superior knowledge gave him, and his ascendency over his official superiors became ultimately so well recognised, that on one occasion, when he stated in the House of Commons that he was only 'the servant of the board,' Sir Joseph Yorke, a former lord of the admiralty, remarked that when he was at the board 'it was precisely the other way.' In any case the work of the board was admitted to be thoroughly well done, and there is no record during his long term of office under successive administrations of any complaints of his official conduct. The three first lords under whom he served—the Earl of Mulgrave, the Right Hon. Charles Yorke, and Viscount Melville—all respected and got on well with him, and he had the courage to maintain his ground against the whims and vagaries of the Duke of Clarence, when lord high admiral, with a spirit for which in after years William IV bore him no ill-will. The duke once said to him, in 1815, that when he became king Croker should not be secretary of the admiralty. 'I told him,' says Croker, '"a bird in the hand is worth two in the bush." He had just before told me he would in that event declare himself lord high admiral, and asked me what objection I could start to that. I replied, with a low bow, "None; that there was a case in point; James II had done the same."' Very early after his appointment at the admiralty Croker became numbered among the friends of the Prince of Wales, with whom he was always a favourite, probably because he had little of the courtier in him, and could be relied on for sincerity in giving his opinion. He was always a welcome visitor at Carlton House and Windsor, and later at the Pavilion in Brighton. A sister of Croker's wife, whom Croker had adopted from childhood as his daughter, was a great favourite with George IV, who was fond of children. She was never forgotten at the children's balls which were often given at the palace, and the king always called her by her pet name, 'Nony.' Miss Croker, as she was called, afterwards Lady Barrow, wife of Sir George Barrow, grew up a beautiful woman, and inspired one of Sir Thomas Lawrence's finest portraits, best known in a masterly mezzotint by Samuel Cousins. While establishing a great reputation as a public official, Croker steadily made his way in parliament as a debater of the first rank. His great command of facts and accuracy of statement made him a formidable adversary even to the leaders of the opposition. He was terse and incisive in style, and showed a sharp and ready vein of sarcasm, which occasionally rose into a strain of eloquent invective. In committee of supply his services to the ministry were invaluable. 'At a distance of forty years,' the late Lord Hatherton, writing in 1857, speaks

of a continuous encounter there between Tierney and Croker as 'the most brilliant scene in the House of Commons during the twenty-three years he was member of it.' On the catholic question he maintained throughout the principles advocated in his pamphlet of 1807, and was admitted by those who had no reason to love him to speak upon it with frankness, warmth, and sincerity, while differing from the views of his party. Thus in 1819 Lord Monteagle, then Mr. Spring Rice, writes of a speech Croker had recently made on this question, that 'it showed him to be an honest Irishman no less than an able statesman . . . ready to quit the road of fortune under the auspices of his personal friend Peel, if the latter was only to be conciliated by what Oxonians term orthodoxy and the Cantabs consider as intolerance.' To have abandoned the lead of Peel would have indeed been a severe trial, for Croker had at this time been attached to him for many years by the ties of affectionate friendship as well as of political sympathy. From 1812, when Peel was secretary of state for Ireland, down to Peel's corn law measure in 1845, they were in constant and most confidential communication. Peel was godfather of Croker's only child, a son born in January 1817, and named Spencer after his father's first patron, Mr. Perceval. This child was the light of his parents' eyes, but was cut off by a sharp illness on 20 May 1820. The ambition to advance himself in public life seems to have died when he lost his boy. The grief for this loss, which overshadowed the rest of his life, completely unnerved him. The fear of mischief to health of mind and body, which might ensue on retiring from office, alone kept him from resigning his post at the admiralty. He even went the length of intimating to Lord Liverpool his readiness to place it at his lordship's disposal, if this would facilitate his arrangements in forming his ministry. But Croker's services were far too important to be dispensed with; and it was well for his own ultimate happiness that his mind was kept at work at his 'old green desk,' and not allowed to dwell upon a sorrow which never ceased to weigh heavily upon him. To Peel Croker had for years looked forward as the man best fitted to become the leader of his party. Peel hung back even from office; but Croker now became more urgent than ever in soliciting him to join their ranks and to aspire to a commanding position. Thus he writes (14 Sept. 1821): 'For my own part in the whole round of the political compass there is no point to which I look with any interest but yourself. . . . I should like to see you in high and effective office for a hundred reasons which I have before told you, and for some which I have not told and need not tell you; but if I looked only to your own comfort and happiness, I should never wish to see you within the walls of Pandemonium.' Croker's wish was gratified in 1822, when, after the accession of George IV, Peel took office as home secretary under Lord Liverpool; and the two friends fought the battle of their party side by side down to 1827, when the break-down of Lord Liverpool's health raised the question of a successor. The choice lay between Canning and Peel; but, much as Croker would have wished to see Peel take the place he had long desired for him, he saw that this could not be in the existing state of parties. 'My regard and gratitude to the Duke of Wellington, who first brought me forward in public life,' he writes to Canning (27 April 1827), 'my private love for Peel, and my respect and admiration for you, made and make me most anxious that you should all hold together.' But finding this could not be arranged, Croker stood by Canning, and played so important a part in his counsels while forming his cabinet that a cloud of jealousy towards his old friend was raised for a time in Peel's mind. This, however, was soon dissipated before the unmistakable proofs of devoted loyalty and unselfishness on Croker's part. He refused higher office for himself under Canning, and on Canning's death a few months afterwards, Croker urged upon his successor, Lord Goderich, the importance of introducing Peel and the Duke of Wellington into the new cabinet, and a coalition of the tories with the moderate whigs. To clear the way for this he even offered to resign his own appointment, 'worth 3,200*l.* a year and one of the best houses in London.' Peel had too mean an opinion of Goderich's capacity to accept him for a leader, and preferred to stand aloof. He had soon the satisfaction of coming into office under a leader in the Duke of Wellington of a very different stamp, resuming his old position at the home office. Again Croker refused to take higher office. But his services had been so valuable to his leaders, that they insisted on his allowing himself, as a slight recognition of them, to be sworn of the privy council, an honour which he had refused to accept from two previous administrations. In the stormy conflicts that prevailed during the Wellington administration (1829–30), Croker fought the battle of his party in parliament with vigour and success. On the question of the catholic claims his opinions from the day he entered parliament in 1807 had been in advance of theirs; and when they were driven by stress of circumstances in 1829 to adopt

them, his frequently expressed conviction that their conversion would come too late was verified. He had also for many years advocated a measure of parliamentary reform, which would have transferred to the great centres of commerce and industry the seats of decayed and corrupt boroughs. In 1822 he had urged in a letter to Peel the necessity of dealing frankly with this question, and depriving the radicals of complaint against abuses in the parliamentary system which it was impossible to justify, and the outcry against which might force on measures that would prove in the end dangerous to the constitution. The advice was not taken; the democratic spirit which Croker dreaded spread far and fast, and he viewed with dismay the momentum which it received from the French revolution in 1830. When the Wellington ministry retired in November of that year, Croker at once resigned his office at the admiralty, which he had held for twenty-two years, his retirement drawing from Sir James Graham, the new first lord of the admiralty, an expression of regret 'that the admiralty would no longer have the benefit of his brilliant talents and his faithful services.' Although released from official life, Croker regarded the issues involved in the Reform Bill as so momentous that he felt bound actively to support the views of his party. Accordingly he threw himself with energy into the debates, and showed a fertility of resource, a copious mastery of facts, and a vigour of statement, which commanded, with one conspicuous exception, the admiration even of his opponents. That exception was Macaulay, who in himself illustrated the truth of his own remark, 'How extravagantly unjust party spirit makes men!' He came down to the House of Commons (22 Sept. 1831) with one of his elaborately prepared orations, in which he attacked the House of Lords, pointing to the downfall of the French nobility as a warning of what might result from a 'want of sympathy with the people.' Croker at once rose to reply, and argued upon the spur of the moment from the facts of the French revolutionary history that the analogy was baseless, and that it was weak concession and not resistance to popular clamour which had accelerated the downfall of the French noblesse. He carried the house with him. Macaulay's rhetoric was eclipsed, and a man of his egotistical temperament was not likely to forgive the defeat, or the contemptuous reference in Croker's speech to 'vague generalities handled with that brilliant imagination which tickles the ear and amuses the fancy without satisfying the reason.' This was not the first discomfiture in the House of Commons which Macaulay had sustained at Croker's hands. In several previous encounters he had come badly off. These defeats rankled, and it is now very obvious from Macaulay's published correspondence that something more than his professed reverence for his author had prompted him to attack Croker's elaborate edition of Boswell's 'Life of Johnson' in a recent number of the 'Edinburgh' with an asperity of which there are happily few examples in recent literary history. The book was in truth a monument of editorial industry and editorial skill, and enriched by a large amount of curious information, of which subsequent editors have not failed to avail themselves. Macaulay thought that he had, to use his own phrase, 'smashed the book,' and destroyed Croker's reputation as a literary man. Croker knew too well that his work would outlive any slashing article, even from Macaulay's hand, to give himself even the trouble of refuting the charges of inaccuracy. But this was done for him very effectively by his friend J. G. Lockhart, in one of the 'Blackwood' 'Noctes Ambrosianæ,' and the detailed answers to Macaulay's charges were so conclusive that they were subsequently reprinted along with these charges in the single volume popular edition of the book. The success of this refutation did not tend to make Macaulay think better of Croker, and he lost no opportunity of denouncing his literary incapacity. 'He was,' he says, 'the most inaccurate writer that ever lived,' 'he was a man of very slender faculties,' 'he had nothing but italics and capitals as substitutes for eloquence and reason,' 'his morals, too, were as bad as his style,' 'he is a bad, a very bad man; a scandal to literature and to politics.' Such phrases in the mouth of a man so eminent as Macaulay have naturally created prejudice against Croker in the minds of those who have neither cared nor been able to test their accuracy. But in truth they were little more than the ebullitions of a man who, by his own confession, was given to 'saying a thousand wild and inaccurate things, and employing exaggerated expressions about persons and events,' and who, moreover, according to his sister Margaret, 'was very sensitive, and remembered long as well as felt deeply anything in the form of slight.' Croker had during this session shown himself to be of so much importance to his party in parliament, that during the unsuccessful attempt to form a tory ministry in May 1832 Lord Lyndhurst represented to the Duke of Wellington, that it was absolutely necessary he should come into the cabinet. But Croker valued his own character for consistency too highly to enter a

government which could not have existed for a week, except upon a promise of such a measure of reform as he could not in his conscience approve. Before this Croker had determined to retire altogether from public life, as, 'besides all other reasons, he felt his health could not stand the worry of business.' This resolution he carried out upon the passing of the Reform Bill. Several seats were placed at his disposal, and the Duke of Wellington importuned him to re-enter parliament, but without success. 'All my political friends,' he writes (28 Aug. 1832) to Lord Fitzgerald, 'are very angry with me, the duke seriously so.' The reason he gave might well account for their anger. It was that he could not 'spontaneously take an active share in a system which must in my judgment subvert the church, the peerage, and the throne—in one word, the constitution of England.' This was nothing less than to run away from the colours. But probably his real reason, though he did not like to make it public, was a consciousness of that growing weakness of the heart under which he ultimately succumbed, and which would have been fatal under the fatigue and excitement of parliamentary warfare. It was at the same time not so serious as to prevent his prosecuting his literary labours, and indeed from this time forward it was from his library that he fought the battle of his party. He continued to maintain the most intimate relations with the Duke of Wellington and Sir R. Peel, doing his best to keep up the spirits of his party, but at the same time oppressed with the gloomiest anticipations. The Grey administration soon began to totter, and indeed was kept on its legs mainly by the assistance of the tory opposition. Strongly urged by Croker, Peel had made up his mind, if the occasion arose, to take office and try to rally into something of its old compactness the scattered forces of what Croker was the first to call 'the conservatives.' (Croker seems to have first employed the appellation in an article in the 'Quarterly' for January 1830, p. 276. In July 1832 Macaulay, in his article on Mirabeau for the 'Edinburgh Review,' p. 557, refers to the term 'conservative' as 'the new cant word.') When Lord Melbourne had to resign (July 1834), Peel hurried back from Italy to take the reins of government. His first letter on reaching England was to Croker asking him to call, and saying: 'It will be a relief to me from the harassing cares that await me.' Croker was ill, but he wrote at once in reply. He was not by any means sanguine that Peel could succeed in forming a ministry that would stand. His advice was: 'Get, if you can, new men, young blood—the ablest, the fittest—and throw aside boldly the claims of all the "mediocrities" with which we were overladen in the last race. I don't promise that even that will insure success; but it is your best chance.' Would Croker himself take office? was Peel's first question when they met. Nothing, was his answer, would induce him again to enter the House of Commons. But he did what he could for his friend by a strong article in the 'Quarterly Review,' in which he defended the policy set forth by Peel in what is known as the 'Tamworth Manifesto.' He stood by Peel throughout the gallant struggle maintained by him during his short-lived administration, constant communication upon political affairs being maintained between them of a most confidential kind. During this period Croker availed himself of this intimacy to urge the claims of literature and science upon the prime minister's consideration. Through his intervention a grant of 200*l.* a year was made to Mrs. Somerville, he procured help for Dr. Maginn, 'though I believe,' as he wrote to Peel, 'he has libelled you and me,' and he also pressed for some relief to Moore, who was then in great financial straits. To Lord Lyndhurst, then chancellor for the second time, he appealed to give a living to another struggling literary man, the Rev. George Croly [q. v.] In the incidents of the administration it is clear from Croker's published correspondence that nothing gave greater pleasure to Peel to write and Croker to learn than that the chancellor had given a living to Crabbe, one of Croker's favourite poets, and that liberal pensions had been awarded to Professor Airy, Sharon Turner, Southey, and James Montgomery. When the Peel administration came to an end in 1835, this caused no cessation in the intimate friendly correspondence on all topics, literary and artistic, as well as political, between himself and Croker. When he resumed the reins of office in the autumn of 1841, Croker supported his friend's measures in the 'Quarterly Review' with the same confidence that he had all along shown in Peel's powers as the only man who could be relied on to maintain sound constitutional principles. By this time the faith of not a few of Peel's followers had begun to be shaken; and it is apparent from his published correspondence with Croker, that so great a change had begun to take place, that it is surprising Croker himself had not caught the alarm. The attacks of Disraeli and his friends on the Peel policy found no sympathy from Croker, who in one of his political articles spoke of the 'extreme inconsistency and impolicy of endeavouring to create distrust of the only

statesman in whom the great conservative body has any confidence, and can have any hope.' It was therefore a terrible shock to Croker's lifelong belief in Peel when he announced his adherence to the policy of Cobden on resuming office in 1845, after Lord John Russell's failure to form a government. Croker felt this the more bitterly that he had been used by Peel and Sir James Graham to express views antagonistic to the abolition of the corn laws in an article in the 'Quarterly Review' in December 1842, which Peel in returning the proofs had pronounced to be excellent. In a correspondence which passed between Croker and the Duke of Wellington at the time Croker tells the duke that his articles 'on the corn laws and on the league were written under Peel's eye,' and under the direct inspiration of Peel and Graham. When the duke urged that a refusal by Peel to abolish the corn laws would have placed the government 'in the hands of the league and the radicals,' Croker replied that this was just what Peel's action would do. But what he chiefly regretted was that Peel, by deserting the specific principle upon which he was brought into office, had 'ruined the character of public men, and dissolved by dividing the great landed interest' (Letter to Sir H. Hardinge, 24 April 1846). His letters show what pain it cost him to separate from the friend of a lifetime. He would fain have abstained from giving public expression to his opinions. But when appealed to by the proprietor and editor of the 'Quarterly Review' 'as a man of honour to maintain the principle to which he had, in December 1842, pledged' that journal, he felt he could not refuse. In the articles which he then wrote there is nothing, according to Mr. Jennings, the editor of the 'Croker Papers,' 'which was aimed at the man as distinguished from the statesman.' They were not so regarded by Peel. In the letters which passed between them Croker writes with manly pathos. He subscribed his last letter to Peel 'very sincerely and affectionately yours, Up to the Altar.' Peel opens his reply with a cold 'Sir,' and ends 'I have the honour to be, Sir, your obedient servant.' They never met again. Very different was the case with the Duke of Wellington. No cloud passed over his friendship towards Croker, which remained unbroken to the last. In 1847 Lord George Bentinck appears among Croker's correspondents, and in March 1848 Croker asks him as to Disraeli's manner of speaking and effectiveness in debate. Four years previously Disraeli was supposed to have drawn the character of Rigby, in the novel of 'Coningsby,' after Croker. The character is one of the most hateful and contemptible in modern fiction; and knowing the relation in which Croker stood to the Marquis of Hertford as the commissioner and manager of his estates and intimate personal friend, Disraeli abused the license of the novelist in drawing his Rigby in a way that could scarcely fail to raise the surmise, that in the agent and panderer to the vices of Lord Monmouth he had Croker in view. Of Croker personally he knew almost nothing, having met him only thrice. The correspondence between Croker and the Marquis of Hertford published by Mr. Jennings shows the grievous injustice done by Disraeli if he had Croker in view. In that correspondence no trace of that contemptible personage is to be found. Lord Hertford found in Croker not only a lively correspondent, but an invaluable guide in the management of his vast property, which seems to have been wholly under Croker's direction. For this service he refused to be paid; and so well understood was his position that, when Lord Hertford died, Peel, who as well as the Duke of Wellington had been one of his lordship's intimate friends, wrote to Croker (3 March 1842): 'My chief interest in respect to Lord Hertford's will was the hope that out of his enormous wealth he would mark his sense of your unvarying and real friendship for him.' Lord Hertford had always said that he would leave Croker 80,000*l.* The sum he actually received was 20,000*l.*, an informality in a codicil having deprived him of a much larger sum. It now appears that Croker never had the curiosity even to look into 'Coningsby,' and that it was only after he had published a 'Review of Mr. Disraeli's Budget Speech of 1853' that his attention was called to the book by hearing that the review was regarded as retaliation for what Disraeli had said of him in his 'Vivian Grey' and 'Coningsby.' It was Croker's rule through life to take no notice of libellous attacks; and to take public notice of any of the characters in 'Coningsby' would have shown an utter want of tact. But he would have been more than human if, when the two first volumes of Macaulay's 'History' appeared, he had refrained from showing that the man who had assailed him for 'gross and scandalous inaccuracy' was not himself free from reproach. This he did in an elaborate article in the 'Quarterly Review' (March 1849). It is written with admirable temper, and, while giving to the work full credit for the brilliant and fascinating qualities, it points out upon incontrovertible evidence its grave faults of inaccurate and overcharged statement. Not till this has been done does it conclude with the

opinion, in which Croker was not singular even then, that, however charming as an historical romance, Macaulay's work 'will never be quoted as authority on any question or point in the history of England.' It is a striking corroboration of this view that Sir James Stephen, after undertaking to review the book in the 'Edinburgh Review,' abandoned his intention, 'because it was, in truth, not what it professed to be—a history—but an historical novel.' Macaulay himself said of Croker's article that it was 'written with so much rancour as to make everybody sick.' It is impossible, in justice to Croker, not to advert to the attacks upon him, not only by Macaulay, but also by his biographer, and to indicate that there is another side to the question than that which they have been at great pains to present. Croker continued to enjoy the friendship and the confidence of many of the best and ablest men of his time. The infirmities of age, and a feeling that 'he was out of date, at least out of season,' made him withdraw in 1854 from his active connection with the 'Quarterly Review.' Literature, however, continued to be to the last his chief occupation and enjoyment. He had long meditated an edition of Pope, and his later years were spent in accumulating materials for this, which he was himself unable to use, but which have been turned to account by Mr. Whitwell Elwin and Mr. Courthope. These years were full of suffering, but Croker found solace in the work, which had become a necessity of his life. 'Though death,' says his biographer, Mr. Jennings, 'was constantly within sight, he did not fear it, or allow it in any way to interfere with the performance of the daily duties which he prescribed for himself.' The first serious symptoms of his malady—disease of the heart—appeared in 1850, and he was liable to fainting fits, sometimes as many as twelve or fourteen in a day. His pulse was seldom above thirty, and often fell to twenty-three, and acute neuralgia frequently aggravated his sufferings. 'His patience,' says Lady Barrow, the amanuensis of his later years, who was with him to his death, 'never failed.' His love for his family and his friends was something wonderful. His general health was good, and his brain as active and acute as ever. Thus, till the last day of his life (10 Aug. 1857), he kept up his wide correspondence, and he even worked all that day at his notes on Pope. As he was being put into bed by his servant he fell back dead, exclaiming 'O Wade!' passing away, says his biographer, 'in the manner which he had always desired—surrounded by those whom he loved the best, and yet spared the pain of protracted parting and farewells. In this hope he died as he had lived.' Ample materials for forming an estimate of Croker are to be found in the three volumes of his 'Memoirs, Diaries, and Correspondence,' edited by Louis J. Jennings, published in 1884. He was manifestly a man of strict honour, of high principle, of upright life, of great courage, of untiring industry, devoted with singleness of heart to the interests of his country, a loyal friend, and in his domestic relations unexceptionable. Living in the days when party rancour raged, prominent as a speaker in parliament, and wielding a trenchant and too often personally aggressive pen in the leading organ of the tory party, he came in for a very large share of the misrepresentation which always pursues political partisans. His literary tastes were far from catholic in their range, and he made himself obnoxious to the newer school by the dogmatic and narrow spirit and the sarcastic bitterness which are apt to be the sins that more easily beset the self-constituted and anonymous critics of a leading review. Thus to political adversaries he added many an enemy in the field of literature. As he never replied to any attack, however libellous, it became the practice among a certain class of writers to accuse him of heartlessness and malignity. Only once did he reply to such accusations, and then he showed how much his enemies probably owed to his forbearance. His assailant in this case was Lord John Russell, who, stung by a severe censure, in a review by Croker of Lord John's edition of Moore's 'Diaries,' of the disregard of private feeling and good taste shown in the editing of the book, attacked Croker in a note to one of the volumes, impugning his moral character and personal honour, and charging him with using the fact that Moore had been a former friend and was now dead, 'to give additional zest to the pleasure of a safe malignity.' A correspondence in the 'Times' ensued, in which Croker completely turned the tables upon his assailant. That Croker had serious faults of temper and manner cannot, however, be denied. 'To strangers, or towards persons whom he disliked,' says Mr. Jennings, 'his manner was often overbearing and harsh.' He was, especially in his latter days, impatient of contradiction, and somewhat given to self-assertion. But no man was more thoroughly trusted by his friends or loved them more truly. Those who knew him best 'never wavered in their attachment to him,' says Mr. Jennings. 'Every one who had more than a superficial acquaintance with him was well aware that he had done a thousand kindly acts, some of them

to persons who little deserved them at his hands, and that, as was said of Dr. Johnson, there was nothing of the bear about him but the skin.' In person Croker was rather under the middle size, slender, and well knit. His head, of the same type as that of Canning and Sir Thomas Lawrence, was handsome, and spoke of a quick, acute, and active intellect. There is a fine portrait of him by his friend Sir Thomas Lawrence, which has been reproduced in an admirable mezzotint by Cousins. The following are the principal published works of Croker, exclusive of his articles in the 'Quarterly Review:' 1. 'Familiar Epistles to Frederick Jones, Esq., on the State of the Irish Stage,' 1804. 2. 'An Intercepted Letter from Canton' (a satire on the state of society in Dublin), 1804. 3. 'Songs of Trafalgar,' 1804. 4. 'A Sketch of the State of Ireland, Past and Present,' 1808. 5. 'The Battles of Talavera,' a poem, 1809. 6. 'Key to the Orders in Council,' 1812. 7. 'Stories for Children from the History of England,' 1817. 8. 'Memoirs of the Embassy of the Marshal de Bassompierre to the Court of England in 1626' (edited), 1819. 9. 'Letters of Mary Lepel, Lady Hervey' (edited), 1821–2. 10. 'The Suffolk Papers,' from the collection of the Marchioness of Londonderry (edited), 1823. 11. 'Horace Walpole's Letters to Lord Hertford,' 1824. 12. 'Reply to Sir Walter Scott's "Letters of Malagrowther"' (in the 'Courier' newspaper), 1826. 13. 'Progressive Geography for Children,' 1828. 14. 'Boswell's Life of Johnson,' 1831. 15. 'Military Events of the French Revolution of 1830,' 1831. 16. 'John, Lord Hervey's Memoirs of the Court of George II,' 1848. 17. 'Essays on the Early Period of the French Revolution,' reprinted from the 'Quarterly Review,' 1857.

[Croker's Works cited above; Memoirs, Diaries, and Correspondence of the Right Hon. John Wilson Croker, edited by Louis J. Jennings, 3 vols. 1884; Quarterly Review, October 1884; Macaulay's Essays and Life and Letters, by Sir G. Trevelyan; information from Mr. John Murray and other personal friends.] T. M.

CROKER, TEMPLE HENRY (1730 ?–1790 ?), miscellaneous writer, was a native of Cork. He was admitted a foundation scholar of Westminster School in 1743, at the age of thirteen, and in 1746 was elected to a scholarship at Trinity College, Cambridge; but he removed to Christ Church, Oxford, where he graduated (B.A. 1750, M.A. 1760). He was appointed chaplain to the Earl of Hillsborough, and in August 1769 he obtained the rectory of Igtham, Kent, which he vacated in 1773, probably from pecuniary embarrassments, for he figures among the bankrupts of that year. Afterwards he became rector of St. John's, Capisterre, St. Christopher's, in the West Indies, where he published, under the title, 'Where am I? How came I here? What are my wants? What are my duties?' four sermons, Basseterre [1790], 4to.

Croker seems to have helped William Huggins [q. v.] in a translation of Ariosto's 'Orlando Furioso,' which was first published (anonymously) in 1755, with a dedication to George III signed by Croker. An edition of 1757 claimed the work for Huggins. A translation of Zappa's Italian sonnets, 1755, also attributed to Huggins, has in the copy in the Dyce library a MS. dedication by Croker. Croker also published: 1. 'Bower detected as an Historian, or his omissions and perversions of facts in favour of Popery demonstrated by comparing the three volumes of his History with the first volume of the French History of the Popes [by F. Brays] now translating,' London, 1758, 8vo. 2. 'The Satires of Lodovico Ariosto,' translated into English verse by the Rev. Mr. H-rt-n and T. H. Croker, London, 1759, 8vo; Croker translated only two of the seven poems (ii. and vii.) 3. 'Experimental Magnetism; or the truth of Mr. Masson's discoveries in that branch of natural philosophy approved and ascertained,' London, 1761, 8vo. 4. 'The complete Dictionary of Arts and Sciences,' 3 vols. London, 1764–6, fol., which he edited.

[Welch's Alumni Westmon. ed. Phillimore, pp. 327, 337, 339; Cat. of Printed Books in Brit. Mus.; Oxford Graduates (1851), p. 162; Watt's Bibl. Brit.; Lowndes's Bibl. Man. (Bohn); Hasted's Kent (1782), ii. 249; Gent. Mag. xxxix. 415, xliii. 416.] T. C.

CROKER, THOMAS CROFTON (1798–1854), Irish antiquary, was born at Cork 15 Jan. 1798. His father, Thomas Croker, was a major in the army; his mother was widow of a Mr. Fitton and daughter of Croker Dillon of Baltidaniel, co. Cork. At sixteen Croker, who had little school education, was apprenticed to Lecky & Marchant, a Cork firm of quaker merchants. He early developed a taste for literature and antiquities, and between 1812 and 1815 rambled about the south of Ireland, collecting the songs and legends of the peasantry. A prose translation by him of an Irish 'coronach,' which he heard at Gouganebarra in 1813, appeared in the 'Morning Post' during 1815. A friend in Cork (Richard Sainthill) called Crabbe's attention to it two years later. About 1818 Croker forwarded to Moore, then engaged on his Irish melodies, 'nearly forty

ancient airs,' 'many curious fragments of ancient poetry, and some ancient traditions current' in Cork. Moore soon afterwards invited Croker to pay a first visit to England. Croker showed capacity as an artist; sent Moore sketches of Cork scenery; exhibited pen-and-ink drawings at a Cork exhibition in 1817, and etched several plates in 1820. After his father's death (22 March 1818) Croker obtained a clerkship at the admiralty in London, through the influence of John Wilson Croker [q. v.], who took an interest in his family, although he was no relation. Croker remained at the admiralty till February 1850. He introduced lithography into the office.

Croker rapidly made his way as an author. He helped Sidney Taylor to edit a short-lived weekly paper, 'The Talisman, or Literary Observer' (June to December 1820); in 1824 he issued his 'Researches in the South of Ireland,' a sumptuous quarto, describing an Irish tour of 1821, and partly illustrated by Miss Marianne Nicholson, whom Croker married in 1830. In 1825 appeared Croker's best-known book, 'The Fairy Legends and Traditions of the South of Ireland,' illustrated by W. H. Brooke. No author's name was on the title-page; for Croker, who was responsible for the bulk of it, had lost his original manuscript, and Dr. Maginn and other friends, to whom the legends were already familiar, helped to rewrite it. Sir Walter Scott was delighted with it, and praised it highly in a letter to the author, and in the notes to the 1830 edition of the Waverley novels, as well as in his 'Demonology and Witchcraft.' Both Scott and Croker have described a breakfast party at J. G. Lockhart's at which they were present (20 Oct. 1826). Maclise, Croker's fellow-townsman, illustrated the second edition of the 'Legends' in 1826. A second series, under Croker's name, appeared in 1827, and a third edition of the whole, from which Croker excluded all his friends' work, was issued in 1834; reprints are dated 1859, 1862, and 1882. The original edition was translated into German by the brothers Grimm (1826), and into French by P. A. Dufour (1828). Croker constructed a pantomime for Terry at the Adelphi out of his story of Daniel O'Rourke, which was performed at Christmas 1826 and twice printed (1826 and 1828). In 1822 R. Adolphus Lynch, an old schoolfellow, sold him some additional legends, which Croker published, with additions of his own, as 'Legends of the Lakes,' 1829. Maclise illustrated the book, an abbreviated version of which was issued as 'A Guide to the Lakes' in 1831, and as 'Killarney Legends' in 1876. In 1852 Croker wrote two stories, 'The Adventures of Barney Mahoney,' a humorous book, which soon became popular, and 'My Village *versus* Our Village.' His edition of the 'Popular Songs of Ireland' appeared in 1839, and was re-edited by Professor Henry Morley in 1885.

Croker was an active member of the Society of Antiquaries from 1827, and helped to found the Camden Society (1839), the Percy Society (1840), and the British Archæological Association (1843). He also established a convivial club, the Noviomagians, still in existence, out of members of the Society of Antiquaries, and was its permanent president. He was fellow of the Royal Antiquarian Society of Copenhagen (1833), and of the Swedish Archæological Society (1845). From 1837 to 1854 he was a registrar of the Royal Literary Fund, besides being member of many other of the learned societies of Great Britain. He was a collector of antiquities, especially of those concerning Ireland; and while living at Rosamond's Bower, Fulham, entertained most of the literary celebrities. Among his most intimate friends were Maclise, whom he helped to bring into notice, Dr. Maginn, 'Father Prout,' Thomas Wright, and Albert Denison, first Lord Londesborough. Croker died at Old Brompton 8 Aug. 1854. Lord Londesborough placed a memorial tablet in Grimston Church, West Riding of Yorkshire.

Croker's wife, MARIANNE, daughter of Francis Nicholson, a painter, was herself an artist of some note, and largely helped her husband in his literary work. She died 6 Oct. 1854, leaving an only son, T. F. Dillon Croker.

According to Scott, Croker was 'little as a dwarf, keen-eyed as a hawk, and of easy, prepossessing manners.' Maclise introduced him into his picture of 'Hallow Eve,' and into his 'Group of F.S.As.' A separate portrait by Maclise of Croker in early life belonged to Richard Sainthill of Cork, and another was engraved in 'Fraser's Magazine' for 1833, and in the 'Dublin University Magazine' for 1849. W. Wyon, R.A., executed a profile in wax.

Croker contributed to the magazines, and edited for Harrison Ainsworth a miscellany entitled 'The Christmas Box' in 1827, to which Scott, Lamb, Hook, and Maria Edgeworth contributed. Besides the works already enumerated, Croker wrote 'The Queen's Question Queried,' 1820; 'Historical Illustrations of Kilmallock,' 1840; a description of his residence, 1842, privately printed; catalogue of Lady Londesborough's collec-

tion of mediæval rings and ornaments, 1853; 'A Walk from London to Fulham,' 1860, originally contributed to 'Fraser's Magazine' in 1845. Croker edited 'Journal of a Tour through Ireland in 1644,' from the French of De la Boulaye de Gouz (1837); 'A Memoir of Joseph Holt' (1837); 'Narratives of the Irish Rebellions of 1641 and 1690' for the Camden Society; and for the Percy Society 'Historical Songs of Ireland temp. 1688,' 'A Kerry Pastoral,' 'The Keen of the South of Ireland' (containing the coronach originally contributed to the 'Morning Post'), 'Popular Songs illustrating the French Invasions of Ireland,' 'Autobiography of Mary, Countess of Warwick,' 'Believe as you List,' a tragedy by Massinger, and a third book of 'Britannia's Pastorals.' John Payne Collier commented severely on Croker's edition of Massinger's play in the 'Shakespeare Society Papers,' iv. Croker announced the publication of several other historical works, which never appeared.

[Dublin University Mag., August 1849, xxxiv. 203–16 (a long article, for which material was supplied by Croker himself); Memoir by his son, T. F. Dillon Croker, in Fairy Legends (1859), and with letters from literary friends in the 1862 edition of the same book; Gent. Mag. 1854, ii. 397, 452, 525; a few unimportant notices appear in Moore's Diaries and in Father Prout's Reliques.] S. L.

CROKESLEY, RICHARD DE (*d.* 1258), ecclesiastic and judge, was probably a native of Suffolk, whose name indicates his birthplace. He succeeded Richard de Berking as abbot of the monastery of St. Peter, Westminster, in 1246–7, and was the first archdeacon mentioned at Westminster. He was a favourite of the king, who was at that time laying out yearly considerable sums upon the abbey buildings. In 1247 he was sent with John Mansel on an embassy to Brabant to arrange a marriage between Prince Edward and the daughter of the duke. Matthew Paris tells us that he was proficient both in the canon and in the civil law, and his name appears at the head of Madox's 'List of Barons of the Exchequer' in 1250 and 1257, though without the title of treasurer. In 1250 he urged the king to abridge the privileges granted by charters of his predecessors to the city of London in the interest of the monastery of St. Peter; but the resistance opposed by the townspeople was so energetic that the king abandoned the attempt. Crokesley succeeded, however, in obtaining a transfer of some of the rights previously exercised by the monastery of St. Alban in respect of the town of Aldenham in Hertfordshire. In March 1251 he was sent to Lyons, where the pope then held his court, to arrange a meeting between the king and the pope at Pontigny in Champagne. Though the pope refused to meet the king, Crokesley lingered some time at the papal court, living splendidly and, according to Matthew Paris, contracting immense debts. Before he returned he had obtained from the pope permission to style himself his chaplain, and authority to annul an ordinance of one of his predecessors, whereby the monks of St. Peter's had acquired the right to hold separate property. The monks appealed to the king, who, offended by the assumption of the style of pope's chaplain by Crokesley, took their part. It was agreed to refer the dispute to the arbitration of Richard, earl of Cornwall, and John Mansel, provost of Beverley, and an arrangement was arrived at (May 1252), with which Crokesley was so little satisfied that he thought of appealing to the pope to set it aside. It was probably to prevent Crokesley's leaving the kingdom on this errand that the king issued a curious proclamation prohibiting the lending of money to him. The king having bound himself to despatch a force to Italy by Michaelmas 1256, and to grant the pope a subsidy for war expenses in consideration of being relieved from his obligation to take the cross, Crokesley was sent to Italy in the summer of 1256 with the papal legate, Rustand, to obtain a renewal of the bill. Before starting he took an oath before the king at Gloucester that he would not use his influence with the pope to the prejudice of his monastery, or seek to obtain an annulment of the previous compromise. His mission was successful. He was again in France in 1257 negotiating unsuccessfully for the restoration of the king's French provinces. In 1258 Henry, being in pecuniary difficulties, induced Crokesley to pledge his own credit and that of his monastery in his favour to the extent of 2,050 marks. The same year Crokesley acted as one of the arbitrators on the part of the king at the conference at Oxford. His death, which happened suddenly at Winchester in July of this year, is attributed by the chroniclers of Dunstable and Burton to poison taken while at dinner. He was buried at Westminster with great state in a small chapel near the north porch, built by himself and dedicated to St. Edmund. His body was subsequently removed to the chapel of St. Nicholas, and thence, in the reign of Henry VI, to some other part of the abbey, probably to the space underneath the high altar, where, on 12 July 1866, a skeleton, accompanied by the remains of a crozier, leaden paten, and chalice, was discovered in a Purbeck marble coffin bearing traces of previous removal. If

this was Crokesley's skeleton, he must have been a tall man, slightly lame with one leg, and subject to rheumatism. Matthew Paris describes him as 'elegans' and 'facundus,' and gives him credit for having ably administered his abbey.

[Matt. Paris's Chron. Maj. (Rolls Series), iv. 589, v. 128, 228, 231, 239, 304, 305, 520, 560, 682, 700; Madox's Exch. ii. 318–19; Rymer's Fœdera, ed. Clarke, i. 344, 350, 351, 355; Annales Monast. (Rolls Series), i. 447, 460, iii. 211; Widmore's Westminster, p. 63; Foss's Lives of the Judges.] J. M. R.

CROLL, FRANCIS (1826?–1854), line engraver, was born at Musselburgh about 1826. At a very early age his talent for drawing attracted the notice of the Scottish sculptors, Alexander and John Ritchie, who urged his friends to cultivate it. He was accordingly articled to Thomas Dobbie of Edinburgh, an excellent draughtsman and naturalist, but less known as an engraver, under whose tuition Croll made good progress in drawing, but not so much in engraving. The death of his master, however, before the completion of his apprenticeship led to his being placed for two years to study line engraving under Robert Charles Bell [q. v.], and during the same time he attended the schools of the Royal Scottish Academy, then under the direction of Sir William Allan [q. v.], from whose instruction and advice he derived much benefit. His earlier works were some plates of animals for Stephens's 'Book of the Farm,' some portraits for 'Hogg's Weekly Instructor,' and a small plate from James Drummond's picture of 'The Escape of Hamilton of Bothwellhaugh.' In 1852 he executed for the 'Art Journal' an engraving of 'The Tired Soldier,' after the picture by Frederick Goodall in the Vernon Gallery. He also engraved for the Royal Association for the Promotion of the Fine Arts in Scotland one of a series of designs by John Faed to illustrate 'The Cottar's Saturday Night' of Robert Burns. During the progress of this plate he was attacked by heart disease, and soon after its completion a career of much promise was closed by his death in Edinburgh, 12 Feb. 1854, at the early age of twenty-seven.

[Scotsman, 18 Feb. 1854; Art Journal, 1854, p. 119.] R. E. G.

CROLLY, WILLIAM, D.D. (1780–1849), catholic archbishop of Armagh, was born at Ballykilbeg, co. Down, on 8 June 1780, and received his education at a grammar school kept by Dr. Nelson, a unitarian, and Mr. Doran, a catholic. In 1801 he entered Maynooth; he was ordained priest in 1806, and for six years he was a professor in the college. In 1812 he was appointed parish priest of Belfast, a position rendered delicate by the local prejudices against catholicism. It is stated that during the first seven years of his ministry he received one thousand converts into the Roman church. On 1 May 1825 he was consecrated bishop of Down and Connor. He was translated to the archiepiscopal see of Armagh and the primacy of Ireland by propaganda on 7 April 1835. He was one of the commissioners of charitable bequests, and in accepting that office, in conjunction with Dr. Murray and Dr. Denvir, he incurred a large share of odium, from which, however, he never shrank, notwithstanding that the opposition against him was led by O'Connell in person. He died at Drogheda on 6 April 1849, and was buried in the catholic cathedral of Armagh.

His biography, by the Rev. George Crolly (Dublin, 1852, 8vo), contains numerous anecdotes illustrative of the times in which he lived.

[Shirley's Cat. of the Library at Lough Fea, p. 81; Brady's Episcopal Succession, i. 232, 274; Webb's Compendium of Irish Biography, p. 105; Gent. Mag. new ser. xxxi. 539.] T. C.

CROLY, GEORGE (1780–1860), author and divine, born at Dublin 17 Aug. 1780, received the greater part of his education at Trinity College, which he entered at the age of fifteen. He distinguished himself as a classical scholar and an extempore speaker, and after taking the usual degrees was ordained in 1804, and licensed to a curacy in the north of Ireland. The obscurity of his situation was distasteful to him, and about 1810, accompanied by his widowed mother and his sisters, he settled in London, and devoted himself chiefly to literary pursuits. He became dramatic critic to the 'New Times,' and was a leading contributor to the 'Literary Gazette' and 'Blackwood's Magazine' from their commencement. Among his numerous contributions to the latter periodical was 'The Traditions of the Rabbins,' a portion of which has been erroneously attributed to De Quincey, and still appears among his collected works. Croly's connection with the 'Literary Gazette' brought about his marriage in 1819 to Margaret Helen Begbie, with whom he had become acquainted as a fellow-contributor to the journal. Jerdan, the editor of the 'Gazette,' endeavoured to procure Croly church preferment, but his efforts failed, according to the 'Gentleman's Magazine,' from Croly being confounded with a converted Roman catholic priest of nearly the same name. Croly accordingly continued to devote himself vigorously to literature, producing

his principal poem, 'Paris in 1815,' in 1817; 'The Angel of the World' and 'May Fair' in 1820; his tragedy 'Catiline' in 1822; 'Tales of the Saint Bernard,' and his chief romance, 'Salathiel,' in 1829. His poetical works were collected in 1830. Nor did he neglect professional pursuits, publishing a commentary on the Apocalypse in 1827, and 'Divine Providence, or the Three Cycles of Revelation,' in 1834. His 'Life and Times of George the Fourth' (1830) is a work of no historical value, but creditable to his independence of spirit. In 1834 he at length received an offer of preferment from Lord Brougham, a distant connection of his wife's; but the living proposed for his acceptance, Bondleigh, on the borders of Dartmoor, was so wild and solitary that he declined it. Brougham recommended him to his successor, Lyndhurst, who in 1835 gave him the rectory of St. Stephen's, Walbrook. He soon acquired a reputation for eloquence, and attracted an intellectual congregation to the church he had found 'a stately solitude.' In 1843 and for several years following his incumbency was disturbed by parochial squabbles with the churchwarden, Alderman Michael Gibbs, who caused the accounts of nineteen years and a half to be passed at a meeting of the select vestry, from which the general body of parishioners was excluded. A tedious litigation ensued, which resulted in the substitution of an open vestry for the select, and the placing of the parish funds in the hands of trustees, as desired by Croly. His income had suffered considerably, and in 1847 he accepted the appointment of afternoon lecturer at the Foundling; but his ornate style of preaching proved unsuitable to a congregation chiefly consisting of children and servants, and he speedily withdrew, publishing the sermons he had delivered with an angry and contemptuous preface. His novel, 'Marston,' had been published in 1846, and his poem, 'The Modern Orlando,' in the same year. He also performed much work for the booksellers, and contributed largely to periodical literature, being principal leader writer to the 'Britannia' newspaper for seven years. In 1851 he lost his wife, to whom he was greatly attached. In 1857 his parishioners presented him with his bust, which was placed in the church after his decease. He died very suddenly on 24 Nov. 1860.

Croly is a characteristic example of the dominant literary school of his youth, that of Byron and Moore. The defects of this school are unreality and meretriciousness; its redeeming qualities are a certain warmth of colouring and largeness of handling, both of which Croly possessed in ample measure. His chief work, 'Salathiel,' is boldly conceived, and may still be read with pleasure for the power of the situations and the vigour of the language, although some passages are palpable imitations of De Quincey. He was less at home in modern life, yet 'Marston' is interesting as a romance, and remarkable for its sketches of public men. In all his works, whether in prose or verse, Croly displays a lively and gorgeous fancy, with a total deficiency of creative imagination, humour, and pathos. His principal poem, 'Paris in 1815,' is a successful imitation of 'Childe Harold;' 'The Modern Orlando' is a very inferior 'Don Juan;' 'Catiline' is poetical, but undramatic. Some of his minor poems, especially 'Sebastian,' are penned with an energy which almost conceals the essential commonplace of the thought. As a preacher he was rather impressive than persuasive. 'He had,' says S. C. Hall, 'a sort of rude and indeed angry eloquence that would have stood him in better stead at the bar than in the pulpit.' James Grant says that his appearance in the pulpit was commanding, his delivery earnest and animated, his voice stentorian, yet not unpleasant. He usually preached extempore. His contributions to biblical literature were unimportant. He possessed considerable learning, but so little of the critical faculty that he identified Prometheus with Cain. As a man he seems to have been contentious and supercilious, yet not devoid of geniality.

[Memoir by Frederick Croly, prefixed to Croly's Book of Job, 1863; Richard Herring's Personal Recollections of George Croly, 1861; Gent. Mag. 3rd ser. x. 104–7; S. C. Hall's Book of Memories, pp. 232, 233; James Grant's Metropolitan Pulpit, i. 239–56.] R. G.

CROMARTY, Earls of. [See Mackenzie, George, first Earl, 1630–1714; Mackenzie, George, third Earl, d. 1766.]

CROMARTY, Count in the Swedish peerage (1727–1789). [See Mackenzie.]

CROMBIE, ALEXANDER, LL.D. (1762–1840), philologist and schoolmaster, was born in 1762 at Aberdeen, and educated at Marischal College, where he took the degree of M.A. in or about 1777, and received that of LL.D. about 1798. He became a licentiate of the church of Scotland, but adopted the profession of teaching. After conducting an academy for a short time in conjunction with a Mr. Hogg, he removed to London, where he kept a private school at Highgate, and occasionally officiated in the meeting-house in Southwood Lane. Removing afterwards to Greenwich, he became a highly successful teacher, and purchased a fine mansion formerly tenanted by Sir Walter James,

which, with its grounds, became a very valuable property. On the death of his cousin, Mr. Alexander Crombie, advocate in Aberdeen, he succeeded by his bequest to the estate of Phesdo, in the parish of Fordoun, Kincardineshire, where he spent the last few years of his life. He died in 1840. The family is now represented by his grandson, Mr. Alexander Crombie, Thornton Castle, near Laurencekirk.

In the 'Times' of 16 June 1840 there appeared an anonymous account of Crombie, written by an old friend, John Grant, M.A., Crouch End. The writer speaks in the strongest terms of his inflexible integrity and intellectual acuteness. He says that Crombie was well known as a scholar and critic; that he had been an early friend of Priestley, Price, and Geddes; and that, while sympathising with their liberalism, he was a 'sound christian divine and a hearty despiser of the cant of spurious liberalism.' When noticing Crombie's death in the annual address to the Royal Society of Literature, Lord Ripon dwelt upon his excellence as a teacher, and as a composer of educational works, especially the 'Gymnasium.'

His works are: 1. 'A Defence of Philosophic Necessity,' 1793. 2. 'The Etymology and Syntax of the English Language Explained,' 1802 (other editions 1809, 1829, 1836). 3. 'Gymnasium sive Symbola Critica,' intended to assist the classical student in his endeavours to attain a correct Latin prose style, 2 vols. 1812; 5th edition 1834, abridged 1836. 4. 'Letters on the present state of the Agricultural Interest,' 1816. 5. A Letter to D. Ricardo, esq., containing an analysis of his pamphlet on the depreciation of bank notes, 1817. 6. Cursory observations in reply to the 'Strictures' of Rev. Mr. Gilchrist (on book No. 2), 1817. 7. 'Letters from Dr. James Gregory of Edinburgh in defence of his Essay on the difference of the relation between motion and action and that of cause and effect in physic, with replies by Rev. A. Crombie, LL.D.,' 1819. 8. 'Clavis Gymnasii, sive Exercitationes in Symbolam Criticam,' 1828. 9. 'Natural Theology, or Essays on the Existence of Deity and Providence, on the Immortality of the Soul, and a Future State,' 1829, 2 vols. 10. 'Letter to Lieut.-col. Torrens, M.P., in answer to his address to the farmers of the United Kingdom,' 1832. 11. 'The Strike, or a Dialogue between John Treadle and Andrew Ploughman,' 1834. 12. Pamphlet on the Ballot; also several other pamphlets published anonymously; articles in the 'Analytical Review;' and one article, or more, in the 'Edinburgh Review.' Crombie had three sons; the oldest of these, whose name was also Alexander, succeeded him as proprietor of the estate of Phesdo, and was in turn in 1877 succeeded by his son, the present proprietor.

[Times, 16 June 1840; copy of the notice in Gent. Mag. for 1842, corrected by Crombie's son, affixed to a copy of the Gymnasium in the possession of Mr. Alexander Crombie of Thornton Castle; The Statistical Account of Scotland—parish of Fordoun; personal information.]

W. G. B.

CROMBIE, JAMES, D.D. (1730–1790), presbyterian minister, eldest son of James Crambie (*sic*) by his wife May (Johnstoun), was born at Perth on 6 Dec. 1730. His father was a mason. In 1748 Crombie matriculated at St. Andrews, graduating A.M. in 1752. He studied for a short time at Edinburgh on leaving St. Andrews. He was licensed by Strathbogie presbytery on 8 June 1757 at Rothiemay. Here he acted as parish schoolmaster for some time. On 1 July 1760 he was presented to Lhanbryd, near Elgin, by the Earl of Moray, in whose family he had acted as tutor, and having been duly called was ordained at Lhanbryd on 11 Sept. by Elgin presbytery. He immediately applied to the Strathbogie presbytery to give ordination without charge to James Thompson, a licentiate, in order that Thompson might supply his place at Lhanbryd, and release Crombie for winter studies at Glasgow. The Strathbogie presbytery agreed, and Crombie spent the next four sessions at Glasgow, attending classes himself, and superintending the studies of his noble pupil. The minutes of the Elgin presbytery record a series of attempts to bring Crombie back to his duties at Lhanbryd, culminating in a formal censure on 1 March 1763. After this he seems to have remained quietly for some years in his country parish. In February 1768 a colleagueship in the first non-subscribing presbyterian congregation of Belfast became vacant. Doubtless on the recommendation of Principal Leechman of Glasgow, Crombie was put forward for the post. He received a call in December 1769 with a promised stipend of 80*l.*, and 10*l.* for a house. He did not, however, desert his charge at Lhanbryd until 22 Oct. 1770, when he was already settled in Belfast as colleague to James Mackay. On Mackay's death (22 Jan. 1781) he became sole pastor. The congregation, which worshipped in a dilapidated meeting-house, was declining; Crombie met a suggestion for amalgamation with a neighbouring congregation by proposing the erection of a new meeting-house. This was carried into effect in 1783; Wesley, who preached in the new building in 1789, de-

scribes it as 'the completest place of worship I have ever seen.' Crombie did not intermeddle in theological disputes, but he ably defended his coreligionists from a charge of schism, and exhibited his divergence from the puritan standpoint by advocating Sunday drill for volunteers in time of public danger. In September 1783 he was made D.D. of St. Andrews. Crombie deserves great credit for his attempt to establish in Belfast an unsectarian college, which would meet the higher educational wants of Ulster. The idea was not a new one [see CAMPBELL, WILLIAM, D.D.], nor was Crombie the first to endeavour to carry it out [see CRAWFORD, WILLIAM, D.D.] His plan differed from Crawford's by making no provision for instruction in theology, thus anticipating the modern scheme of the Queen's Colleges. The prospectus of the Belfast Academy, issued on 9 Sept. 1785, at once secured the warm support of leading men in Belfast, of all denominations. Funds were subscribed, the Killeleagh presbytery (then the most latitudinarian of those under the general synod) sending a donation of a hundred guineas. The prospectus contemplated academic courses extending over three sessions. The scheme was ambitious, and included a provision of preparatory schools. The academy was opened in February 1786; Crombie, as principal, undertaking classics, philosophy, and history. The same political complications which led to the collapse of the Strabane Academy frustrated Crombie's original design. The Belfast Academy soon lost its collegiate classes; but as a high school it maintained itself, acquired great vogue under Crombie's successor, William Bruce (1757–1841) [q. v.], and still flourishes. Crombie's labours broke his strength, and his health declined; yet he continued to discharge all his engagements with unflagging spirit. On 10 Feb. 1790 he attended a meeting of the Antrim presbytery, at which two congregations were added to its roll, and he was appointed to preside at an ordination on 4 March. On 1 March he died. He was married on 23 July 1774 to Elizabeth Simson (*d.* 1824), and left four sons and one daughter. His portrait is in the possession of a descendant in America; a small copy is in the vestry of his meeting-house, representing a face of much firmness and sweetness of expression.

He published: 1. 'An Essay on Church Consecration,' &c., Dublin, 1777, 12mo (published anonymously in February); 3rd edit. Newry, 1816, 12mo (a defence of the presbyterians, who had lent their meeting-house to the episcopalians during the rebuilding of the church, against a charge of schism). 2. 'The Propriety of Setting apart a Portion of the Sabbath for the purpose of acquiring the Knowledge and use of Arms,' &c., Belf. 1781, 8vo. (answered by Sinclare Kelburn, in 'The Morality of the Sabbath Defended,' 1781; neither publication is mentioned in Cox's 'Literature of the Sabbath Question,' 1865). 3. 'Belfast Academy,' Belf. 1786, 8vo (an enlarged issue in January of the newspaper prospectus). Also two 'Volunteer Sermons,' Belfast, 1778 and 1779, 8vo.

[Wesley's Journal (8 June 1789); Belfast News-Letter, 5 March 1790; Memoir of Crombie in Disciple (Belfast), April 1883, p. 93 sq.; extracts (furnished for that memoir) from Perth Baptismal Register (in General Register House, Edinburgh), Glasgow Matriculation Book, records of St. Andrews University, minutes of Strathbogie, Elgin, and Antrim presbyteries; also additional information from Funeral Sermon (manuscript) by James Bryson, 14 March 1790, in Antrim Presbytery Library, at Queen's College, Belfast, and from records of First Presbyterian Church, Belfast. Witherow's History and Literary Memorials of Presbyterianism in Ireland, 2nd ser. 1880, p. 212, gives a brief notice of Crombie.]

A. G.

CROME, EDWARD (*d.* 1562), protestant divine, was educated at Cambridge, taking the degrees of B.A. in 1503, M.A. in 1507, and D.D. in 1526. He was a fellow of Gonville Hall, and was president of Physick Hostel, a dependency of Caius College, Cambridge, from 1509 to 1511. It may be that he acted as deputy to Dr. Bokenham, master of Gonville Hall, who was seventy-seven years of age when he resigned in 1536. In 1516 Crome was university preacher.

Crome resided without interruption at Cambridge until he attracted the king's notice by his approval of Cranmer's book demonstrating the nullity of his marriage with Catherine of Arragon, and by his action as one of the delegates appointed by the university, 4 Feb. 1530, to discuss and decide the question of the same purport proposed by the king. During the following Lent he was three times commanded to preach before the king, and shortly after (24 May) was one of the representatives of his university who, together with a like number from Oxford, assisted the Archbishop of Canterbury and Bishop of Durham in drawing up a condemnation of the opinions expressed in certain English religious books, such as 'The Wicked Mammon' and 'The Obedience of a Christian Man,' which assailed the doctrines of purgatory, the merit derived from good works, invocation of saints, confession, and many other Roman catholic practices.

It was probably about this time that he became parson of St. Antholin's Church in

the city of London, a rectory in the gift of the dean and chapter of St. Paul's, but owing to the destruction of the registers in the fire of 1666 it is impossible to fix the date.

While at Cambridge Crome had gained some insight into the ideas of religious reformers by attending the meetings of 'gospellers' at the White Horse in St. Benet's, and in spite of his acquiescence in the prohibition of their books, his preaching was so coloured with their views that he was convented before the Bishop of London and examined, the king himself being present. The answers he gave were in accordance with the popular articles of belief, even in such matters as purgatory and the efficacy of fasting. There is extant a copy of them with remarks apparently added by him when reading them in his church, in which he endeavoured with some success to explain away the discrepancy between the articles he was reading and his previous opinions. His confession was immediately printed by the bishops, but his old friends thought it 'a very foolish thing,' and openly said that he was lying and speaking against his conscience in preaching purgatory.

Articles were formally produced against him, Latimer, and Bilney in the convocation of March 1531, but in consequence of his previous recantation no further steps were taken against Crome. In 1534 he removed to the church of St. Mary Aldermary, which Queen Anne Boleyn procured for him by her influence with Archbishop Cranmer, the patron. He was unwilling to make the change, and did not accept it until the queen wrote an urgent letter to him on the subject. A few years later (1539) Archbishop Cranmer tried to obtain for him the deanery of Canterbury, but was not successful.

About this period Crome is frequently mentioned in connection with Latimer, Bilney, and Barnes, and he was one of the preachers appointed by Humfrey Monmouth, a leading London citizen and great favourer of the gospel, to preach his memorial sermons in the church of All Hallows Barking.

After the passing of the Act of Six Articles in 1539, in consequence of which Latimer and Shaxton, bishop of Salisbury, resigned their bishoprics and were imprisoned, Crome preached two sermons which his enemies hoped would give them a handle; but hearing of his danger he immediately went to the king and prayed him to cease his severities. No proceedings were at that time taken against him, and not long after (July 1540) a universal pardon was granted. Crome did not, however, alter his opinions and preaching, and a controversy between him and Dr. Wilson having caused some stir in the city, they were both forbidden to preach again until they had been examined by the king and council. This was done on Christmas day 1540. The articles alleged against Crome were denial of justification by works, the efficacy of masses for the dead and prayers to saints, and the non-necessity of truths not deduced from holy scripture. His answer was an argument that these articles were true and orthodox; but the king, averse to severity in his case, only ordered him to preach at St. Paul's Cross and read a recantation with a statement that he would be punished if hereafter convicted of a similar offence. This he did, but as his sermon contained but little reference to the formal recantation which he read, his license to preach was taken away. This prohibition did not endure many years, for in Lent 1546 he again got into trouble for a sermon preached at St. Thomas Acres, or Mercers' Chapel, directed against the sacrifice of the mass. Being brought before Bishop Gardiner and others of the council he was ordered as before to preach in contradiction of what he had said at St. Paul's Cross, but his sermon rather hinted that the king's recent abolition of chantries showed that he held the same opinion. This was not considered satisfactory, and he had to perform a more perfect recantation on Trinity Sunday.

During the reign of Edward VI he appears to have lived quietly, for the only notices of him are a casual mention by Hooper a short time before he was made bishop of Gloucester, that Crome was preaching against him, and a letter, referred to by Strype, from a poor scholar asking for help. After Queen Mary's accession he was again arrested for preaching without license and committed to the Fleet (13 Jan. 1554), but a year elapsed before he was brought up for trial. In January 1555 many of his friends were examined and condemned. Hooper, Rogers, Bishop Ferrars of St. David's, and others were burnt. Crome was given time to answer, and having had some practice in the art of recantation made sufficient compliance to save himself from the stake. It was proposed that he, Rogers, and Bradford should be sent to Cambridge to discuss with orthodox scholars, as Cranmer, Ridley, and Latimer had done at Oxford, but they refused, not expecting fair play. Their reasons were published in a paper which is printed by Foxe. How long he was kept in prison is doubtful. He died between 20 and 26 June 1562, and was buried in his own church, St. Mary Aldermary, on the 29th.

[Cal. of State Papers of Henry VIII, vols. iv. v. vii. viii.; Strype's Memorials, I. i. 492, ii. 369, III. i. 92, 157, 221, 330, ii. 192; Annals, I. i. 545; Strype's Cranmer, 487, 495, 566, Par-

ker Soc. 3 Zur. 208, &c. (see Gough's Index); Foxe's Acts, v. 337, 351, 835, vi. 413, 533, 536, 588, vii. 43, 499; Burnet's Hist. Ref. i. 150, 271, iii. 254, 264, 346; Wilkins's Concilia, iii. 725, 737; Machyn's Diary, 51, 80, 81, 286; Newcourt's Repertorium, i. 436; Cooper's Ath. Cant. i. 215.] C. T. M.

CROME, JOHN (1768–1821), landscape-painter, called 'Old Crome' to distinguish him from his son, John Berney (or more properly Barney) Crome [q. v.], son of a poor journeyman weaver, was born at Norwich 22 Dec. 1768, in a low public-house in the parish of St. George's, Tombland. He could hardly be said to have enjoyed the common instruction of the most ordinary schools. At the age of twelve he began life as errand-boy to Dr. Rigby, a physician in Norwich, the father of the present Lady Eastlake. The pranks he played and the punishment he received for them while with the good-natured doctor were often laughingly recounted by him in after life; but the employment was uncongenial, and in 1783 he apprenticed himself for seven years to Francis Whisler, a house, coach, and sign painter, and after his term was up worked as journeyman for Whisler, and is said to have been the first to introduce into Norwich the art of 'graining' or painting surfaces in imitation of polished wood. Among the signs he is known to have painted were 'The Two Brewers,' 'The Guardian Angel,' and 'The Sawyers.' The first and last of these (if not all three) are still in existence. His taste for landscape art showed itself during this period, and he formed an intimate friendship with another lad of similar tastes. This was Robert Ladbrooke, who also afterwards became celebrated as a landscape-painter, but who at this time was apprenticed to a printer. Crome and Ladbrooke took a garret together, employed their leisure in sketching in the fields and lanes about Norwich, and occasionally bought a print for the purpose of copying it. Their first art patrons were Smith & Jaggers, printsellers, of Norwich. Ladbrooke painted portraits at five shillings a head, and Crome painted landscapes for which he sometimes got as much as thirty shillings. This partnership lasted about two years, and then and after Crome is said to have had a very hard struggle, and to have been put to strange shifts to gain a livelihood. His efforts, however, attracted the attention of Mr. Thomas Harvey of Catton, Norfolk, who introduced him to good society as a teacher of drawing. Mr. Harvey, besides being something of an artist himself, possessed a small collection of Flemish and Dutch pictures, to which he allowed Crome access, thus, as has been well said, 'affording him an opportunity of studying the works of a group of masters who had arrived at the highest excellence under almost exactly the same conditions of climate and scenery as those in which he himself was placed.' Mr. Harvey had also some Gainsboroughs, including the famous 'Cottage Door,' which Crome copied. He found other friends in Mr. John Gurney of Earlham, Mr. Dawson Turner [q. v.], and Sir William Beechey, R.A. [q. v.] The last named, who had himself begun life as a house-painter in Norwich, gave him instruction in painting, and wrote: 'Crome, when I knew him, must have been about twenty years old, and was a very awkward, uninformed country lad, but extremely shrewd in all his remarks upon art, though he wanted words and terms to express his meaning.' According to Mrs. Opie, her husband the artist also assisted Crome in his painting, but not before 1798.

Crome and Ladbrooke married sisters of the name of Barney, and though the exact date of Crome's marriage is not known, it is certain that it was an early one, and that he supported his increasing family mainly by giving lessons in drawing. This family consisted of at least two daughters and six sons, the eldest of whom, baptised John Barney, after his father and mother, was born in 1794. One of these children died in infancy, more than one of his sons besides John followed the profession of an artist, as did his daughter Emily, but none of them attained much reputation except John. His drawing lessons brought him for a long period better remuneration than landscape-painting, and were useful in introducing him to good families in the neighbourhood. 'As a teacher,' says Dawson Turner in the memoir prefixed to the edition of Crome's etchings in 1838, 'he was eminently successful. He seldom failed to inspire into his pupils a portion of his own enthusiasm.' He used to teach in the open air, although he generally painted his pictures in his studio. Once a brother-painter met him out in the fields surrounded by a number of young people, and remarked, 'Why, I thought I had left you in the city engaged in your school.' 'I am in my school,' replied Crome, 'and teaching my scholars from the only true examples. Do you think,' pointing to a lovely distant view, 'that either you and I can do better than that?'

Thus he lived from year to year, teaching, painting, and studying always, content in the main with his local scenery and his local reputation, which increased year by year till his death. He paid an occasional visit to London, where he was always welcome in the studio and at the dinner-table of Sir

William Beechey; assisted by his friends the Gurneys and others, he made excursions in the lake counties and Wales and to the south coast, and in 1814 paid a visit to Paris *vid* Belgium; but, as a rule, Norwich and its neighbourhood were sufficient for his art and himself. He soon gathered around him a knot of artists, amateurs, and pupils, and helped to lay the foundation of what is known as the Norwich school, a small pleiad of artists of whom the greatest were 'Old' Crome and John Sell Cotman [q. v.], but it included other admirable painters, like Vincent and Stark, Crome's pupils, Stannard, Thirtle, and the Ladbrookes. The rise and fall of this school forms a unique, brilliant, but short-lived phenomenon in the history of English art. It was unique because provincial, and its nearest parallel was, perhaps, the greater school of water-colour landscape which had its beginnings much about the same time in that band of earnest students, Turner, Girtin, Hunt, Edridge, Prout, Varley, and others, who met together under the roof of Dr. Monro, in the Adelphi, London, or at Bushey. It was in February 1803 that the first meeting of the Norwich Society took place, in a dingy building in a dingy locality called the Hole in the Wall in St. Andrew's, Norwich. Its full title was 'The Norwich Society for the purpose of an enquiry into the rise, progress, and present state of Painting, Architecture, and Sculpture, with a view to point out the best methods of study, and to attain to greater perfection in these arts.' It has been called 'a small joint-stock association, both of accomplishments and worldly goods.' Each member had to afford proofs of eligibility, was elected by ballot, and had to subscribe his proportion of the value of the general stock, his right in which was forfeited by disregard of the laws and regulations. The society met once a fortnight at 7 P.M., and studied books on art, drawings, engravings, &c. for an hour and a half, after which there was a discussion on a previously arranged subject. Each member in rotation provided bread and cheese for supper and read a paper on art. The first president of the society was W. C. Leeds, and their first exhibition was held in 1805 at the large room in Sir Benjamin Wrench's court. This court, which was on the site of the present Corn Hall, occupied a quadrangle in the parish of St. Andrew, which was wholly demolished about 1828. The exhibition comprised 223 works in oil and water colour, sculpture and engraving, over twenty of which were by Crome. The exhibitions were annual till Crome's death in 1821, and continued with some interruption till 1833. In 1816 a secession, headed by Crome's old friend Ladbrooke, took place, and a rival exhibition was held for three years (1816-18) at Theatre (or Assembly Rooms) Plain. The old society seems to have been in full vigour in 1829, when they had rooms in New Exchange Street. They held a dinner that year, in imitation of the Royal Academy; made grave speeches in which reference was made to the assistance to the funds given by the corporation of Norwich. From the account of the proceedings it would appear that they looked forward to the establishment of a regular academy at Norwich, and had no thought of that extinction so soon to follow.

In 1806 Crome first exhibited at the Royal Academy, and he continued to send pictures there occasionally till 1818. Thirteen works at the Royal Academy, all of which were landscapes with one exception, 'A Blacksmith's Shop,' and five at the British Institution constituted his entire contribution to the picture exhibitions in London, but his 'Poringland' was exhibited at the British Institution in 1824, three years after his death. To the Norwich exhibitions he contributed annually from 1805 to 1820, sending never less than ten and once as many as thirty-one pictures, and exhibiting 288 in all. Four of his pictures were included in the exhibition of 1821, which opened after his death. In 1808 he became president of the Norwich Society, R. Ladbrooke being then vice-president, but after this, except the secession of Ladbrooke and others from the society in 1816, there is no other important event to chronicle in his life, which appears to have been attended by a gradual increase of prosperity, though his income is not supposed to have risen at any time beyond about 800*l.* a year. Although his reputation was so high in his locality, it did not extend far, and though he painted and sold a great number of pictures, he seldom or never obtained more than 50*l.* even for a highly finished work. His income, however, sufficed to bring up his family in a comfortable if not luxurious fashion. From 1801 to his death he lived in a good-sized house in Gildengate Street, St. George's, Colegate. He kept two horses, which were indeed necessary for his journeys to his pupils, some of whom lived far from Norwich. He would drive from Norwich to Yarmouth in one day. He collected a large number of pictures and a valuable library of books. He was a favourite of all, and welcome not only in small, but great houses; his manners were winning, his conversation interesting and lively with jest and reminiscence. Good-tempered and jovial, he loved

his joke and his glass, and of an evening would frequent the parlour of a favourite inn in the Market Place, where he was something of an oracle, and it is said that, especially at the last, he was sometimes more convivial than was prudent.

He was in his fifty-third year and in the fulness of his power as an artist when he was seized with an attack of inflammation, which carried him off after an illness of seven days. On the morning of the day he was taken ill he stretched a canvas six feet long for what he intended to be his masterpiece, a picture of a water frolic on Wroxham Broad, for which he had already made the sketch. His last recorded speeches were worthy of himself and his art. On the day of his death he charged his eldest son, who was sitting by his bed, never to forget the dignity of art. 'John, my boy,' said he, 'paint, but paint for fame; and if your subject is only a pigsty, dignify it!' and his last words were, 'Hobbema, my dear Hobbema, how I have loved you!' He died at his house in Gildengate Street, Norwich, 22 April 1821, and was buried in St. George's Church. In the report of his funeral in the 'Norwich Mercury' it is recorded that 'the last respect was paid to his memory by a numerous attendance of artists and other gentlemen. Mr. Sharp and Mr. Vincent came from town on purpose, and Mr. Stark was also present. An immense concourse of people bore grateful testimony to the estimation in which his character was generally held.'

An exhibition of his paintings was held in Norwich in the autumnal session of 1821, when 111 of his works were gathered together, including those remaining unsold in his studio.

The art of Old Crome, though based in method upon that of the Dutch masters, and approaching in feeling sometimes to them and sometimes to Wilson, was inspired mainly by Nature and affection for the locality in which he passed his days. It was thus purely personal and national, like that of Gainsborough and that of Constable, not daring to express highly poetical emotion or to produce splendid visions of ideal beauty, like that of Turner, but thoroughly manly and unaffected, and penetrated with feeling for the beauty of what may be called the landscape of daily life. This he felt deeply and expressed with unusual success. The singleness of his aim and his constant study of nature gave freshness and vitality to all he did, and prevented ordinary and often-repeated subjects from becoming commonplace or monotonous. The life of the painter passed into his works. The low banks of the Wensum and the Yare, with their ricketty boat-houses, the leafy lanes about Norwich, the familiar Mousehold Heath, the tan-sailed barges sailing through the flats, the jetty and shore at Yarmouth sparkling in the sun, were painted by him as all men saw them, but as no one but himself could paint them. He found rather than composed his pictures, but the artistic instinct was so strong within him that his selection of subjects was always happy, and, even when most simple, attended by a success which no effort of creative imagination could excel. An instance of such fortunate finding, accompanied by wonderful sympathy of treatment, is the 'Mousehold Heath' in the National Gallery (Trafalgar Square), where a simple slope rising bare against a sky warm with illuminated clouds suffices, with a few weeds for foreground, to make a noble and poetical picture, full of the solemnity of solitude and the calm of the dying day. He painted it, he said, for 'air and space.' As a specimen of his sometimes rich and gem-like colouring the 'View of Chapel Fields, Norwich,' with its avenue of trees shot through with the slanting rays of the sun, could scarcely be surpassed. Always original, because always painting what he saw as he saw it, he was yet, perhaps, most so in his trees, which he studied with a particularity exceeding that of any artist before him, giving to each kind not only its general form and air, but its bark, its leafage, and its habit of growth. His oaks are especially fine, drawn with a comprehensive knowledge of their structure, and as if with an intimate acquaintance with every branch. It has been said that 'an oak as represented by Crome is a poem vibrating with life,' and that 'Mr. Steward's "Oak at Poringland" and Mr. Holmes's "Willow" are two among the noblest pictures of trees that the world possesses, for, with all the knowledge and all the definition, there is no precedence given to detail over large pictorial effect.' Another picture by Crome, although an early one, deserves notice from its size and beauty. This is the 'Carrow Abbey,' exhibited in 1805, and now in the possession of Mr. J. J. Colman, M.P.

An exhaustive examination of Crome's art is impossible here. Enough has been said to show that he was one of the most genuine and original, as he was undoubtedly one of the most enthusiastic of English artists, and that his name deserves to be remembered with those of Gainsborough and Constable as one of the men of genius who founded the English school of landscape. It was not till 1878 that the London public had an opportunity of doing justice to the merit of Crome and the rest of the Norwich school. Of fifty-six examples of the school shown that year,

twenty-seven were by 'Old Crome,' and among them were two fine pictures from sketches taken during his one visit to the continent. The 'Fishmarket on the Beach, Boulogne, 1814' (painted 1820), and 'Boulevard des Italiens, Paris, 1814' (both now in the possession of the trustees of the late Hudson Gurney), showed that, English as Crome was to the core, his palette took a livelier tone, in sympathy with the climate and character of the French. Both these pictures were etched with great skill and feeling by the late Edwin Edwards. Fine examples of 'Old Crome' now fetch large prices. A 'View of Cromer' was sold at Christie's in 1867 for 1,020 guineas, and in 1875, at the sale of Mr. Mendel's pictures, an upright landscape, a road scene, brought nearly 1,600*l.*

Although all Crome's artistic triumphs are in oil colours, he drew skilfully but rarely in water colour. There are three or four poor examples of his water colours in the South Kensington Museum, and one or two sketches in monochrome. Of his oil paintings the National Gallery and the South Kensington Museum contain several good specimens besides those already mentioned, and the Fitzwilliam Museum at Cambridge contains a fine 'Clump of Trees, Hautbois Common.' Many of his finest pictures are still owned by families in Norwich and its neighbourhood.

Crome must be regarded as one of the earliest painter-etchers of the English school. The art had, indeed, been practised for topographical views and as an adjunct to engraving and aquatint, but very few if any English artists before Crome used the needle for their own pleasure and to make studies from nature of a purely picturesque kind. His hard-ground etchings are large in arrangement of masses of light, and very minute in execution. No etcher has so faithfully recorded the detail of branch and leaf, but in doing this he sacrificed gradation of tone and with it atmospheric effect. His soft-ground etchings are slighter but more effective. They were essentially private plates these of Crome, and though he issued a prospectus in 1812 for their publication and got a respectable body of subscribers, he could not be persuaded to publish them. It was not till 1834, or thirteen years after his death, that thirty-one of them were published at Norwich in a volume called 'Norfolk Picturesque Scenery,' by his widow, his son J. B. Crome, Mr. B. Steel, and Mr. Freeman. A few copies, now very rare, were worked off on large folio before letters. Four years later (1838) there was a new issue of seventeen of these plates, called 'Etchings in Norfolk,' with a memoir of the artist by Dawson Turner, and a portrait engraved by Sevier after a picture by D. B. Murphy, which, with another by W. Sharpe, and a bust by F. Mazzotti, were exhibited at the Norwich Society in 1821. About 1850 the thirty-one plates were again published, by Mr. Charles Musket, and about twenty years afterwards another issue appeared with an additional soft-ground plate which had not been published before. This was called 'Thirty-two original Etchings, Views of Norfolk, by Old Crome, with portrait.' Some of the plates for the later issues were rebitten by Ninham, and others touched with the graver by W. C. Edwards. The later states of the plates are of little artistic value. There is a fine collection of Crome's etchings in the British Museum.

[Norfolk Picturesque Scenery, 1834; ibid. 1838, with Memoir by Dawson Turner; Wodderspoon's John Crome and his Works; 2nd ed. printed for private circulation by R. N. Bacon, at the Norwich Mercury Office, 1876; Life by Mrs. Charles Heaton, added to Cunningham's Lives of British Painters, 1880; Cunningham's Cabinet Library of Pictures; Chesneau's La Peinture Anglaise; Redgraves' Century of Painters; Wedmore's Studies in English Art; English Illustrated Magazine, December 1883; Magazine of Art, April 1882; Graphic, 13 Aug. 1881; Seguier's Dict. of the Works of Painters; Redgrave's Dict. of Artists (1878); Bryan's Dict. of Painters (Graves); Graves's Dict. of Artists; manuscript notes by the late Mr. Edwin Edwards, and information supplied by Mr. J. Reeve of Norwich.] C. M.

CROME, JOHN BERNAY (1794–1842) landscape-painter, the eldest son of John (Old) Crome [q. v.], was born at Norwich 14 Dec. 1794. He was christened John Barney, after his father's christian and mother's maiden name, but in the record of the baptisms of other members of his family the mother's name is sometimes spelt Berney and Bernay. He was educated at the grammar school at Norwich under Dr. Samuel Forster and the Rev. Edward Valpy. He was brought up as an artist, assisted his father in teaching, and succeeded him in his practice. He painted coast and country scenes, and attained considerable local reputation as a painter and a teacher. He was a member of the Norwich Society of Artists, and between 1806 and 1830 sent 277 of his works to their exhibitions. Between 1811 and 1843 he exhibited seven works at the Royal Academy, thirty-five at the British Institution, and fifty-five at the Society of British Artists. He made frequent visits to the continent, and the subjects of some of his pictures were taken from places in France, Holland, Belgium, and Italy. Towards the close of his

life he became celebrated for his moonlight pictures. In 1835 he left Norwich for Great Yarmouth, where he died, after much suffering, from an incurable disease, 15 Sept. 1842, aged 48. He was twice married, and left a widow but no children. His pictures are unequal in merit, but his best are so like those of his father that some of them have been exhibited and sold as such.

[Wodderspoon's John Crome and his Works, 2nd edit.; Norfolk Chronicle, 17 Sept. 1842; Norwich Mercury, same date; Redgrave's Dict.; information communicated by Mr. James Reeve of Norwich.] C. M.

CROMEK, ROBERT HARTLEY (1770–1812), engraver, was born at Hull in 1770. He abandoned law for literary and artistic pursuits. He lived for a time at Manchester and collected books. He afterwards went to London and studied engraving under Bartolozzi. He engraved some of Stothard's pictures, and made acquaintance with William Blake. He bought Blake's drawings in illustration of Blair's 'Grave' for twenty guineas (about the usual price according to Cunningham), and in 1808 published an edition of the poem with etchings after Blake by Schiavonetti. Blake expected to be employed upon the engraving himself, and was aggrieved by the transference of the work to Schiavonetti. Cromek obtained a large number of subscribers without any benefit to Blake. In 1808 Cromek visited Scotland to collect information about Burns. The result was his 'Reliques of Burns, consisting chiefly of Original Letters, Poems, and Critical Observations on Scottish Songs,' 1808. This was followed by 'Select Scottish Songs, Ancient and Modern, with Critical Observations and Biographical Notices by Robert Burns, edited by R. H. Cromek,' 1810. Cromek had made a second collecting tour in 1809, and then met Allan Cunningham [q. v.], who provided him with 'old songs' of his own manufacture. Cromek turned Cunningham's services to account, with very slight acknowledgment of their true nature, in 'Remains of Nithsdale and Galloway Song, with Historical and Traditional Notices relative to the Manners and Customs of the Peasantry,' 1810. During one of these tours Cromek, according to his biographer, picked up a volume of Chaucer, and thereupon suggested to Stothard his famous picture of the 'Canterbury Pilgrims.' This statement was intended as an answer to the far more probable story that Cromek really took the hint from a sight of Blake's design for the same subject. Blake asserted that Cromek gave him a commission for the picture. Cromek replied that Blake must have received the commission 'in a vision.' It seems that on failing to get the design on the same terms as the designs for the 'Grave' he offered Stothard 60*l.* (afterwards raised to 100*l.*) to paint the picture without explaining the previous transaction with Blake. Cromek exhibited Stothard's picture in several towns, and sold it for 300*l.* He excused himself from paying Stothard in full on the ground of money difficulties. Schiavonetti's death (7 June 1810) delayed the engraving, and Cromek was much affected by the disappointment. He showed symptoms of consumption in the winter of 1810, and died of the disease 14 March 1812, leaving a widow and two children. The 'Grave' was reissued in 1813, with lives of Cromek and Schiavonetti. Cromek's widow finally made a large sum by publishing the print after Stothard, which was completed by other engravers. Cunningham tells a story of Cromek's appropriation of an autograph letter of Ben Jonson belonging to Scott. Cromek was a shifty speculator, who incurred the odium attaching to men of business who try to make money by the help of men of genius. The fact that he ruined himself in the attempt has not procured him pardon. Yet he seems to have been a man of some taste and kindly feeling, who might have behaved more liberally if he could have afforded to keep a conscience. Cunningham, whom he introduced to Chantrey, says: 'I always think of him, if not with gratitude, with affection and esteem.'

[Life in Blair's Grave, 1813; Nichols's Illustrations, vii. 213, 215; Gilchrist's Blake (2nd ed.), i. 246, 290; Bray's Life of Stothard (1851), 130–40; Gent. Mag. February 1852 (where a letter to Blake was first printed); Hogg's Life of Allan Cunningham, 49–74, 79, 80; Cunningham's Lives of the Painters, ii. 161–3; Smith's Nollekens, ii. 474–5; Preface by Peter Cunningham to A. Cunningham's Songs, 1847.] L. S.

CROMER, GEORGE (*d.* 1543), archbishop of Armagh, was an Englishman by birth. He succeeded Kite at Armagh in 1522. (The writ to restore the temporalities was of June 1522, and was retrospective to the time of Kite's resignation; WARE, *Works on Ireland*, Harris's transl.) He was attached to the faction of Gerald, earl of Kildare, through whom he was made lord chancellor of Ireland in 1532, after the removal of Kildare's enemy, Archbishop Allen of Dublin. He exercised this high office for two years, down to the rising of Kildare and the murder of Allen. Cromer is best known for the opposition that he attempted to the introduction of the English reformation into Ireland, into which course he was led partly by his friendship with the Geraldines, and his resentment at the severi-

ties used towards them at the end of their revolt. In 1536 Henry VIII imposed all the reformatory measures, that had been passed at Westminster, upon the parliament of Dublin: such as the act of supreme head, the act for first-fruits to go to the crown, the act for suppressing certain monasteries, and others (*Irish State Papers*, p. 526; Cox, *Hibern. Anglicana*, p. 248; Dixon, *Ch. of Engl.* ii. 181). At the same time a number of commissioners appeared, and the English reformation was actively enforced, especially by Browne, the new archbishop of Dublin. Cromer, as primate of Ireland, did what he could to oppose these proceedings. Summoning a meeting of some of his suffragans and clergy, he represented the impiety of acknowledging the king as supreme head of the church; exhorted them to adhere to the apostolic chair; and convinced them that Ireland was the peculiar property of the holy see, from which alone the English kings held their dominion or lordship over it, by the argument that it was anciently called the Holy Island (Leland, ii. 161). Soon afterwards Archbishop Browne informed the powerful minister Cromwell that Cromer was intriguing with the Duke of Norfolk, one of the heads of the old learning in England, to prevent the reformation in Ireland. 'George, my brother of Armagh, doth underhand occasion quarrels, and is not active to execute his highness's orders in his diocese. The Duke of Norfolk is by Armagh, and the clergy desired to assist them, nor to suffer his highness to alter church rules here in Ireland' (Cox, p. 257). He also warned him that Cromer had entered into communication with Rome. The latter had indeed despatched emissaries thither, to advertise the pope of the king's recent proceedings; and had received from the holy father a private commission, prohibiting the people from owning the king for supreme head, and pronouncing a curse on those who should not confess to their confessors within forty days that they had done amiss in so doing (Cox, *ib.*, Browne to Crumwel, May 1538). Little came of this, and Cromer seems to have ceased to attract attention. He died in March 1542-3.

[Authorities cited, ad loc.] R. W. D.

CROMLEHOLME, SAMUEL (1618-1672), head-master of St. Paul's School, born in 1618 in Wiltshire, was the son of the Rev. Richard Cromleholme, who was rector of Quedgeley, Gloucestershire, from July 1624. He was admitted to Corpus Christi College, Oxford, 13 Nov. 1635, at the age of seventeen, and took the degrees of B.A. and M.A. in due course. He became master of the Mercers' Chapel school, London, and in 1647 was appointed sur-master of St. Paul's School, where he found a friend in the Rev. John Langley, the head-master, through whose recommendation he got the mastership of the Dorchester grammar school on 10 Oct. 1651. On 14 Sept. 1657 he succeeded Langley, who on his deathbed had recommended him as head-master of St. Paul's School. Pepys was intimate with him, and held him in honour for his learning, but in one place calls him a 'conceited pedagogue' for being 'so dogmatical in all he does and says.' He was a good linguist, and hence earned the name of πολύγλωττος. At the burning of the school in the great fire of 1666 he lost a valuable library, the best private collection in London it was reputed, and its loss was thought to have hastened his death, which took place on 21 July 1672. His remains were buried in the Guildhall chapel, and his funeral sermon was preached by Dr. John Wells of St. Botolph's, Aldersgate. His wife, Mary Cromleholme, survived him, but he left no children.

[Gardiner's Admission Registers of St. Paul's School, 1884, p. 49; Knight's Life of Colet, 1823, p. 325; Hutchins's Dorset, 1863, ii. 368; Obituary of Richard Smyth (Camd. Soc.), p. 96; Pepys's Diary, ed. Mynors Bright, 1875, i. 24, 38, 391, ii. 10, 46, 139, 205, iii. 125, iv. 94; Bagford's account of London Libraries in W. J. Thoms's Mem. of W. Oldys, 1862, p. 74; and in Notes and Queries, 1861, 2nd ser. xi. 403; information from Mr. J. W. Bone and others.] C. W. S.

CROMMELIN, SAMUEL - LOUIS (1652-1727), director of Irish linen enterprise, was born in May 1652 at Armandcourt, near St. Quentin, Picardy, where his ancestry had long been landowners and flax-growers. His father, Louis Crommelin (married in 1648 to Marie Mettayer), was sufficiently wealthy to leave 10,000*l.* to each of his four sons, Samuel-Louis, Samuel, William, and Alexander. Louis Crommelin, who, on his father's death, appears to have dropped the prefix Samuel, gave employment to many hands in flax-spinning and linen-weaving. The family was protestant, and the revocation of the edict of Nantes in 1685 proved the ruin of their business. Crommelin for some years endeavoured to hold his ground; he had reconciled himself to the Roman catholic church in 1683, but becoming again a protestant, his estates were forfeited to the crown and his buildings wrecked. With his son and two daughters (his wife Anne was dead) he made his way to Amsterdam. Here he became partner in a banking firm, and was joined by his brothers Samuel and William.

Many exiled Huguenot linen-workers had

been encouraged to settle at Lisburn (formerly Lisnagarvey), a cathedral town on the confines of counties Antrim and Down, where already there was some manufacture of linen. In 1696 the English parliament passed an act (7 and 8 Will. III, cap. 39) for inviting foreign protestants to settle in Ireland, and admitting all products of hemp and flax duty free from Ireland to England. The Irish parliament in November 1697 passed an act for fostering the linen manufacture. William III, in reply to an address from the English commons on 9 June 1698, expressed his determination, while discouraging the Irish woollen trade, to do all in his power to encourage the linen manufactures of Ireland. With this view the king made a communication to Crommelin, desiring him to institute an inquiry into the condition of the French colony at Lisburn, and to report upon the terms on which he would agree to act as director of the linen manufacture. Crommelin arrived at Lisburn in the autumn of 1698. He embodied his ideas respecting the best mode of improving the linen industry in a memorial dated 16 April 1699, and addressed to the commissioners of the treasury. The treasury, in concert with the commissioners of trade and plantations, recommended the adoption of Crommelin's proposals, and effect was at once given to them by a royal patent. Crommelin, who was made 'overseer of the royal linen manufacture of Ireland,' advanced 10,000*l.* to carry out the necessary works, the treasury paying him eight per cent. on this sum for ten years. He was to have 200*l.* a year as director, and 120*l.* a year for each of three assistants. A grant of 60*l.* was added towards the stipend of a French minister, and early in 1701 Charles Lavalade (whose sister had married Alexander Crommelin) became the pastor of the colony. The death of William III in 1702 imperilled the rising enterprise, but the royal patent and grants were renewed under Anne.

Crommelin began by ordering three hundred looms (afterwards increased to a thousand) from Flanders and Holland. Till his death a premium of 5*l.* was granted for every loom kept going. The old Irish spinning-wheel he considered superior to any in use abroad; but he employed skilled workmen to still further improve it. His reed maker was Henry Mark du Pré (*d.* 1750), one of the best makers of Cambray. Baron Conway gave a site for weaving workshops, and in addition to the Huguenot weavers Irish apprentices were taken. Dutchmen were engaged to teach flax-growing to farmers, and to superintend bleaching operations. It is not without some reason that Crommelin has been credited with originating, as regards Ulster, a system of technical education for the textile art. The effect was to supply the markets of Dublin and London with linens and cambrics of a quality previously procurable only by importation from abroad. Crommelin was effectively assisted by his three brothers. In 1705 a factory was opened at Kilkenny, under the management of William Crommelin. In 1707 the thanks of the Irish parliament were voted to Crommelin. The minutes of the linen board, a body of trustees appointed (13 Oct. 1711) by the Irish government for the extension of the linen manufacture, bear frequent testimony to the 'invaluable service' of Crommelin. He pursued his work bravely, though a heavy private sorrow fell upon him in the death of his only son, Louis, born at St. Quentin, who died at Lisburn on 1 July 1711, aged 28. By the death of this son a pension of 200*l.* a year was lost. It had been offered to Crommelin, but at his desire was given to his son. On 24 Feb. 1716 the linen board recommended that a pension of 400*l.* be granted him by the government. In December 1717 Crommelin extended his operations by promoting settlements for the manufacture of hempen sailcloth at Rathkeale, Cork, Waterford, and later at Rathbride (1725). His energy ceased only with his life; he died at Lisburn on 14 July 1727, aged 75, and is buried, with other Huguenots, in the eastern corner of the graveyard of the cathedral church. He left a daughter, married to Captain de Bernière. The Crommelin family is extinct in the main line, but the name survives, having been adopted by a branch of the family of de la Cherois, closely connected by marriage with the Crommelins.

Crommelin published an 'Essay towards the Improving of the Hempen and Flaxen Manufactories in the Kingdom of Ireland,' Dublin, 1705, 4to, containing many particulars of historical as well as scientific interest.

[Ulster Journal of Archæology, 1853, pp. 209 sq., 286 sq. (article on the 'Huguenot Colony at Lisburn,' by Dr. Purdon), 1856, p. 206 sq. (article 'The Settlement in Waterford,' by Rev. T. Gimlette); La France Protestante, 2nd edit. by Bordier, 1884 (article 'Crommelin'); Northern Whig, 12 July 1886 (article on 'Louis Crommelin' [by Hugh M'Call, Lisburn], requiring some correction); English Commons' Journals, xii. 338 sq.; Report from the Select Committee on the Linen Trade in Ireland, 6 June 1825; communication from Mr. M'Call.] A. G.

CROMPTON, Sir CHARLES JOHN (1797–1865), justice of the queen's bench, born at Derby on 12 June 1797, was the third son of Dr. Peter Crompton, whose father was

a banker there. The Cromptons came of a Yorkshire puritan stock, connected with the Cheshire family of the regicide Bradshaw. Dr. Peter Crompton succeeded to an elder brother's inheritance, and at an early age married his second cousin Mary, daughter of John Crompton of Chorley Hall, Lancashire, a lady much admired by the poet Coleridge and often mentioned in his correspondence. Shortly after his third son's birth, Dr. Crompton removed from Derby to Eton House, near Liverpool, and there passed the rest of his days as a country gentleman, physicking the poor gratis and being noted for advanced liberal opinions at a time when it was not very safe to hold them. His son Charles (who never used his second name, John), having graduated with distinction at Trinity College, Dublin, was entered at the Inner Temple in 1817, after a short time spent in a Liverpool solicitor's office. He learned the art of special pleading (in which he became later a great adept) from Littledale and Patteson, and, being called to the bar in 1821, went the northern circuit. Practice came to him, if not very quickly, on the whole steadily, and he acquired in time the reputation of a learned and thoroughly sound lawyer, becoming an authority especially in mercantile cases and in questions arising out of the Municipal Corporation Reform Act. He became tubman and then postman in the exchequer, counsel for the board of stamps and taxes, reporter of exchequer decisions from 1830 to 1836 (first with Jervis, afterwards with Meeson and Roscoe), assessor of the court of passage in Liverpool from 1836, a member of the commission of inquiry into the court of chancery in 1851, and then, without having taken silk, was raised to the bench in February 1852 by Lord Truro, and knighted. A strong liberal in politics, like his father, he stood for parliament at Preston in 1832, and Newport (Isle of Wight) in 1847, but in both cases unsuccessfully. He proved an excellent judge, especially in banco, and was the author of many decisions still quoted. When he died, on 30 Oct. 1865, he was followed to his resting-place in Willesden churchyard with unusual marks of respect and affection from his professional brethren. He had a character as open and winning as it was upright and high-principled, with a lively humour that in youth was apt to brim over and later was sometimes rather caustic but which grew mellow with age. Through life he was an omnivorous reader, and amid the greatest press of work he always found time for the pursuits and interests of a highly cultivated mind. He married Caroline, fourth daughter of Thomas Fletcher, a Liverpool merchant, in 1832, and left four sons and three daughters.

[Foss's Lives of the Judges; Law Magazine, vol. xxiii. No. 45, art. 1, by Sir L. Peel; information from the family.] G. C. R.

CROMPTON, HUGH (*fl.* 1657), poet, was, according to his friend Winstanley, 'born a Gentleman and bred up a Scholar.' He probably belonged to the Lancashire family of Crompton. But his father's means failed, and he had to earn his own livelihood, 'which his learning had made him capable to do.' Misfortune still dogged him, and he employed his enforced leisure in writing poetry. Before 1687 he emigrated to Ireland. The date of his death is uncertain. His published works, which are very rarely met with, are: 1. 'Poems by Hugh Crompton, the Son of Bacchus and Godson of Apollo. Being a fardle of Fancies or a medley of Musick, stood in four ounces of the Oyl of Epigrams,' London, 1657, dedicated to the author's 'Friend and Kinsman Colonell Tho. Compton.' 2. 'Pierides, or the Muses Mount,' London, 1658?, dedicated to Mary, duchess of Richmond and Lennox. Many of Crompton's poems are fluently and briskly written; a few are obvious imitations of Waller, and others are unpleasantly coarse. Granger mentions a portrait of Crompton at the age of eighteen which was engraved by A. Hertocks. A second engraved portrait is prefixed to the 'Pierides.'

[Winstanley's Lives of the English Poets, 191; Granger's Biog. Hist. iii. 100; Corser's Collectanea, iv. 521–6; Park's Restituta, i. 272, iii. 167.] S. L.

CROMPTON, JOHN (1611–1669), nonconformist divine, younger son of Abraham Crompton of Brightmet, a hamlet in the parish of Bolton, Lancashire, was born in 1611. He received his academical education at Emmanuel College, Cambridge, where he proceeded M.A. After leaving the university he became lecturer at All Saints, Derby. In 1637, when a pestilence visited the town, and every one fled that could, Crompton remained at his post, and did what he could to allay the terror and confusion. From Derby he removed to Brailsford, a rectory seven miles distant, where he paid the fifth of the whole profits. He also gave the profits of Osmaston chapelry, which belonged to the rectory, reckoned at 40*l.* a year, to a clergyman of his own choosing, that he might attend wholly to his parishioners at Brailsford. When Booth rose in Lancashire, and White at Nottingham, for the king, Crompton went with his neighbours, with such arms

as they could get, to assist at Derby. The attempt failing, he and some of his friends were placed for a while under strict surveillance by the parliament. At the Restoration Crompton was forced to give up his rectory, though a certificate testifying his worth and loyalty was signed by many influential inhabitants of Derby and adjacent places. He then retired to Arnold, a small vicarage near Nottingham, from which he was soon ejected by the Act of Uniformity. He continued, however, to rent the vicarage house at Arnold till the Five Mile Act removed him to Mapperley in Derbyshire, where he preached as he had opportunity. He died on 9 Jan. 1669, and was buried at West Hallam. His funeral sermon was preached by Robert Horn, the rector, who, dying himself some six weeks later, desired to be laid in the same grave. Crompton had, with other issue, two sons, Abraham, of Derby, who died in 1734, and Samuel, pastor of a dissenting congregation at Doncaster.

[Calamy's Nonconf. Memorial (Palmer), iii. 86–8; Burke's Landed Gentry, 6th ed., 1882, i. 395; Glover's Derbyshire, pt. i. vol. ii. p. 495.]
G. G.

CROMPTON, RICHARD (*fl.* 1573–1599), lawyer, was of a family settled at Bedford Grange in the parish of Leigh, Lancashire, and was educated at Brasenose College, Oxford, but did not proceed to a degree. He became a member and bencher of the Middle Temple, 'a barrister and councillor of note,' as stated by Wood; was summer reader in 1573 and Lent reader in 1578; and 'might have been called to the coif, had he not preferred his private studies and repose before public employment and riches.' In 1588 he edited and enlarged Sir A. Fitzherbert's 'Office et Aucthoritie de Justices de Peace' (R. Tottill, 8vo). This was reprinted in 1584 and 1593 by the same printer, in 1594 by C. Yetsweirt, and in 1606 and 1617 by the Stationers' Company. In 1587 he published 'A Short Declaration of the Ende of Traytors and False Conspirators against the State, and the Duetie of Subjects to their Souereigne Governour' (J. Charlewood, 4to), dedicated to Archbishop Whitgift. In 1594 appeared his chief work, 'L'Authoritie et Jurisdiction des Courts de la Maiestie de la Roygne' (C. Yetsweirt, 4to). In his dedication to Sir John Puckering the author states that this treatise was written after his retirement into the country and as a solace for the leisure hours of his old age. It was reprinted by J. More in 1637, and is commended in North's 'Discourse on the Study of the Law.' A selection of 'Star-chamber Cases' was made from this work and published in 1630 and 1641. His last work was issued in 1599, entitled 'The Mansion of Magnanimitie: wherein is shewed the most high and honourable Acts of Sundrie English Kings, Princes, Dukes . . . performed in defence of their Princes and Countrie' (W. Ponsonby, 4to). Another edition was printed by M. Lownes in 1608. William Crompton (1599?–1642) [q. v.], the puritan minister of Barnstaple, was his younger son.

[Wood's Athenæ Oxon., ed. Bliss, i. 634; Ormerod's Parentalia, Additions, 1856, p. 4; Brit. Mus. Cat. of Early English Books, i. 427, ii. 630; Ames's Typogr. Antiq. (Herbert), 1785, ii. 824, 1099, 1131, 1276; W. C. Hazlitt's Handbook, 1867, p. 130; Hazlitt's Collections and Notes, 1876, p. 109.]
C. W. S.

CROMPTON, SAMUEL (1753–1827), inventor of the spinning mule, was born at Firwood, near Bolton, on 3 Dec. 1753. His father occupied a small farm, to the cultivation of which he added domestic yarn-spinning and handloom-weaving for the Bolton market. Crompton's father died when he was a boy of five, and when the family were domiciled in some rooms of an ancient mansion near Firwood (Hall-in-the-Wood), of which his parents seem to have been appointed caretakers. His mother was a superior woman, but of a stern disposition. She sent him to a good day-school in the neighbourhood, where he made fair progress in arithmetic, algebra, and geometry. From an early age he spun yarn, which he wove into quilting, his mother insisting on a daily task being done. Her harshness was aggravated by the imperfections of the spinning-jenny [see HARGREAVES, JAMES] with which he produced his yarn, and much of his time was spent in mending its ever-breaking ends. He grew up unsocial and irritable; his only solace was playing on a fiddle constructed by himself. The annoyance caused him by the imperfections of his spinning-jenny led him to attempt the construction of a new spinning machine for his own use. From his twenty-second to his twenty-seventh year he was occupied with this project, adding to his scanty stock of tools from his earnings as a fiddler at the Bolton theatre. To secure secrecy and spare time, he worked at the new machine during the night. The consequent sounds and lights made the neighbours believe the place was haunted. In 1779 his machine was completed, at the cost of years of labour and of every shilling he had in the world. Rude as it was, it solved Crompton's problem. It produced yarn equable and slight enough to be used for the manufacture of delicate mus-

lins, then chiefly imported from India at a great cost. The new machine was called at first, from his birthplace, the Hall-in-the-Wood wheel, or sometimes the muslin-wheel, but afterwards by the name under which it is still known, the mule, from its combination of the principle of Arkwright's rollers with that of Hargreaves's spinning-jenny. Crompton made a valuable addition, which was entirely his own invention. This was his spindle-carriage, through the action of which there was no strain on the thread before it was completed. The carriage with the spindles could, by the movement of the hand and knee, recede just as the rollers delivered out the elongated thread in a soft state, so that it would allow of a considerable stretch before the thread had to encounter the stress of winding on the spindle (KENNEDY, p. 327). By this gradual extension of the roving it was drawn out much finer than by the water-frame or the jenny, the twist and weft spun on which were used chiefly for strong goods (GUEST, p. 32; see also his drawing of the mule, plate 12 of appendix). The mule was the first machine to reproduce the action of the left arm and finger and thumb of the spinner on the ordinary spinning-wheel, which consisted in holding and elongating the sliver as the spindle twisted it into yarn (WOODCROFT, p. 13).

Confident in his machine, Crompton married, in February 1780, the daughter of a decayed West India merchant, who had first attracted his attention by her skill in hand-spinning, and who after marriage assisted him in spinning with the mule, to which he exclusively devoted himself. A demand arose for as much of his yarn as he could supply, and at his own price. Curiosity sent numbers of people to the Hall to endeavour to discover his secret, and there is a tradition that Arkwright himself came over from Cromford, and during Crompton's temporary absence contrived to find his way into the Hall-in-the-Wood. Crompton seems to have been rendered half-distracted by the prying to which he was subjected. 'A few months,' he says, 'reduced me to the cruel necessity, either of destroying my machine altogether, or giving it up to the public. To destroy it I could not think of, to give up that for which I had laboured so long was cruel. I had no patent, nor the means of purchasing one. In preference to destroying it I gave it to the public.' Crompton might have at least attempted to procure, like Arkwright, the aid of capitalists. But fortified in his resolution by the advice of a Bolton manufacturer, he made over his invention to the public, in return for a document possessing no legal validity, in which eighty firms and individual manufacturers agreed to pay him sums subscribed by them, amounting in all to 67*l.* 6*s.* 6*d.* With his surrender of the mule the subscription ceased, and Crompton was soured and made almost misanthropic for life. Constructing a new machine with the proceeds of the subscription, and removing to a small farm at Oldhams, near Bolton, he refused a most promising offer from Mr., afterwards the first Sir Robert Peel, to enter his establishment. At Oldhams he went on with his mule-spinning, and became an employer of labour. He afterwards reverted to his own and that of his family, being tired of 'teaching green hands,' who were eagerly sought for by others, because taught by him. In one of his moods of exasperation at this time he destroyed his spinning-machines and a carding-machine of his own invention, saying, 'They shall not have this too.' Subsequently he resumed both spinning and weaving, with a family growing up about him, and in 1791 he removed to Bolton, where his sensitive pride still stood in the way of success. At last, in 1800, when the mule had largely displaced Hargreaves's spinning-jenny, superseded Arkwright's water-frame, and created a prosperous manufacture of British muslin, a subscription was raised for Crompton by some Manchester sympathisers, foremost among them Mr. John Kennedy [q. v.], his earliest biographer, and one of the historians of the cotton manufacture. Owing to the unfavourable circumstances of the time, only a sum between 400*l.* and 500*l.* was raised, and with this Crompton increased slightly his small manufacturing plant. Upon a parliamentary grant of 10,000*l.* being made to Cartwright in 1809 as a reward for his invention of the power-loom [see CARTWRIGHT, EDMUND], Crompton in 1811 visited the manufacturing districts, to ascertain the use made of the mule, as a preliminary to claiming a national reward. At Glasgow, where the Scotch muslin trade had been created by the mule, he was invited to a public dinner; 'but rather than face up,' he says, 'I first hid myself, and then fairly bolted from the city.' He found that at that time the number of spindles used on Hargreaves's spinning-jenny was 155,880, upon Arkwright's water-frame 310,516, and upon the mule 4,600,000. After his return home Crompton proceeded to London, with influential support from Manchester, to urge his claim. A select committee of the House of Commons reported in his favour, and in 1812 he received a grant of 5,000*l.*, from which had to be deducted the cost of his tour and of his sojourn in London. With what remained of

the grant Crompton started in the bleaching trade at Over Darwen, and afterwards became a partner in a firm of cotton merchants and spinners, succeeding in neither enterprise. In 1824 some Bolton friends raised, without his knowledge, a subscription, with which an annuity of 63*l.* was purchased for him. During the closing years of his life, with increasing cares and sorrows, he became, it is hinted, less abstemious than previously. He died at Bolton on 26 June 1827. Through the exertions of his latest and best biographer, Mr. French, 200*l.* was raised, with which a monument was erected over his grave in the parish churchyard of Bolton, a town the industry of which has been largely developed by his mule, especially in its modern self-acting form. Another subscription of 2,000*l.* was raised for the execution of a copper-bronze statue of Crompton by Calder Marshall, with bas-reliefs of Hall-in-the-Wood, and of the inventor working at his machine, which was formally presented to the Bolton town council on 24 Sept. 1862. Beside the statue sat John Crompton, aged 72, the inventor's only surviving son, to whom a few weeks afterwards Lord Palmerston, then prime minister, sent a gratuity of 50*l.*

[French's Life and Times of Crompton, 2nd edit. 1860; Kennedy's Memoir of Crompton, with a Description of his Machine called the Mule, and of the subsequent improvement of the machine by others, in Memoirs of the Lit. and Phil. Soc. of Manchester, 2nd ser., vol. v. (1831); Guest's History of the Cotton Manufacture, 1823; Woodcroft's Inventors of Machines for the Manufacture of Textile Fabrics, 1863; Quarterly Review, January 1860, art. 'Cotton-spinning Machines;' Espinasse's Lancashire Worthies, 2nd ser. 1877.] F. E.

CROMPTON, WILLIAM (1599?–1642), puritan divine, a younger son of Richard Crompton, counsellor-at-law [q. v.], was born about 1599 in the parish of Leigh, Lancashire, and educated at the Leigh grammar school and at Brasenose College, Oxford, where he entered as commoner on 10 April 1617, aged eighteen years. He took his B.A. degree on 20 Nov. 1620, and M.A. on 10 July 1623, and in the following year was 'preacher of God's word' at Little Kimble, Buckinghamshire, when he wrote his first work, 'Saint Austins Religion: wherein is manifestly proued out of the Workes of that Learned Father . . . that he dissented from Poperie and agreed with the Religion of the Protestants,' London, 4to. This was reissued in 1625 with an additional treatise (entered at Stationers' Hall 3 Aug. 1624) entitled 'Saint Austins Summes: or the Summe of Saint Austins Religion . . . wherein the Reader may plainly and evidently see this conclusion proved that S. Austin . . . agreed with the Church of England in all the maine Poynts of Faith and Doctrine. In Answer to Mr. John Breereley, Priest' [i.e. James Anderton, q. v.] The latter work, after being 'purged of its errors' by Dr. Daniel Featley [q. v.], was licensed by him, but the king (James I) found fault with certain passages, and both author and licenser were called before his majesty. The interview, which ended in the king being satisfied with the orthodoxy of the treatise and in his rewarding the author with 'forty pieces of gold,' is narrated by Featley in his 'Cygnea Cantio: or Learned Decisions, and most prudent and pious directions for Students in Divinitie; delivered by our late Soveraigne of Happie Memorie, King James, at Whitehall a few weekes before his Death,' London, 1629, 4to. A different account of the matter is given in Archbishop Laud's 'Diary' (edited by Wharton, 1695, p. 14), from which it would appear that the archbishop himself revised Crompton's papers and, by the king's command, 'corrected them as they might pass in the doctrine of the Church of England.'

Crompton's tutor in his theological studies and instructor in his anti-papal views was Dr. Richard Pilkington, rector of Hambleden and of Little Kimble, Buckinghamshire, whose daughter he married. He became acquainted with Dr. George Hakewill, rector of Heanton Punchardon, Devonshire, by whom he was induced to remove to Barnstaple. He was lecturer there under Martin Blake, the vicar, from 1628 to 1640, and was held in great esteem by the 'puritanical' people of that place, although his teaching was obnoxious to the 'orthodox.' At length, through jealousy of the vicar or other cause, he was obliged to leave Barnstaple, and, according to Calamy, it was observed that that town afterwards 'dwindled both in riches and piety.' While residing at Barnstaple he published: 1. 'A Lasting Jewell for Religious Women . . . a sermon . . . at the Funeral of Mistress Mary Crosse,' London, 1630, 4to. 2. 'A Wedding-ring, fitted to the finger of every paire that have or shall meete in the fear of God,' London, 1632, 4to. This sermon, which is dedicated to William Hakewill, the lawyer, was reprinted in 'Conjugal Duty, set forth in a collection of ingenious and Delightful Wedding Sermons,' 1732. 3. 'An Explication of those Principles of Christian Religion exprest or implyed in the Catechism of our Church of England . . .,' London, 1633, 12mo.

He was afterwards pastor of the church of St. Mary Magdalene, Launceston. Anthony à Wood states that he 'continued there about

four years,' but this seems too long a period, as in the Barnstaple municipal accounts there is an entry so late as 1640 of the payment of a gratuity of 8*l.* towards his house rent. He died at Launceston in January 1641-2, and was buried in the churchyard of St. Mary Magdalene on the 5th of that month. His funeral sermon was preached by George Hughes, B.D., of Tavistock, and published, with additions, under the title of 'The Art of Embalming Dead Saints,' &c. Lond. 1642, 4to.

He was father of William Crompton, nonconformist minister and author [q. v.], born at Little Kimble 13 Aug. 1633.

[Wood's Athenæ Oxon. (Bliss), iii. 23; Fasti Oxon. i. 392, 411; Calamy's Account, 1713, ii. 247; Chanter's Memorials of Ch. of St. Peter, Barnstaple, 1882, p. 103; Brit. Mus. Cat. of Early English Books, i. 65, 428; Arber's Transcript of Stationers' Register, iv. 121, 225, 268, 298; Boase and Courtney's Bibliotheca Cornub. i. 99, iii. 1142; information kindly communicated by Rev. J. Ingle Dredge of Buckland Brewer, Devonshire.] C. W. S.

CROMPTON, WILLIAM (1633-1696), nonconformist divine, eldest son of William Crompton, incumbent of St. Mary Magdalene, Launceston, Cornwall, was born at Little Kimble, Buckinghamshire, on 13 Aug. 1633; was admitted into Merchant Taylors' School in 1647; and became a student of Christ Church, Oxford, by the authority of the parliament visitors, in 1648. He took his degrees in arts and was presented to the living of Collumpton, Devonshire, from which at the Restoration he was ejected for nonconformity. Afterwards 'he lived there, and sometimes at Exeter, carrying on in those places and elsewhere a constant course of preaching in conventicles.' He died in 1696.

Among his works are: 1. 'An useful Tractate to further Christians of these Dangerous and Backsliding Times in the practice of the most needful Duty of Prayer,' London, 1659, 8vo. 2. 'A Remedy against Idolatry: or, a Pastor's Farewell to a beloved Flock, in some Preservatives against Creature-worship,' London, 1667, 8vo. 3. 'Brief Survey of the Old Religion,' London, 1672, 8vo. 4. 'The Foundation of God, and the immutability thereof, laid for the salvation of his elect.'

[Wood's Athenæ Oxon. (Bliss), iv. 626; Robinson's Register of Merchant Taylors' School, i. 180; Cat. of Printed Books in Brit. Mus.; Calamy's Abridgment of Baxter (1713), ii. 247; Palmer's Nonconformist's Memorial (1802), ii. 13.] T. C.

CROMWELL, EDWARD, third BARON CROMWELL (1559?-1607), politician, born about 1559, was the son of Henry, second lord Cromwell, by his wife Mary, daughter of John Paulet, second marquis of Winchester. His grandfather, Gregory, son of the famous Thomas Cromwell, Henry VIII's minister [q. v.], was created Baron Cromwell on 18 Dec. 1540. Cromwell spent some time at Jesus College, Cambridge, as the pupil of Richard Bancroft [q. v.], afterwards archbishop, but did not matriculate. He was created M.A. in 1593. In 1591 he acted as colonel in the English army under Essex, sent to aid Henri IV in Normandy (*Camden Miscellany*, i. 'Siege of Rouen,' p. 10), and on his father's death in 1592 succeeded to his peerage. Cromwell served as a volunteer in the naval expedition against Spain of 1597, 'sued hard . . . for the government of the Brill' in 1598, and accompanied Essex to Ireland in 1599 in the vain hope of becoming marshal of the army there. In August 1599 it was reported that he had defeated a rebel force of six thousand men, but at the end of the month he was in London again. After the futile attempt of Essex in January 1600-1601 to raise an insurrection in London, Cromwell was arrested and sent to the Tower. He and Lord Sandys were brought for trial to Westminster Hall on 5 March. Cromwell confessed his guilt, was ordered to pay a fine of 6,000*l.*, and was released and pardoned on 9 July 1601. On James I's accession he was sworn of the privy council, but soon afterwards disposed of his English property to Charles Blount, lord Mountjoy, and settled in Ireland. On 13 Sept. 1605 Cromwell made an agreement with an Irish chief, Phelim McCartan, to receive a large part of the McCartan's territory in county Down on condition of educating and providing for the chief's son. On 4 Oct. following McCartan and Cromwell by arrangement resigned their estates to the king, who formally regranted them to the owners, and Cromwell was at the same time made governor of Lecale. He died in September 1607, and was buried in Down Cathedral. Sir Arthur Chichester, when writing of his death to the council, 29 Sept. 1607, states he regrets his loss, both for his majesty's service and for the poor estate wherein he left his wife and children.' Cromwell married twice. By his first wife, who was named Umpton, he had a daughter, Elizabeth; and by his second wife, Frances, daughter of William Rugge of Felmingham, Norfolk, a son, Thomas, and two daughters, Frances and Anne.

THOMAS, fourth BARON CROMWELL, whom Chichester describes in youth as 'very towardly and of good hope,' was created Viscount Lecale (22 Nov. 1624) and Earl of

Ardglass (1645) in the Irish peerage. He was a staunch royalist, and died in 1653.

Edward Cromwell's mother married, after her first husband's death, Richard Wingfield, marshal of Ireland, first viscount Powerscourt.

[Cooper's Athenæ Cantab. ii. 473; Burke's Extinct Peerage; Chamberlain's Letters, temp. Eliz. (Camd. Soc.); Sir Robert Cecil's Letters (Camd. Soc.); Devereux's Lives of the Earls of Essex, vol. ii.; Cal. State Papers (Domestic and Irish, 1603–8).] S. L.

CROMWELL, HENRY (1628–1674), fourth son of Oliver Cromwell, was born at Huntingdon on 20 Jan. 1628 (NOBLE, i. 197). Henry Cromwell entered the parliamentary army towards the close of the first civil war, and was in 1647 either a captain in Harrison's regiment or the commander of Fairfax's lifeguard (*Cromwelliana*, p. 36). Heath and Wood identify him with the commandant of the life-guard (*Flagellum*, p. 57; WOOD, *Fasti*, 1649). In the summer of 1648 Henry Cromwell appears to have been serving under his father in the north of England (*Memoirs of Captain Hodgson*, p. 31, ed. Turner). In February 1650 he had attained the rank of colonel, and followed his father to Ireland with reinforcements. He and Lord Broghill defeated Lord Inchiquin near Limerick in April 1650 (WHITELOCKE, *Memorials*, f. 432; *Cromwelliana*, p. 75). On 22 Feb. 1654 Henry Cromwell entered at Gray's Inn. In 1653 Cromwell was nominated one of the representatives of Ireland in the Barebones parliament (*Parliamentary History*, xx. 179). After the dissolution of that parliament and the establishment of the protectorate, his father despatched him to Ireland on a mission of inquiry to discover the feelings of the Irish officers towards the new government, and to counteract the influence of the anabaptists (March 1654, THURLOE, ii. 162). He reported that the army in general, with the exception of the anabaptists, were well satisfied with the recent change, and recommended that Ludlow, of whose venomous discontent and reproachful utterances he complains, should be replaced as lieutenant-general by Desborough. Fleetwood, though a staunch supporter of the protectorate, he regarded as too deeply involved with the anabaptist party to be safely continued in Ireland, and advised his recall to England after a time, and the appointment of Desborough to act as his deputy (*ib.* ii. 149). Before leaving Ireland he held a discussion with Ludlow on the lawfulness of the protectorate, which the latter has recorded at length in his 'Memoirs' (p. 187, ed. 1751). In August 1654 a new Irish council was commissioned, and the council of state voted that Cromwell should be appointed commander of the Irish army and a member of the new council (21–2 Aug. 1654, *Cal. State Papers*, Dom. pp. 321–8). This appointment seems to have been made at the request of Lord Broghill and other Irish gentlemen (*ib.* 382; THURLOE, iii. 29). In spite of this pressure it was not till 25 Dec. 1654 that Cromwell became a member of the Irish council, though the date of his commission as major-general of the forces in Ireland was 24 Aug. 1654 (O. CROMWELL, *Life of O. Cromwell*, p. 693; *14th Rep. of the Deputy-Keeper of Irish Records*, p. 28). The cause of this delay was probably Cromwell's reluctance to advance his sons (see CARLYLE, *Cromwell*, Letter cxcix.) Whatever the Protector's intentions may have been, and there are several references in the letters of Thurloe and Henry Cromwell which prove that this reluctance was real, Fleetwood was recalled to England very soon after the coming of Henry Cromwell to Ireland. He landed in Ireland in July 1655, and Fleetwood left in September (*Mercurius Politicus*, 5494, 5620). The latter still retained his title of lord-deputy, so that Cromwell was merely commander-in-chief of the army and member of the council. The object of the change in the government of Ireland was to substitute a settled civil government for the rule of a clique of officers, and to put an end to the influence of the anabaptists, who had hitherto monopolised the direction of the government. The policy of Cromwell towards the native Irish was very little milder than that of his predecessor. His earliest letters show him zealously engaged in shipping young women and boys to populate Jamaica. He suggested to Thurloe the exportation of fifteen hundred or two thousand young boys of twelve or fourteen years of age (THURLOE, iv. 23, 40). He does not seem to have sought to mitigate the rigour of the transplantation, or to have considered it either unjust or impolitic. On the other hand his religious views were more liberal, and he remonstrated against the oath of abjuration imposed on the Irish catholics in 1657 (*ib.* vi. 527). What distinguished Cromwell's administration from that of Fleetwood was the different policy adopted by him towards the English colony in Ireland. Instead of conducting the government in the interests of the soldiery, and in accordance with their views, he consulted the interests of the old settlers, 'the ancient protestant inhabitants of Ireland,' and was repaid by their confidence and admiration. A letter addressed to the Protector by Vincent Gookin, at a time when there was some

danger of Cromwell's resignation or removal, shows the feelings with which this party regarded his rule (*ib.* v. 646). The presbyterians and the more moderate sects of independents, hitherto oppressed by the predominance enjoyed by the anabaptists, expressed a like satisfaction with his government (Nickolls, *Letters to O. Cromwell*, 137; Thurloe, iv. 286). With the anabaptist leaders Cromwell had, in January 1656, an interview, in which he very plainly stated his intentions towards them. 'I told them plainly that they might expect equal liberty in their spiritual and civil concernments with any others; and . . . that I held myself obliged in duty to protect them from being imposed upon by any; as also to keep them from doing the like to others. Liberty and countenance they might expect from me, but to rule me, or to rule with me, I should not approve of' (Thurloe, iv. 433). This line of conduct he faithfully followed in spite of many provocations. His adversaries were powerful in England, and continually at the ear of the Protector; but Oliver, though chary of praise, and not giving his son all the public support he expected, approved of his conduct in this matter. At the same time he warned him against being 'over jealous,' and 'making it a business to be too hard' for those who contested with him (Carlyle, *Cromwell*, Letters cvii. cviii.) In truth Henry's great weakness lay in the fact that he was too sensitive and irritable. His letters are a long series of complaints, and he continually talks of resigning his office. One of the first of his troubles was the mutinous condition of Ludlow's regiment, which he took the precaution of disbanding as soon as possible (Thurloe, iii. 715, iv. 74). Then, without Cromwell's knowledge, petitions were got up by his partisans for his appointment to Fleetwood's post, which afforded Hewson and other anabaptists the opportunity of public protests on behalf of their old commander, in which they identified the supporters of the petition with the enemies of the godly interest (*ib.* iv. 276, 348). In November 1656 two generals and a couple of colonels simultaneously threw up their commissions on account of their dissatisfaction with Henry's policy (*ib.* v. 670). Just as he was congratulating himself that the opposition of the anabaptists was finally crushed, he was involved in fresh perplexities by the intrigues and resignation of Steele, the Irish chancellor (*ib.* vii. 199). After the second foundation of the protectorate by the 'Petition and Advice,' Cromwell was at length appointed lord-deputy by commission dated 16 Nov. 1657 (*14th Rep. of Deputy-Keeper of Irish Records*, p. 29; Thurloe, vi. 446, 632). His new rank gave him more dignity and more responsibility, but did not increase his power or put an end to his difficulties. His promotion was accompanied by the appointment of a new Irish council, 'the major part of whom,' wrote Henry to his brother Richard, 'were men of a professed spirit of contradiction to whatsoever I would have, and took counsel together how to lay wait for me without a cause' (Thurloe, vii. 400). His popularity was shown by a vote of parliament on 8 June 1657, settling upon him lands to the value of 1,500*l.* a year, which he refused on the ground of the poverty of Ireland and the indebtedness of England (Burton, *Diary*, ii. 197–224). At the time of his appointment the pay of the Irish army was eight months in arrear, and 180,000*l.*, owing from the English exchequer, was necessary to clear the engagements of the Irish government (*ib.* vi. 649, 657). The difficulty of obtaining this money, as also the appointment of the hostile councillors, he attributed to his adversaries in the Protector's council. 'Those who were against my coming to this employment, by keeping back our monies have an after game to play, for it is impossible for me to continue in this place upon so huge disadvantages' (*ib.* vi. 651, 665). He was also charged to disband a large part of the Irish army, but not allowed to have a voice in the management of disbanding. He endeavoured to devise means of raising the money to pay them in Ireland, but found the country was too poor, and the taxes far heavier than in England (*ib.* vi. 684, vii. 72). By using the utmost economy he wrote that 196,000*l.* might suffice for the present, but all he seems to have obtained was the promise of 30,000*l.* (*ib.* vi. 683, vii. 100). To have succeeded under such unfavourable circumstances in maintaining tranquillity and apparent contentment is no small proof of Cromwell's ability as a ruler. 'The hypocrisy of men may be deep,' he wrote in April 1658, 'but really any indifferent spectator would gather, from the seeming unanimity and affection of the people of Ireland, that his highness's interest is irresistible here' (*ib.* vii. 101). The adversaries who rendered the task of governing Ireland so burdensome appear to have been the leaders of the military party who surrounded the Protector. Henry Cromwell frequently refers to them in terms of dislike and distrust, especially in his letters to Thurloe during 1657 and 1658. He considered them as opposed to any legal settlement and desirous to perpetuate their own arbitrary power (*ib.* vi. 93). On the question of the acceptance of the crown offered to his father in 1657 his own views were almost exactly the same as those of the Protector himself. From the first Henry held the constitution sketched

in the articles of the 'Petition and Advice' to be 'a most excellent structure,' and was taken by the prospect of obtaining a parliamentary basis for the protectorate. But the title of king, 'a gaudy feather in the hat of authority,' he held a thing of too slight importance to be the subject of earnest contention. Both directly and through Thurloe he urged his father to refuse the title, but to endeavour to obtain the new constitutional settlement offered him by parliament with it (BURTON, vi. 93, 182, 222). The sudden dissolution of parliament in February 1658 was a great blow to his hopes of settlement, and he expressed his fears lest the Protector should be induced again to resort to non-legal or extra-legal ways of raising money. Now Lambert was removed, the odium of such things would fall nearer his highness. Errors in raising money were the most compendious ways to cause a general discontent (*ib.* vi. 820). He advised the calling of a new parliament as soon as possible, but it should be preceded by the remodelling of the army and the cashiering of turbulent officers (*ib.* vi. 820, 857). He opposed the proposal to tax the cavalier party promiscuously, but approved the imposition of a test on all members of the approaching parliament (*ib.* vii. 218). His great aim was to found the protectorate on as broad a basis as possible, to free it from the control of the military leaders, and to rally to its support as many of the royalists and old parliamentarians as possible. He knew that the maintenance of the existing state of affairs depended solely on the life of the Protector. The news of his father's illness and the uncertainty as to his successor redoubled Cromwell's fears. The announcement that the Protector had before dying nominated Richard Cromwell was very welcome to Henry. 'I was relieved by it,' he wrote to Richard, 'not only upon the public consideration, but even upon the account of the goodness of God to our poor family, who hath preserved us from the contempt of the enemy' (*ib.* vii. 400). There is no sign that Henry ever sought or desired the succession himself. As the Protector's death had determined his existing commission as lord deputy, he now received a new one, but with the higher title of lieutenant and governor-general (6 Nov. 1658, *14th Rep. of Deputy-Keeper of Irish Records*, p. 28). It was with great reluctance that Cromwell was persuaded to accept the renewal of his commission. He was anxious to come over to England, not only for the benefit of his own health, but (after he had agreed to continue in the government of Ireland) in order to confer with Richard and his friends in England on the principles of Irish policy, and on the prospects and plans of the new government in England (THURLOE, vii. 400, 423, 453). But both Thurloe and Lord Broghill strongly urged him not to come. The former wrote that his continuance in Ireland, and at the head of so good an army, was one of the greatest safeguards of his brother's rule in England, and Broghill added, 'Neither Ireland nor Harry Cromwell are safe if separated' (*ib.* vii. 510, 528). At Dublin, therefore, he remained watching with anxiety the gathering of the storm in England, and hoping that parliament would bring some remedy to the distempers of the army (*ib.* vii. 453). The meetings of the officers and the manifesto published by them roused him to vehement expostulation on 20 Oct. 1658 with Fleetwood, whom they had petitioned the Protector to appoint commander-in-chief. He was wroth at the slight to his brother, but still more at the aspersions cast on his father's memory, and, above all things, distressed by the prospect of renewed civil war (*ib.* vii. 455). For the next few months Cromwell's letters are unusually few and short, caused in part by his attacks of illness, in part by the fact that he knew his letters were not secure (*ib.* vii. 665). His numerous correspondents in England kept him well informed of the progress of events there, but he bitterly complains that for some time before the dissolution of the parliament he had received no letters from the Protector. In answer to the letter of the English army leaders which announced the fall of his brother's government, he sent an ambiguous reply assuring them of the peaceable disposition of the Irish army, and commissioning three officers to represent their views in England (*ib.* vii. 674, 23 May 1659). It is plain that he regarded his brother still as the legitimate governor, and was prepared to act for his restoration if so commanded. During this period of suspense the hopes of the royalists rose high, and more than one overture was made to Henry on behalf of Charles II. Lord Falconbridge and possibly Lord Broghill seem to have been the agents employed in this negotiation (*Clarendon State Papers*, iii. 500, 589; THURLOE, vii. 686). But nothing was more opposed to the views of Henry than to promote the restoration of the Stuarts. 'My opinion,' he wrote on 21 March 1659, 'is that any extreme is more tolerable than returning to Charles Stuart. Other disasters are temporary and may be mended; those not' (THURLOE, vii. 635). The principles he had expressed in his reproof to Fleetwood forbade him to use his army for personal ends, or seek to impose its will on the nation. Accordingly, after vainly awaiting the expected instructions from Richard, and

receiving from others credible notice of his brother's acquiescence in the late revolution, Henry on 15 June forwarded his own submission to the new government (*ib.* vii. 684). Before receiving this letter parliament on 7 June had ordered him to deliver up the government of Ireland and return to England. Obeying their orders he reached England about the end of June, gave an account of his conduct there to the council of state on 6 July, and then retired to Cambridgeshire (*Mercurius Politicus*, 1659, pp. 560, 576, 583). For the remainder of his life Cromwell lived in obscurity. He lost, in consequence of the Restoration, lands in England to the value of 2,000*l.* a year, probably his share of the forfeited estates which had been conferred on his father (*Calendar of State Papers*, Dom. 1660, p. 519). With the pay he had received during his service in Ireland he had purchased an estate worth between six and seven hundred a year (THURLOE, vi. 773, vii. 15), which he succeeded in retaining. In his petition to Charles II for that object, Cromwell urged that his actions had been dictated by natural duty to his father, not by any malice against the king. He pleaded the merits of his government of Ireland, and the favour he had shown the royalists during the time of his power (*Calendar of State Papers*, Dom. 1660, p. 519). Clarendon, Ormonde, and many other royalists exerted their influence in his favour (O. CROMWELL, *Memoirs of O. Cromwell*, p. 718; THURLOE, i. 763; PRENDERGAST, *Cromwellian Settlement of Ireland*, p. 137, 2nd ed.) Accordingly the lands of Cromwell in Meath and Connaught were confirmed to his trustees by a special proviso of the Act of Settlement (*Collection of all the Statutes now in use in the Kingdom of Ireland*, 1678, p. 588); but his family seems to have lost them in the next generation. They are said to have been illegally dispossessed by some of the Clanrickarde family, the ancient owners of the land bought by Henry Cromwell's arrears (O. CROMWELL, *Memoirs of O. Cromwell*, p. 725). During the latter years of his life Cromwell resided at Spinney Abbey in Cambridgeshire, which he purchased in 1661 (*ib.* p. 725). The king seems to have been satisfied of his peaceableness, for though more than once denounced by informers, he was never disquieted on that account. Noble collects several anecdotes of doubtful authority concerning the relations of Charles II and Cromwell. He died on 23 March 1673-4 in the forty-seventh year of his age, and was buried at Wicken Church in Cambridgeshire. His wife, Elizabeth, daughter of Sir Francis Russell of Chippenham, whom he had married on 10 May 1658 (FAULKENER, *History of Kensington*, p. 360), died on 7 April 1687. By her he left five sons and two daughters, the history of whose descendants is elaborately traced by Noble and Waylen (NOBLE, i. 218, ii. 403). His second son, Henry Cromwell, married Hannah Hewling, sister of the two Hewlings executed in 1686 for their share in Monmouth's rebellion, and died in 1711, a major in Fielding's regiment (WAYLEN, p. 33).

[Noble's Memoirs of the Protectoral House of Cromwell, 1787; Waylen's House of Cromwell and Story of Dunkirk; Thurloe State Papers (to this collection William Cromwell, the grandson of Henry Cromwell, contributed a great number of his grandfather's letters); O. Cromwell's Memoirs of the Protector, O. Cromwell, and his sons Richard and Henry, 1820; Cal. State Papers Dom.; Cromwelliana; Ludlow's Memoirs, ed. 1751; Parliamentary, or Constitutional History of England, 1751–62; Nickolls's Original Letters addressed to O. Cromwell, 1741; Carlyle's Life of Cromwell.] C. H. F.

CROMWELL, OLIVER (1599-1658), the Protector, second son of Robert Cromwell and Elizabeth Steward, was born at Huntingdon on 25 April 1599, baptised on the 29th of the same month, and named Oliver after his uncle, Sir Oliver Cromwell of Hinchinbrook. His father was the second son of Sir Henry Cromwell of Hinchinbrook, and grandson of a certain Richard Williams, who rose to fortune by the protection of Thomas Cromwell, earl of Essex, and adopted the name of his patron. Morgan Williams, the father of Richard Williams, was a Welshman from Glamorganshire, who married Katherine, the elder sister of Thomas Cromwell, and appears in the records of the manor of Wimbledon as an ale-brewer and innkeeper residing at Putney (PHILLIPS, *The Cromwells of Putney*; *The Antiquary*, ii. 164; NOBLE, *House of Cromwell*, i. 1, 82). In his letters Richard styles himself the 'most bounden nephew' of Thomas Cromwell. In the will of the latter he is styled 'nephew' (which may perhaps be taken to define the exact degree of relationship) and 'cousin,' which was probably used to express kinship by blood in general. Elizabeth Steward, the mother of Oliver, was the daughter of William Steward, whose family had for several generations farmed the tithes of the abbey of Ely. It has been asserted that these Stewards were a branch of the royal house of Scotland, but they can be traced no further than a family named Styward, and settled in Norfolk (RYE, *The Steward Genealogy and Cromwell's Royal Descent; The Genealogist*, 1885, p. 34). The early life of Oliver Cromwell has been the subject of many fables, which have been carefully collected and sifted by Mr. Sanford

(*Studies and Illustrations of the Great Rebellion*, pp. 174–268).

Cromwell received his education at the free school attached to the hospital of St. John, Huntingdon, during the mastership of Dr. Thomas Beard. At the age of seventeen, on 23 April 1616, he matriculated at Sidney Sussex College, Cambridge, one of the colleges complained of by Laud in 1628 as a nursery of puritanism. Royalist writers assert that both at school and the university he 'made no proficiency in any kind of learning' (DUGDALE). But Edmund Waller testifies that he was 'well read in Greek and Roman story,' and when protector he frequently talked with foreign ambassadors in Latin. The statement of Bates is doubtless true that 'he was quickly satiated with study, taking more delight in horse and field exercise,' or, as Heath expresses it, 'was more famous for his exercises in the fields than in the schools, being one of the chief matchmakers and players at football, cudgels, or any other boisterous sport or game' (*Flagellum*, p. 8). The graver charges of early debauchery which they bring against him may safely be dismissed. On the death of his father in June 1617, Cromwell seems to have left the university and betaken himself to London to obtain the general knowledge of law which every country gentleman required. According to Heath he became a member of Lincoln's Inn, but his name does not appear in the books of any of the Inns of Court. In London, at St. Giles's Church, Cripplegate, he married, on 22 Aug. 1620, Elizabeth, daughter of Sir James Bourchier. Sir James is described as 'of Tower Hill, London,' was one of a family of city merchants, and possessed property near Felstead in Essex. It is noticeable that in a settlement drawn up immediately after the marriage, the bridegroom is described as 'Oliver Cromwell, *alias* Williams' (NOBLE, i. 123–4). After his marriage Cromwell took up his residence at Huntingdon, and occupied himself with the management of his paternal estate. Robert Cromwell, by his will, had left two-thirds of his property to his widow for twenty-one years for the benefit of his daughters, so that the actual income of his eldest son cannot have been large. The fortunes of the Cromwell family were now declining, for Sir Oliver Cromwell, burdened with debts, was forced in 1627 to sell Hinchinbrook to Sir Sydney Montague, and the Montagues succeeded to the local influence once enjoyed by the Cromwells (*ib.* i. 43). It is therefore probable that the election of the younger Oliver as member for Huntingdon in 1628 was due as much to personal qualities as to any family interest.

In parliament Cromwell's only reported speech was delivered on behalf of the free preaching of puritan doctrine, and against the silence which the king sought to impose on religious controversy (11 Feb. 1629). The Bishop of Winchester, he complained, had sent for Dr. Beard, prohibited him from controverting the popish tenets preached by Dr. Alabaster at Paul's Cross, and reprehended him for disobeying the prohibition (GARDINER, *History of England*, vii. 55). Of Cromwell's action in public matters during the eleven years' intermission of parliaments there is only one authentic fact recorded. In 1630 the borough of Huntingdon obtained a new charter, which vested the government of the town and the management of the town property in the hands of the mayor and twelve aldermen. Cromwell was named one of the three justices of the peace for the borough, and gave his consent to the proposed change (DUKE OF MANCHESTER, *Court and Society from Elizabeth to Anne*, i. 338). Afterwards, however, he raised the objection that the new charter enabled the aldermen to deal with the common property as they pleased, to the detriment of the poorer members of the community, and used strong language on the subject to Robert Barnard, mayor of the town and chief instigator of the change. On the complaint of the latter, his adversary was summoned to appear before the council, and the dispute was there referred to the arbitration of the Earl of Manchester. Cromwell owned that he had spoken in 'heat and passion,' and apologised to Barnard, but Manchester sustained Cromwell's objections and ordered that the charter should be altered in three particulars to meet the risk which he had pointed out (preface to *Cal. State Papers*, Dom. 1629–31, p. viii). A later legend, based chiefly on a passage in the memoir of Sir Philip Warwick (p. 250), represents Cromwell as successfully opposing the king on the question of the drainage of the fens, but it is not supported by any contemporary evidence. If Cromwell took any part in the dispute between the king and the undertakers, which occurred in 1636, he probably, as at Huntingdon, defended the rights of the poor commoners, and therefore sided for the moment with the king and against the undertakers (GARDINER, *History of England*, viii. 297). The nickname of 'Lord of the Fens,' which has been supposed to refer to this incident, is first given to Cromwell by a royalist newspaper (*Mercurius Aulicus*, 6 Nov. 1643), in a series of comments on the names of the persons composing the council for the government of the foreign plantations of England appointed by parliament on 2 Nov. 1643.

In the same way the legend which represents Cromwell as attempting to emigrate to America and stopped by an order in council cannot be true as it is usually related, though it is by no means improbable that Cromwell may have thought of emigrating. According to Clarendon, he told him in 1641 that if the Remonstrance had not passed 'he would have sold all he had the next morning, and never have seen England more' (*Rebellion*, iv. 52). In May 1631 Cromwell disposed of the greater part of his property at Huntingdon, and with the sum of 1,800*l.* which he thus realised rented some grazing lands at St. Ives. In 1636, on the death of his uncle, Sir Thomas Steward, who made him his heir, he removed to Ely, and succeeded his uncle as farmer of the cathedral tithes.

During this period an important change seems to have taken place in Cromwell's character. His first letter, like his first speech, shows him solicitous for the teaching of puritan theology, and watching with anxiety the development of Laud's ecclesiastical policy. From the first he seems to have been a puritan in doctrine and profession, but by 1638 he had become something more. After a long period of religious depression, which caused one physician to describe him as 'valde melancholicus,' and another as 'splenetic and full of fancies,' he had, as he expressed it, been 'given to see light.' Looking back on his past life, he accused himself of having 'lived in and loved darkness,' of having been 'the chief of sinners.' Some biographers have supposed these words to refer to early excesses. They describe rather the mental struggles by which a formal Calvinist became a perfect enthusiast. They should be compared with the similar utterances of Bunyan or 'the exceeding self-debasing words, annihilating and judging himself,' which Cromwell spoke during his last illness. In the letter to Mrs. St. John in which Cromwell thus revealed himself he expressed the desire to show by his acts his thankfulness for this spiritual change. 'If here I may honour my God either by doing or suffering, I shall be most glad. Truly no poor creature hath more cause to put himself forth in the cause of God than I. I have had plentiful wages beforehand' (Carlyle, Letter ii.) In the two parliaments called in 1640 Cromwell was one of the members for the town of Cambridge (O. Cromwell, *Life of O. Cromwell*, p. 263). His connection with Hampden and St. John secured him a certain intimacy with the leaders of the advanced party in the Long parliament, and both in the House of Commons itself and in the committees he was very active. During the first session Cromwell was 'specially appointed to eighteen committees, exclusive of various appointments amongst the knights and burgesses generally of the eastern counties' (Sanford, 306). On 9 Nov., three days after business began, he presented the petition of John Lilburn, who had been imprisoned for selling Prynne's pamphlets. It was on this occasion that Sir Philip Warwick first saw Cromwell, and noted that in spite of his being 'very ordinarily apparelled' he was 'very much hearkened unto.' 'His stature,' says Warwick, 'was of good size, his countenance swollen and reddish, his voice sharp and untuneable, and his eloquence full of fervour' (*Memoirs*, 247). On another committee, appointed to consider the grants made from the queen's jointure, the question of the enclosure of the soke of Somersham in Huntingdonshire arose, and Cromwell zealously defended the rights of the commoners against the encloser, the Earl of Manchester, and against the House of Lords, who supported his action (Sanford, 370). Cromwell's name is also associated with two important public bills. On 30 Dec. 1640 he moved the second reading of Strode's bill for reviving the old law of Edward III for annual parliaments. He spoke earnestly for the reception of the London petition against episcopacy, and was one of the originators of the 'Root and Branch' Bill introduced by Dering on 21 May 1641 (Dering, *Speeches*, p. 62). In the second session Cromwell brought forward motions to prevent the bishops from voting on the question of their own exclusion from the House of Lords, and for the removal of the Earl of Bristol from the king's councils. Still more prominent was he when the parliament began to lay hands on the executive power. On 6 Nov. 1641 he moved to entrust Essex with the command of the trainbands south of Trent until parliament should take further order. On 14 Jan. 1642 he proposed the appointment of a committee to put the kingdom in a posture of defence (Gardiner, *History of England*, x. 41, 59, 119; Sanford, 474). The journals of the House of Commons during the early summer of 1642 are full of notices attesting the activity of Cromwell in taking practical measures for the defence of England and Ireland. Though he was not rich, he subscribed 600*l.* for the recovery of Ireland, and 500*l.* for the defence of the parliament (Rushworth, iv. 564). On 15 July the commons ordered that he should be repaid 100*l.* which he had expended in arming the county of Cambridge, and on the 15th of the following month Sir Philip Stapleton reported to them that Cromwell had seized the magazine in the castle at Cambridge, and

hindered the carrying of the university plate to the king. Ably seconded by Valentine Walton, husband of his sister Margaret, and John Desborough, who had married his sister Jane, Cromwell effectually secured Cambridgeshire for the parliament.

As soon as Essex's army took the field, Cromwell joined it as captain of a troop of horse, and his eldest surviving son, Oliver, served in it also as cornet in the troop of Lord St. John. At the battle of Edgehill Cromwell's troop formed part of Essex's own regiment and, under the command of Sir Philip Stapleton, helped to turn the fortune of the day. Fiennes in his account mentions Captain Cromwell in the list of officers who 'never stirred from their troops, but they and their troops fought to the last minute' (Fiennes, *True and Exact Relation*, &c., 1642). In December the formation of the eastern association and the similar association of the midland counties recalled Cromwell from the army of Essex to his own country. In the first of these associations he was a member of the committee for Cambridge, in the latter one of the committee for Huntingdon. Seizing the royalist sheriff of Hertfordshire and disarming the royalists of Huntingdonshire on his way, he established himself at Cambridge at the end of January 1643, and made that place his headquarters for the rest of the spring. We hear of him busily engaged in fortifying Cambridge and collecting men to resist a threatened inroad by Lord Capel. But his most important business was the conversion of his own troop of horse into a regiment. A letter written in January 1643 seems to show that he was still only a captain at that date (Carlyle, Letter iv.), and he is first styled 'colonel' in a newspaper of 2 March 1643 (*Cromwelliana*, 2). By September 1643 his single troop of sixty men had increased to ten troops, and it rose to fourteen double troops before the formation of the 'New Model' (Husband, *Ordinances*, f. 1646, p. 331; *Reliquiæ Baxterianæ*, 98). His soldiers were men of the same spirit as himself. From the very beginning of the war Cromwell had noted the inferiority of the parliamentary cavalry, and in a memorable conversation set forth to Hampden the necessity of raising men of religion to oppose men of honour. 'You must get men of a spirit that is likely to go on as far as gentlemen will go, or you will be beaten still' (Speech xi.) Other commanders besides Cromwell attempted to fill their regiments with pious men, but he alone succeeded (Gardiner, *History of the Great Civil War*, i. 180). In September he was able to write to St. John and describe his regiment as 'a lovely company,' 'no anabaptists, but honest, sober christians.' The officers were selected with the same care as the men. 'If you choose godly, honest men to be captains of horse, honest men will follow them,' wrote Cromwell to the committee of Suffolk. 'I had rather have a plain russet-coated captain that knows what he fights for and loves what he knows, than what you call a gentleman and nothing else. . . . It had been well that men of honour and birth had entered into these employments, but seeing it was necessary the work should go on, better plain men than none' (Carlyle, Letters xvi. xviii.)

So far as it lay in Cromwell's own power the work did go on, in spite of every difficulty. On 14 March he suppressed a rising at Lowestoft, at the beginning of April disarmed the Huntingdonshire royalists, and on the 28th of the same month retook Crowland. At Grantham on 13 May he defeated with twelve troops double that number of royalists (Letter x.), and before the end of May was at Nottingham engaged on 'the great design' of marching into Yorkshire to join the Fairfaxes. The plan failed through the disagreements of the local commanders and the treachery of Captain John Hotham, whose intrigues Cromwell detected and whose arrest he helped to secure (Gardiner, *History of the Great Civil War*, i. 187; *Life of Colonel Hutchinson*, ed. 1885, i. 220, 363). The repeated failure of the local authorities to provide for the payment of his forces added to Cromwell's difficulties. 'Lay not too much,' he wrote to one of the defaulters, 'on the back of a poor gentleman who desires, without much noise, to lay down his life and bleed the last drop to serve the cause and you' (Carlyle, Letter xi.) Obliged to return to the defence of the associated counties themselves, Cromwell recaptured Stamford, stormed Burleigh House (24 July), and took a leading part in the victory of Gainsborough (28 July). He it was who, with his disciplined troopers, routed Charles Cavendish and his reserve when they seemed about to turn the fortune of the fight, and covered the retreat of the parliamentarians when the main body of Newcastle's army came up (*ib.* Letter xii. app. 5). On the same day that Cromwell thus distinguished himself he was appointed by the House of Commons governor of the Isle of Ely, and a fortnight later became one of the four colonels of horse in the new army to be raised by the Earl of Manchester (Husband, *Ordinances*, 10 Aug. 1643). Though not yet bearing the title of lieutenant-general, he was practically Manchester's second in command; and while

the earl himself besieged Lynn with the foot, Cromwell and the cavalry were despatched into Lincolnshire to assist Lord Willoughby in the defence of the small portion of that county still under the rule of the parliament. The victory of Winceby on 11 Oct. 1643, gained by the combined forces of Lord Willoughby, Sir Thomas Fairfax, and the Earl of Manchester, was followed by the reconquest of the entire county. In the battle Cromwell led the van in person, and narrowly escaped with his life. 'Colonel Cromwell,' says a contemporary narrative, 'charged at some distance before his regiment, when his horse was killed under him. He recovered himself, however, from under his horse, but afterwards was again knocked down, yet by God's good providence he got up again' (*Fairfax Correspondence*, iii. 64). Lincolnshire was won, but Cromwell saw clearly that it could not be held unless a change took place in the conduct of the local forces and the character of the local commander. From his fellow-officers as from his subordinates he exacted efficiency and devotion to the cause. He had not hesitated to accuse Hotham of treachery, and he did not shrink now from charging Lord Willoughby with misconduct, and brought forward in parliament a series of complaints against him which led to his resignation of his post (22 Jan. 1644; SANFORD, 580). About the same time, though the exact date is not known, Cromwell received his formal commission as lieutenant-general in the Earl of Manchester's army, and he was also appointed one of the committee of both kingdoms (9 Feb. 1644). The former appointment obliged him to register his acceptance of the 'solemn league and covenant' (5 Feb.), which he appears to have delayed as long as possible (GARDINER, *History of the Great Civil War*, i. 365). The spring of 1644 was as full of action as that of 1643. On 4 March Cromwell captured Hilsden House in Buckinghamshire (SANFORD, app. B). At the beginning of May he took part in the siege of Lincoln, and while Manchester's foot stormed the walls of the city Cromwell and the horse repulsed Goring's attempt to come to its relief (6 May 1644; RUSHWORTH, v. 621). The army of the eastern association then proceeded to join the two armies under Fairfax and Leven, which were besieging York. Cromwell's only account of Marston Moor is contained in a letter which he wrote to Valentine Walton to condole with him on the death of young Walton in that battle (CARLYLE, Letter xxi.) Cromwell was in command of the left wing of the parliamentary army, consisting of his own troopers from the eastern association and three regiments of Scotch horse under David Leslie, who numbered twenty-two out of the seventy troops of which his force consisted. These he mentions somewhat contemptuously as 'a few Scots in our rear,' and makes no mention of their share in securing the victory; but it should be remembered that he expressly says he does not undertake to relate the particulars of the battle, and sums up the whole in four sentences. Scout-master Watson, who terms Cromwell 'the chief agent in the victory,' thus describes the beginning of the fight: 'Lieutenant-general Cromwell's division of three hundred horse, in which himself was in person, charged the front division of Prince Rupert's, in which himself was in person. Cromwell's own division had a hard pull of it; for they were charged by Rupert's bravest men both in front and flank. They stood at the sword's point a pretty while, hacking one another, but at last he brake through them, scattering them like a little dust' (*A more exact Relation of the late Battle near York*, 1644). In this struggle Cromwell received a slight wound in the neck, and his onset was for a moment checked; but the charge was admirably supported by David Leslie, and Rupert's men made no second stand. Leaving Leslie to attack the infantry of the royalist centre, Cromwell pressed behind them, and, pushing to the extreme east of the royalist position, occupied the ground originally held by Goring. As Goring's cavalry returned from the pursuit of Sir Thomas Fairfax's division, they were charged and routed by Cromwell, and the victory was completed by the destruction of the royalist foot. How much of the merit of the success was due to Cromwell was a question that was violently disputed. 'The independents,' complained Baillie, 'sent up Major Harrison to trumpet over all the city their own praises, making believe that Cromwell alone, with his unspeakably valorous regiments, had done all that service.' He asserted that, on the contrary, David Leslie was throughout the real leader, and even repeated a story that Cromwell was not so much as present at the decisive charge (*Letters*, ii. 203, 209, 218). Denzil Holles, writing in 1648, went still further, and, on the authority only of Major-general Crawford, charged Cromwell with personal cowardice during the battle (*Memoirs*, 15). Soldiers like David Leslie and Rupert, however, recognised him as the best leader of cavalry in the parliamentary army. When Leslie and Cromwell's forces joined at the end of May 1644, Leslie waived in his favour the command to which he was entitled, and 'would have Lieutenant-general Cromwell chief' (*Parliament Scout*, 30 May–6 June). 'Is Cromwell there?'

asked Rupert eagerly of a prisoner whom chance threw into his hands an hour or two before Marston Moor, and a couple of months after the battle a parliamentary newspaper mentions Cromwell by the nickname of 'Ironside; for that title was given him by Prince Rupert after his defeat near York' (*Mercurius Civicus*, 16–26 Sept. 1644; GARDINER, *Great Civil War*, i. 449). The name Ironside or Ironsides speedily became popular with the army, and was in later times extended from the commander to his troopers.

But Cromwell was now something more than a mere military leader. The last few months had made him the head of a political party also. As early as April 1644 Baillie distinguishes him by the title of 'the great independent' (BAILLIE, *Letters*, ii. 153). In his government of the Isle of Ely Cromwell, while he suppressed the choral service of the cathedral as 'unedifying and offensive' (CARLYLE, Letter xix.), had allowed his soldiers and their ministers the largest license of preaching and worship. 'It is become a mere Amsterdam,' complained an incensed presbyterian (*Manchester's Quarrel with Cromwell*, 73).

In Manchester's councils also Cromwell had used the great influence his position gave him on behalf of the independents. 'Manchester himself,' writes Baillie, 'a sweet, meek man, permitted his lieutenant-general Cromwell to guide all the army at his pleasure; the man is a very wise and active head, universally well beloved, as religious and stout; being a known independent, the most of the soldiers who loved new ways put themselves under his command' (*Letters*, ii. 229). Even Cromwell's influence was hardly sufficient to protect them. In December 1643 a presbyterian colonel at Lincoln imprisoned a number of Cromwell's troopers for attending a conventicle. In March 1644 Major-general Crawford cashiered a lieutenant-colonel on the ground that he was an anabaptist. 'Admit he be,' wrote Cromwell, 'shall that render him incapable to serve the public? Sir, the state in choosing men to serve it takes no notice of their opinions; if they be willing faithfully to serve it, that satisfies' (CARLYLE, Letter xx.) Manchester's army was split into two factions—the presbyterians headed by Crawford, the independents headed by Cromwell, struggling with each other for the guidance of their commander. A political difference between Cromwell and Manchester seems to have decided the contest in favour of Crawford. In June, while the combined armies were besieging York, Vane appeared in the camp on a secret mission from the committee of both kingdoms to gain the consent of the generals to a plan for the actual or virtual deposition of Charles as the necessary preliminary of a satisfactory settlement. All three refused, but Leven and the Scots are mentioned as specially hostile to the proposal. 'Though no actual evidence exists on the subject, it is in the highest degree probable that Cromwell was won over to Vane's side, and that his quarrel with the Scots and with Manchester as the supporter of the Scots dates from these discussions outside the walls of York' (GARDINER, *History of the Great Civil War*, i. 432). Manchester's inactivity during the two months which followed the capture of York still further alienated Cromwell from him. Believing that if Crawford's evil influence were removed Manchester's inactivity and the dissensions of the army would be ended, he demanded Crawford's removal. Manchester and his two subordinates came to London in September 1644 to lay the case before the committee of both kingdoms. At first Cromwell peremptorily demanded Crawford's dismissal, and threatened that his colonels would lay down their arms if this were refused; but he speedily recognised that he had gone too far, and changed his tactics. Abandoning the personal attack on Crawford, he devoted himself to the attainment of the aims which had caused the quarrel. From Manchester he obtained a declaration of his resolution to push on with all speed against the common enemy. From the House of Commons he secured the appointment of a committee 'to consider the means of uniting presbyterians and independents, and, in case that cannot be done, to endeavour the finding out some way how far tender consciences, who cannot in all things submit to the common rule which shall be established, may be borne with according to the word and as may stand with the public peace' (13 Sept. 1644; GARDINER, *History of the Great Civil War*, i. 482). This, though hardly, as Baillie terms it, 'really an act of parliament for the toleration of the sectaries,' was the most important step towards toleration taken since the war began.

At the second battle of Newbury in the following month Cromwell was one of the commanders of the division which was sent to storm Prince Maurice's entrenchments at Speen, on the west of the king's position, while Manchester was to attack it on its northern face at Shaw House. But Manchester delayed his attack till an hour and a half after the other force was engaged, wasted the results of their successes, and effected nothing himself. The same slowness or incapacity marked his movements before and after the battle, and Cromwell, putting to-

gether his actions and his sayings, came to believe that 'these miscarriages were caused not by accident or carelessness only, but through backwardness to all action, and that backwardness grounded . . . on some principle of unwillingness to have the war prosecuted to a full victory.' On 25 Nov. he laid before the House of Commons a charge to that effect, supporting it by an account of Manchester's operations from the battle of Marston Moor to the relief of Donnington Castle (RUSHWORTH, v. 732; *Manchester's Quarrel with Cromwell*, 78). Manchester replied by a narrative vindicating his generalship (RUSHWORTH, v. 733-6), and by bringing before the lords a countercharge against Cromwell for offensive and incendiary language on various occasions. His expressions were sometimes against the nobility; he said that he hoped to live to see never a nobleman in England. He had expressed himself with contempt of the assembly of divines, and said that they persecuted honester men than themselves. His animosity against the Scots was such that he told Manchester that 'in the way they now carried themselves pressing for their discipline, he could as soon draw his sword against them as against any in the king's army.' Finally he had avowed that he desired to have none but independents in the army of the eastern association, 'that in case there should be propositions for peace, or any conclusion of a peace such as might not stand with those ends that honest men should aim at, this army might prevent such a mischief' (*Camden Miscellany*, viii.) These sayings should not be considered as the malignant exaggerations of an enemy; there can be little doubt that they represent genuine specimens of the plain speaking in which Cromwell was wont to indulge.

The publication of Cromwell's sayings was at the moment an effective answer to his narrative of Manchester's conduct. It enlisted on his side the Scots, the presbyterians, and the House of Lords. The Scots and the English presbyterians immediately took counsel together on the possibility of indicting Cromwell as an 'incendiary' who strove to break the union of the two nations (WHITELOCKE, *Memorials*, f. 116). 'We must crave reason of that darling of the sectaries and obtain his removal from the army,' wrote Baillie to Scotland (*Letters*, ii. 245). Just as the commons had appointed a committee to inquire into Manchester's conduct, so the lords appointed one to inquire into that of Cromwell, and a quarrel between the two houses on the question of privilege was on the point of breaking out. Once more Cromwell drew back, for to press his accusation was to risk not only himself but also his cause. As in the case of Crawford, he abandoned his attack on the individual to concentrate his efforts on the attainment of the principle. The idea of the necessity of a professional army under a professional general had already occurred to others. The first suggestion of the New Model is to be traced in a letter of Sir William Waller to Essex (GARDINER, *History of the Great Civil War*, i. 454). Only a few days earlier the House of Commons had referred to the committee of both kingdoms 'upon the consideration of the state and condition of the armies, as now disposed and commanded, to consider of a frame or model of the whole militia and present it to the house, as may put the forces into such posture as may be most advantageous for the service of the public' (*Commons' Journals*, 23 Nov. 1644).

Seizing the opportunity thus afforded, Cromwell on 9 Dec. urged the House of Commons to consider rather the remedies than the causes of recent miscarriages. He reduced the charge against Manchester from intentional backwardness to accidental oversights, which could rarely be avoided in military affairs, on which he begged the house not to insist. The one thing needful was to save a bleeding, almost dying, kingdom by a more speedy, vigorous, and effectual prosecution of the war, which was to be obtained by removing members of both houses from command, and by putting the army 'into another method.' 'I hope,' he concluded, 'that no members of either house will scruple to deny themselves and their own private interests for the public good' (RUSHWORTH, vi. 6). These words struck the keynote of the debate which closed with the vote that no member of either house should hold military command during the rest of the war.

Before the Self-denying Ordinance had struggled through the upper house, but after the lords had accepted the bill for new modelling the army, Cromwell was again in the field. Under Waller's command he was ordered into the west (27 Feb. 1645) to relieve Taunton, succeeded in temporarily effecting that object, and captured a regiment of the king's horse in Wiltshire (*Commons' Journals*; VICARS, *Burning Bush*, 123). Waller has left an interesting account of Cromwell's behaviour as a subordinate. 'At this time he had never shown extraordinary parts, nor do I think he did himself believe that he had them; for although he was blunt he did not bear himself with pride or disdain. As an officer he was obedient, and did never dispute my orders or argue upon them' (*Recollections*).

Immediately on Cromwell's return to the headquarters of the army at Windsor (22 April), Fairfax, at the order of the committee of both kingdoms, despatched him into Oxfordshire to interrupt the king's preparations for taking the field (Sprigge, *Anglia Rediviva*, p. 11, ed. 1854). His success was rapid and complete. On 24 April he defeated a brigade of horse at Islip and took two hundred prisoners, captured Bletchingdon House the same night, gained another victory at Bampton in the Bush on the 26th, and failed only before the walls of Farringdon (30 April). The king was obliged to summon Goring's cavalry from the west to cover his removal from Oxford. Cromwell and Richard Brown were ordered to follow the king's motions, but recalled in a few days to take part in the siege of Oxford. Free from their pursuit, the king stormed Leicester and threatened to break into the eastern association. At once Cromwell, with but three troops of horse, was sent to the point of danger, with instructions to secure Ely and raise the local levies (Rushworth, vi. 34).

According to the Self-denying Ordinance Cromwell's employment in the army should ere this have ended, for the date fixed for the expiration of commissions held by members of parliament was 13 May. But when the time came Cromwell was in pursuit of the king, and on 10 May his commission was extended for forty days longer. On 5 June a petition from the city of London to the lords demanded that Cromwell should be sent to command the associated counties, and on 8 June Fairfax and his officers sent a letter to the commons asking that Cromwell might be continued in command of the horse, 'being as great a body as ever the parliament had together in one army, and yet having no general officer to command them.' It can hardly have been by accident that those who nominated the officers of the New Model had left vacant that post of lieutenant-general which the council of war thus proposed to fill. The House of Commons took the hint, and ordered that Cromwell should command the horse during such a time as the house should dispense with his attendance (10 June), and the lords were obliged reluctantly to concur, though they took care to limit the period of his employment to three months. It was afterwards again prolonged for terms of four and six months successively (*Journals of the House of Commons*, 18 June, 8 Aug., 17 Oct. 1645, 26 Jan. 1646).

In obedience to the summons of Fairfax Cromwell returned from the eastern counties, and rejoined the army the day before the battle of Naseby (Rushworth, vi. 21). In that battle Cromwell commanded in person the right wing, and Fairfax entrusted to his charge the ordering of the cavalry throughout the whole army. Before his task was completed the royalists advanced to the attack. In a letter written about a month later, Cromwell says: 'When I saw the enemy draw up and march in gallant order towards us, and we a company of poor ignorant men to seek how to order our battle, the general having commissioned me to order all the horse, I could not, riding alone about my business, but smile out to God, in praises, in assurance of victory, because God would by things that are not bring to nought things that are' (Carlyle, app. 9). The parliamentary right routed the division opposed to it, and Cromwell, leaving a detachment to prevent the broken troops from rallying, fell on the king's foot in the centre and completed their defeat. He followed the chase of the flying cavaliers as far as the suburbs of Leicester. At the victory of Langport also, on 10 July 1645, Cromwell was conspicuous both in the battle and the pursuit, and he took part in the sieges of Bridgewater, Sherborne, and Bristol. After the surrender of the last place, he was detached by Fairfax in order to secure the communications between London and the west, and captured in succession Devizes (23 Sept.), Winchester (5 Oct.), Basing (14 Oct.), and Langford House (17 Oct. 1645). At the end of October he rejoined Fairfax at Crediton, and remained with the army during the whole of the winter.

On 9 Jan. he opened the campaign of 1646 by the surprise of Lord Wentworth at Bovey Tracy, and shared in the battle of Torrington (16 Feb.) and the siege of Exeter. Then, at Fairfax's request, Cromwell undertook to go to London, in order to give the parliament an account of the state of the west of England. On 23 April he received the thanks of the House of Commons for his services; rewards of another nature they had already conferred upon him. On 1 Dec. 1645, the commons, in drawing up the peace propositions to be offered to the king, had resolved that an estate of 2,500*l.* a year should be conferred on Cromwell, and that the king should be requested to make him a baron. After the failure of the negotiations, an ordinance of parliament had settled upon him lands to the value named, taken chiefly from the property of the Marquis of Worcester (*Parliamentary History*, xiv. 139, 252; *Thurloe Papers*, i. 75).

Cromwell returned to the army in time to assist in the negotiations for the surrender of Oxford. The leniency of the terms granted

to the royalists both here and at Exeter, 'base, scurvy propositions' as Baillie describes them, is attributed by him to the influence of Cromwell, and to a design to set the army free to oppose the Scots if it should be necessary (BAILLIE, ii. 376). It is certain that Cromwell's influence was constantly used to procure the fair and moderate treatment of the conquered party, and he more than once urged on the parliament the necessity of punctually carrying out the Oxford articles and preserving 'the faith of the army.' With the fall of Oxford the war was practically over, and Cromwell returned to his parliamentary duties. His family removed from Ely and followed him to London, with the exception of his eldest daughter Bridget, who had married Ireton a few days before the surrender of Oxford (15 June 1646). During the last eighteen months parliament had voted all the essentials for a presbyterian church, and the question of the amount of toleration to be legally granted to dissentients was more urgent than ever. Cromwell had not ceased to remind parliament of the necessity of establishing the toleration promised in the vote of September 1644. 'Honest men served you faithfully in this action,' he wrote after Naseby; 'I beseech you not to discourage them. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience and you for the liberty he fights for' (Letter xxix.) Again, after the capture of Bristol, writing by the special commission of Fairfax and the council of war, he warned the house: 'For being united in forms commonly called uniformity, every christian will for peace sake study and do as far as conscience will permit. . . In things of the mind we look for no compulsion but that of light and reason.' The presbyterian party in the commons turned a deaf ear to these reminders, and suppressed these passages in the letters published by its order. When Cromwell returned to his seat in the House of Commons, the question of toleration was still undecided; the recruiting of the parliament by fresh elections inclined the balance against the presbyterians, but the flight of the king to the Scots gave them again the ascendency. Of Cromwell's views and actions during the latter half of 1646 and the spring of 1647 we have extremely little information.

Two letters to Fairfax show the anxiety with which he regarded the king's negotiations with the Scots and the satisfaction with which he hailed the conclusion of the arrangement by which he was handed over to the commissioners of parliament. With even greater anxiety he watched the increasing dissensions within the parliament, and the growing hostility of the city to the army. 'We are full of faction and worse,' he writes in August 1646; and in March 1647, 'There want not in all places those who have so much malice against the army as besots them. Never were the spirits of men more embittered than now' (Letters xxxviii. xliii.) Cromwell's attitude at the commencement of the quarrel between the army and the parliament has been distorted by fable and misrepresentation. Thoroughly convinced of the justice of the army's claims, he restrained the soldiers as long as possible, because he saw more clearly than they did the danger of a breach with the only constitutional authority the war had left standing. He risked his influence with them by his perseverance in this course of action. 'I have looked upon you,' wrote Lilburn to Cromwell on 25 March 1647, 'as the most absolute singlehearted great man in England, untainted and unbiassed with ends of your own. . . . Your actions and carriages for many months together have struck me into an amaze. I am informed this day by an officer, and was informed by another knowing man yesterday, that you will not suffer the army to petition till they have laid down their arms, because you have engaged to the house that they shall lay them down whenever the house shall command.' This conduct Lilburn proceeds to attribute to the influence of Cromwell's parliamentary associates, 'the politic men,' 'the sons of Machiavel,' 'Vane and St. John' (LILBURN, *Jonah's Cry*, p. 3; a similar account of Cromwell's behaviour at this juncture is given by John Wildman in a tract called *Putney Projects* published in November 1647). Angered by the reserve of their superiors, the agitators of eight regiments addressed a letter to Fairfax, Cromwell, and Skippon, adjuring them in the strongest language to plead the cause of the soldiers in parliament (*Declarations, &c. of the Army*, 4to, 1647, p. 5). Skippon laid his copy of the letter before the House of Commons, and the house, now thoroughly alarmed, sent down Cromwell, Skippon, and other officers to examine into the grievances of the army (RUSHWORTH, vi. 474). But the concessions which parliament offered were too small and too late, and the failure of Cromwell's mission gave colour to the theory of his double dealing, which his opponents were only too ready to accept. There seems to be no reason to doubt the truth of the common story that they were on the point of arresting him, when he suddenly left London and joined the army (3 June 1647).

Whether before leaving Cromwell planned the seizure of the king by Joyce is a more doubtful question. Hollis definitely asserts that Joyce received his orders to secure the king's person at a meeting at Cromwell's house on 30 May (Hollis; Maseres, *Tracts*, i. 246). Major Huntingdon makes a similar statement, with the addition that Joyce's orders were only to secure the king at Holmby, not to take him thence, and that Cromwell said that if this had not been done the king would have been fetched away by order of parliament, or carried to London by his presbyterian keepers (Maseres, *Tracts*, i. 399). Although the evidence of Huntingdon is not free from suspicion, this statement is to some extent supported by independent contemporary evidence, and is in harmony with the circumstances of the case and the character of Cromwell. So long as it was possible he had striven to restrain the army and to mediate between it and the parliament; when that was no longer possible he took its part with vigour and decision. The effect of Cromwell's presence at the army was immediately perceptible. Discipline and subordination were restored, and the authority of the officers superseded that of the agitators. As early as 1 July Lilburn wrote to Cromwell complaining: 'You have robbed by your unjust subtlety and shifting tricks the honest and gallant agitators of all their power and authority, and solely placed it in a thing called a council of war' (*Jonah's Cry*, p. 9). In the council itself Fairfax was a cipher, as he himself admits, and the influence of Cromwell predominant; his adversaries spoke of him as 'the principal wheel,' the 'primum mobile' which moved the whole machine (*A Copy of a Letter to be sent to Lieutenant-general Cromwell from the well affected Party in the City*, 1647). Hitherto the manifestos of the army had set forth simply their grievance as soldiers; now they began to insist on their claim as citizens to demand a settlement of the peace of the kingdom and the liberties of the subject. In the letter to the city of 10 June, which Carlyle judges by the evidence of its style to be of Cromwell's own writing, the willingness of the army to subordinate the question of their pay to the question of the settlement of the kingdom is very plainly stated, and special stress is also laid on the demand for toleration (Rushworth, vi. 554). Cromwell shared the general opinion of the army that a settlement could best be obtained by negotiation with the king. Whatever the world might judge of them, he said to Berkeley, they would be found no seekers of themselves, further than to have leave to live as subjects ought to do, and to preserve their consciences, and they thought that no men could enjoy their lives and estates quietly without the king had his rights (Maseres, *Tracts*, i. 360). Accordingly he exerted all his influence to render the propositions of the army acceptable to the king; and, when Charles made objections to the first draft of those proposals, introduced important alterations in the scheme for the settlement of the kingdom, which was finally made public on 1 Aug. In this Cromwell acted with the assent of the council of war; but the extreme party in the army held him specially responsible for this policy, and accused him of 'prostituting the liberties and persons of all the people at the foot of the king's interest' (Wildman, *Putney Projects*). The same willingness to accept a compromise showed itself in the line of conduct adopted towards the parliament after the entry of the army into London. Cromwell and the council of war were satisfied with the retirement of the eleven accused members, and did not insist on their prosecution or on the complete 'purging' of the House of Commons, as many of their followers in the army desired (*ib.*) The king did not accept the proposals of the army, and definitely refused those offered him by the parliament (9 Sept. 1647). A considerable party opposed the making of any further application to the king, but after three days' discussion (21–3 Sept.) Cromwell and Ireton succeeded in carrying a vote that fresh terms should be offered to him (Masson, *Life of Milton*, iii. 565; *Hist. MSS. Comm.* 5th Rep. 179). Cromwell's most important intervention in the debates on the new propositions took place on the question of the duration of the presbyterian church settlement. The army leaders had expressed, in their declaration to the city, their willingness to accept the establishment of presbyterianism, and, in their proposals to the king, to submit to the retention of episcopacy; in each case they had required legal security for the toleration of dissent. What Cromwell sought now was to limit the duration of the presbyterian settlement, and, failing to fix the term at three or seven years, he succeeded in fixing as its limit the end of the parliament next after that then sitting (13 Oct., *Commons' Journals*). Before the new proposals could be presented to the king, the flight of the latter to the Isle of Wight took place (11 Nov.) The charge that the king's flight was contrived by Cromwell in order to forward his own ambitious designs is frequently made by contemporaries. It is expressed in the well-known lines of Marvell, which describe how—

Twining subtle fears with hope,
He wove a net of such a scope
That Charles himself might chase
To Carisbrook's narrow case,
That thence the royal actor borne
The tragic scaffold might adorn.
(MARVELL, *Works*, ed. Grosart, i. 163.)

But the testimony of Sir John Berkeley shows clearly that the persons who worked on the king's fears were the Scotch envoys; they instigated the flight, and reaped the fruit of it in the agreement they concluded with the king on 26 Dec. 1647. Moreover, so long as the king remained at Hampton Court he was in the charge of Colonel Whalley, Cromwell's cousin, and throughout one of his most trusted adherents. At Carisbrook, on the other hand, the king was in the charge of Robert Hammond, a connection of Cromwell by his marriage with a daughter of John Hampden, but a man as to whose action under the great temptation of the king's appeal to him Cromwell was painfully uncertain (CARLYLE, Letter lii.) At the time the king's flight greatly increased the difficulties of Cromwell's position. His policy for the last few months had been based on the assumption that it was possible to arrive at a permanent settlement by treaty with the king. To secure that end he had made concessions and compromises which had created a widespread feeling of dissatisfaction and distrust in the ranks of the army. Rumours had been persistently circulated by royalist intriguers that Cromwell was to be made Earl of Essex, and to receive the order of the Garter, as the price of the king's restoration, and among the levellers these slanders had been generally believed. In consequence, his influence in the army had greatly decreased, and even his life was threatened (BERKELEY, *Memoirs*; MASERES, *Tracts*, i. 371).

The change in Cromwell's policy which now took place has been explained by the theory that he was afraid of assassination, and by the story of an intercepted letter from the king to the queen (CARTE, *Ormonde*, bk. v. § 18). It was due rather to the fact that the king's flight, and the revelations of his intrigues with the Scots which followed, showed Cromwell on what a rotten foundation he had based his policy.

For the moment the most pressing business was the restoration of discipline in the army. In three great reviews Fairfax and Cromwell reduced the waverers to obedience (15–18 Nov. 1647), and the general entered into a solemn engagement with the soldiers for the redress of their military grievances and the reform of parliament, while the soldiers engaged to obey the orders of the general and the council of war (*Old Parliamentary History*, xvi. 340). Cromwell especially distinguished himself by quelling the mutiny of Colonel Lilburn's regiment in the rendezvous at Ware; one of the mutineers was tried on the field and shot, and others arrested and reserved for future punishment (15 Nov.; LUDLOW, *Memoirs*, ed. 1751, p. 86). On the 19th Cromwell was able to report to the commons that the army was in a very good condition, and received the thanks of the house for his services (RUSHWORTH, vii. 880).

During December a series of meetings of the council of the army took place at Windsor, in which dissensions were composed, reconciliations effected, and the re-establishment of union sealed by a great fast day, when Cromwell and Ireton 'prayed very fervently and very pathetically' (23 Dec. 1647; *Cromwelliana*, p. 37). As the authorised spokesman of the army, Cromwell took a leading part in the debate on the king's rejection of the four bills which the parliament had presented to him as their ultimatum (3 Jan. 1648). 'The army now expected,' he said, 'that parliament should govern and defend the kingdom by their own power and resolution, and not teach the people any longer to expect safety and government from an obstinate man whose heart God had hardened' (WALKER, *History of Independency*, ed. 1661, pt. i. p. 71). He added that in such a policy the army would stand by the parliament against all opposition, but if the parliament neglected to provide for their own safety and that of the kingdom the army would be forced to seek its own preservation by other means. Under the influence of this speech, and a similar one from Ireton, parliament voted that no further addresses should be made to the king, and excluded the representatives of Scotland from the committee of both kingdoms. The conviction that this course alone afforded security to the cause for which he had fought was the motive which led Cromwell thus to advocate a final rupture with the king. Had he been already aiming at supreme power, he would hardly have chosen the very moment when events had opened the widest field to ambition to begin negotiations for the marriage of his eldest son with the daughter of a private gentleman (CARLYLE, Letters liii. lv.) The contribution of a thousand a year for the recovery of Ireland from the lands which parliament had just settled on him, and the renunciation of the arrears due to him by the state, are smaller proofs of his disinterestedness (21 March 1648; *Commons' Journals*, v. 513).

Cromwell's chief occupation during the months of March and April 1648 was to

prepare for the impending war by uniting all sections of the popular party. For that purpose he moved and spoke in the House of Commons, and endeavoured to arrange an agreement with the city (Walker, p. 83). With the same object he procured conferences between the leaders of the independent and presbyterian parties, and between the 'grandees' and the 'commonwealthsmen' (Ludlow, *Memoirs*, p. 92). The commonwealthsmen declared openly for a republic, but Cromwell declined to pledge himself; not, as he explained to Ludlow, because he did not think it desirable, but because he did not think it feasible. What troubled him still more than the failure of these conferences was the distrust with which so many of his old friends had come to regard him. On 19 Jan. 1648 John Lilburn, at the bar of the House of Commons, had accused him of apostasy, and denounced his underhand dealings with the king (Rushworth, vii. 969; Lilburn, *An Impeachment of High Treason against Oliver Cromwell*). These charges bore fruit in the jealousy and suspicion of which he so bitterly complained to Ludlow, and must have confirmed him in the resolve to make no terms with the king (Ludlow, *Memoirs*, p. 95). The outbreak of a second civil war in consequence of the king's alliance with the presbyterians converted this resolve into a determination to punish the king for his faithlessness. In the three days' prayer-meeting which took place at Windsor in April 1648 Cromwell took a leading part. The army leaders reviewed their past political action and decided that 'those cursed carnal conferences with the king' were the cause of their present perplexities. They resolved 'that it was their duty, if ever the Lord brought them back in peace, to call Charles Stuart, that man of blood, to account for all the blood he had shed and the mischief he had done' (Allen, *Faithful Memorial*, &c.; *Somers Tracts*, vi. 501). A few days later (1 May 1648) Cromwell was despatched by Fairfax to subdue the insurrection in Wales; on 11 May he captured the town of Chepstow, and, leaving a regiment to besiege the castle, established himself before Pembroke on 21 May. For six weeks Pembroke held out, and it was not till the beginning of August that he was able to join the little corps with which Lambert disputed the advance of the great Scotch army under Hamilton. Marching across the Yorkshire hills, and down the valley of the Ribble, Cromwell fell on the flank of the Scots as they marched carelessly through Lancashire, and in a three days' battle routed them, with the loss of more than half their number (17–19 Aug.) Then he turned north to recover the border fortresses, expel Hamilton's rearguard from English soil, and take measures for the prevention of future invasions. In this task he was much aided by an internal revolution in Scotland which placed the Argyll party in power. To assist them Cromwell marched into Scotland, and obtained without difficulty the restoration of Carlisle and Berwick, and the exclusion from power of those who had taken part in the late invasion (October 1648). Then he returned to Yorkshire to besiege Pontefract. Like the army which he commanded, Cromwell came back highly exasperated against all who had taken part in this second war. 'This,' he said, 'is a more prodigious treason than any that had been perfected before; because the former quarrel was that Englishmen might rule over one another; this to vassalise us to a foreign nation. And their fault that appeared in this summer's business is certainly double to theirs who were in the first, because it is the repetition of the same offence against all the witnesses that God has borne' (Carlyle, Letter lxxxii.) 'Take courage,' he wrote to the parliament after Preston, 'to do the work of the Lord in fulfilling the end of your magistracy, in seeking the peace and welfare of the land—that all that will live peaceably may have countenance from you, and that they that are incapable and will not leave troubling the land may speedily be destroyed out of the land' (*ib.* lxiv.) But several weeks before this letter was written parliament had reopened negotiations with the king, and when Cromwell re-entered England the treaty of Newport was in progress. Moreover, the House of Lords had favourably received, and recorded for future use, a series of charges against Cromwell, which a late subordinate of his had laid before them (*Lords' Journals*, 2 Aug. 1648; *Major Huntingdon's Reasons for laying down his Commission*). His recent victories had now removed the personal danger, but there still remained the danger of seeing those victories made useless by the surrender of all he had fought for. In his letter to Hammond, Cromwell describes the Newport treaty as 'this ruining hypocritical agreement,' and asks if 'the whole fruit of the war is not like to be frustrated, and all most like to turn to what it was, and worse' (Carlyle, Letter lxxxv.) He refers to it again in a later speech as 'the treaty that was endeavoured with the king whereby they would have put into his hands all that we had engaged for, and all our security should have been a little bit of paper' (*ib.* Speech i.) Accordingly, Cromwell expressed his entire concurrence with the

petitions of the northern army against the treaty, which he forwarded to Fairfax, and approved the stronger measures adopted by the southern army (RUSHWORTH, vii. 1399). 'We have read your declaration here,' he wrote to Fairfax, 'and see in it nothing but what is honest and becoming honest men to say and offer' (*Engl. Historical Review*, ii. 149). To Hammond he wrote that the northern army could have wished that the southern army would have delayed their remonstrance till after the treaty had been completed, but seeing that it had been presented they thought it right to support it (CARLYLE, Letter lxxxv.)

The arguments by which Cromwell justified the action of the army in putting force upon the parliament are fully stated in the long letter in which he attempted to convince the wavering Hammond. 'Fleshly reasonings' convinced him that if resistance was lawful at all, it was as lawful to oppose the parliament as the king, 'one name of authority as well as another,' since it was the cause alone which made the quarrel just. But he laid more stress on higher considerations, on those 'outward dispensations' of which he elsewhere owns he was inclined to make too much (*ib.* Letter lxvii.) Every battle was, in his eyes, an 'appeal to God'—indeed he many times uses that phrase as a synonym for fighting—and each victory was a judgment of God in his favour. 'Providences so constant, clear, and unclouded' as his successes could not have been designed to end in the sacrifice of God's people and God's cause. In the army's determination to intervene to prevent this he imagined that he saw 'God disposing their hearts,' as in the war He had 'framed their actions.' 'I verily think, and am persuaded, they are things which God puts into our hearts,' and he was convinced not merely of the lawfulness but of the duty of obeying this belief (Letters lxxxiii–lxxxv.)

The southern army took the lead in its acts as it had done in its petitions, nor did Cromwell arrive in London until Pride had already begun the work of purging the House of Commons (6 Dec.) He showed his approval of that act by taking his seat in the house the next day, and was then thanked by it for his 'very great and eminently faithful services' (*Commons' Journals*, 7 Dec. 1648). What share he took in the proceedings of the next few days is uncertain, but he seems to have been more active outside parliament than within it. With Whitelocke and other lawyers he discussed in several conferences the future settlement of the kingdom, and with the council of war revised the constitutional proposals known as the Agreement of the People (WHITELOCKE, ff. 362–4; LILBURN, *Legal and Fundamental Liberties*, p. 38). Walker represents Cromwell as saying, when the trial of the king was first moved in the commons, that if any man had designed this he should think him the greatest traitor in the world, but since Providence and necessity had cast them upon it he should pray God to bless their counsel (WALKER, *History of Independency*, ii. 54).

When the trial was once commenced, no one was more active in its prosecution. The stories told at the trial of the regicides are hardly trustworthy, but Algernon Sidney states in one of his letters that, having himself urged that neither the high court of justice nor any other court would try the king, he was answered by Cromwell, 'I tell you we will cut off his head with the crown upon it' (BLENCOWE, *Sidney Papers*, p. 237). Burnet describes Cromwell as arguing with the Scotch commissioners on the justice of the king's trial, showing from Mariana and Buchanan that kings ought to be punished for breach of their trusts, proving that it was in accordance with the spirit of the covenant, and getting the better of them with their own weapons and upon their own principles (BURNET, *Own Time*, i. 72, ed. 1823). On one occasion only does Cromwell himself afterwards refer to the king's execution, and he then speaks of it in a strain of stern satisfaction. 'The civil authority, or that part of it which remained faithful to their trust and true to the ends of the covenant, did, in answer to their consciences, turn out a tyrant, in a way which the christians in aftertimes will mention with honour, and all tyrants in the world look at with fear' (CARLYLE, Letter cxlviii.) Yet, though untroubled by scruples himself, Cromwell was willing to make allowances for those of others, and anxious to rally the doubters to the support of the new government. As temporary president of the council of state he appears to have originated the modification of the 'engagement' by which those who refused to approve of the king's sentence were enabled to sit side by side with those who had taken part in it (*Parliamentary History*, xix. 38). It was more difficult to secure the support of the extreme section of his own followers. For Lilburn and a great party in the army the scheme of constitutional reform set forth in the agreement of the people was not sufficiently democratic, nor were they content to await its gradual realisation. They published a programme of their own under the same name, demanded the immediate execution of its provisions, and prepared to impose it by arms. They printed a series of virulent attacks on Crom-

well and the council of state, in which the council was described as the mere creature of Cromwell, his viceroy until he chose to assume his kingship, and Cromwell himself as a tyrant, an apostate, and a hypocrite. 'You shall scarce speak to Cromwell about anything but he will lay his hand on his breast, elevate his eyes, and call God to record. He will weep, howl, and repent even while he doth smite you under the fifth rib' ('The Hunting of the Foxes by Five Small Beagles,' *Somers Tracts*, vi. 49). Though he might despise insults, Cromwell could not despise the dangers with which this agitation threatened the Commonwealth. 'You have no other way to treat these people,' said he to the council, 'but to break them in pieces; if you do not break them, they will break you' (LILBURN, *The Picture of the Council of State*, p. 15). His advice was followed, the leaders of the levellers were arrested, and the mutiny in the army swiftly and vigorously suppressed by himself and Fairfax (May 1649). Apart from the paramount necessity of preventing a new war, Cromwell had no sympathy with either the social or political aims of the levellers. He was tenaciously attached to the existing social order. 'For the orders of men, and ranks of men, did not that levelling principle tend to the reducing of all to an equality? What was the purport of it but to make the tenant as liberal a fortune as the landlord, which I think, if obtained, would not have lasted long?' (CARLYLE, Speech ii.) Not less did he differ from them on the constitutional question. They sought to limit the powers of the government and demanded the largest liberty for the individual. He sought to change the aims of the government, but to retain all its authority. So in the very first days of the Commonwealth those profound differences of opinion appeared which separated Cromwell from many of his former adherents in the army and caused him so many difficulties during the protectorate. Nearly two months before the outbreak of the levellers took place Cromwell had been selected by the council of state to command in Ireland (15 March 1649). He was entrusted for three years with the combined powers of lord-lieutenant and commander-in-chief, and granted a salary of 8,000*l.* a year in the latter capacity in addition to his salary as lord-lieutenant, making in all about 13,000*l.* (preface to *Cal. State Papers*, Dom. 1649–50, p. xlv).

His army was to consist of twelve thousand men, and their equipment and support was provided for on the same liberal scale. Cromwell landed at Dublin on 15 Aug. 1649, and signalised his arrival by a searching purgation of the Irish army and by the publication of two proclamations which marked the beginning of a new era in the Irish wars. One of them was levelled against profane swearing (23 Aug.), the other prohibited plunder and promised the people protection and a free market in his camp (24 Aug.) From Dublin he marched to Drogheda, which was stormed on 10 Sept., and the garrison of two thousand five hundred put to the sword. The few score who received quarter were shipped to Barbadoes to labour in the sugar plantations. In the same way the storming of Wexford on 11 Oct. was marked by the slaughter of two thousand of its defenders. Warned by their fate, Ross surrendered after two days' attack (19 Oct.), but the approach of winter and the increase of sickness in his army obliged Cromwell to raise the siege of Waterford (2 Dec. 1649). During this period his lieutenants had been equally successful. One, Colonel Venables, relieved Londonderry and regained the court towns of Ulster (September 1649). Another, Lord Broghil, received the submission of Cork and other Munster ports, whose protestant garrisons his intrigues had induced to revolt (November 1649). Nevertheless the greater part of Ireland was still unconquered. 'Though God hath blessed you,' wrote Cromwell to the speaker, 'with a great longitude of land along the shore, yet hath it but little depth into the country' (GILBERT, *Contemporary History of Affairs in Ireland*, ii. 468).

The second campaign, which began at the end of January 1650, was devoted to the reduction of the inland fortresses. Cashel, Cahir, and several smaller places fell in February, Kilkenny capitulated on 27 March, and Clonmel surrendered on 18 May after a stubborn and bloody resistance. The rapidity of Cromwell's conquests was due in part to the dissensions of the Irish leaders and the growing breach between Ormonde's protestant and catholic adherents. It was due still more to the excellence of his army, his own skill as a leader, and the firm and consistent policy which he adopted. What that policy was Cromwell's letters, and above all his answer to the Clonmacnoise declaration of the Irish clergy, very clearly show. He came to Ireland not only to reconquer it, but also 'to ask an account of the innocent blood that had been shed,' and to punish 'the most barbarous massacre that ever the sun beheld.' These reasons justified in his eyes the severity exercised at Drogheda and Wexford. Of the slaughter at Drogheda he wrote: 'I am persuaded that this is a righteous judgment of God upon these barbarous wretches who have

imbrued their hands in so much innocent blood, and that it will tend to prevent the effusion of blood for the future, which are the satisfactory grounds of such actions, which otherwise cannot but work remorse and regret' (CARLYLE, Letter cv.) At Wexford the massacre which took place was accidental and unintentional, for Cromwell wished to preserve the town; but he was far from regretting the accident. 'God, by an unexpected providence, in his righteous justice brought a just judgment upon them, causing them to become a prey to the soldiers who in their piracies had made preys of so many families, and with their bloods to answer the cruelties which they had exercised upon the lives of divers poor protestants' (Letter cvii.) Relentless though Cromwell was, he abhorred the indiscriminating barbarities practised by so many English commanders in Ireland. For soldiers who had put him to a storm, renegades who had once served the parliament, or priests taken in the captured towns, he had no mercy. But no other general was so careful to protect peaceable peasants or noncombatants from plunder or violence. 'Give us an instance,' he challenged the catholic clergy, 'of one man, since my coming into Ireland, not in arms, massacred, destroyed, or banished, concerning the massacre or the destruction of whom justice has not been done or endeavoured to be done.' In the manifesto which called forth the answer, the Irish prelates had admitted 'the more moderate usage' of 'the common people' by Cromwell, but urged them not to be deceived by this show of clemency. What terms those Irish who submitted were to expect the same declaration plainly stated. Cromwell thoroughly approved the parliament's policy of land forfeiture. Those who had been or were now in arms were to suffer for it in their estates, as parliament should determine, according to their actions. The leaders and chief contrivers of the rebellion were to be reserved for exemplary justice. Those who had taken no part in the rebellion were promised equal justice with the English, equal taxation, and equal protection from the law. On the question of religion the declaration was equally explicit. Cromwell held that the catholic doctrine was poisonous and antichristian; that the catholic clergy were the chief promoters of the rebellion; and that the catholic religion had no legal right to exist in Ireland. In conformity with these principles, the exercise of the catholic worship was not to be suffered, and the laws against it strictly enforced against all offenders. Liberty of conscience in the narrowest sense of the term was left to the people. 'I meddle not with any man's conscience. . . . As for the people, what thoughts they have in matters of religion in their own breasts I cannot reach, but shall think it my duty, if they walk honestly and peaceably, not to cause them in the least to suffer for the same.' Cromwell trusted that these measures would be followed in time by the conversion of the Irish. 'We find the people,' he wrote to John Sadler, 'very greedy after the word, and flocking to christian meetings, much of that prejudice which lies upon people in England being a stranger to their minds. I mind you the rather of this because it is a sweet symptom, if not an earnest of the good we expect' (CARLYLE, app. 17).

His second remedy for the condition of Ireland was the establishment of a free and impartial administration of justice. 'We have a great opportunity to set up a way of doing justice amongst these poor people, which, for the uprightness and cheapness of it, may exceedingly gain upon them . . . who have been accustomed to as much injustice, tyranny, and oppression from their landlords, the great men, and those that should have done them right as any people in that which we call Christendom. If justice were freely and impartially administered here, the foregoing darkness and corruption would make it look so much the more glorious and beautiful, and draw more hearts after it' (*ib.*)

From the colonisation of Ireland with fresh settlers from England Cromwell also hoped much. In announcing the reduction of Wexford he pointed out to the parliament the advantages it offered for the establishment of a new colony (*ib.* Letter cvii.) He also wrote to New England to invite 'godly people and ministers' to transplant themselves to Ireland, and found many who were willing to accept his proposal (NICKOLLS, *Letters addressed to Cromwell*, p. 44). But there is no suggestion in his letters of the wholesale transplantation of the Irish to Connaught which afterwards took place, for it had not yet been decided on by parliament. In other respects the policy announced by Cromwell was in all essentials the policy ultimately adopted by parliament.

Immediately after the capture of Clonmel Cromwell returned to England, having been recalled by parliament on 8 Jan. 1650, to take part in the impending war with Scotland. Parliament wished to utilise the services both of Cromwell and Fairfax, and voted on 12 June that the latter should command, with Cromwell as his lieutenant-general. But Fairfax retracted his consent and laid down his commission, and on 26 June Cromwell was appointed captain-general and commander-in-

chief of all the forces of the Commonwealth. Fairfax's resignation was caused by unwillingness to attack the Scots unless they actually invaded England. Cromwell, on the other hand, held that it was just and necessary to forestall their invasion. The energy with which he endeavoured to convert Fairfax to these views is the best refutation of the theory that Cromwell intrigued to obtain his post. Whitelocke and Ludlow, who record his arguments, were both at the time convinced of his sincerity. It was not till long afterwards that they came to doubt it (Ludlow, *Memoirs*, 122; Whitelocke, *Memorials*, f. 460). 'I have not sought these things; truly I have been called unto them by the Lord,' was Cromwell's own account of his promotion (Letter cxxxiv.) Less than a month after his appointment Cromwell entered Scotland with sixteen thousand men (22 July 1650). He found David Leslie entrenched in a strong position near Edinburgh, and spent a month in fruitless attempts to draw him from it. On 30 Aug. the council of war decided to retreat to Dunbar and fortify that place, to await there the arrival of provisions and reinforcements. Leslie pursued, and succeeded in seizing the passes beyond Dunbar and the hills behind it. The Scots boasted that they had Cromwell in a worse pound than the king had Essex in Cornwall. Cromwell himself, in a letter written the day before the battle, admitted the greatness of the danger. 'We are upon an engagement very difficult. The enemy hath blocked up our way at the pass at Copperspath, through which we cannot get without almost a miracle. He lieth so upon the hills that we know not how to come that way without great difficulty; and our lying here daily consumeth our men, who fall sick beyond imagination' (Letter cxxxix.) On the evening of the day on which these words were written the Scots began to move down from the hill to the narrow space at its foot with the intention of attacking. Cromwell saw the opportunity their movement gave him, and the advantage of seizing the offensive himself. Early on the morning of 3 Sept. he fell on their exposed right wing with an overwhelming force, and after a sharp struggle threw their whole army into confusion. 'The sun rising upon the sea,' says one of Cromwell's captains, 'I heard Noll say, "Now let God arise, and let his enemies be scattered;" and he following us as we slowly marched, I heard him say, "I profess they run," and then was the Scots army all in disorder, and running both right wing and left and main battle. They routed one another after we had done their work on their right wing' (*Memoirs of Captain Hodgson*, p. 148). Three thousand men fell in the battle, and ten thousand were taken prisoners. Edinburgh, Leith, and the eastern portion of the Scottish lowlands passed into Cromwell's hands. But he made no attempt to press his victory to the utmost, and seemed more solicitous to improve it by argument than by arms. From the moment the Scotch war began Cromwell's strongest wish had been to come to some agreement with the Scots. 'Since we came to Scotland,' wrote Cromwell in his Dunbar despatch, 'it hath been our desire and longing to have avoided blood in this business, by reason that God hath a people here fearing his name, though deceived.'

With this object he had begun the campaign by a series of declarations and letters protesting his affection to the Scots, and endeavouring to convince them of their error in adopting the Stuart cause. In spite of the ill success of his overtures, he was urged to persist in them by many leading independents. Ireton wrote from Ireland expressing to Cromwell the fear that he had not been sufficiently forbearing and longsuffering with the Scots. St. John reminded him that while the Irish were a people of atheists and papists, to be ruled with a rod of iron, the Scots were many of them truly children of God. 'We must still endeavour to heap coals of fire on their heads, and carry it with as much mercy and moderation towards them as may consist with safety' (Nickolls, *Letters addressed to Cromwell*, pp. 25–73). In accordance with these views, which were also his own, Cromwell now began a new series of expostulations, directed particularly against the Scotch clergy and their claims to guide public policy. He charged them with pretending a reformation and laying the foundation of it in getting to themselves worldly power; with perverting the covenant, which in the main intention was spiritual, to serve politics and carnal ends; with claiming to be the infallible expositors of the covenant and the scriptures. His own theory of the position of the clergy he summed up in half a dozen words: 'We look at ministers as helpers of, not lords over, God's people.'

In equally vigorous language he refuted their claim to suppress dissent in order to suppress error. 'Your pretended fear lest error should step in is like the man who would keep all wine out of the country lest men should be drunk. It will be found an unjust and unwise jealousy to deprive a man of his natural liberty upon a supposition he may abuse it. When he doth abuse it, judge' (Letter cxlviii.)

Once more he stated the conditions on

which peace might be obtained. 'Give the state of England,' he wrote to the committee of estates, 'that satisfaction and security for their peaceable and quiet living beside you which may in justice be demanded from a nation who have, as you, taken their enemy into their bosom whilst he was in hostility against them' (Letter cl.) Nor did these declarations entirely fail of their effect. A serious division began among the Scots, and the rigid covenanters of the west separated themselves from the mixed army under Leslie's command. For the moment they repelled Cromwell's advances and attempted to carry on the war independently. But their army was routed by Lambert on 1 Dec. 1650, and as Edinburgh Castle surrendered a few days later (19 Dec.), all the south of Scotland was subdued by the close of 1650. During the spring of 1651 operations were delayed by the dangerous illness of Cromwell. An intermittent fever brought on by exposure attacked him in February; more than once his life was in danger; three successive relapses took place, and parliament urged him to remove to England until he recovered strength. In June Cromwell was again well enough to take the field, and found Leslie strongly entrenched near Stirling. Unable to attack successfully in front, Cromwell threw Lambert's division across the Firth of Forth into Fifeshire, and followed himself with the bulk of the army a week later. Perth was captured on 2 Aug., Leslie's supplies were cut off, and his defences were taken in the rear. The road to England was thus left open to Charles, and Cromwell was well aware that he would be blamed for not having prevented the invasion which took place. But he explained that his movement was decided rather by necessity than choice. Another winter's war would have ruined the English army and emptied the treasury of the republic. The plan he had adopted was the only way to dislodge the enemy from their position and prevent the prolongation of the war. Except with a commanding army on both sides of the Forth, it would have been impossible at once to invade Fife and bar the road to England (Letter clxxx.) Sending his cavalry before to impede the king's march, Cromwell hurried after him with the foot through central England, summoning all the militia of the southern and midland counties to meet him. With their aid he was able to surround Worcester with an army of thirty thousand men and attack the royalists with an overpowering force on both sides of the Severn. As usual Cromwell freely exposed himself in the battle. He was the first man to cross the Teme and bring support to Fleetwood's hard-pressed troops. When victory was assured he rode in person to offer quarter to the enemy's foot in the Fort Royal, and was received by a volley which he luckily escaped. In his letter before the battle he had encouraged the parliament to hope for a victory like that of Preston, but none so complete as this had marked the course of the civil wars. 'The dimensions of this mercy,' wrote Cromwell to the speaker, 'are above my thought; it is, for aught I know, a crowning mercy' (Letter clxxxiii.) Parliament recognised the completeness of the victory by voting the general lands to the value of 4,000*l.* a year, and by granting him Hampton Court as a country residence (6, 11 Sept. 1651). Hostile observers have professed to trace henceforth in Cromwell's conduct the signs of his approaching usurpation. Ludlow sees a sinister meaning in the words of his letter to Lenthal. Whitelocke, who notes the 'seeming' humility of Cromwell's bearing after Worcester, records expressions which appeared to reveal his secret ambition. In the conferences on the settlement of the kingdom in December 1651 he let fall the opinion that a settlement with somewhat of monarchical power in it would be best. 'What if a man should take upon him to be king?' was his significant question in the following November (Whitelocke, *Memorials*, pp. 517, 549). But these recollections were not written till long after the events to which they refer, and Cromwell's immediate actions showed no trace of personal motives. There is no reason for doubting his statement that he begged in vain to be relieved from his command and allowed to retire into private life (Speech iii.) But the parliament could not afford to dispense with his services, and outside the parliament all looked to him and his influence for the accomplishment of the promised reforms.

'Great things God has done by you in war, and good things men expect from you in peace,' wrote Erbery to Cromwell, 'to break in pieces the oppressor, to ease the oppressed of their burdens, to release the prisoners out of bonds, and to relieve poor families with bread' (Nickolls, *Letters addressed to Cromwell*, p. 88).

All these things and more Cromwell had urged on the parliament in his despatches from Scotland (Carlyle, Letters cxl. clxxv.), and his return to his place in the house was followed by a marked increase in its legislative activity. Parliament took up once more the question of putting a limit to its own sittings, but could not be persuaded to fix the date of dissolution earlier than November 1654. His influence was more successfully exerted in the Act of Pardon and Oblivion

passed in February 1652 with the hope of reconciling the conquered royalists to the new government (Ludlow, *Memoirs*, p. 171). He was appointed a member of the committee to select commissioners for the reform of the law, and of that charged to consider the laws touching the relief of the poor. In the still more important committee for the propagation of the gospel Cromwell headed the section which advocated complete toleration. 'I had rather,' he said in one of its debates, 'that Mahometanism were permitted amongst us than that one of God's children should be persecuted.' It was as a member of that committee that Milton appealed to Cromwell against the new foes who threatened to bind the soul in secular chains, and called upon him to save free conscience from hirelings (Masson, *Life of Milton*, iv. 394, 440).

In a few months, however, the impetus thus given to reform was spent. The Dutch war led parliament to raise money from the royalists in the old fashion, and confiscation began again. The work of law reform stood stock still, and neither the propagation of the gospel nor liberty of conscience was provided for (Carlyle, Speech i.) To Cromwell and his officers it seemed that the duty of setting these things right rested on themselves. In 1652, as in 1647, they held that their successes had called them to govern and take care of the commonwealth and made them the guardians of the land (*Reliquiæ Baxterianæ*, p. 99).

Now they had also the additional responsibility of the promises made in the army manifestos of 1647-9. 'So,' says Cromwell, 'finding the people dissatisfied in every corner of the nation, and laying at our doors the non-performance of those things which had been promised and were of duty to be performed, we did think ourselves concerned if we would keep up the reputation of honest men in the world' (Speech i.) One sign of this rising feeling was the army petition of 12 Aug. 1652. Another was the series of conferences between the officers of the army and the members of the parliament which began in October 1652. But these conferences produced no result save that the bill for a new representative was pressed forward with renewed zeal. It was not simply the faults and shortcomings of the Long parliament, but a fundamental difference between soldiers and parliamentarians concerning the future constitution of the state, which led to the final breach. The original plan of the parliamentary leaders had been to perpetuate the existence of the present parliament by following the precedent of 1646 and electing new members in the place of those dead or excluded. The resistance of Cromwell forced them to abandon this plan, and they then adopted a scheme which provided for a continuous succession of parliaments, each lasting two years, and one immediately succeeding another. From the army point of view there was little to choose between a perpetual parliament and perpetual parliaments. Each alike meant a legislative power always sitting and arbitrarily usurping the functions of the judicial and executive powers (Speeches iii. xiii.) Four years ago, in the 'agreement of the people,' the army had demanded constitutional securities against the arbitrary power of parliament, and they were not willing now to accept a settlement which prolonged that power and embodied none of those guarantees. A minor objection was that, by the provision in the bill relating to the qualifications of electors, neutrals and deserters of the cause would have been enabled to vote (Speech i.) In a final conference the officers urged these objections, and proposed that parliament should select a small body of men of approved fidelity and commit to them the trust of settling the nation. According to the statement of the officers they obtained a promise from the representative of the parliament that the progress of the bill should be stopped till this expedient had been considered. But the next morning news was brought to Cromwell that the third reading of the bill was being hurried through the house. Ere this the officers had reluctantly come to the conclusion that it was their duty to resort to force rather than submit to the passing of this measure (*ib.*) Now this breach of faith seemed to render any compromise impossible. Cromwell hastened to Westminster, and after listening for a few minutes to the debates rose and addressed them. 'At the first and for a good while he spake in commendation of the parliament for their pains and care of the public good; afterwards he changed his style, told them of their injustice, delays of justice, self-interest, and other faults.' From the faults of the parliament as a body he proceeded to the faults of the individuals, giving them sharp language but not mentioning their names. Finally he called in five or six files of musketeers, pointed to the speaker and bade them fetch him down, pointed to the mace and bade them take away these baubles. As the members were going out he called to Vane by name, telling him that he might have prevented this extraordinary course, but he was a juggler and had not so much as common honesty (*Sidney Papers*, ed. Blencowe, p. 140; other accounts are: Ludlow, *Memoirs*, p. 174; Whitelocke, *Memorials*, p. 554; Letter from Bordeaux to Servien,

Guizot, i. 492; Bernhardi's Despatch to the Genoese Government, *Prayer*, p. 85).

At the moment Cromwell's conduct in putting an end to the sitting of the Long parliament met with general approval. Some of the royalists cherished the belief that Cromwell would recall Charles II and content himself with a dukedom and the viceroyalty of Ireland (*Clarendon State Papers*, ii. 208). Others expected him immediately to assume the crown himself, and an enthusiastic partisan set up in the Exchange the picture of Cromwell crowned, with the lines underneath:—

Ascend three thrones, great Captain and divine,
I' th' will of God, old Lion, they are thine, &c.
(*Tanner MSS.* lii. 9.)

Cromwell's own view was that he, as general of the forces of the three kingdoms duly appointed by act of parliament, was the only constituted authority remaining. His authority he regarded as boundless, but purely provisional. It was necessary for the army leaders to show that they had not turned out the Long parliament for their own ends, 'not to grasp at the power ourselves, or to keep it in military hands, no, not for a day.' The cause of the convocation of the Little parliament was 'the integrity of concluding to divest the sword of all power in the civil administration' (Carlyle, Speech i.) The writ by which the members of that assembly were summoned clearly defined the nature of their qualifications and the source of their authority. They were summoned in the name of 'Oliver Cromwell, captain-general and commander-in-chief,' 'nominated by myself and my council of officers,' as 'persons fearing God and of approved fidelity and honesty.' In the speech with which Cromwell made over the supreme authority to this assembly, he expressed the exaggerated hopes with which he regarded it. The great issue of the war had been the calling of God's people to the government. Godly men had fought the people out of their bondage under the regal power, godly men were now called to rule them (Speech i.) Looking back on this constitutional experiment four years later, Cromwell confessed that the issue was not answerable to the simplicity and honesty of the design, and termed it a story of his weakness and folly (Speech xiii.) The reforming zeal of the Little parliament seemed likely to end in 'the confusion of all things.' The policy adopted by it on the ecclesiastical question was fundamentally opposed to the opinions of Cromwell on that point. Cromwell was anxious for the maintenance of a national church, and held the propagation of religion the most important duty of the state; a settled ministry and a settled support for them were therefore essential parts of his scheme.

But the votes of the Little parliament, their abolition of the rights of patrons, and their rejection of the scheme laid before them for the appointment and maintenance of the clergy threatened the very existence of a national church. The conservative section of the republican party and the conservative portion of the assembly itself turned their eyes to Cromwell to deliver them from revolution. On the motion of a staunch Cromwellian, the conservative minority in the Little parliament resolved to render up their powers again to the general from whom they had received them; a certain number of waverers followed their example, and the sittings of the remainder were put an end to by a file of musketeers. 'I did not know one tittle of that resignation,' Cromwell told the parliament of 1654, 'until they all came and brought it, and delivered it into my hands' (Speech iii.) Cromwell was thus replaced in the position which he had occupied before the meeting of the Little parliament. 'My power was again by this resignation as boundless and unlimited as before; all things being subjected to arbitrariness, and myself a person having power over the three nations without bound or limit set' (*ib.*) In this emergency the council of officers drew up the constitution known as the 'instrument of government,' and urged Cromwell to undertake the government under its provisions. The title of king seems from subsequent references to have been offered him (Milton, *Defensio Secunda*, Prose Works, i. 288, ed. 1853; Burton, *Diary*, i. 382), but he refused it, and was installed as protector 16 Dec. 1653.

The peculiarity of the new constitution lay in the attempted separation of the executive and legislative powers. The executive power was placed in the hands of the protector, assisted and controlled by a council of state. The power of legislation and taxation was placed in the hands of a parliament whose acts became law without the assent of the Protector, provided they were not contrary to the provisions of the constitution. In the mutual independence of parliament and protector, and the arrangement which made the Protector in some sense the guardian of the constitution against the parliament, lay the seeds of future difficulties. During the abeyance of parliament the Protector and council were empowered to make ordinances which had the force of law until parliament otherwise ordered, and Cromwell made a

liberal use of this power. This was the creative period of his government. All the leading principles of the Protector's domestic policy are to be found in the collection of ordinances issued by him between December 1653 and September 1654, and all the more important of the eighty-two ordinances published in it were ratified by parliament in 1656. The union of the three kingdoms which Cromwell's arms had begun his laws now completed. One series of ordinances reorganised the administration of justice in Scotland, abolished feudal courts and feudal servitudes, and settled the details of that incorporation of Scotland with England which had been planned by the Long parliament. Scotland, impoverished by long wars, began now to revive under the influence of free trade and good government, and Cromwell dwelt with pride on the 'thriving condition' of the meaner sort and 'the middle sort of people' in that country under his rule (Speech xiii.) Other ordinances regulated the interests of the adventurers for Irish lands, extended the privileges of the new colonists, and determined the representation of Ireland in the British parliament. In England itself Cromwell's chief care was the reorganisation of the church. The efficiency of the clergy was secured by the establishment of committees to eject the unfit from their livings, and the institution of a central board of triers to examine into the fitness of all new candidates for benefices. Other ordinances provided for the visitation of the universities, the better support of ministers, and the propagation of the gospel in Wales. Of the triers Cromwell boldly asserted 'there hath not been such service to England since the christian religion was perfect in England.' He was proud also of the comprehensiveness of his church: 'Of the three sorts of godly men, presbyterians, baptists, and independents, though a man be of any of these three judgments, if he have the root of the matter in him he may be admitted' (*ib.*) Another great object of Cromwell's legislation, and an object in which he was thoroughly at one with the whole of the puritan party, was the reformation of manners. 'Make it a shame to see men bold in sin and profaneness,' he said to his second parliament. 'These things do respect the souls of men, and the spirits which are the men. The mind is the man; if that be kept pure, a man signifies somewhat; if not, I would very fain see what difference there is betwixt him and a beast. He hath only some activity to do more mischief' (Speech v.) Ordinances against duelling, cock-fighting, horse-racing, and swearing showed Cromwell's zeal for social reform.

At the same time Cromwell attempted the reform of the law. The court of chancery was reorganised and its fees much reduced; a scheme was devised for the relief of poor debtors, and a committee appointed to consider 'how the laws might be made plain, and short, and less chargeable to the people.' The administration of justice was improved by the appointment of new judges 'of known integrity and ability,' one of whom was Matthew Hale. The revision of the severe criminal code, 'wicked and abominable laws' as Cromwell termed them, he did not at present undertake, but recommended it urgently to parliament in 1657. Another reform, however, which is frequently attributed to Cromwell—the reform of the system of parliamentary representation—was not his work at all. It was embodied in the 'instrument of government,' and the credit of it is due to the council of officers who drew up that document. It had been demanded in all the great manifestos of the army since 1647, had been worked out by Ireton in the 'agreement of the people,' and further elaborated by the Long parliament during its last sittings.

During the same few months a complete change took place in the position of England in Europe. Even before the expulsion of the Long parliament Cromwell had been an important factor in European politics. His return from Ireland was regarded as the prelude to some great enterprise in Europe, and that not only in Marvell's verses, but in the secret reports of Mazarin's agents (Guizot, *Cromwell*, i. 237; Marvell, *Poems*, ed. Grosart, p. 161).

His victories in Scotland secured the recognition of the republic by foreign states. 'The wise and faithful conduct of affairs where you are,' wrote Bradshaw to Cromwell, 'gives life and repute to all other actions and attempts on the Commonwealth's behalf' (Nickolls, *Letters addressed to Cromwell*, p. 39). According to De Retz, Cromwell entered into communication with him through Vane directly after the battle of Worcester (*Memoirs*, pt. ii. cap. xxi.) In the spring of 1652 Cromwell was engaged in some mysterious negotiations for the acquisition of Dunkirk (Chéruel, *Histoire de France sous le Ministère de Mazarin*, i. 57; *Revue historique*, iv. 314). The agents of Condé and the *frondeurs* of Bordeaux made special application to Cromwell, as well as to the council of state, and the envoys of Mazarin were personally accredited to Cromwell as well as to council and parliament (1652; Guizot, *Cromwell*, i. 264–6). The state in which Cromwell found the foreign relations of England in 1653 is described by him in his

second speech. There were wars with Portugal and Holland, and open hostility with France and Denmark. The nation was fast sinking beneath the burden of taxation and the cessation of trade. In spite of the pressure of those who urged that perseverance in the war would bring Holland to complete submission, Cromwell signed on 5 April 1654 a peace with the States-General which provided security for English commerce and satisfaction for the losses of English merchants in the east. The Dutch conceded the supremacy of the English flag, and submitted to the Navigation Act. By a private engagement with the province of Holland, the permanent exclusion of the princes of the house of Orange from authority was secured, and the English republic was thus freed from the danger of royalist attacks from that quarter. A few days later a commercial treaty with Sweden was concluded, which included also a prohibition of protection and favour to the enemies of either that might be developed into a political alliance. By the ambassador Cromwell sent to Christina a portrait of himself with dedicatory verses by Marvell, and Whitelocke found the queen full of admiration for the Protector, rating him greater than Condé, and comparing him to her own ancestor, Gustavus Vasa (Whitelocke, *Embassy to Sweden*, i. 247, 285; Marvell, *Poems*, ed. Grosart, p. 416). A treaty with Denmark, opening the Sound to the English on the same terms as the Dutch, and indemnifying their merchants for their losses during the late war, was the natural corollary of the treaty with the United Provinces (14 Sept. 1654).

Lastly, the long disputes with Portugal were closed by a treaty which not only extended the large trading privileges enjoyed by the English in Portugal, but secured special advantages to English shipping, and the free exercise of their religion to English merchants (10 March 1653; Schäfer, *Geschichte von Portugal*, iv. 571). All four of these treaties were distinguished by the care exhibited in them for the interests of English commerce. But Cromwell valued the three with the protestant states still more, as stepping-stones to the great league of all protestant states which he hoped to see formed. In his negotiations with the Dutch envoys he had brought the scheme prominently forward. At the meeting of his first parliament he had dwelt on the security these treaties afforded to the protestant interest in Europe. 'I wish,' he added, 'that it may be written on our hearts to be zealous for that interest' (Geddes, *John de Witt*, pp. 338, 362; Carlyle, Speech ii.)

The fulfilment of these hopes, the success of Cromwell's foreign policy, and the permanence of his domestic reforms, all alike depended on the acceptance of his government by the nation. It was necessary that a parliament should confirm the authority which the army had conferred upon Cromwell, and it was doubtful whether any parliament would accept the limitations of its sovereignty which the council of officers had devised. The first parliament elected according to the 'instrument of government' met in September 1654. From the beginning of its debates that assembly, inspired by the old leaders of the Long parliament, refused to admit the validity of a constitutional settlement imposed by the army. It was willing to accept the government of a single person, but insisted on the subordination of that person to parliament. 'The government,' ran the formula of the opposition, 'shall be in the parliament of the people of England, and a single person qualified with such instructions as the parliament shall think fit' (Burton, *Diary*, i. xxv). The co-ordinate and independent power attributed to the protector by the 'instrument of government' was thus denied, and Cromwell thought necessary to intervene to protect his own authority and the authority of the constitution itself. He granted their claim to revise the constitution, but only with respect to non-essentials. 'Circumstantials' they might alter, 'fundamentals' they must accept. Those fundamentals he summed up in four points: government by a single person and parliament, the division of the power of the sword between a single person and parliament, the limitation of the duration of parliaments, and liberty of conscience. Finally, he announced his resolution to maintain the existing settlement against all opposition. 'The wilful throwing away of this government, so owned by God, so approved by men . . . I can sooner be willing to be rolled into my grave and buried with infamy than I can give my consent unto' (Carlyle, Speech iii., 12 Sept. 1654). Ninety members were excluded from the house for refusing to sign an engagement to be faithful to the Commonwealth and the Lord Protector, and not to alter the government as settled in a single person and a parliament. But those who remained did not consider that their acceptance of this principle bound them to accept the rest of the constitution. They proceeded to revise one after another all the articles of the 'instrument of government,' and trenched on more than one of the provisions which Cromwell had defined as fundamentals. They restricted the Protector's

authority over the army and his veto over legislation, they minimised the amount of religious toleration guaranteed by the constitution, and delayed, in order to prolong their own existence, the vote of supplies for the army and navy. 'It seemed,' complained Cromwell, 'as if they had rather designed to lay grounds for a quarrel than to give the people settlement.' All the opponents of the government were encouraged by these transactions to believe that there would be no settlement, and cavaliers and levellers were plotting to put the nation again in blood and confusion. Cromwell seized the first opportunity the constitution gave him to put an end to their sittings (22 Jan. 1655; *ib.* iv.)

The plots of which the Protector had spoken were real and dangerous, but the vigilance of his police nipped them in the bud. The leaders of the military malcontents were arrested, and all danger of a rising of levellers and Fifth-monarchy men came to an end. Deterred by the discovery of their designs, the chiefs of the royalists refused to head the general movement which was to have taken place in February 1655, and the isolated rising which actually took place in March was easily suppressed. A few of the leaders were executed, and some scores of their followers were sent to the West Indies to work in the sugar plantations. So easy was the government's triumph that it has been seriously argued that the rising was concerted by Cromwell himself in order to justify the arbitrary measures which he had before decided to adopt (*Quarterly Review*, April 1886). This is merely an ingenious paradox, but the fact remains that the measures of repression seem to have been stronger than the actual danger of the situation required. The country was parcelled out into twelve divisions, each under the government of a major-general (October 1655). The major-general had under his command the local militia, and additional troops maintained by a tax of ten per cent. on the incomes of the royalists. His instructions charged him with the care of public security, with the maintenance of an elaborate political police, and with the enforcement of all the laws relating to public morals (*Parliamentary History*, xx. 461). The suggestion of this scheme appears to have come from the military party in Cromwell's council, but he adopted it as his own, and proceeded to carry it out with his usual energy.

His first object was to provide for the peace of the nation by strengthening the army and police. 'If there were need of greater forces to carry on this work, it was a most righteous thing to put the charge upon that party which was the cause of it' (Speech v.)

He sought both to deter the royalists from future appeals to arms and to punish them for continuing to plot against the government after the passing of an amnesty (*Declaration of his Highness . . . shewing the reasons of his late Proceedings for securing the Peace of the Commonwealth*, 1655; *Parliamentary History*, xx. 434). He hoped by the agency of the major-generals to carry out the social reformation which the ordinary local authorities could not be trusted to effect. In his defence of the major-generals to his second parliament Cromwell declared that the institution had been more effectual to the discountenancing of vice and the settling of religion than anything done for the last fifty years (Speech v.)

Another reason helped to cause the further development of military government. A legal resistance more dangerous than royalist plots threatened to sap the foundations of the protectorate. The validity of the ordinances of the Protector and his council was called in question. Whitelocke and Widdrington resigned the great seal from scruples about executing the ordinance regulating the court of chancery (Whitelocke, *Memorials*, ff. 621–627). Judges Newdigate and Thorpe refused to act on the commission established, according to the ordinance on treasons, for the trial of the Yorkshire insurrectionists. A merchant named Cony refused to pay duties not imposed by parliament, and Chief-justice Rolle resigned from unwillingness or incapacity to maintain the legality of the customs ordinance.

Cromwell sent Cony's lawyers to the Tower, replaced the doubting judges by men of fewer scruples, and enforced the payment of taxes by the agency of the major-generals. Necessity justified this in his own eyes, and he believed that it would justify him in the eyes of the nation. 'The people,' he had said, when he dissolved his last parliament, 'will prefer their safety to their passions, and their real security to forms, when necessity calls for supplies' (Carlyle, Speech iv.) If this argument did not convince, he relied on force. ''Tis against the voice of the nation, there will be nine in ten against you,' Calamy is represented as once saying to Cromwell. 'Very well,' said Cromwell, 'but what if I should disarm the nine, and put a sword in the tenth man's hand; would not that do the business?' (Banks, *Critical Review of the Life of Oliver Cromwell*, 1747, p. 149).

Apologists for Cromwell's rule boasted the freedom of conscience enjoyed under it (Moore, *Protection Proclaimed*, 1656). In that respect also political necessities led him to diminish the amount of liberty which had

existed under his earlier government. On 24 Nov. 1655 a proclamation was issued prohibiting the use of the prayer-book, and imposing numerous disabilities on the ejected Anglican clergy. Several anabaptist preachers were thrown into prison for attacking the government in their sermons. 'Our practice,' said Cromwell in his defence, 'hath been to let all this nation see that whatever pretensions to religion would continue quiet and peaceable, they should enjoy conscience and liberty to themselves, but not to make religion a pretence for blood and arms' (CARLYLE, Speech v.) The sincerity of Cromwell's desire to respect freedom of conscience showed itself in the protection he extended to many persons outside the pale of legal toleration. Biddle the Socinian was indeed imprisoned, but saved from the severer penalties to which parliament had doomed him. Fox and other quakers were rescued by the Protector more than once from the severity of subordinate officials. The Jews, whose readmission to England Cromwell, after long discussion, felt unable to propose, were permitted privately to settle in London and to establish a synagogue there (*Harleian Miscellany*, vii. 617; ELLIS, *Original Letters*, 2nd ser. iv. 3). In answer to an appeal from Mazarin, he avowed his inability to make any public provision for the catholics, but expressed his belief that under his rule they had less reason to complain as to rigour on men's consciences than under the parliament. 'I have plucked many,' he continued, 'out of the raging fire of persecution which did tyrannise over their consciences, and encroached by an arbitrariness of power upon their estates' (CARLYLE, Letter ccxvi.) With all its defects and restrictions the amount of religious liberty maintained by the Protector was far in advance of average public opinion even among his own party. The misfortune was that it depended, like the rest of his government, solely on the will of the strong man armed.

During this period of arbitrary rule the development of Cromwell's foreign policy was marked by his championship of the Vaudois and his rupture with Spain. In the closing months of 1654, while it was yet doubtful whether the Protector would ally himself with France or Spain, he had despatched two great fleets, one commanded by Blake, the other by Penn. Blake's fleet made English trade secure and the English flag respected throughout the Mediterranean. In April 1655 he bombarded Tunis and forced the dey to release all his English prisoners. The massacre of the Vaudois in the same April roused the sympathy and indignation of Cromwell. He declared that the misfortunes of the poor people of the Piedmontese valleys lay as near to his heart as if it had concerned the dearest relations he had in the world. He headed with a contribution of 2,000*l.* the national subscription raised for the sufferers. By the pen of Milton he called for the interference of all the protestant powers of Europe. He sent a special ambassador to bespeak the intervention of Louis XIV, and another to remonstrate with the Duke of Savoy. He urged the protestant cantons of Switzerland to attack Savoy, and even meditated using Blake's fleet to capture Nice or Villafranca. But the protestant cantons were too cautious to accept his overtures for combined action. Mazarin, anxious to prevent a European war, and eager to secure the friendship of England, obliged the Duke of Savoy to patch up an accommodation with his protestant subjects (18 Aug. 1655). The treaty of Pignerol frustrated Cromwell's wide-reaching plans for a league of all protestant states to defend their oppressed co-religionists, and also forwarded the treaty with France which Cromwell's breach with Spain had made a necessity (MORLAND, *Churches of Piemont*; GUIZOT, *Cromwell*, ii. 223, 233; STERN, *Cromwell und die Evangelische Kantone der Schweiz*). The causes of the war were the exclusiveness of Spanish colonial policy and the uncompromising character of Spanish catholicism. English traders in the American seas and English colonists in the West Indies were continually victims of Spain's treacherous hostility. English merchants in Spanish ports were continually maltreated by the inquisition on account of their religion. For these injuries redress had been persistently denied, and Cromwell's demand for freedom of trade and freedom of religion for English merchants was indignantly refused. Another series of considerations combined with these to turn Cromwell against Spain. From the time of Queen Elizabeth Spain had been the traditional enemy of England and the traditional ally of English malcontents. Now, as then, Spain was the head of the catholic party in Europe. No honest or honourable peace was attainable with Spain, and even if a treaty were made it would be subject to the pope's veto, and valid only so long as the pope said amen to it (CARLYLE, Speech v. 17 Sept. 1656, *Declaration of the Lord Protector showing the reasonableness of the cause of this Republic against the Spaniards*). The same mixture of religious and political motives appears in Cromwell's letters to the English commanders in the West Indies. In one letter he bids the admiral in command at Jamaica remember 'that the Lord Himself

hath a controversy with your enemies, even with that Roman Babylon of which the Spaniard is the great underpropper. In that respect we fight the Lord's battles' (Letter cciv.) In another he urges the seizure of Providence or any other island off the Spanish main, 'for it is much designed among us to strive with the Spaniard for the mastery of all those seas' (Letter ccvi.)

At the time when Penn's expedition was despatched, Cromwell hoped to confine hostilities to the new world, in the Elizabethan fashion, and believed that he would be able to maintain an independent position in the European struggle between France and Spain. But the disgraceful failure at San Domingo and the retaliatory measures of Spain led to the extension of the war to Europe and obliged Cromwell to accept the offered alliance of France. The first step to the closer alliance which finally took place was the treaty of 24 Oct. 1655. It was a commercial treaty, which also bound each party not to assist the enemies of the other, and contained a secret article promising the expulsion from French territory of Charles II and nineteen other persons (Chéruel, *Histoire de France sous le Ministère de Mazarin*, ii. 392; *Clarendon State Papers*, iii. 287). This was followed in June 1656 by a commercial treaty with Sweden, the most important clause of which was one binding Sweden not to supply Spain with naval stores during the present war. Cromwell was anxious to develope this into a general league of all protestant powers, and earnestly endeavoured to reconcile Sweden and the States-General for that purpose (Masson, *Life of Milton*, v. 270–2; Carlson, *Geschichte Schwedens*, iv. 77, 82).

In order to raise money to carry on the war with Spain, Cromwell reluctantly assembled a second parliament (September 1656). But even a parliament from which all open opponents were excluded was far from being in complete agreement with the Protector's policy. The votes against James Naylor showed how little most puritans shared his hostility to persecution. The refusal to legalise the position of the major-generals proved how repugnant even to his supporters was the military side of his rule. At the same time acts annulling the claims of the Stuarts, making plots against the Protector high treason, and appointing special tribunals for their punishment, proved their attachment to Cromwell's person (Scobell, *Acts*, ii. 371–5). Foreign successes and domestic conspiracy combined to suggest the idea of making Cromwell king. Waller proposed it in his verses on the capture of the Spanish treasure ships in September 1656 (*Poems*, ed. 1730, p. 124).

Let the rich ore be forthwith melted down
And the state fixed by making him a crown;
With ermine clad and purple, let him hold
A royal sceptre, made of Spanish gold.

In the discussion of Sindercombe's conspiracy in parliament one member declared that it would tend very much to the preservation of himself and us that his highness would be pleased to take upon him the government according to the ancient constitution (19 Jan. 1657; Burton, i. 363).

In February 1657 a proposal for the revision of the constitution and the restoration of monarchy was introduced into parliament. According to Ludlow, this scheme was prepared by Cromwell's creatures and at his instigation; but this is hardly consistent with his hesitation to accept the crown, and his dissatisfaction with some of the provisions of the constitution. On 25 March it was decided by 123 to 62 votes that the Protector should be asked to take the kingship upon him, and on 31 March the 'petition and advice' was presented to him for acceptance. Cromwell replied by expressing his general approval of the provisions of the scheme and his sense of the honour offered him, but saying that he had not been able to find that either his duty to God or his duty to the parliament required him to undertake that charge under that title (Carlyle, Speech viii. 3 April 1657). A series of conferences now took place, in which parliament endeavoured to remove Cromwell's scruples as to the title, and agreed to consider his objections to some of the details of the new constitution. On 8 May he gave his final answer: 'Though I think the act of government doth consist of very excellent parts, in all but that one thing of the title as to me. . . I cannot undertake this government with the title of king' (Speech xiv.) All the efforts of the constitutional lawyers had failed to convince Cromwell of the necessity of the restoration of the kingly title.

'I do judge for myself that there is no necessity of this name of king; for the other names may do as well' (Speech xi.) He was half inclined to believe that God had blasted the title as well as the family which had borne it (*ib.*) He contemptuously described the title as 'a feather in the hat,' and the crown as 'a shining bauble for crowds to gaze at or kneel to' (Carlyle, Letter cc.) But if it signified nothing to him, it signified much to others. To the army it meant the restoration of all they had fought to overthrow, and from the first moment they had been loud in their opposition. On 27 Feb. 1657 Lambert and a hundred officers addressed the Protector to refuse the crown,

and on 8 May a petition from many officers against the restoration of monarchy was presented to parliament (BURTON, *Diary*, i. 382, ii. 116). This last petition was, according to Ludlow, the sole cause of Cromwell's final refusal (LUDLOW, *Memoirs*, 224). From many a staunch Cromwellian outside the army letters and pamphlets against kingship reached the Protector (NICKOLLS, *Letters addressed to Cromwell*, pp. 139–43; CHIDLEY, *Reasons against choosing the Protector to be King*). It became clear that to accept the crown would alienate the greater part of the army. Such a schism the Protector was extremely anxious to avoid. In his speech on 13 April he told the parliament that good men generally did not swallow the title, and urged them to comply with the weaknesses of men who had been faithful and bled for the cause. 'I would not,' he said, 'that you should lose any servant or friend that might help in this work, that any should be offended by a thing that signifies no more to me than I have told you this does' (Speech xi.)

Thus at the very beginning of the conferences Cromwell plainly stated the reason which led to his final refusal of the title, but he had good reason for delaying the refusal itself. After so many experiments and failures, the petition and advice held forth a prospect of the long-desired settlement. 'I am hugely taken with the word settlement, with the thing, and with the notion of it,' he told parliament. In the scheme in question the religious and civil liberties of the nation seemed to him to be fully secured. There was that monarchical element which he had pronounced desirable in 1651. There were the checks on the arbitrary power of the House of Commons which he had considered indispensable in 1653. Above all, 'that great natural and civil liberty, liberty of conscience,' which had led to the breach with his first parliament, was fully secured in it. 'The things provided in the petition,' said Cromwell, 'do secure the liberties of the people of God so as they never before had them' (Speech xiii.)

Had he definitely refused the crown when it was first offered him, parliament might have thrown up the whole scheme in disgust. Even if they had persisted in enacting the rest of the petition and advice, they would hardly have adopted the Protector's suggestions for its amendment, for those suggestions were adopted in the hope of obtaining his acceptance of the crown. After the refusal of the crown they simply substituted the title of lord protector for that of king, and altered the first clause accordingly. Cromwell accepted the petition thus altered on 25 May, and was a second time installed Protector on 26 June 1657. But his powers under the new constitution were far more extensive than they had been under the 'instrument of government.' He acquired the right to appoint his own successor. With the approval of parliament he was empowered to nominate the members of the newly erected second chamber. The grant of a fixed sum for the maintenance of the army and navy made him to a great extent independent of parliamentary subsidies. The increase of his authority was marked by a corresponding increase in his outward state. At his first inauguration Cromwell had been clad in plain black velvet, and invested with the civil sword as the symbol of his authority. At his second he was robed in purple and ermine, and presented with a golden sceptre. His elder children had married into the families of private gentlemen. Now he matched his third daughter, Mary, with Lord Falconbridge (11 Nov. 1657), and his youngest, Frances, with the heir of the Earl of Warwick (19 Nov. 1657).

As 1657 was the culminating point of Cromwell's greatness at home, so it marked the fullest development of his foreign policy. On 23 March 1657 he concluded an offensive and defensive alliance with France, by which six thousand English foot were to take part in the war in Flanders, and Dunkirk and Mardyke to be England's share of the joint conquests (GUIZOT, ii. 562; CHÉRUEL, *Histoire de France sous le Ministère de Mazarin*, iii. 52). On 20 April Blake destroyed the Spanish fleet at Santa Cruz, and in September Mardyke passed into Cromwell's hands. Cromwell sought to complete the league with France against the Spanish branch of the Hapsburgs by a league with Sweden against the Austrian branch. It was necessary to support Sweden in order to maintain the freedom of the Baltic and protect English trade thither. It was necessary also to stand up for the protestant cause against the league of the pope, Spain, and Austria to tread it under foot. He spoke of Charles Gustavus as a poor prince who had ventured his all for the protestant cause (CARLYLE, Speech xvii.) All depended, however, on the question whether parliament would co-operate with the Protector to maintain the recent settlement. When parliament met in January 1658, Cromwell's party in the House of Commons was weakened by the promotion of many of his supporters to the upper house and the readmission of the members excluded during the first session. The Protector's opening speech was full of confidence that the desired settlement was at last secure. He hailed the

assembled members as the repairers of breaches and the restorers of paths to dwell in, the highest work which mortals could attain to in the world (Speech xvi. 20 Jan. 1658). But the republican leaders refused to recognise the new House of Lords or to transact business with it. They remained deaf to Cromwell's appeals to consider the danger of the protestant interest abroad, and the risk of a new and a bloodier civil war (Speech xvii. 25 Jan. 1658). While they disputed, Charles II had collected in Flanders the Irish regiments in Spanish service, hired Dutch ships for their transport, and was preparing to effect a landing in England; the plan of the opposition was to incite the malcontents in the army and city to present petitions against the late settlement, and to vote, in reply, an address demanding the limitation of the Protector's control over the army and the recognition of the House of Commons as the supreme authority of the nation. Cromwell forestalled the completion of their plot, and, charging them with playing the game of the King of Scots, and seeking to throw everything into a confusion in order to devise a commonwealth again, suddenly dissolved parliament (Speech xviii. 4 Feb. 1658; *Tanner MSS.* lii. 225, 229).

Over the threatened insurrection and invasion Cromwell triumphed without difficulty. City and army again declared their resolution to stand by him. The plots of the anabaptists and the royalists were paralysed by the arrest of their leaders, and the strength of the English navy prevented any landing from Flanders. Abroad his policy seemed still more successful. In February 1658 an English agent mediated the peace of Roschild between Denmark and Sweden. On 28 March the league with France was renewed for another year (Chéruel, iii. 133). In April came news of the defeat of a Spanish attempt to reconquer Jamaica. On 4 June the united forces of France and England defeated the Spaniards before Dunkirk, and on the 15th that place was handed over to Lockhart [see Lockhart, Sir William]. Once more Cromwell intervened on behalf of the Vaudois, and by his influence with Mazarin secured some amelioration of their condition. But this success was more apparent than real. In spite of all opposition another Austrian prince had been elected emperor, and Mazarin was already preparing to make peace with Spain. The war between Sweden and Denmark broke out again in August, and the ambition of Charles Gustavus brought Brandenburg and Holland to the aid of the Danes. A protestant league was impossible, because the protestant powers preferred to pursue their separate national interests. The great aim of the Protector's foreign policy was unsuited to the actual conditions of Europe. The era of religious wars was over, and material rather than religious considerations shaped the mutual relations of European powers. Nevertheless the energy of the Protector's government had given himself and England a great position in Europe. His greatness at home, wrote Clarendon, was a mere shadow to his greatness abroad; and Burnet recalls Cromwell's traditional boast that he would make the name of Englishmen as great as ever that of Roman had been (Clarendon, *Rebellion*, xv. 152; Burnet, *Own Time*, i. 138, ed. 1823). Poets were still more emphatic. 'He once more joined us to the continent,' sang Marvell, while Sprat depicted Cromwell as rousing the British lion from his slumbers, and Dryden as teaching him to roar (*Three Poems upon the Death of Oliver, late Lord Protector*, 1659). Still more glorious appeared his policy when contrasted with that of Charles II. 'It is strange,' notes Pepys, 'how everybody do nowadays reflect upon Oliver and commend him, what brave things he did, and made all the neighbour princes fear him' (*Diary*, 12 July 1667). Of those who inquired into the aims of Cromwell's foreign policy, many, like Morland, praised him for identifying the interests of England with the interest of European protestantism (Morland, *History of the Churches of Piemont*, p. 2). In the parliament of 1659, however, there were loud complaints that the Protector had sacrificed the interests of trade. In the eyes of the merchants and of many of the republicans Holland rather than Spain was the natural enemy of England (Burton, *Diary*, iii. 394; Coke, *Detection*, ii. 38). Still more was he censured by one class of politicians, as the rivalry of France and England grew more bitter, for destroying the balance of power in Europe by his alliance with France against Spain (Bethel, *The World's Mistake in Oliver Cromwell*; Bolingbroke, *Letters on the Study of History*, vii.; Hume, *History of England*).

While abroad Cromwell's policy was only partially successful, he was beginning himself to perceive his failure in England. 'I would have been glad,' he said, 'to have lived under my woodside, to have kept a flock of sheep, rather than undertake such a government as this' (Carlyle, Speech xviii.) The Protector frequently compared himself to a constable set to keep the peace of the parish, and the comparison was not inapt. He could keep order amid contending factions, but he could do no more. He could maintain his government against all oppo-

sition, but he could not found it on the acceptance of the nation.

Maidstone does not hesitate to say that it was the burden of being compelled to wrestle with the difficulties of his place without the assistance of parliament which brought Cromwell to his grave (THURLOE, i. 766). Yet he had hardly dissolved his last parliament when the need of money obliged him to determine to summon another, and he was considering the question of the securities to be exacted from its members during the summer of 1658. In the last months of his life, Cromwell, according to Heath and other royalist writers, was in constant dread of assassination (*Flagellum*, 204). His murder had formed part of the plots of Gerard (1654) and Sindercombe (1657), and incitements to it both from royalist and republican quarters were not wanting. A proclamation was secretly circulated in 1654, promising in the name of Charles II knighthood and 500*l.* a year to the slayer of 'a certain base mechanic fellow called Oliver Cromwell,' who had tyrannously usurped the supreme power (THURLOE, ii. 248). Sexby published 'Killing no Murder' during the debates on the kingship, in 1657. In 1656 Cromwell had thought it necessary to double his guards, but there is no evidence of extraordinary precautions being taken in 1658.

Cromwell's health had long been impaired by the fatigues of war and government. In the spring of 1648, and again in the spring of 1651, he had been dangerously ill, and mentions of his ill-health frequently occur during the protectorate (*Cal. of State Papers*, Dom. p. xvii, 1657–8; GUIZOT, ii. 230). The summer of 1658 was exceedingly unhealthy, and a malignant fever raged so generally in England that a day of public humiliation on account of it was ordered. The death of his favourite daughter, Elizabeth Claypoole (6 Aug. 1658), and attendance on her during her illness seriously affected Cromwell's own health. Even before his daughter's death he had begun to sicken, and his illness finally developed into what was defined as 'a bastard tertian ague.' Early in August he was confined to his bed, but on the 20th George Fox met him riding at the head of his guards in Hampton Court park, and thought he looked like a dead man already (FOX, *Journals*, p. 195). The fever returned and grew worse, and, by the advice of his physicians, Cromwell removed from Hampton Court to Whitehall for change of air. At Whitehall he died, at three o'clock on the afternoon of 3 Sept., on the day after the great storm, and the anniversary of Dunbar and Worcester. (Accounts of Cromwell's illness and death are to be found in the following places: THURLOE, vii. 294–375; *A Collection of several Passages concerning his late Highness Oliver Cromwell in the Time of his Sickness, written by one that was then Groom of his Bedchamber*, 1659, probably by Charles Harvey; Bate, one of Cromwell's physicians, gives some additional information in his *Elenchus Motuum Nuperorum*, pt. ii. p. 234, ed. 1685; and something may be gathered from LUDLOW, *Memoirs*, p. 232, and *Mercurius Politicus*, 2–9 Sept. 1658.)

Cromwell's body after being embalmed was removed to Somerset House (20 Sept.), where his effigy dressed in robes of state was for many days exhibited. The funeral was originally fixed for 9 Nov., but, owing to the magnitude of the necessary preparations, did not take place till 23 Nov. (*Mercurius Politicus*). He was buried in Westminster Abbey, in Henry VII's chapel at the east end of the middle aisle, 'amongst kings and with a more than regal solemnity,' writes Cowley. (Accounts of the funeral are given in *Mercurius Politicus* for 1658; NOBLE, i. 275; *Cromwelliana*; BURTON, *Diary*, ii. 516; EVELYN, *Diary*, 23 Nov. 1658.) The expense of the funeral was enormous: 60,000*l.* was allotted for it, and in August 1659, 19,000*l.* was reported to be still owing (HEATH, *Chronicle*, 739; *Cal. of State Papers*, Dom. 1658–9, xi.) In the second session of the Convention parliament a bill for the attainder of Cromwell and other dead regicides was introduced into the House of Commons by Heneage Finch (7 Nov. 1660). On 4 Dec., when the bill was returned from the lords with their amendments, Captain Titus moved that the bodies of Cromwell, Ireton, and Bradshaw should be exhumed and hung on the gallows. This was unanimously agreed to; though many must have secretly agreed with Pepys, whom it troubled, 'that a man of so great courage as he was should have that dishonour done him, though otherwise he might deserve it well enough' (*Diary*, 4 Dec. 1660). Cromwell's body was accordingly disinterred on 26 Jan. 1661, and hung on the gallows at Tyburn on 30 Jan. 1661, the twelfth anniversary of the king's execution. The head was then set up on a pole on the top of Westminster Hall, and the trunk buried under the gallows (*Mercurius Publicus*, 24 Jan., 7 Feb. 1661; KENNET, *Register*, 367; *Parliamentary History*, xxiii. 6, 38; Diaries of Pepys and Evelyn, 30 Jan. 1661). Before long a rumour was spread that the body thus treated was not Cromwell's. When Sorbière was travelling in England in 1663, he heard that Cromwell had caused the royal tombs in Westminster Abbey to be opened, and the bodies to be

transposed, that so his own burial-place might be unknown (SORBIÈRE, *Voyage to England*, p. 68, ed. 1709).

Pepys mentioned Sorbière's story to Jeremiah White, late chaplain to the Protector, who told him that he believed Cromwell 'never had so poor a low thought in him to trouble himself about it' (13 Oct. 1664). Another report was that by Cromwell's last orders his body had been secretly conveyed away and buried at the dead of night on the field of Naseby, 'where he had obtained the greatest victory and glory' (*Harleian Miscellany*, ii. 286). A number of references to different stories of this nature are collected by Waylen (*House of Cromwell*, 340, 344). A tablet was erected in Westminster Abbey by Dean Stanley to the memory of Cromwell and other persons whose remains were ejected at the Restoration.

Elizabeth Cromwell, the widow of the Protector, survived her husband seven years, dying on 19 Nov. 1665 (NOBLE, i. 123). Of her life and character little is really known. One of her letters to her husband is printed by Nickolls (*Letters addressed to Cromwell*, p. 40). Ludlow mentions her unwillingness to take up her residence at Whitehall, and the gossip of the royalists about her homeliness and parsimony is collected in a pamphlet entitled 'The Court and Kitchen of Elizabeth, commonly called Joan Cromwell.' On her husband's death she was voted the sum of 20,000*l.*, an annuity of 20,000*l.*, and St. James's Palace for residence (*Cal. State Papers*, Dom. p. 11, 1658–9). But this does not seem to have been paid, for one of the requirements of the army petition (12 May 1659) was that an annuity of 8,000*l.* should be settled on the Protector's widow (*Parliamentary History*, xxi. 405). After the Restoration she found a refuge with her son-in-law, John Claypoole, at Norborough in Northamptonshire (NOBLE, i. 123–9).

The following is a list of the children of Oliver and Elizabeth Cromwell: Robert, baptised 13 Oct. 1621, died May 1639, described in the register of Felstead Church as 'Eximie pius juvenis Deum timens supra multos' (NOBLE, i. 132; FORSTER, *Edinburgh Review*, January 1856); Oliver, baptised 6 Feb. 1622–1623, cornet in Lord St. John's troop in the army of the Earl of Essex, died of small-pox in March 1644 (NOBLE, i. 132; GARDINER, *History of the Great Civil War*, i. 369); Richard, afterwards lord protector, born 4 Oct. 1626 [see CROMWELL, RICHARD]; Henry, afterwards lord-lieutenant of Ireland, born 20 Jan. 1627–8 [see CROMWELL, HENRY]; Bridget, baptised 4 Aug. 1624, married Henry Ireton 15 June 1646, and after his death Charles Fleetwood [see IRETON, HENRY; FLEETWOOD, CHARLES]; Elizabeth, baptised 2 July 1629, married John Claypoole [see CLAYPOOLE, ELIZABETH; CLAYPOOLE, JOHN]; Mary, baptised 9 Feb. 1636–7, married Lord Fauconberg 19 Nov. 1657 [see BELASYSE, THOMAS], died 14 March 1712 (NOBLE, i. 143; WAYLEN, p. 96); Frances, baptised 6 Dec. 1638, married Robert Rich 11 Nov. 1657, and after his death Sir John Russell, bart., of Chippenham, died 27 Jan. 1720–1 (NOBLE, i. 148; WAYLEN, p. 102). Lists of the engraved portraits of Cromwell are given by Granger and Noble (GRANGER, *Biographical History*; NOBLE, i. 300), and the catalogue of the prints inserted in the Sutherland copy of Clarendon in the Bodleian may also be consulted with advantage. Some additional information on this subject is to be found in Walpole's 'Anecdotes of Painting' (ed. Dallaway and Wornum, pp. 432, 529). Walpole is the authority for the story of Cromwell and Lely. Captain Winde told Sheffield, duke of Buckingham, that Oliver certainly sat to Lely, and while sitting said to him: 'Mr. Lely, I desire you would use all your skill to paint my picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts, and everything, otherwise I never will pay a farthing for it' (*ib.* 444). Of his portraits the most characteristic is that by Cooper at Sidney Sussex College, Cambridge. Of caricatures and satirical prints a list is given in the 'Catalogue of Prints and Drawings in the British Museum, Division I., Satires,' vol. i. 1870. An account of all medals, coins, and seals representing Cromwell is given by Mr. Henfrey in his elaborate 'Numismata Cromwelliana,' 1877. Of Cromwell's person the best description is that given by Maidstone, the steward of his household. 'His body was well compact and strong, his stature under six feet, I believe about two inches, his head so shaped as you might see it a storehouse and shop both of a vast treasury of natural parts.' 'His temper was exceeding fiery, as I have known; but the flame, if it kept down for the most part, was soon allayed with those moral endowments he had. He was naturally compassionate towards objects in distress, even to an effeminate measure. . . . A larger soul, I think, hath seldom dwelt in a house of clay than his was' (THURLOE, i. 766). Warwick, a less favourable observer, speaks of Cromwell's 'great and majestic deportment and comely presence' when protector, and Clarendon remarks that 'as he grew into place and authority his parts seems to be renewed, and when he was to act the part of a great man he did it without

any indecency through the want of custom' (WARWICK, *Memoirs*, p. 247; CLARENDON, *Rebellion*, xv. 148).

Few rulers were more accessible to petitioners, and accounts of interviews with the Protector are very numerous. With old friends he would occasionally lay aside his greatness and be extremely familiar, and in their company, in the intervals of the discussion of state affairs, he would amuse himself by making verses and occasionally taking tobacco (WHITELOCKE, *Memorials*, f. 656). Throughout his life Cromwell retained a strong taste for field sports. Aubrey notices his love for hawking, and the favour Sir James Long thereby found with him (*Letters from the Bodleian*, ii. 433). English agents in the Levant were commissioned to procure arabs and barbs for the Protector, and horses were the frequent present of foreign princes to him. His accident when driving the six horses sent him by the Duke of Oldenburg was celebrated by Wither and Denham (DENHAM, *The Jolt*; WITHER, *Vaticinium Casuale*). Equally strongly marked was Cromwell's love for music (*Perfect Politician*, p. 217). 'He loved a good voice and instrumental music well,' says Wood, and tells the story of a senior student of Christ Church, expelled by the visitors, whom Cromwell restored to his studentship in return for the pleasure which his singing had given him (WOOD, *Life*, p. 102). Nor was he without feeling for other arts. Cromwell's care kept Raphael's cartoons in England, his rooms at Hampton Court and Whitehall were hung with finely worked tapestries, and many good puritans were scandalised by the statues which he allowed to remain standing in Hampton Court gardens (*Cal. State Papers*, Dom.; NICKOLLS, *Letters addressed to Cromwell*, p. 115). Cromwell protected and encouraged learning and literature. With his relative, Waller, he was on terms of considerable intimacy; he allowed Hobbes and Cowley to return from exile, and he released Cleveland when he was arrested by one of the major-generals. Milton and Marvell were in his service as Latin secretaries, and he also employed Marvell as tutor to one of his wards. He personally intervened with the Irish government to save the estate of Spenser's grandson, but rather on account of his grandfather's writings on Ireland than his poetry (PRENDERGAST, *Cromwellian Settlement of Ireland*, p. 117). Ussher, Dr. Brownrigg, and other learned royalists were favoured by the Protector, and Walton was assisted in the printing of his polyglot bible.

Cromwell protected the universities from the attacks of the anabaptists, and even Clarendon admits that they flourished under his government. He was chancellor of Oxford from 1651 to 1657, presented a number of Greek manuscripts to the Bodleian, and founded a new readership in divinity (WOOD, *Annals*, ii. 667). In 1656 he granted a charter to the proposed university at Durham (BURTON, *Diary*, ii. 531).

Of Cromwell's character contemporaries took widely different views. To royalists like Clarendon he was simply 'a brave, bad man;' and it was much if they admitted, as he did, that the usurper had some of the virtues which have caused the memory of men in all ages to be celebrated (*Rebellion*, xv. 147–56). To staunch republicans like Ludlow, Cromwell was an apostate, who had throughout aimed at sovereignty and sought it from the most selfish personal motives. Ludlow's charges were well replied to by an anonymous writer immediately on the publication of his 'Memoirs' (*Somers Tracts*, ed. Scott, vi. 416). Baxter expresses a very popular view in his sketch of Cromwell's career (*Reliquiæ Baxterianæ*, p. 99). 'Cromwell,' says Baxter, 'meant honestly in the main, and was pious and conscionable in the main course of his life till prosperity and success corrupted him. Then his general religious zeal gave way to ambition, which increased as successes increased. When his successes had broken down all considerable opposition, then was he in face of his strongest temptations, which conquered him when he had conquered others.' A study of Cromwell's letters and speeches leads irresistibly to the conclusion that he was honest and conscientious throughout. His 'general religious zeal' and his 'ambition' were one. Before the war began he expressed his desire 'to put himself forth for the cause of God, and in his last prayer gave thanks that he had been 'a mean instrument to do God's people some good and God service.' He took up arms for both civil and religious liberty, but the latter grew increasingly important to him, and as a ruler he avowedly subordinated 'the civil liberty and interest of the nation' 'to the more peculiar interest of God' (CARLYLE, Speech viii.) Save as a means to that end, he cared little for constitutional forms. 'I am not a man scrupulous about words, or names, or such things,' he told parliament, and he spoke with scorn of 'men under the bondage of scruples' who could not 'rise to the spiritual heat' the cause demanded (Speeches viii. xi.) In that cause he spared neither himself nor others. 'Let us all be not careful,' he wrote in 1648, 'what men will make of these actings. They, will they, nill they, shall fulfil the good pleasure

of God, and we shall serve our generations. Our rest we expect elsewhere: that will be durable' (CARLYLE, Letter lxvii.)

[I. The earliest lives of Cromwell were either brief chronicles of the chief events of his life or mere panegyrics. Of these the following may be mentioned: 'A more exact Character and perfect Narrative of the late right noble and magnificent Lord O. Cromwell, written by T. l'W. (Thomas le Wright) of the Middle Temple, London, for the present perusal of all honest patriots,' 1658, 4to; 'The Portraiture of His Royal Highness Oliver, late Lord Protector, in his Life and Death,' 1658, 12mo; 'The Idea of His Highness Oliver, Lord Protector, with certain brief Reflections on his Life' (by Richard Flecknoe), 1659, 12mo; 'History and Policy reviewed in the heroic Actions of His Most Serene Highness Oliver, Lord Protector, from his Cradle to his Grave, as they are drawn in lively parallels to the Ascents of the great Patriarch Moses in Thirty Degrees to the Height of Honour, by H. D.' (Henry Dawbeney), 1659; 'History of the Life and Death of Oliver, Lord Protector,' by S. Carrington, 1659. But the only early life of any value is 'The Perfect Politician, or a full View of the Life and Actions, Military and Civil, of O. Cromwell,' 8vo, 1660 (by Henry Fletcher). The edition of 1680 is that quoted in this article. The Restoration was followed by a series of lives written in a royalist spirit, of which the chief is James Heath's 'Flagellum, or the Life and Death, Birth and Burial of Oliver Cromwell, by S. T., Gent.,' 8vo, 1663; an abridgment of this is reprinted in the 'Harleian Miscellany,' i. 279, ed. Park. Cowley's 'Vision concerning His late Pretended Highness, Cromwell the Wicked,' was published in 1661, and Perrinchief's 'Agathocles, or the Sicilian Tyrant,' in the same year. Fairer, though by no means favourable, was the popular 'Life of Cromwell,' of which several editions were published by Richard Burton at the end of the seventeenth century; and there was also published in 1698 'A Modest Vindication of Oliver Cromwell from the Unjust Accusations of Lieutenant-general Ludlow in his "Memoirs,"' 4to (reprinted in the 'Somers Tracts,' vi. 416). Biographies of Cromwell were very numerous during the eighteenth century, and became more and more favourable. First appeared, in 1724, 'The Life of Oliver Cromwell, Lord Protector of the Commonwealth, impartially collected,' by Kimber, which reached five or six editions. This was followed by 'A Short Critical Review of the Political Life of Oliver Cromwell, by a Gentleman of the Middle Temple' (John Banks), 1739, 8vo, which reached a third edition in 1760. In 1740 the Rev. Francis Peck published his 'Memoirs of the Life and Actions of Oliver Cromwell, as delivered in three Panegyrics of him written in Latin;' Peck also published various papers relating to Cromwell in his 'Desiderata Curiosa,' 1732–5. More valuable was 'An Account of the Life of Oliver Cromwell' after the manner of Bayle, by William Harris, D.D., published in 1762, and forming the third volume of the collection of lives by Harris published in 1814. In 1784 appeared Mark Noble's 'Memoirs of the Protectoral House of Cromwell,' 'a kind of Cromwellian biographical dictionary' Carlyle terms it, the third edition of which, dated 1787, is here referred to. The nineteenth century opened with the publication of 'Memoirs of the Protector, Oliver Cromwell, and of his sons Richard and Henry, illustrated by original Letters and other Family Papers,' by Oliver Cromwell [q. v.], a descendant of the family. The author was a great-grandson of Henry Cromwell, and his last descendant in the male line. His avowed object was to vindicate the character of the Protector, and his work is valuable as containing copies of original letters and authentic portraits in the possession of the Cromwell family. These papers were in 1871 in the possession of Mrs. Prescott (Hist. MSS. Comm. 2nd Rep. 97). Forster's 'Life of Cromwell,' 1839 (in 'Lives of Eminent British Statesmen' in Lardner's 'Cabinet Cyclopædia'), is a work of considerable research, but written too much from the standpoint of the republican party. The vindication of Cromwell's character which his descendant had attempted was achieved by Carlyle in 'Oliver Cromwell's Letters and Speeches,' 1845 (new edit. by S. C. Lomas, 3 vols. 1904), but as an account of Cromwell's policy Carlyle's work is far from complete. Of later English lives that by J. A. Picton, 1883, deserves mention. See also the present writer's 'Cromwell and the Rule of the Puritans,' 1900. Foreign lives are numerous, but of little value. Galardi's 'La Tyrannie Heureuse, ou Cromwell Politique,' 1671, is mainly based on Heath, and the lives by Raguenet (1691) and Gregorio Leti (1692) are interesting as works of imagination. The first foreign life of any value is that of Villemain (1819). The last, 'Oliver Cromwell und die puritanische Revolution,' by Moritz Brosch, 1886, contains the results of some recent researches in Italian archives. Guizot's 'Histoire de la République d'Angleterre et de Cromwell' (translated, 2 vols. 1854), Ranke's 'History of England' (translated, 6 vols. 1875), and Masson's 'Life of Milton' (6 vols. 1857–80) are indispensable for the history of Cromwell's government, and Gardiner's 'History of England' (10 vols. 1883–4) and 'History of the Great Civil War,' 1886, for Cromwell's earlier career. Godwin's 'History of the Commonwealth of England' (4 vols. 1824–8) is still valuable from the author's knowledge of the pamphlet literature of the period.

II. Of the authorities valuable for special portions of Cromwell's life the following may be mentioned. The evidence relating to Cromwell's life up to 1642 is collected in Sanford's 'Studies and Illustrations of the Great Rebellion,' 1858. For the first civil war see Rushworth's 'Collections,' v. vi.; Sprigge's 'Anglia Rediviva,' 1647; the 'Fairfax Correspondence,' vols. iii. iv. ed. Bell, 1849; the 'Letters of Robert Baillie,' ed. Laing,

3 vols. 1841; and 'Manchester's Quarrel with Cromwell' (Camd. Soc.) Cromwell's military system is described in the present writer's 'Cromwell's Army,' 1902. The scantiness of the 'Domestic State Papers' of this period is in part supplied by the Tanner, Carte, and Clarendon MSS. in the Bodleian Library, and by the papers calendared by the Historical MSS. Commission, of which the Lowndes and Verney MSS., and those of the Dukes of Sutherland and Manchester, are most valuable. From 1647 to Cromwell's death the Clarke Papers, ed. Firth (Camd. Soc. 4 vols. 1891–1901), also form an important source of original information. The parliamentary journals and the great collection of pamphlets and newspapers in Brit. Mus. are now and throughout indispensable. 'Cromwelliana' (1810), extracts from newspapers relating to Cromwell, is, except for the Protectorate, incomplete. Volumes vi. vii. of Rushworth's 'Collection,' supplemented by the papers printed in the 'Old Parliamentary History' (24 vols. 1751–1762), illustrate Cromwell's conduct in 1647–8. The 'Memoirs' of Denzil Holles (1699) and Berkeley (1702), the 'Vindication' of Sir William Waller (1793), the 'Narrative and Vindication of John Ashburnham,' published by Lord Ashburnham in 1830, Walker's 'History of Independency,' parts i. ii., 1648–9, and the pamphlets of Lilburn, Wildman, and other leaders of the levellers supply useful but partial and hostile evidence. Major Huntingdon's charges against Cromwell, and the narratives of Holles and Berkeley are reprinted in the 'Select Tracts relating to the Civil Wars in England,' published by Maseres in 1815. A small volume of letters to and from Colonel Hammond, which contains several of Cromwell's letters, was published by Birch in 1764. The Memorials of Whitelocke and the Memoirs of Edmund Ludlow become now of greater importance for Cromwell's personal history, and from 1648 his own letters are less scanty. His share in the first portion of the campaign of 1648 is illustrated by J. R. Phillips, 'The Civil War in Wales and the Welsh Marches,' 2 vols. 1874; while Burnet's 'Lives of the Dukes of Hamilton,' 1673, and the 'Memoirs' of Captain Hodgson (1806), and Sir James Turner (Bannatyne Club, 1829) describe the campaign against the Scots. Cromwell's Irish expedition may be followed in the 'Contemporary History of Affairs in Ireland 1641–52,' edited by Mr. J. T. Gilbert (3 vols. 1879–80), in Carte's 'Life of Ormonde' (3 vols. 1735–6), and the papers collected by him, and in Murphy's 'Cromwell in Ireland' (1883); while its results are described in Prendergast's 'Cromwellian Settlement of Ireland' (2nd ed. 1875). For the second Scotch war Sir James Balfour's 'Brief Memorials and Passages of Church and State' (Works, vols. iii. iv. 1825), 'The Journal of Sir Edward Walker' (Historical Collections, 1707, p. 155), and Baillie's 'Letters' are of value; while for both Scotch and Irish wars the Tanner MSS. and the newspapers of the time are exceptionally valuable from the amount of official correspondence they contain. A number of newspaper letters relating to the Scotch war are printed in Scott's edition of the 'Memoirs' of Captain Hodgson (1806), and Cary's 'Memorials of the Civil Wars' consists exclusively of letters from the Tanner MSS. The volume entitled 'Original Letters and Papers of State addressed to Oliver Cromwell,' published by John Nickolls in 1743 (often called the 'Milton State Papers'), consists largely of papers referring to the Scotch war. Bisset's 'History of the Commonwealth of England' (2 vols. 1864–7) covers the years 1649–53, and is based on the Domestic State Papers. The Calendars of the Domestic State Papers, now extending from 1649 to 1660, form the groundwork of the history of Cromwell's administration. Materials for an account of his relations with his parliaments are supplied by the 'Journals of the House of Commons,' the 'Diary of Thomas Burton' (4 vols. 1828), and the 'Old Parliamentary History' (24 vols. 1751–62). His legislation is contained in the 'Collection of Proclamations and Ordinances' published in 1654, and in Henry Scobell's 'Collection of Acts and Ordinances (1656). A number of pamphlets relating to the protectorate are reprinted in the 'Harleian Miscellany,' and in the sixth volume of the 'Somers Tracts' (ed. 1809). Owing to the increasing severity of the censorship the newspapers are for this period of much less value. The 'Memoirs of Edmund Ludlow' (1751) and the 'Life of Colonel Hutchinson' (2 vols. 1806) give the views of the republican opposition; Baxter's 'Life' those of the presbyterians ('Reliquiæ Baxterianæ,' 1696); Clarendon's 'History of the Rebellion' (7 vols. 1849); the 'Clarendon State Papers' (3 vols. 1767–86), and the calendars of those papers (3 vols. 1872–6) supply an account of the views and intrigues of the royalists. 'Thurloe State Papers' consist chiefly of documents relating to Cromwell's police, to the government of Ireland and Scotland, and contain also the greater part of the correspondence of Cromwell's foreign office. To these must be added, for the study of the Protector's foreign policy, the letters of state written by Milton in Cromwell's name, which are to be found in most editions of his prose works, and the volume of 'Original Papers, illustrative of the life of Milton,' published by the Camden Society in 1859. The histories of Guizot and Ranke are specially valuable for this subject, and there are also numerous monographs dealing with Cromwell's relations with special European powers. Among these may be named Bourelly's 'Cromwell et Mazarin' (1886); Berchet's 'Cromwell e la Repubblica di Venezia,' 1864; Vreede's 'Nederland en Cromwell,' 1853. Two of Cromwell's ambassadors to Sweden have left relations of their missions; Whitelocke, 'Embassy to Sweden,' 2 vols. ed. by Reeve, 1855, and Meadowe, 'Narrative of the Principal Actions in the War between Sweden and Denmark before and after the Roschild Treaty,' 1677. His relations with Switzerland and the Vaudois

are the subject of Morland's 'History of the Evangelical Churches of Piemont,' 1658, Vaughan's 'Protectorate of Oliver Cromwell,' 2 vols. 1838, and an article in Sybel's 'Historische Zeitschrift' for 1878, by Stern, entitled 'Oliver Cromwell und die evangelischen Kantone der Schweiz.' The despatches of the Genoese ambassador in England during the protectorate have been published by Prayer:—'O. Cromwell dalla bataglia di Worsester alla sua morte,' 1882. Of articles and short studies relating to Cromwell the most notable are those contained in Forster's 'Biographical Essays' (1860), Goldwin Smith's 'Three English Statesmen' (1868), and Canon J. B. Mozley's 'Essays' (1878). The 'Quarterly Review' for March 1886 contains an article entitled 'Oliver Cromwell: his Character illustrated by himself.' A discussion of the authenticity of the Squire Papers is to be found in the 'English Historical Review' for 1886, and some additional letters of Cromwell's are printed in the same periodical (January 1887). The question of the fate of Cromwell's remains is discussed by Mr. Churton Collins, 'What became of Cromwell?' ('Gentleman's Magazine,' 1881).] C. H. F.

CROMWELL, OLIVER (1742?–1821), biographer, born in or about 1742, was the son of Thomas Cromwell of Bridgewater Square, London, by his second wife Mary, daughter of Nicholas Skinner, merchant, of London. From the pedigree in Clutterbuck's 'Hertfordshire' (ii. 95–8) it will be seen that he was lineally descended from the Protector, being the great-grandson of Henry Cromwell [q. v.], lord-deputy of Ireland and M.P. for Cambridge, fourth son of the Protector. For many years he practised as a solicitor in Essex Street, Strand, and was also clerk to St. Thomas's Hospital. By the wills of his cousins, Elizabeth, Anne, and Letitia, daughters of Richard Cromwell, he became possessed of the manor of Theobalds and estate of Cheshunt Park, Hertfordshire. At the last-named place he built a house in 1795, and died there on 31 May 1821, aged 79 (*Gent. Mag.* vol. xci. pt. i. pp. 569–70). By his marriage on 8 Aug. 1771 to Mary, daughter of Morgan Morse, solicitor, he had issue a son, Oliver, who died in infancy, and a daughter, Elizabeth Oliveria, married on 18 June 1801 to Thomas Artemidorus Russell of Cheshunt, who succeeded to the estates. The year before his death Cromwell brought out in handsome quarto 'Memoirs of the Protector, Oliver Cromwell, and of his sons, Richard and Henry' (third edition, 2 vols. 8vo, 1823), condemned by Carlyle as 'an incorrect, dull, insignificant book' (*Cromwell's Letters and Speeches*, 2nd edit. ii. 161 *n.*)

[Noble's Memoirs of the Protectoral House of Cromwell, i. 232–3; Clutterbuck's Hertfordshire, ii. 99, 105; Cussans's Hertfordshire, Hundred of Hertford, pp. 214, 235; Palmer's Perlustration of Great Yarmouth, iii. 286–7.] G. G.

CROMWELL, RICHARD (1626–1712), Lord Protector, third son of Oliver Cromwell [q. v.] and Elizabeth Bourchier, was born on 4 Oct. 1626 (Noble, i. 158). He is said to have been educated at Felstead school, like his eldest brother Robert (*ib.* i. 158), and probably entered the parliamentary army as his brothers Oliver and Henry did. Lilburn, writing in 1647, states that both Cromwell's sons then held commissions in the army, and only Richard and Henry then survived (*Cromwelliana*, p. 36). On 27 May 1647 Richard Cromwell was admitted a member of Lincoln's Inn (Noble, i. 159). In February 1648, through the good offices of Colonel Richard Norton, negotiations were commenced for the marriage of Richard Cromwell with Dorothy, daughter of Richard Mayor, or Major, of Hursley in Hampshire. The treaty was broken off on the question of settlements, but resumed again in February 1649, and ended in Richard's marriage to Dorothy Mayor on 1 May 1649 (Carlyle, Letters liii. lvi. lxxxvii. xcvi.) The character of Richard Cromwell at this period may be gathered from his father's letters. Cromwell suspected his son of idleness and lack of the seriousness which the times required (*ib.* xcix. ci.) He urged Mr. Mayor to give his son-in-law plenty of good advice. 'I would have him mind and understand business, read a little history, study the mathematics, and cosmography; these are good with subordination to the things of God; better than idleness or mere worldly contents; these fit for public services for which a man is born' (*ib.* c.) In a subsequent letter to Richard himself his father urged him to 'take heed of an inactive, vain spirit, read Sir Walter Raleigh's history of the world, and endeavour to learn how to manage his own estate' (*ib.* cxxxii.) But Richard did not follow these counsels; he exceeded his allowance and fell into debt, neglected the management of his estate, and allowed himself to be defrauded by his bailiff (*ib.* clxxviii.) During the early part of the protectorate he appears to have devoted himself entirely to hunting and field sports. In the parliaments of 1654 and 1656 Richard was in each case returned for two constituencies, but decided to sit in the former for Hampshire, in the latter for Cambridge University (*Return of Members elected to serve in Parliament*, 1878, pp. 501, 505). On 11 Nov. 1655 the Protector appointed Richard one of the committee of trade and navigation; this was his first public employment. The Protector at first seems to have kept back his sons; his desire was, he wrote, that they should both have lived pri-

vate lives in the country (22 June 1655, Letter cxcix). He informed parliament in January 1655 that if they had offered to make the government hereditary in his family he would have rejected it; men should be chosen to govern for their love to God, to truth and to justice, not for their worth; for as it is in the Ecclesiastes, 'Who knoweth whether he may beget a fool or a wise man?' (CARLYLE, Speech iv.) After the second foundation of the protectorate, and the attribution to the Protector by the petition and advice of the right to nominate his own successor, a change seems to have taken place in Cromwell's policy. Richard was brought to the front and given a prominent place in the government. He became chancellor of the university of Oxford in his father's place (18 July 1657, *Mercurius Politicus*, pp. 7948, 7957), a member of the council of state (31 Dec. 1657, *Cal. of State Papers*, Dom. 1657–8, pp. 208, 239), and was given the command of a regiment (before March 1658, *ib.* p. 338). He was naturally nominated a member of Cromwell's House of Lords, and is the subject of a very unfavourable sketch in a republican pamphlet on that body. 'A person well skilled in hawking, hunting, horse-racing, with other sports and pastimes; one whose undertakings, hazards, and services for the cause cannot well be numbered or set forth, unless the drinking of King Charles, or, as is so commonly spoken, of his father's landlord's health' ('A Second Narrative of the late Parliament,' 1658, *Harleian Miscellany*, iii. 475). Although no public nomination had taken place, Richard was already regarded by many as his father's destined successor (*ib.*; see also Lockhart's letters in *Cal. State Papers*, Dom. 1657–8, p. 266). On his journeys through England he was received with the pomp befitting the heir of the throne (*Mercurius Politicus*, 1–8 July 1658, 'Account of Richard Cromwell's Visit to Bristol'). The question of the succession was raised in August 1658 by the Protector's illness. A letter written by Richard on 28 Aug. to John Dunch shows that he expected his father to recover (*Parliamentary History*, xxi. 223). No nomination had then taken place. Thurloe, in a letter dated 30 Aug. 1658, states that Cromwell, immediately before his second installation as Protector, nominated a successor in a sealed paper addressed to Thurloe himself, but kept the paper in his own possession, and the name of the person a secret (THURLOE, vii. 364). After he fell sick at Hampton Court he sent a messenger to search for the paper in his study at Whitehall, but it could not be found. There were, therefore, fears lest he should die before appointing a successor. In a subsequent letter Thurloe states that Cromwell on Monday, 30 Aug., declared Richard his successor, but Fauconberg, writing on 30 Aug., states that no successor is yet declared, and in a letter of 7 Sept. states that Richard was nominated on the night of 2 Sept., and not before (*ib.* 365, 372, 375). According to Baker's 'Chronicle' Richard was twice nominated, first on 31 Aug. and again more formally on 2 Sept., and this story appears best to reconcile the conflicting accounts given by Thurloe and Fauconberg (BAKER, *Chronicle*, ed. 1670, p. 652). Richard was proclaimed protector some three hours after his father's death. According to Fauconberg the intervening time was spent simply in drawing up the proclamation (THURLOE, 375); but an interview is also said to have taken place between the leaders of the civil and military parties in the council, in which the latter solemnly pledged themselves to accept Richard (BAKER, 653). The official proclamation of Richard may be found in 'Mercurius Politicus,' 3 Sept. 1658; the 'Old Parliamentary History,' xxi. 228. Richard's accession met, for the moment, with universal acceptance. Addresses from every county and public body in England fill the pages of 'Mercurius Politicus,' and are to be found collected in a pamphlet said to be by Vavasour Powell ('A True Catalogue or Account of the several Places and most eminent Persons in the Three Nations by whom Richard Cromwell was proclaimed Lord Protector: as also a Collection of the most material Passages in the several blasphemous, lying, flattering Addresses, being ninety-four in number, &c.,' 1659). The university of Cambridge combined lamentations and rejoicings in verses entitled 'Musarum Cantabrigiensium luctus et gratulatio.' The court of France, which went into mourning for Oliver, conveyed the friendliest assurances to Richard. Spain sent overtures for peace, and John De Witt expressed to the English envoy his lively joy at Richard's peaceful accession (GUIZOT, i. 9; THURLOE, vii. 379). One danger, however, threatened the new government from the very beginning. Thurloe, in announcing to Henry Cromwell his brother's easy and peaceable entrance upon his government ('There is not a dog that wags his tongue, so great a calm are we in'), was obliged to add: 'There are some secret murmurings in the army, as if his highness were not general of the army as his father was.' 'Somewhat is brewing underhand,' wrote Fauconberg a week later; 'a cabal there is of persons, and great ones, resolved, it is feared, to rule themselves or set all on fire' (THURLOE, vii. 374, 386). An

the city were too strong for them, and obliged them to recall the Long parliament, 7 May. In a meeting between the heads of the army and the parliament some days before the recall of the latter, it was agreed that some provision should be made for Richard, but that his power should come entirely to an end (Ludlow, p. 246). Meanwhile, he was receiving through Thurloe repeated offers of French assistance to re-establish his authority (Guizot, i. 379, 385). 'Either because his heart failed him, or because his friends were unwilling to expose themselves to the chances of a civil war,' writes Bordeaux, 'I received no answer but in general terms, and instead of confessing the danger, the secretary of state, on the very eve of the restoration of the Long parliament, sent me word there were great hopes of an accommodation with the army' (*ib.* i. 385).

At the same moment great efforts were being made to induce both Richard and Henry Cromwell to forward a restoration. The French ambassador was ready to support such a project rather than see England again a commonwealth, and Heath speaks of a negotiation conducted through the Danish ambassador (*ib.* i. 386, 394; Heath, *Chronicle*, ed. 1663, 744). One of the royalist agents states circumstantially that Richard had at one time determined to declare for the king. He had arranged to write to Montague, Lockhart, Colonel Norton, and Henry Cromwell to concert a movement, and was to be rewarded by a pension of 20,000*l.* a year and a corresponding dignity. At the last moment, however, he drew back and refused to sign the letters which had been prepared, or to take advantage of the opportunity of escaping and joining the fleet which had been arranged for him (*Clarendon State Papers*, iii. 469, 477, 478). But these statements need some confirmation from independent sources. On 13 May the army presented a petition to the restored Long parliament, by one article of which they demanded that all debts contracted by Richard since his accession should be satisfied; that an income of 10,000*l.* a year should be settled on him and his heirs, and an additional 10,000*l.* during his life, 'to the end that a mark of the high esteem this nation hath of the good service done by his father, our ever-renowned general, may remain to posterity' (*Parliamentary History*, xxi. 405). The house appointed a committee to consider the late protector's debts and receive his submission. On 25 May his submission to the new government was communicated to the house. 'I trust,' he wrote, 'that my past carriage hitherto hath manifested my acquiescence in the will and disposition of God, and that I love and value the peace of this commonwealth much above my own concernments. . . . As to the late providences that have fallen out amongst us, however, in respect of the particular engagements that lay upon me, I could not be active in making a change in the government of these nations; yet, through the goodness of God, I can freely acquiesce in it being made' (*ib.* xxi. 419). With his submission Cromwell forwarded a schedule of his debts and a summary of his estate, by which it appeared that the former amounted to 29,000*l.*, and the latter, after deducting his mother's jointure and other encumbrances, to a bare 1,300*l.* a year (Noble, i. 333). The parliament ordered that he should be advanced 2,000*l.* for his present wants, and referred the question of a future provision for him to a committee. He was again ordered to leave Whitehall, which he was extremely reluctant to do till some arrangement had been made respecting his debts. This was very necessary, for he was in constant danger of being arrested by his creditors. 'The day before yesterday,' writes Bordeaux, 'he was on the point of being arrested by his creditors, who sent the bailiffs even into Whitehall itself to seize him; but he very wisely shut himself up in his cabinet' (Guizot, i. 412; Heath, 745). On 4 July parliament made an order exempting him from arrest for six months, and on the 16th of the same month they settled upon him an income of 8,700*l.*, secured on the revenue of the post office; lands to the value of 5,000*l.* a year were to be settled upon him and his heirs, and he was absolutely discharged from the debt of 29,000*l.*, which became a public debt (*Parliamentary History*, xxi. 434; Noble, i. 335). But this arrangement was not carried out, for in April 1660 Cromwell was driven to appeal to Monck for assistance. He writes of himself as 'necessitated for some time of late to retire into hiding-places to avoid arrests for debts contracted upon the public account,' and concludes by expressing himself persuaded 'that, as I cannot but think myself unworthy of great things, so you will not think me worthy of utter destruction' (*English Historical Review*, January 1887, p. 152). There were still rumours in February 1660 that the republicans in their desperation would set up the Protector again (*Clarendon State Papers*, iii. 690–3), and in April St. John was reported to be still intriguing for that object (Carte, *Original Letters*, ii. 330). According to Clarendon, Lambert proposed to Ingoldsby the restoration of Cromwell to the protectorate during the brief conference which took place before Lambert's capture (*Rebellion*, xvi. 149;

WHITELOCKE, f. 699). Early in the summer of 1660 Cromwell left England for France (LUDLOW, p. 360). Jeremiah White told Pepys in 1664 'that Richard hath been in some straits in the beginning, but relieved by his friends. That he goes by another name, but do not disguise himself, nor deny himself to any man that challenges him' (*Diary*, 19 Oct. 1664). In 1666, during the Dutch war, the English government contemplated the issue of a proclamation recalling certain English subjects resident in France, and Mrs. Cromwell endeavoured to obtain a promise from Lord Clarendon that Cromwell's name should be left out of the proclamation, on the ground that his debts would ruin him if he were obliged to return to England. William Mumford, Mrs. Cromwell's agent in this matter, was examined on 15 March 1666 concerning the ex-protector's movements. He stated that Cromwell was living at Paris under the name of John Clarke, by which name he usually passed, 'that he may keep himself unknown beyond the seas, so as to avoid all correspondency or intelligence;' that he 'did not hold any intelligence with the fanatics, nor with the king of France or States of Holland.' He went on to say that he had spent a winter at Paris with Cromwell, 'and the whole diversion of him there was drawing of landscapes and reading of books.' His whole estate in right of his wife was but 600*l.* per annum, and he was not sixpence the better or richer for being the son of his father, or for being the pretended protector of England. Finally he said that he had often heard Cromwell pray in his private prayers for the king, and speak with great reverence of the king's grace and favour to himself and family in suffering them to enjoy their lives and the little fortunes they had (WAYLEN, p. 16; *State Papers*, Dom., Charles II, cli. 17). Cromwell's name was eventually omitted from the proclamation, but he thought best, by the advice of Dr. Wilkins, to avoid suspicion by removing to Spain or Italy. According to Clarendon he pitched upon Geneva, and it was on his way thither, at Pezenas, that he heard himself characterised by the Prince de Conti as a fool and a coxcomb (CLARENDON, *Rebellion*, xvi. 17, 18). Noble states that he returned to England about 1680 (i. 173). He lived for the remainder of his life at Cheshunt in the house of Serjeant Pengelly, still passing by the name of Clarke. In a letter to his daughter Anne, written in 1690, he writes: 'I have been alone thirty years, banished and under silence, and my strength and safety is to be retired, quiet, and silent' (O. CROMWELL, *Life of Oliver Cromwell and his sons Richard and Henry*, p. 685). His wife, Dorothy Cromwell, died on 5 Jan. 1675–6, and his eldest son, Oliver, born in 1656, died in 1705. Three daughters still survived, and a dispute arose whether the interest in the Hursley estate, which Oliver had inherited from his mother, passed to his sisters as coheiresses, or to his father for life. The conduct of the daughters in pressing their claim has been represented in the darkest colours; but so far as the correspondence of Richard is preserved, and so far as other trustworthy evidence of his feelings exists, it is evident that they continued on good terms together (WAYLEN, p. 12; O. CROMWELL, p. 684). A popular story represents the judge before whom the suit was tried rebuking the daughters for their conduct, and treating Cromwell with the respect due to a man once sovereign of England (NOBLE, i. 175). But accounts differ as to whether the judge was Chief-justice Holt or Lord-chancellor Cowper, and the details of the story are evidently fabulous (O. CROMWELL, p. 684). Other gossip relating to the later years of Cromwell's life is collected by Noble (*House of Cromwell*, i. 172–6). Dr. Watts, who was frequently in his company, says he 'never knew him so much as glance at his former station but once, and that in a very distant manner' (*ib.* p. 173). He died at Cheshunt on 12 July 1712, and was buried in the chancel of the church at Hursley, Hampshire (*ib.* p. 177).

The character of Richard Cromwell has met with harsh judgment, and to some extent deserved it. Dryden, in 'Absalom and Achitophel,' describes him as 'the foolish Ishbosheth.' Flatman, in his 'Don Juan Lamberto,' styles him 'the meek knight,' and 'Queen Dick' is a favourite name for him with royalist satirists. 'Whether Richard Cromwell was Oliver's son or no?' begins a popular pamphlet entitled 'Forty-four Queries to the Life of Queen Dick' (1659), and the contrast between father and son is the subject of many a derisive ballad (see the collection called *The Rump*, 1662, vol. ii.) Richard was not without some share of his father's ability, for his speeches are excellent, and both friends and adversaries admitted the dignity of his bearing on public occasions (WHITELOCKE, f. 675; BURTON, iii. 2, 7, 11). It is often said that he would have made a good constitutional king, and a royalist remarks that the counsellors of the late protector preferred the prudent temper of the son to the bold and ungovernable character of the father (*Clarendon State Papers*, iii. 441). What he wanted was the desire to govern, the energy to use the power chance had placed in his

hands, and the tenacity to maintain it. As Monck said, 'he forsook himself' (*Clarendon State Papers*, iii. 628), but it was probably the best thing he could do. In his private character, although accused by zealots of irreligion, he was a man of strict morals and strong religious feeling. Maidstone terms him 'a very worthy person, of an engaging nature and religious disposition, giving great respect to the best of persons, both ministers and others' (THURLOE, i. 766). 'Gentle and virtuous, but became not greatness,' is the judgment of Mrs. Hutchinson (*Life of Colonel Hutchinson*, ed. 1885, ii. 203).

[Noble's Memoirs of the Protectoral House of Cromwell, ed. 1787; Oliver Cromwell, Life of O. Cromwell and his sons Richard and Henry, 1820; Waylen's House of Cromwell, 1880; Guizot's Richard Cromwell and the Restoration of the Stuarts, translated by Scoble, 1856; Carlyle's Cromwell's Letters and Speeches; Calendar of the Domestic State Papers; Thurloe State Papers, 7 vols. 1742; Clarendon State Papers, 3 vols. 1767–86; Hist. MSS. Comm. 1st Rep.; Ludlow's Memoirs, ed. 1751; Heath's Chronicle, ed. 1663; Somers Tracts, vol. vi.; Clarke Papers, Camd. Soc. iii. iv.] C. H. F.

CROMWELL, THOMAS, EARL OF ESSEX (1485?–1540), statesman, was the son of Walter Cromwell, also called Walter Smyth, who seems to have been known to his contemporaries, not only as a blacksmith, but also as a fuller and shearer of cloth at Putney, where he, besides, kept a hostelry and brewhouse. This curious combination of employments may be partly accounted for by the fact that the lease or possession of a fulling-mill had been in the family ever since 1452, when it was granted by Archbishop Kempe to one William Cromwell, who came from Norwell in Nottinghamshire, and of whom Walter seems to have been a grandson. Thomas Cromwell is commonly said to have been born about 1490; but Mr. John Phillips of Putney, who has made a careful study of evidences respecting the family from the manor rolls of Wimbledon, is inclined to put the date at least five years earlier. He had two sisters, Catherine and Elizabeth, the former of whom married a Welshman named Morgan Williams, and the latter one William Wellyfed; but we hear nothing of any brother. As a young man, by all accounts, he was very ill-conducted, and according to Foxe he used himself in later life to declare to Archbishop Cranmer 'what a ruffian he was in his young days.' For this Foxe, who obtained much of his information from Cranmer's secretary, is a very good authority; but in other matters, which he states at secondhand, his account of Cromwell's youth is vitiated by a strange confusion of dates, and has cast discredit upon facts which are perfectly consistent when read in the original authorities.

A brief account of his career, which Foxe could not have seen, was given by Chapuys, the imperial ambassador, in a despatch to Granvelle in 1535. There it is said that he behaved ill as a young man, incurred imprisonment for some misdemeanor, and afterwards found it necessary to leave the country; that he went to Flanders, Rome, and elsewhere in Italy, and married, after his return home, the daughter of a shearman. These facts were no doubt ascertained by careful inquiry, and they are corroborated and amplified by other evidences. According to the Italian novelist Bandello, his going abroad was occasioned by a quarrel with his father, and he betook himself to Italy, where he became a soldier in the French service. This, as regards the family quarrel, is, in the opinion of Mr. Phillips, corroborated by an entry in the court rolls of Wimbledon manor, and Cardinal Pole confirms the statement that he was a common soldier in his early days. But according to Bandello, his military career came to an end at the battle of Garigliano, where the French were defeated in 1503 (and we may remark in passing that he could scarcely have been then only a boy of thirteen, as the ordinary date of his birth would make him). He escaped to Florence, where, being driven to ask alms in his poverty, he was relieved and befriended by the banker, Francis Frescobaldi, who had extensive dealings with England. Bandello's information about Cromwell is accurate in the main, and, though perhaps a little coloured for effect, is likely to be right as to the Italian part of his career. We hope it is right also as to the way in which Cromwell, in the days of his greatness, repaid the debt with superabundant interest, when his old benefactor had experienced a change of fortune. In fact, Frescobaldi appears to have visited England in 1533, and on his return wrote to him from Marseilles, calling him 'mio padrone' (*Cal. of Henry VIII*, vol. vi. No. 1215). His name also occurs among Cromwell's memoranda of business to be attended to about that time (*ib.* vii. 348).

But here it must be observed that the court rolls of Wimbledon manor, according to Mr. Phillips, give evidence quite at variance with the statement that Cromwell was at the battle of Garigliano. It was early in 1504 that the family rupture seems to have occurred, and he could not have gone abroad before that year. His name appears upon the court rolls as Thomas Smyth, just as his father, Walter Cromwell, is called in many of the entries Walter Smyth, and his grand-

father John Smyth, and of this Thomas Smyth a good deal stands on record. He appears to have been brought up as an attorney and accountant by John Williams, the steward of Wimbledon manor; but his master died in 1502, and in 1503 he was admitted to two virgates (or thirty acres) of land at Roehampton, which had belonged to Williams, to qualify him for the vacant stewardship. Richard Williams, the son of the late steward, surrendered these two virgates at a court held at Putney on 26 Feb. 1504 (19 Henry VII), and Thomas Smyth then and there did fealty for them. But Thomas Smyth surrendered them again to the use of one David Dovy at a court held on 20 May following; at which court the jury presented that Richard Williams had assaulted and beaten the said Thomas against the peace of our lord the king, for which the court fined him sixpence. Mr. Phillips, moreover, finds reason to believe that this had some connection with family quarrels; for Walter Cromwell, the father, soon after takes to tippling, neglects his business, gets into debt, and is pursued by the law courts; is obliged also to part with the family copyhold at Putney to his son-in-law, Morgan Williams, Oliver Cromwell's great-great-grandfather.

Thus, if Thomas Smyth be Thomas Cromwell—a point of which it is said there can be no doubt—it could not have been before the summer of 1504 that he first went to Italy, and the absence of further mention of him in the court rolls for some years agrees well with the supposition that he went at that time. Bandello, therefore, was probably a year or so wrong in point of date. He was right that the occurrence of his seeking relief from Frescobaldi was soon after the battle of Garigliano, but it could have had no connection with the defeat of the French. We know, however, from another source that Cromwell did serve about this time for a while as a common soldier; and how his brief military career fits in with the rest of his biography it is difficult to determine. Bandello informs us further that Frescobaldi not only relieved him, but bought him a horse and gave him money, to enable him to return to his own country; and accepting this account we may believe that he returned, if not to England, at least to Flanders, for we are told that he was clerk or secretary to the English merchants at Antwerp; and it was probably after his unfortunate career as a soldier that he became reconciled to business. How long he continued at Antwerp we cannot tell, but he at length departed for Rome, on what we presume to have been his second visit to Italy. The circumstances are related by **Foxe**, who is likely to have been well informed in this matter, as it had to do with the affairs of his native town of Boston. One Geoffrey Chambers came to Antwerp on his way to Rome to obtain certain pardons or indulgences for the guild of Our Lady in St. Botolph's Church at Boston. The guild desired leave to choose their own confessor, who might, when occasion required, relax for them the severe rules of diet in Lent. They wished also to have portable altars, whereon they might have mass said in unconsecrated places when they travelled, and other privileges which the pope alone could grant. To accomplish such a mission, Chambers persuaded Cromwell to go with him as an associate. When they reached Rome some address was necessary to gain access to the pope without a tedious amount of waiting, and Cromwell contrived to waylay his holiness on his return from hunting with an English company, offering him some English presents, brought in with 'a three-man song,' after the fashion used at English entertainments. The surprise, the gifts, the music, and the unaccustomed language were all highly effective. The pope caused Cromwell and his friends to be sent for, and Cromwell still improved his advantage by presenting his holiness with some choice English sweetmeats, after which the pardons were not difficult to obtain.

In relating this story Foxe tells us that the pope from whom Cromwell thus succeeded in obtaining these indulgences was Julius II, and that he is accurate in this matter we may infer from the list of popes given by himself who confirmed the privileges of the Boston guild. Now Julius II's pontificate began in the end of that year in which the French were defeated at the Garigliano, so that if Cromwell came from the Low Countries to Rome about this matter it was his second visit to Italy. And it is even possible that Foxe may be right that the date was about 1510; but he is certainly wrong in some other statements, especially in saying that Cromwell saved the life of Sir John Russell, afterwards earl of Bedford, when on a secret mission at Bologna (which mission we know to have been in 1524 and 1525), and that he was with the Duke of Bourbon at the siege of Rome in 1527. Long before those dates he had returned to England, and was fully occupied with very different matters.

The late Professor Brewer found evidence (apparently in a letter addressed to Cromwell many years afterwards by a certain George Elyot) that he was a merchant trading at Middelburgh in 1512 (**Brewer**, *English Studies*, p. 307). If so, it would seem that he returned

to the Low Countries after obtaining the pardons for Boston at Rome. On the other hand, we have a statement by Cardinal Pole that he was at one time clerk or bookkeeper to a Venetian merchant, and as the cardinal was personally acquainted with his employer the fact is beyond dispute. And from Pole's statement it would seem that this was in Italy before his return to England. His employer therefore could not have been, as Professor Brewer supposed, Antonio Bonvisi, who lived in London, and was besides a Lucchese, not a Venetian.

About 1513, after his return to England, Cromwell married Elizabeth Wykes, the daughter of an old neighbour, Henry Wykes of Putney, who had been usher of the chamber to Henry VII. Chapuys and Bandello agree that he married the daughter of a shearman, and, as the former says, served in his house, meaning apparently as his apprentice. But, strangely enough, Mr. Phillips finds that, though her paternity is undoubted, she was at this time the widow of one Thomas Williams, yeoman of the guard. It would appear, however, from the combined testimony, that her father, the usher of the chamber, was a shearman, and that Cromwell proposed to carry on one department of his own father's business, for which his experience in the Low Countries must have been a good preparation, for much of the traffic with those parts was in English wool and woollen cloths, and, his father's fulling-mill being close upon the river, foreign traders came up to Putney to make their purchases. Success in business often leads on from one line to another, and Cromwell became first perhaps a money-lender, and afterwards a lawyer, as he was originally intended to be, for we have frequent references to him in both capacities. Cecily, marchioness of Dorset, writes to him, as her son the marquis's servant, meaning perhaps his legal adviser in the division of the family property, to send her certain beds and bedding and deliver certain tents and pavilions in his custody to her son Leonard (Ellis, *Letters*, 1st ser. i. 219). But even as late as 1522 or 1523, after he had long been practising as a solicitor, the dressing of cloths appears to have been a distinct part of his business (*Calendar of Henry VIII*, vol. iii. Nos. 2624, 3015).

He was then 'dwelling by Fenchurch in London' (*ib.* Nos. 2461, 2577, 2624); but in 1524 we find him removed to Austin Friars (*ib.* vol. iv. Nos. 166, 1620, 1881, 2229, &c.), where he remained for about ten years, his residence there being 'against the gate of the Friars' (*ib.* vol. vii. No. 1618). During the whole of this period he was rapidly rising into prominence, and before the end of it he became the most powerful man in England next the king. He had already attracted the notice of Wolsey, who on his promotion to the see of York in 1514 appointed him collector of his revenues. It was probably by Wolsey's influence that he got into parliament in 1523, and here he seems to have distinguished himself by a very able and eloquent speech in answer to the king's demand for a contribution in aid of the war with France. The king had declared his intention of invading France in person, and was himself present in parliament—it would almost seem even in the House of Commons—during their deliberations. Cromwell asked what man would not give goods and life, even if he had ten thousand lives, to recover France for his sovereign? He enlarged upon the necessity of chastising the ambition and faithlessness of the French nation; but he confessed the prospect of the king endangering his person in war put him 'in no small agony.' He then discussed the financial dangers of an overbold policy, for all the coin and bullion of the realm, he reckoned, could not much exceed a million of gold, and would be exhausted in three years; and he intimated that there were difficulties in the enterprise which had not existed in former days. No doubt they might easily take Paris, but their supplies would be cut off, and the Frenchmen's way of harassing an enemy would bring them to confusion. In the end he insisted that the safest course was the proverbial policy of beginning with Scotland, and when that country was thoroughly subjugated it would make France more submissive. Thus ingeniously he pleaded the cause of the taxpayer, without saying anything that could possibly be distasteful to the court.

It is not certain that this speech was actually delivered; but it exists to this day in manuscript in the hand of one of Cromwell's clerks (*ib.* vol. iii. No. 2958), and there can be no reasonable doubt of its authorship. It may even have served the purposes of the court to some extent; for as a matter of fact Henry did not invade France in person, as he had indicated that he would do. The man who was capable of using such ingenious arguments was pretty sure not to be lost sight of. He was not only skilful in reasoning, but had a very captivating manner, a good business head, and doubtless an extremely retentive memory, although Foxe's statement that he learned the whole of Erasmus's New Testament off by heart is worthy of little credit, especially considering that he dates it at a time when that work had not yet appeared. Of his pleasing address and con-

versation we may form some conception from the warm expressions used by a business friend, John Creke, writing to him from Spain in 1522. 'Carissimo quanto homo in questo mondo,' the letter begins, and in the course of it we meet with the following passage: 'My heart mourneth for your company and Mr. Wodal's as ever it did for men. As I am a true christian man I never had so faithful affection to men of so short acquaintance in my life; the which affection increaseth as fire daily. God knoweth what pain I receive in departing when I remember our ghostly walking in your garden. It made me desperate to contemplate. I would write larger; my heart will not let me' (*ib.* No. 2394).

We may even catch the flavour of Cromwell's witty conversation in a letter which he addresses to this same correspondent after the session of parliament was over. 'Supposing ye desire to know the news current in these parts,' he writes, 'for it is said that news refresheth the spirit of life; wherefore ye shall understand that I, amongst other, have endured a parliament, which continued by the space of seventeen whole weeks, where we communed of war, peace, strife, contention, debate, murmur, grudge, riches, poverty, penury, truth, falsehood, justice, equity, deceit, oppression, magnanimity, activity, force, attempraunce, treason, murder, felony, consylu . . . (?), and also how a commonwealth might be edified, and also continued within our realm. Howbeit, in conclusion, we have done as our predecessors have been wont to do, that is to say, as well as we might, and left where we began. . . . We have in our parliament granted unto the king's highness a right large subsidy, the like whereof was never granted in this realm' (*ib.* No. 3249).

In 1524 Cromwell became a member of Gray's Inn, and in the same year Wolsey made use of his services in the great work on which he had set his heart—the suppression of a number of small monasteries with a view to the endowment of his two proposed colleges in Ipswich and Oxford. As early as 4 Jan. 1525 he commissioned three persons, of whom Cromwell was one, to survey some of these monasteries (*ib.* vol. iv. No. 989). On 1 Aug. 1526 an agent writes to Cromwell acknowledging receipt of orders to take down the bells of one of them—the abbey of Beigham in Sussex (*ib.* No. 2365). Cromwell himself was personally present at the surrender and dissolution of others (*ib.* 1137 (16), 4117). Necessary as the work was for a really great purpose, the demolition even of these small houses was exceedingly unpopular, and the way in which it was done seems to have been truly scandalous. Complaints were made to the king about the conduct of Wolsey's agents, and the king's secretary, Knight, wrote to Wolsey himself that 'incredible things' were spoken of the way in which Cromwell and Allen (afterwards archbishop of Dublin) [see ALLEN, JOHN, 1476–1534] had executed their commission (*ib.* No. 3360). Wolsey's influence, it is to be feared, protected them from well-merited censure. Cromwell was addressed by correspondents as 'councillor to my lord cardinal' (*ib.* Nos. 2347–8, 3379). He was receiver-general of Cardinal's College at Oxford, and an equally important agent at Ipswich (*ib.* Nos. 3461, 3536, 4441). He drew up all the necessary deeds for the foundation of those colleges (*ib.* No. 5186). We have the accounts of his expenses in connection with both of them. All Wolsey's legal business seems to have passed through his hands, and he was still able to manage the affairs of a good many clients besides—among others of that same guild of Our Lady at Boston in whose behalf he had formerly gone to Rome (*ib.* Nos. 5437, 5460). In 1527 his wife died at Stepney. In June 1528 we find him staying with Wolsey at Hampton Court (*ib.* No. 4350). In 1529 Anne Boleyn wrote to him addressing him as 'secretary of my lord,' a post previously filled by Gardiner, whom the king had just before taken from Wolsey's service into his own (*ib.* No. 5366).

In July 1529, being then in very prosperous circumstances, he made a draft will (*ib.* No. 5772), which remains to us in manuscript, with bequests to his son Gregory, his sisters Elizabeth and Catherine, and his late wife's sister Joan, wife of John Williamson; to William Wellyfed, the husband of his sister Elizabeth, and their children, Christopher, William, and Alice; to Richard Williams (the son of his sister Catherine, who afterwards changed his surname to Cromwell and became ancestor of the great Oliver), who seems to have been then in, or to have just left, the service of the Marquis of Dorset; and finally to his daughters Anne and Grace. His son Gregory, who was summoned to parliament as Baron Cromwell a year before his father's death, was a dull lad, on whose education much pains was bestowed by different masters, and who was ultimately sent to Cambridge in 1528 with his cousin, Christopher Wellyfed. They were both placed, and apparently both at Cromwell's charge, under the care of a tutor named Chekynge, whose letters to Cromwell about their progress are not without interest (*ib.* Nos. 4314, 4433, 4560, 4837, 4916, 5757, 6219, 6722).

Three months after the making of this

will, Cromwell's master, Wolsey, fell into disgrace. The great seal was taken from him on 17 Oct., and Cromwell was in serious anxiety lest his own fortunes should be involved in his master's ruin. The cardinal was ordered for a time to withdraw to Esher, or Asher, as the name was then written, and thither Cromwell followed him. He is commonly supposed to have shown a most devoted attachment to his old master in trouble, and as this view is set forth in Shakespeare, it is of course indelible. Nevertheless, the account of his conduct at this time given in Cavendish's life of Wolsey does not suggest an altogether disinterested attachment. 'It chanced me,' says the writer, 'upon All-Hallow'n day to come into the great chamber at Asher in the morning to give mine attendance, where I found Master Cromwell leaning in the great window, with a primer in his hand, saying of Our Lady's mattins, which had been since a very strange sight. He prayed not more earnestly than the tears distilled from his eyes. Whom I bade good-morrow, and with that I perceived the tears upon his cheeks. To whom I said, "Why, Master Cromwell, what meaneth all this your sorrow? Is my lord in any danger for whom ye lament thus? or is it for any loss that ye have sustained by any misadventure?" "Nay, nay," quoth he, "it is my unhappy adventure, which am like to lose all I have travailed for all the days of my life for doing of my master true and diligent service." "Why, Sir," quoth I, "I trust ye be too wise to commit anything by my lord's commandment otherwise than ye might do of right, whereof ye have any cause to doubt loss of your goods." "Well, well," quoth he, "I cannot tell; but all things I see before mine eyes is as it is taken; and this I understand right well that I am in disdain with most men for my master's sake, and surely without just cause. Howbeit, an ill name once gotten will not lightly be put away. I never had any promotion by my lord to the increase of my living. And thus much will I say to you, that I intend, God willing, this afternoon, when my lord hath dined, to ride to London, and so to the court, where I will either make or mar, or I come again"' (Cavendish, *Life of Wolsey*, ed. Singer, 1825, i. 192–4).

It was the crisis of his fortune and the touchstone of his character. Simple-minded Cavendish could not believe that so astute a lawyer could have done anything in his master's service to endanger forfeiture of his own goods. But his old servant, Stephen Vaughan, then at Antwerp, was anxious about Cromwell's future fortunes also, though he trusted his 'truth and wisdom' would preserve him from danger. 'You are more hated,' he wrote to Cromwell, 'for your master's sake, than for anything which I think you have wrongfully done against any man' (*Calendar*, No. 6036). Perhaps so; but Cromwell possibly did not like to bear the sole responsibility of his acts in suppressing the small monasteries. He had reasons enough for wishing to go to court and explain his conduct, or make friends to shield him there. That he was in very bad odour for what he had done at Ipswich is evident from the expressions used by his fellow-labourer Thomas Russhe, who wrote to him at this very time: 'You would be astonished at the lies told of you and me in these parts' (*ib.* No. 6110). And we are informed by Cardinal Pole, who was then in London, and heard what people said, that it was commonly reported he had been sent to prison, and would be duly punished for his offences. It is true that he stood by Wolsey in his hour of need, but that hour was also his own. Wolsey was almost more distressed for his colleges than for himself, knowing how easily their possessions might be confiscated (as most of them were) on the pretext of his own attainder. Cromwell was interested to prevent inquiry into the complaints regarding the suppression of the monasteries for their endowment. Besides, Cromwell was known at court simply as Wolsey's dependent, and as such he had no reason to look for favour from the party of Norfolk and the Boleyns, who were now omnipotent. But he knew the ways of the world. He advised his old master to conciliate his enemies with pensions, and drafts still remain in his handwriting of grants to be made by Wolsey to Lord Rochford, Anne Boleyn's brother, of annuities out of his bishopric of Winchester and abbey of St. Albans (*ib.* Nos. 6115, 6181). He also made those nobles his friends by getting Wolsey's grants to them made legal and confirmed by the king —at the expense, of course, of the cardinal's bishoprics and colleges (Cavendish, i. 228–9). But he likewise relieved the cardinal's own necessities when, being compelled to dismiss his large retinue, he had not even the means to pay them the wages due to them, by getting up a subscription among the chaplains who had been promoted by Wolsey's liberality, and he gave 5*l.* himself towards a fund for the expenses of his servants.

But the chief service he did to Wolsey was when 'the boke' (or bill) of articles against the cardinal had been passed through the House of Lords and was sent down to the

House of Commons. Cromwell was a member of that parliament, as he had been of that of 1523. He sat for Taunton, by whose influence nominated we cannot tell. The bill, in Brewer's opinion, was not a bill of attainder, for Wolsey had been already condemned of a præmunire in the king's bench, and if further proceedings had been intended by the king, they would not have been dropped. But it wore an ugly enough aspect, and Cromwell distinguished himself by pleading Wolsey's cause in the lower house, taking continual counsel with him as to the answer to be made to each separate charge, till at length the proceedings were dropped on his showing a writing signed by the cardinal confessing a number of misdemeanors, and another, sealed with his seal, giving up his property to the king (CAVENDISH, i. 208–9; HALL, *Chronicle*, ed. 1809, pp. 767–8).

Wolsey's gratitude was effusive. 'Mine only aider,' he calls him, 'in this mine intolerable anxiety;' and there is a whole series of letters addressed to him at this period beginning with expressions no less fervent (*Calendar*, vol. iv. Nos. 6098, 6181, 6203–4, 6226, 6249, &c.) Yet some months later, when this particular crisis was passed, and Wolsey, deprived of his fattest benefices, was sent to live in the north simply as archbishop of York, leaving Cromwell to protect his interests at court, it does not seem that his confidence in him was altogether unbounded; and though he disclaimed any suspicion of his integrity when Cromwell charged him with mistrusting him, he confessed that it had been reported to him Cromwell 'had not done him so good offices as he might concerning his colleges and his archbishopric.' He, however, was faithful to him in the parliamentary crisis, and it was by his efforts ultimately that Wolsey obtained his pardon (*ib.* No. 6212). His conduct had such a look of honesty and fidelity about it, that it raised him in public estimation, and won favour for him at court, so that Stephen Vaughan's anxiety about his fortunes was soon set at rest. 'You now sail in a sure haven,' wrote Vaughan to him from Bergen-op-Zoom on 3 Feb. 1530, and he hopes it is true, as reported, that Cromwell was to go abroad in the retinue of Anne Boleyn's father, then Earl of Wiltshire and ambassador to the emperor.

Whether this was really contemplated at court it would be rash to say, but that it was even talked about shows the marvellous progress made by Cromwell out of danger and difficulty into the sunshine of court favour within a very few weeks. From this time, in fact, his rise was steady and continuous. The preparation for it had been well laid beforehand. Not merely his legal attainments and his commercial success, but his knowledge of men acquired in foreign countries, his fascinating manners, his sumptuous tastes and his interest in the pursuits of every man that was thrown into his company, had already fitted him for a career of greatness. Among even his early correspondents were men more distinguished afterwards. Miles Coverdale, not yet known as a reformer, writes to him from Cambridge (*ib.* vol. iv. No. 3388; see also v. 221). Edmund Bonner, equally unknown in the world, reminds him of a promise to lend him the 'Triumphs of Petrarch' to help him to learn Italian (*ib.* No. 6346). Among his servants were Ralph Sadler, afterwards noted in Scotch embassies, and Stephen Vaughan above mentioned, who was frequently afterwards his political, as at this time his commercial, agent in the Netherlands; and the things which Vaughan procures for him thence are not a little curious. An iron chest of very special make, difficult to get, and so expensive that Vaughan at first shrank from the purchase, two 'Cronica Cronicarum cum figuris,' the only ones he could find in all Antwerp, and those very dear, and a globe, with a book of reference to the contents (*ib.* Nos. 4613, 4884, 5034, 6429, 6744), are among the number.

Notwithstanding a reference, already quoted from an early correspondent, to his 'ghostly walking,' and the fact that he received letters from Coverdale speaking of his 'fervent zeal for virtue and godly study' (*ib.* vol. vi. No. 221), it is pretty certain that no religious change had yet come over him, and it may be doubted whether that change, when it did come, was not merely a change in externals, in conformity with the political requirements of a new era. In his will he makes the usual bequests for masses. In his letters he hopes Lutheran opinions will be suppressed and wishes Luther had never been born (*ib.* No. 6391). Yet it was apparently at this very time, just after Cardinal Wolsey's fall, that he found means of access to the king's presence and suggested to him that policy of making himself head of the church of England which would enable him to have his own way in the matter of the divorce and give him other advantages as well. So at least we must suppose from the testimony of Cardinal Pole, writing nine or ten years later. Henry, he tells us, seeing that even Wolsey (who was supposed, though untruly, to have first instigated the divorce) could no longer advance the project, was heard to declare with a sigh that he could prosecute it no longer; and those about him rejoiced

for a while in the belief that he would abandon a policy so fraught with danger. But he had scarcely remained two days in this state of mind when a messenger of Satan (whom he afterwards names as Cromwell) addressed him and blamed the timidity of his councillors in not devising means to gratify his wishes. They were considering the interests of his subjects more than his, and seemed to think princes bound by the same principles as private persons were. But a king was above the laws, as he had the power to change them, and in this case he had the law of God actually in his favour; so if there was any obstacle from churchmen let the king get himself declared, what he actually was, head of the church in his own realm, and it would then be treason to oppose his wishes.

Pole confesses that he did not hear Cromwell address this speech to the king, but he had heard all the sentiments contained in it expressed by Cromwell himself; and it was owing chiefly to the impression he had formed of the man in one particular conversation that he thought it necessary for his own safety to go abroad early in 1532, when it had become manifest that the king was chiefly guided by his counsels. This conversation, which took place at Cardinal Wolsey's house, must have been in 1528 or 1529, just after Pole's first return from Italy, and was highly characteristic of both the speakers. Cromwell asked in a general way what was the duty of a prudent councillor to his prince. Pole said, above all things to consider his master's honour, and he went on to give his views as to the two different principles of honour and expediency, when Cromwell replied that such theories were applauded in the schools but were not at all relished in the secret councils of princes. A prudent councillor, he said, ought first to study the inclination of his prince, and he ended by advising Pole to give up his old-fashioned studies and read a book by an ingenious modern author who took a practical view of government and did not dream like Plato. The book was Machiavelli's celebrated treatise, 'The Prince,' which Cromwell must have possessed in manuscript, for it was not published for three or four years after. Cromwell offered Pole to lend it him, but perceiving that Pole did not appear to relish its teaching he did not fulfil his promise.

It was at the beginning of 1531 that Cromwell was made a privy councillor, not many weeks after the death of his old master Wolsey. The leading men about the king were at that time the Duke of Norfolk and Anne Boleyn's father, now Earl of Wiltshire; and for some time Cromwell seems only to have acted a subordinate part, though Pole must have taken alarm at his growing influence, even in 1531. All that seems to have been entrusted to him at first was the legal business of the council. There is a paper of instructions given by the king (though doubtless drawn up by himself) concerning such business to be laid before the council in Michaelmas term 1531 (*Calendar*, vol. v. No. 394). It relates to prosecutions to be instituted (chiefly for præmunire), exchanges of crown lands, and bills to be prepared for parliament. As a mere tool of the court in matters like these it appears that he was becoming very unpopular, and it is particularly noted that when, in the beginning of 1531, the clergy were pardoned their præmunire by act of parliament, and the House of Commons got a rebuff from the king for complaining that laity were not included in it, some of the members complained that Cromwell, the new-made privy councillor, had led them into difficulties by revealing their deliberations to the king (HALL, *Chronicle*, p. 775).

His rise into the king's favour appears to have been somehow connected with a violent quarrel with Sir John Wallop, just after Cardinal Wolsey's death. 'Wallop,' according to Chapuys, 'attacked him with insults and threats, and for protection he procured an audience of the king, and promised to make him the richest king that ever was in England.' A master of the art of money-making himself, he knew what might be done in that way if the crown would use its authority to the utmost. Even as privy councillor he did not feel himself debarred from taking charge of a vast number of private interests; and his correspondence grew enormously, with hints of douceurs and even very distinct promises in numerous letters, for services of various kinds. To assist him in these matters he drew up a multitude of what he called 'remembrances,' which by-and-by became more distinctly memoranda of matters of state, to be talked over with the king. On 14 April 1532 he was appointed master of the jewels, and on 16 July following clerk of the hanaper. In the same year he was made master of the king's wards. On 17 May he obtained for himself and his son Gregory in survivorship a grant from the crown of the lordship of Romney in Newport, South Wales. About the same time he took a ninety-nine years' lease from the Augustinian friars of two messuages 'late of new-builded' within the precinct of the Austin Friars, London, where he had dwelt so long; and doubtless it was at the new building of those houses that he was guilty

of a singularly arbitrary act recorded by Stow in his 'Survey of London' (ed. 1603, p. 180). He not only removed the palings of his neighbours' gardens twenty-two feet further into their ground, and built upon the land so taken, but he even removed upon rollers a house occupied by Stow's father that distance further off, without giving the occupant the slightest warning beforehand; and each of the neighbours simply lost so much land without compensation (see a letter which seems to have some bearing on this in *Cal.* vol. vii. No. 1617).

Influential as he was, however, he was at first but a subordinate member of the council. No mention is made of him in the despatches of the imperial ambassador Chapuys until the beginning of 1533, when the marriage with Anne Boleyn had taken place; at which time he mentions him as one who was powerful with the king (*ib.* vol. vi. No. 351). To keep on good terms with the imperial ambassador, and plausibly answer his remonstrances after the king had repudiated the emperor's aunt and married another woman, required more delicate diplomacy than the titled members of the council could command, and Cromwell became from this time the constant medium of communication between the king and Chapuys. The crisis, indeed, seemed at first so dangerous that English merchants withdrew their goods from Flanders, and Cromwell himself, fearing invasion, got the most of his valuables conveyed into the Tower. But the fear of war passed away and Cromwell's influence grew. He was commissioned by the king to assess the fines of those who declined to receive knighthood at Anne's coronation, and managed the matter so skilfully as to raise a good sum of money for the king. In the latter part of the year his supremacy in the council was undoubted. 'He rules everything,' writes Chapuys. The proud spirit even of Norfolk was entirely under his control, and the duke was fairly sick of the court (*ib.* Nos. 1445, 1510).

On 12 April 1533 he was made chancellor of the exchequer; in April 1534, if not earlier, he was appointed the king's secretary, and on 8 Oct. following he was made master of the rolls. According to Sanders he would have been present at the trial of Lord Dacre in July but for a fit of the gout, and believed he could have compelled the peers to bring in a different verdict from the acquittal which they unanimously pronounced. 'Thank my legs!' he said to Dacre in reply to an insincere expression of gratitude for imaginary intercession. And though Sanders may not be the best authority for this, the fact of Cromwell's illness at that time is confirmed by a contemporary letter (*ib.* vol. vii. No. 959). The fact of his brutality in similar cases is indisputable. It is shown by his own censorious letters to Bishop Fisher at the beginning of the same year, aggravating in every possible way the frivolous charge of treason brought against an old man almost at his death's door with age and infirmity, and blaming every reasonable excuse as a further aggravation of the crime (*ib.* Nos. 116, 136, 238).

The Act of Supremacy carried through parliament in November 1534 gave legislative sanction to that which was the keystone of Cromwell's policy, and at the beginning of the following year the king appointed him his vicar-general to carry it into effect. He received also a commission on 21 Jan. 1535 to hold a general visitation of churches, monasteries, and clergy, and he was frequently addressed as 'general visitor of the monasteries' (*ib.* vol. viii. Nos. 73, 75). On 30 Jan. he was one of the commissioners for tenths and first-fruits in London, in Middlesex, in Surrey, and in the town of Bristol (*ib.* Nos. 129, 149 (41, 42, 74, 80)); but his position there was perhaps merely formal, as in the commissions of the peace. The use he made of his visitation and other powers was soon made manifest. He was the king's vicegerent in all causes ecclesiastical, supreme over bishops and archbishops, commissioned thoroughly to reform the church from abuses which its appointed rulers had scandalously allowed to grow; so the preamble to his commission expressly said. Under his direction proceedings were taken against those first victims of the Act of Supremacy, Reynolds, Hale, and the Charterhouse monks. Accompanied each time by two or three other members of the council he repeatedly visited More and Fisher in the Tower before their trial, for the express purpose of procuring matter for their indictment. He defended their executions afterwards with the most audacious effrontery against the clamour raised in consequence at Rome, while at home he was made chancellor of the university of Cambridge, in the room of the martyred Bishop Fisher. He ordered the clergy everywhere to preach the new doctrine of the supremacy, and instructed the justices of the peace throughout the kingdom to report where there was any failure. It was a totally new era in the church, such as had not been seen before, and has not been since: for what was done under a later and greater Cromwell was an avowed revolution, not a tyranny under the pretext of reform.

He also appointed visitors under him for

the monasteries, whose galling injunctions and filthy reports on the state of those establishments paved the way for their downfall. Early in 1536 an act was passed dissolving all those monasteries which had not two hundred a year of revenue, and granting their possessions to the king, who, by Cromwell's advice, sold them at easy rates to the gentry, thus making them participators of the confiscation. On 2 May Cromwell was one of the body of councillors sent to convey Anne Boleyn to the Tower, and before whom she knelt, protesting her innocence. He was also one of the witnesses of her death. Her fall led indirectly to his further rise; for it was doubtless owing to the disgrace that had befallen his family that her father on 18 June surrendered the office of lord privy seal, which was given to Cromwell on 2 July. On the 9th he was raised to the peerage as Baron Cromwell of Oakham in the county of Rutland. At the same time he presided as the king's vicegerent in the convocation which met in June, where grievous complaints were made of the propagation of a number of irreverent opinions, even in books printed *cum privilegio*. A little later he issued injunctions to the clergy to declare to their parishioners touching the curtailing of rites and ceremonies, the abrogation of holidays, and the exploding of superstitions.

From this time his personal history continues to be till his death the history of Henry VIII's government and policy, tyrannical and oppressive to his own subjects, and wary, but utterly unprincipled towards foreign powers. Just before he was made lord privy seal he had a correspondence with the Princess Mary, the shamefulness and cruelty of which would be incredible if it were not on record. The death of her mother at the beginning of the year had left her more than ever defenceless against her father's tyranny; but the execution of Anne Boleyn removed her most bitter enemy, and it was generally expected that her father's severity towards her would relax. Henry himself indirectly encouraged the belief, and the princess was induced to write letters to him soliciting forgiveness in so far as she had offended him. These overtures for reconciliation (which ought rather to have proceeded from the king himself) Cromwell was allowed to answer in the king's name; and he rejected a number of them in succession as not sufficiently submissive. She was not allowed to use general terms; she must confess that the king had been right all along, and that her disobedience had been utterly unjustifiable. If she would not do this, Cromwell told her he would decline to intercede for her and leave her obstinacy to find its own reward. At last, as the only hope of being allowed to live in peace, she was forced to confess under her own hand that she was a bastard, and that the marriage between her father and mother had been incestuous and unlawful!

That a man like Cromwell should have been very generally hated will surprise no one. When the great rebellion in the north broke out in the latter part of this year, one of the chief demands of the insurgents was that Cromwell should be removed from the king's council, and receive condign punishment as a heretic and traitor. But the rebellion was put down and Cromwell remained as powerful as ever. He was elected a knight of the Garter on 5 Aug. 1537 (Anstis, *Hist. of Garter*, ii. 407), and in the same year he did not think it incompetent for him, a layman, to accept the deanery of Wells. He already held the prebend of Blewbery in Sarum, which was granted to him by patent on 11 May 1536. In 1538, when the Bible was printed, or rather a few months before it was printed, he issued a new set of injunctions to the clergy in which they were required to provide each for his own church 'one book of the whole Bible of the largest volume in English.' They were also ordered for the first time to keep parish registers of every wedding, christening, and burial—an institution for which posterity may owe Cromwell gratitude. On 14 Nov. 1539 he was appointed to oversee the printing of the Bible for five years and to prevent unauthorised translations. Yet, powerful as he was over church and state, those who had good means of knowing were aware that he retained his position only by an abject submissiveness and indifference to insults, which was strangely out of keeping with his external greatness. 'The king,' said one, 'beknaveth him twice a week and sometimes knocks him well about the pate; and yet when he hath been well pomelled about the head, and shaken up, as it were a dog, he will come out into the great chamber, shaking of the bushe [*sic*] with as merry a countenance as though he might rule all the roast' (*State Papers*, ii. 552). Such was the high reward of his great principle of studying the secret inclinations of princes. After two or three years the greater monasteries followed the smaller ones. One by one the abbots and priors were either induced to surrender their houses or were found guilty of treason, so that confiscation followed. Cromwell directed the examinations of several of these abbots; and he himself received a considerable share of the confiscated lands. Among these were the whole of the possessions of the great and wealthy priory of Lewes, extending through

various counties as far north as Yorkshire, which were granted to him on 16 Feb. 1538. Those of the great priory of St. Osith in Essex, and of the monasteries of Colchester in Essex and Launde in Leicestershire were granted to him on 10 April 1540. He also obtained a grant on 4 July 1538 of a portion of the lands taken from the see of Norwich by act of parliament. On 30 Dec. 1537 the king appointed him warden and chief justice itinerant of the royal forests north of Trent. On 2 Nov. 1538 he was made captain of Carisbrook in the Isle of Wight, and on 4 Jan. following constable of Leeds Castle in Kent. This is far from an exhaustive account of what he received from the king's bounty, or helped himself to by virtue of his position, even during the last four years of his life, when he was lord privy seal.

Some anecdotes are recorded by his admirer, Foxe, of the mode in which he personally exercised authority at this time. Two cases, both of which are highly applauded by the martyrologist, may serve as examples. Happening to meet in the street a certain serving-man who 'used to go with his hair hanging about his ears down unto his shoulders,' he asked him if his master or any of his fellows wore their hair in such fashion, or how he dared to do so. The man for his excuse saying that he had made a vow, Cromwell said he would not have him break it, but he should go to prison till it was fulfilled. So also happening to meet one Friar Bartley near St. Paul's still wearing his cowl after the suppression, 'Yea,' said Cromwell, 'will not that cowl of yours be left off yet? And if I hear by one o'clock that this apparel be not changed, thou shalt be hanged immediately, for example to all others.' The friar took good care not to wear it again.

In 1539 he was made lord great chamberlain of England. The same year he negotiated the king's marriage with Anne of Cleves, which took place in January following; and, as if specially in reward for his services in this matter, he was on 17 April 1540 created Earl of Essex. But his career was now near its close. On 10 June the Duke of Norfolk accused him of treason at the council table, and he was immediately arrested and sent to the Tower (*Journals of the House of Lords*, i. 143). A long indictment was framed against him for liberating prisoners accused of misprision, for receiving bribes for licenses to export money, corn, and horses, for giving out commissions without the king's knowledge, for dispersing heretical books, and for a number of other things; in addition to which it was hinted in foreign courts that he had been so ambitious as to form a design of marrying the Princess Mary and making himself king. He was, however, refused a regular trial. The lords proceeded against him by a bill of attainder, which was read a second and a third time without opposition on 19 June. It was then sent down to the commons, where it appears to have been recast, and reappeared in the lords on the 29th, when it was approved in its altered form, and passed through all its stages. In the upper house Cromwell had not a friend from the first except Cranmer, whose good offices only went so far as timidly to plead with the king in his favour before the second reading of the bill. Out of doors he had the sympathy of those who disliked the catholic reaction: for his fall was mainly due, not merely and perhaps not even so much to the king's personal disgust at the marriage with Anne of Cleves, which he had negotiated, as to the fact that the alliance with the German protestants, of which that marriage was to have been the seal, had served its purpose; there was nothing more to be got out of it.

Cromwell was left in prison for nearly seven weeks after his arrest; and whether he was to be beheaded or burned as a heretic was for a time uncertain. In the interval he wrote to the king disowning all traitorous intentions and imploring mercy. The king did not answer, but sent the lord chancellor, the Duke of Norfolk, and the Earl of Southampton to visit him in prison, and extract from him, as one doomed to die, a full confession of all he knew touching the marriage with Anne of Cleves. It was in Cromwell's power, in fact, by revealing some filthy conversations that he had had with the king, to supply evidence tending to show that the marriage had not been really consummated, and to put these conversations upon record was the last service the fallen minister could do for his ungrateful master. Cromwell wrote the whole particulars and concluded an abject letter with the appeal: 'Most gracious prince, I cry mercy, mercy, mercy!' But the king, who, according to Burnet, had the letter three times read to him, left the writer to his fate. On 28 July he was brought to the scaffold on Tower Hill, and after an address to the people, declaring that he died in the catholic faith and repudiated all heresy, his head was chopped off by a clumsy executioner in a manner more than usually revolting.

A year before his death he had seen his son Gregory summoned to parliament as a peer of the realm, and the title of Baron Cromwell, previously held by his father, instead of being lost by attainder, was granted to the young man by patent on 18 Dec. fol-

lowing his father's execution. Gregory had married Elizabeth, daughter of Sir John Seymour, a sister of Jane Seymour, and widow of Sir Anthony Oughtred. He died in 1557, and was succeeded by his eldest son Henry. Henry's grandson, Thomas, fourth baron Cromwell, was created Earl Ardglass in the Irish peerage 15 April 1645. The earldom of Ardglass expired in 1687, and the barony of Cromwell became dormant in 1709.

[Poli Epistolæ (Brescia, 1744), i. 126–7; Bandello, Novelle (Milan, 1560), ii. 140 sq.; Ellis's Letters, 2nd ser. ii. 116–25, 160–1; Cavendish's Life of Wolsey; Hall's Chronicle; State Papers of Henry VIII; Calendar of Henry VIII, vols. iv. and following; Foxe; Burnet; Kaulek's Correspondance Politique de Castillon et de Marillac; Sander's Anglican Schism (Lewis's translation), 146–7; Doyle's Official Baronage; manuscript Calendars of Patent Rolls in Public Record Office. Mr. John Phillips, who threw new light on Cromwell's family and early life in the 'Antiquary' for October 1880 and the 'Antiquarian Magazine' for August and October 1882, has supplied additional information. The Life and Letters of Thomas Cromwell, by R. B. Merriman, appeared at Oxford in 1902.] J. G.

CROMWELL, THOMAS [KITSON] (1792–1870), dissenting minister, was born on 14 Dec. 1792, and at an early age entered the literary department of Messrs. Longmans, the publishers. He commenced authorship in 1816 with a small volume of verse, 'The School-Boy, with other Poems,' which was four years afterwards followed by a few privately printed copies of 'Honour; or, Arrivals from College: a Comedy.' The play had been produced at Drury Lane on 17 April 1819, and was twice repeated (Genest, *Hist. of the Stage*, viii. 688). A more ambitious undertaking was 'Oliver Cromwell and his Times,' 8vo, London, 1821 (2nd ed. 1822), which is described by Carlyle (*Cromwell's Letters and Speeches*, 2nd ed. ii. 161 *n.*) as 'of a vaporous, gesticulative, dull-*aërial*, still more insignificant character, and contains nothing that is not common elsewhere.' A second drama, 'The Druid: a Tragedy,' 1832, was never acted.

Although originally a member of the church of England, of which his elder brother was a clergyman, Cromwell connected himself about 1830 with the unitarian body, and, being subsequently ordained, became in 1839 minister of the old chapel on Stoke Newington Green, where he officiated for twenty-five years. He also held during the greater part of his ministry the somewhat incompatible office of clerk to the local board of Clerkenwell, from which he retired with a pension. In 1864 he resigned the pulpit at Stoke Newington, and soon afterwards took charge of the old presbyterian congregation at Canterbury, over which he presided till his death on 22 Dec. 1870. He was buried on the 28th of that month in the little cemetery adjoining the chapel. During the last two years of his life he had acted as honorary secretary of the Birmingham Education League. By his wife, the daughter of Richard Carpenter, J.P. and D.L. for Middlesex, he had no issue.

Cromwell bore the character of a respectable antiquary, and of a man of much literary information. In December 1838 he became a fellow of the Society of Antiquaries, and a few years previous to his death accepted the doubtful honour of an Erlangen degree, that of Ph.D. He was also a master of arts, but of what university is not stated. His industry was incessant. Besides contributions to the 'Gentleman's Magazine,' 'Chambers's Journal,' and other periodicals, he supplied the letterpress for the four volumes of Storer's 'Cathedral Churches of Great Britain,' 4to, London, 1814–19, as also for 'Excursions through England and Wales, Scotland, and Ireland,' a series of pretty views published in numbers, 8vo and 12mo, London, 1818–[22]. His other works are: 1. 'History and Description of the ancient Town and Borough of Colchester,' 2 vols. 8vo, London, 1825. 2. 'History and Description of the parish of Clerkenwell,' 8vo, London, 1828. 3. 'Walks through Islington,' 8vo, London, 1835. 4. 'The Soul and the Future Life,' 8vo, London, 1859, an attempt to revive the materialist theories of Dr. Priestley.

[Inquirer, 31 Dec. 1870, p. 852, 7 Jan. 1871, p. 13, 14 Jan. 1871, p. 28; Notes and Queries, 4th ser. ix. 198, 267, 347; Lewis's Hist. of Islington, p. 319.] G. G.

CRONAN, Saint (7th cent.), abbot and founder of Roscrea in Tipperary, is probably the Cronan mentioned in the eighth-century document commonly known as Tirechan's 'Catalogue,' where he seems to be entered among the third order of the Irish Saints (599–665 A.D.) (Haddan and Stubbs, vol. ii. pt. ii. p. 292). Cronan of Roscrea is, however, undoubtedly entered in the 'Feilire of Œngus the Culdee' on 28 April (ed. Whitley Stokes, lxx.) His life was drawn up at Roscrea probably, 'four or five centuries after his death,' from more ancient and perhaps Irish documents (*A.SS.* pref. p. 580).

According to this life St. Cronan was born in Munster. His father's name was Hodran 'de gente Hely,' i.e. Ely O'Carrol on the boundaries of Munster, Connaught, and Leinster; his mother's, Coemri 'de gente Corco-

baschin' (in the west of Clare). Leaving Munster he went to Connaught and dwelt near the pool of Puayd, a place which has not yet been identified. Many monks joined him here. He was with St. Kieran at Cluainmic-nois, that is before 549 A.D., if the received date of the latter saint's death is correct (but cf. *A.SS.* ap. 28, p. 579). Later he was at Lusmag (in barony of Garry Castle, King's County) and at other places, where he seems to have erected cells or monasteries. Lastly he returned to his native district, Ely, where he built a cell near the pool 'Cre.' Its earlier name was Senruys, which was later exchanged for Roscrea. We are told that he dwelt here far away from the 'king's high road' (*via regia*), and was only dissuaded from seeking a more accessible spot by the advice of a certain Bishop Fursey, that he had better remain at Roscrea: 'for as bees fly round their hives in summer,' so did the angels haunt that spot. St. Cronan was on friendly terms with St. Mochoemoc (13 March) and Fingen, king of Cassel, whose rights he vindicated in his old age, and whose anger against the people of Ely he assuaged. Towards the end of his life St. Cronan became very infirm, and almost lost his sight. He died, 'in a most reverend old age, in his own city of Roscrea' (28 April), and was buried in his own foundation (*Vit. Cron.* ap. *A.SS.*)

Most varying opinions have been held as to the year of this saint's death. Lanigan would place it between 619 and 626 A.D., which certainly seems late enough for a pupil of St. Ciaran the carpenter. This date is based upon that of Fingen's reign. St. Cronan is praised in the life of St. Molua (4 Aug.), who survived the election of Gregory the Great. If we may trust this authority, Roscrea cannot have been founded till considerably after 590 A.D. (*Vit. Mol.* ap. *A.SS.* 4 Aug. pp. 349, 351). Two Cronans, one a bishop, the other a priest, are mentioned in the 'Epistola Cleri Romani,' preserved in Ussher's 'Syllogæ' (pp. 22–3), and dated about 639 A.D. Sir James Ware (p. 89) has attempted to identify this or another Bishop Cronan with St. Cronan of Roscrea, a theory which would remove the date of the latter's death to about 640 A.D. To this Lanigan objects that the last-mentioned St. Cronan is never called a bishop in any trustworthy document; but he does not show that St. Cronan of Roscrea may not be the 'Cronan presbyter' of Ussher's letter (*Eccles. Hist. of Ireland*, iii. 8). On the same grounds Lanigan decides against identifying St. Cronan of Roscrea with the Bishop Cronan whose disguise St. Columba penetrates in Adamnan (*Vit. Col.* p. 142).

Among the legends which fill up the greater part of the 'Vita Cronani,' as printed in the 'Acta Sanctorum,' the most important is that which tells how Dima the scribe made him a beautiful copy of the four gospels. While writing this we are informed that the sun did not go down for forty days (*Vit. Cron.* chap. ii. par. 6). This tradition acquires considerable importance when taken in connection with the fact that there is still preserved in the library of Trinity College, Dublin, a manuscript Evangelium, which is said to have belonged to the monastery of Roscrea. It finishes with the words, 'Finis Amen Dimman MacNithi,' and is commonly known as the 'Book of Dimma.' The date of the writing of this volume does not seem to have been ascertained, but it must be extremely old, as an inscription states that its case was regilt in the twelfth century, by O'Carroll, lord of Ely (WARREN, *Lit. of the Celtic Church*, p. 167; GILBERT, *Irish MSS.* p. 21; *Dict. of Chr. Biogr.* i. 716).

[Bollandi Acta Sanctorum (A.SS.), 28 April, pp. 579–83, where the Vita Cronani is printed from the Salamanca MS., collated with two other manuscripts belonging to Sirinus. Another manuscript copy of this life is to be found in the so-called Book of Kilkenny at Dublin. A.SS. for 4 Aug. &c.; Œngus the Culdee, ed. Stokes; Lanigan's Ecclesiastical Hist. of Ireland, vol. iii.; Ussher's Antiquitates Brit. Eccles. p. 508; Ussher's Syllogæ Veterum Epistolarum Hibern.; Adamnan's Vita Columbæ, ed. Reeve; Warren's Liturgy of the Celtic Church; Gilbert's National MSS. of Ireland; Ware, De Scriptor. Hibern. ed. 1639, p. 89.] T. A. A.

CRONE, ROBERT (*d.* 1779), landscape-painter, a native of Dublin, was educated there under Robert Hunter, a portrait-painter. From the age of fifteen he was unfortunately subject to epileptic fits, but being determined to pursue his profession as an artist, he went to Rome and studied landscape-painting under Richard Wilson, R.A. He returned to London, and in 1768 exhibited two landscapes at the Society of Artists, and in 1769 'A View of the Sepulture of the Horatii and Curiatii.' In 1770 he exhibited four landscapes at the Royal Academy, and contributed several more, generally views in Italy, up to 1778. Early in the following year the disease, from which he was never free, and which had greatly impeded his progress as an artist, at last caused his death. Crone's landscapes show much taste, and there are some in the royal collection.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Nagler's Künstler-Lexikon; Catalogues of the Royal Academy and the Society of Artists.] L. C.

CROOK, JOHN (1617–1699), quaker, was born in 1617 in the north of England, probably in Lancashire, of parents of considerable wealth (see *A Short History*, by himself, 1706), and was educated in various schools in or near London till about seventeen years old, when he was 'apprenticed' to some 'trade.' About this time he joined one of the puritan congregations. A few years later he went to reside at Luton, where he possessed an estate and was placed on the commission of the peace for Bedfordshire. In 1653 he was recommended to the Protector as a fit person to serve as a knight of the shire for Bedfordshire (see 'A Letter from the People of Bedfordshire,' dated 13 May 1653, to Cromwell, in *Original Letters*, &c. of John Nickolls, jun., 1743). In 1654 he was 'convinced' by the preaching of William Dewsbury—Gough says of George Fox—and became a Friend, shortly after which his commission as justice of the peace was withdrawn. Crook states that he once held some public appointment. In 1655 he was visited by George Fox, and entertained a large number of the more important gentry of the district, who came to see the 'first quaker,' and later in the same year he held a theological dispute with a baptist at Warwick, where, together with George Fox and several others, he was arrested. Owing to want of evidence he was discharged on the following day; but the townsfolk stoned him out of the place, and during the following year he was imprisoned at Northampton for several months on account of his tenets. Somewhat later he became a recognised quaker minister, his district seeming to have comprised Bedfordshire and the adjoining counties. Two years later the yearly meeting of the Friends, which lasted three days, was held at his house, where Fox (*Journal*, p. 266, ed. 1765) computes that several thousand persons were present. In 1660 he was imprisoned with several others for refusing to take the oaths, and committed, as a 'ringleader and dangerous person,' to Huntingdon gaol, where he lay for several weeks after the others had been discharged. In 1661 he and seven others were apprehended at Culveston, near Stony Stratford, for attempting to hold an illegal meeting, and his conscience forbidding him to give security for good behaviour, he was detained for at least three months (see GOUGH, *History of the Quakers*, vol. iii., ed. 1789). Shortly after this he went to London, and while there was engaged in ministerial work. In the following year, after being imprisoned for six weeks, he was tried at the Old Bailey for refusing to take the oath of allegiance. His arguments against the legality of his imprisonment, which are given with some fulness by Gough, show him to have been a man of considerable legal attainments and much acuteness. During his trial one jury was discharged and another composed of picked men empanelled, nor was he permitted to speak, 'but when he did an attendant stopped his mouth with a dirty cloth.' The trial ended by his being subjected to the penalties of a præmunire and being remanded to prison. Crook immediately drew up a full statement of his case, and after the lapse of some four weeks was liberated, it is said, by the express order of the king. When, however, he had been at liberty three days, an attempt was made to rearrest him, which failed owing to his having left London. From this time he seems to have chiefly resided at Hertford, and to have been permitted to continue preaching without interference till 1669, when there is reason to believe he was again arrested at a meeting and imprisoned for some weeks. During his later years he was afflicted with a complication of painful disorders which materially interfered with his usefulness. He died at Hertford in 1699, aged 82, and was buried in the Friends' burial-ground at Sewel in Bedfordshire. Crook was a man of wider culture than most of the primitive quaker ministers, of an amiable genial nature, and possessed of considerable literary skill. He wrote largely, and several of his productions enjoyed a wide popularity during the whole of the last century. His chief works are: 1. 'Unrighteousness no Plea for Truth, nor Ignorance a Lover of it,' &c., 1659. 2. 'The Case of Swearing (at all) Discussed,' &c., 1660.. 3. 'An Epistle for Unity, to prevent the Wiles of the Enemy,' &c., 1661. 4. 'An Apology for the Quakers, wherein is shewed how they answer the chief Principles of the Law and Main Ends of Government,' &c., 1662. 5. 'The Cry of the Innocent for Justice; being a Relation of the Tryal of John Crook and others at . . . Old Bayley,' &c., 1662. 6. 'Truth's Principles, or those things about Doctrine and Worship which are most surely believed and received among the People of God called Quakers, &c., 1663. 7. 'Truth's Progress, or a Short Relation of its first Appearance and Publication after the Apostacy,' &c., 1667. 8. 'The Counterfeit Convert Discovered,' &c., 1676 (?). Crook's works were collected and published in 1701 under the title of 'The Design of Christianity,' &c. In 1706, a manuscript account of his life having been discovered, it was published as 'A Short History of the Life of John Crook, containing some of his spiritual travels . . . written by his own hand,' &c.

[Gough's Hist. of the Quakers; Sewel's Hist. of the Rise, &c., of the Quakers; Fox's Journal, ed. 1765; Friends' Library (Philadelphia), vol. xiii. ed. 1837; Besse's Sufferings, &c.; Smith's Catalogue of Friends' Books.] A. C. B.

CROOKE, HELKIAH, M.D. (1576–1635), physician, was a native of Suffolk, and obtained a scholarship on Sir Henry Billingsley's foundation at St. John's College, Cambridge, 11 Nov. 1591. He graduated B.A. in 1596, and then went to study physic at Leyden 6 Nov. 1596, where he took the degree of M.D. on 16 April 1597, after a residence of only five months. His thesis is entitled 'De Corpore Humano ejusque partibus principibus.' It consists of thirteen propositions, and shows that he had already paid particular attention to anatomy. The original autograph manuscript is bound in vellum, in one volume, with twenty-seven other theses and the treatise of John Heurnius of Utrecht on the plague. Heurnius was a professor of medicine at Leyden of Crooke's time, and the theses are those of Crooke's contemporaries on the physic line, and many of them have notes in his handwriting. He went back to Cambridge and took the degrees of M.B. in 1599, and M.D. in 1604. He settled in London, was appointed physician to James I, and dedicated his first book to the king. 'Mikrokosmographia, a Description of the Body of Man,' was published in 1616, and is a general treatise on human anatomy and physiology based upon the two anatomical works of greatest repute at that time, those of Bauhin and Laurentius. The lectures in which Harvey demonstrated the circulation of the blood were delivered in the early part of the same year; but no trace of his views is to be found in the 'Mikrokosmographia,' nor when Crooke published a second edition in 1631 did he alter his chapters on the heart, veins, and arteries so as to accord with Harvey's discovery. The book is a compilation, and its subjects are set forth clearly, but without original observations. A finely bound copy presented by the author was one of the few books of the library of the College of Physicians which escaped the great fire, and is still preserved at the college. At the end is printed Crooke's only other work, 'An Explanation of the Fashion and Use of Three and Fifty Instruments of Chirurgery,' 1631. In 1620 Crooke was elected a fellow of the College of Physicians, and held the anatomy readership in 1629. In 1632 he was elected governor of Bethlehem Hospital. It is said that he was the first medical man known to have been in that position. On 25 May 1635 he resigned his fellowship, and soon after died. His portrait is prefixed to the second edition of 'Mikrokosmographia.'

[Munk's Coll. of Phys. 1878, i. 177; Volume of Theses in Library of Royal Medical and Chirurgical Society of London.] N. M.

CROOKE, SAMUEL (1575–1649), divine, son of Thomas Crooke [q. v.], was born at Great Waldingfield, Suffolk, on 17 Jan. 1574–5. Having received his early education at Merchant Taylors' School, he entered Cambridge as a scholar of Pembroke Hall, and was afterwards chosen fellow, but the master refused to allow the election. Soon after this he was admitted one of the first fellows of Emmanuel College, being at that time B.D. He was a good classical scholar and well skilled in Hebrew and Arabic. He also spoke French, Italian, and Spanish, and had read many books in these languages. He was appointed rhetoric and philosophy reader in the public schools. In compliance with the statutes of his college he took orders on 24 Sept. 1601, and immediately began to preach in the villages round Cambridge. In 1602 he was presented to the rectory of Wrington, Somerset, by Sir John Capel, and soon afterwards married Judith, daughter of the Rev. M. Walsh, a minister of Suffolk. At Wrington, 'where the people had never before . . . a preaching minister, he was the first that by preaching . . . brought religion into notice and credit' (*Life and Death*, p. 11). When in April 1642 the commons voted to call an assembly of divines for the reformation of the church, Crooke was one of the two chosen to represent the clergy of Somerset. The assembly, however, did not meet until the next year, and then Crooke's place was filled by another. On the outbreak of the civil war he was active in persuading men to join the side of the parliament (*Mercurius Aulicus*, p. 39). When the king's power was re-established in Somerset in the summer of 1643, it appears that soldiers were quartered in his house, probably to bring him to obedience, and when the royal commissioners visited Wrington in September he made a complete submission, and signed eight articles, promising among other things that he would preach a sermon in Wells Cathedral and another at Wrington testifying his dislike to separation from the established religion and his abhorrence of the contemning of the common prayer. His submission occasioned great rejoicing among the royalists in London and elsewhere. 'I would your late cousin, Judge Crooke, were alive either to counsel or condemn you,' wrote one of his own party (*Mercurius Britannicus*, p. 7; E. Green, p. 6). The taunt seems to imply that Crooke's father was a brother of Sir John Croke [q. v.], and of his brother Sir George [q. v.], who died in 1642. It was probably

written by some one who was ignorant of the subject, for Robert Crooke does not seem to have been a member of the family of Sir John Croke or Le Blount, the father of the judges (CROKE, *Genealogical History of the Croke Family*). In 1648, when a scheme was drawn up for the 'presbyterial government' of Somerset, Crooke was one of the ministers appointed to superintend the united district of Bath and Wrington (*The County of Somerset divided into Severall Classes*, 1648). In this year also his name stands first to 'The Attestation of the Ministers of the County of Somerset,' which he probably drew up. This attestation is especially directed against 'the removal of the covenant and the obligation to take the engagement.' He died on 25 Dec. 1649, at the age of nearly seventy-five. His funeral, which took place on 3 Jan. following, was attended by an extraordinary number of people and by 'multitudes of gentlemen and ministers.' A commemoration sermon was preached in his memory on 12 Aug. 1652. After Crooke left Cambridge he presented some books to the university, to Pembroke Hall, and to Emmanuel College, writing in them Latin verses preserved in the 'Life and Death of Mr. Samuel Crook.' He also wrote 'A Guide unto True Blessedness,' 8vo, 1613, and in the same year a short epitome of the 'Guide' entitled a 'Brief Direction to True Happiness for . . . Private Families and . . . the younger sort;' a volume containing three sermons, 8vo, 1615; a sermon printed separately, and 'Divine Character,' published posthumously, 8vo, 1658. He also left 'divers choice and sacred aphorisms and emblems,' which have not been published, and Cole says that he had seen a copy of Latin verses by him on the death of D. Whitaker. Crooke left a widow but no children.

[ΑΝΘΟΛΟΓΙΑ, or the Life and Death of Mr. S. Crook, by G. W.; Cooper's Athenæ Cantab. ii. 434; Brook's Lives of the Puritans, iii. 107; A Biographical Notice of Sam. Crooke, by E. Green, Bath Field Club Proc. III. i. 1; Hunt's Diocese of Bath and Wells, pp. 202, 206, 208, 214, 216; Mercurius Aulicus, p. 39; The County of Somerset divided; Attestation of the Ministers of Somerset; Cole's Athenæ Cantab. Addit. MS. 5865, fol. 27; Watt's Bibl. Brit. i. 272.]

W. H.

CROOKE, THOMAS (*fl.* 1582), divine, matriculated at Trinity College, Cambridge, in May 1560, where he was elected scholar 1562, and afterwards fellow, proceeded B.A. 1562–3, commenced M.A. 1566, proceeded B.D. 1573 and D.D. 1578, in which year he appears as a member of Pembroke Hall (COOPER, *Athenæ Cantab.* i. 434). In 1573–1574 he was rector of Great Waldingfield, Suffolk, and preacher to the society o Inn. When in 1582 it was propos conferences should be held betwee bers of the church of England and catholic priests and jesuits, Crooke of those nominated by the privy co take part in these debates (STRYPE, *Whitgift*, i. 194). He evidently he tan opinions, for he urged Cartwright lish his book on the Rhemish tra of the New Testament, though th bishop had forbidden its appearance, name is among those subscribed to t letter of approval prefixed to the wo one matter at least, however, he wa archbishop's side, for he wrote agai opinions expressed by Hugh Broughto in his 'Concent of Scripture' (*ib.* ii. 1 Even the title of this work seems to A letter of Crooke's to J. Foxe, wr Latin and dated 15 Sept. 1575, is an Foxe MSS. in the British Museum *MS.* 417, ff. 126–8). His son, Samuel [q. v.], was rector of Wrington, Son

[Strype's Annals, iv. 106; Life of W i. 194, 482, ii. 116, 8vo. edit.; Brook's the Puritans, iii. 107; Cooper's Athenæ ii. 434.]

CROOKSHANKS, JOHN (1708 captain in the navy, entered as a v on board the Torbay with Captain J Haddock in the autumn of 1725. serving in her he seems to have foun with the Hon. John Byng [q. v.], w followed to the Gibraltar, Princess and Falmouth. In August 1732 h his examination for the rank of lieu was made lieutenant in March 1734 July 1742 was promoted to be captai Lowestoft frigate of 20 guns. On 1742, being in company with the Me 60 guns, she fell in with a Frenc the Straits. In the chase, as night c the Lowestoft far outsailed the Medw came up with the enemy; but Crook preferring to wait till daylight, or Medway joined, or till the weathe rated, wrapped himself in his cloak a to sleep. When he woke up the ch not to be seen. The ship's company w unnaturally, indignant, but their mur they reached the admiralty, carried no and Crookshanks's explanation was co sufficient. In the course of 1743 he h to write an explanatory letter, defendi self against a charge of carelessly per his duty of protecting the trade in the so that several merchant ships wer up by the enemy's privateers. It that instead of cruising in search

enemy's ships he was amusing himself on shore at Gibraltar; but his explanations were considered satisfactory. In 1745 he commanded the Dartmouth in the Mediterranean; and in May 1746 was appointed to the temporary command of the Sunderland of 60 guns, then on the Irish station. On 2 July, off Kinsale, she fell in with three ships judged to be French men-of-war. Crookshanks estimated them as of 40 guns each, and, considering the Sunderland to be no match for the three together, made sail away from them, and night closing in dark, succeeded in escaping. His men were angry and violent; they had not estimated the French force so high, and proposed, with some disturbance, to take the ship from Crookshanks, appoint the first lieutenant as captain, and go down to fight the French. They were quieted, though not without some difficulty; and Crookshanks, if indeed he knew of the uproar, conceived it best to pass it over. Two days afterwards they broke out into open mutiny, and said loudly that the captain was a coward. One man who had been in the Lowestoft brought up the story of what had happened in the Straits four years before. Crookshanks took his pistols in his hands and went on deck. 'Damn you,' roared the ringleader of the mutineers, 'you dare not show the pistols to the French.' The man was put in irons, tried by court-martial, and hanged; others were ordered two hundred and fifty lashes; the first lieutenant was dismissed the service; and Crookshanks, being relieved from the command of the Sunderland, was, in the following March, appointed to command the Lark of 40 guns, although Anson, then one of the lords of the admiralty, as well as commander-in-chief of the Channel fleet, had written, on 13 Aug. 1746, a month before the court-martial: 'The first lieutenant of the Sunderland is a sensible, clever fellow, which is more than I can say of the captain; nor can I discover that the first lieutenant has ever caballed with the common men since Crookshanks came into the ship.' In June 1747 the Lark, in company with the Warwick of 60 guns, sailed from Spithead for the West Indies. On their way, near the Azores, on 14 July, they met the Spanish ship Glorioso of 70 guns and 700 men, homeward bound with treasure, said to amount to nearly three millions sterling. The Warwick attacked the big Spaniard manfully enough, at close quarters, while the Lark kept a more prudent distance. The Warwick, being thus unsupported, was reduced to a wreck, and the Glorioso got away and safely landed her treasure at Ferrol (*Fraser's Magazine*, November 1881, p. 597). The damage the Warwick had sustained rendered it necessary to bear up for Newfoundland, where her captain officially charged Crookshanks with neglect of duty. He was accordingly tried by court-martial at Jamaica, dismissed from the command of the Lark, and cashiered during the king's pleasure. In October 1759 the board of admiralty submitted that he might, after twelve years, be restored to the half-pay of his rank, which was accordingly done. About the same time Crookshanks published a pamphlet in which he charged Admiral Knowles, who at the time of his court-martial was commander-in-chief at Jamaica, with influencing the decision of the court, out of personal ill-feeling. Knowles replied, refuting the charge, which indeed appears to have been groundless, and other pamphlets followed. Again, in 1772, Crookshanks brought a similar but more scurrilous charge against Knowles's secretary, the judge advocate at his trial, who retaliated by publishing *in extenso* the minutes of the court-martial. These give no reason for supposing that his condemnation was not perfectly just, or that his sentence was not a fortunate thing for the navy. Even if he was not guilty of cowardice, the officer who incurs suspicion of it on three distinct occasions within the space of four years is too unlucky to have command of a ship of war; in addition to which Crookshanks's manner and temper towards both men and officers seem to have been harsh and overbearing. He died in London on 20 Feb. 1795.

[Official letters, &c. in the Public Record Office; Minutes of the Court-martial (published, 8vo, 1772); the Memoir in Charnock's Biog. Nav. v. 149, appears to have been contributed by Crookshanks himself: it contains some interesting matter mixed with many statements which are grossly partial and sometimes positively untrue, such, for instance, as the implication (p. 156) that the court 'did, by an unanimous resolve, acquit him even of the suspicion of cowardice, disaffection, or want of zeal.'] J. K. L.

CROONE or **CROUNE, WILLIAM,** M.D. (1633–1684), physician, was born in London on 15 Sept. 1633, and admitted into Merchant Taylors' School on 11 Dec. 1642. He was admitted on 13 May 1647 a pensioner of Emmanuel College, Cambridge, where, after taking his first degree in arts, he was elected to a fellowship. In 1659 he was chosen professor of rhetoric in Gresham College, London, and while holding that office he zealously promoted the institution of the Royal Society, the members of which assembled there. At their first meeting after they had formed themselves into a regular

body, on 28 Nov. 1660, he was appointed their registrar, and he continued in that office till the grant of their charter, by which Dr. Wilkins and Mr. Oldenburg were nominated joint secretaries. On 7 Oct. 1662 he was created doctor of medicine at Cambridge by royal mandate. He was chosen one of the first fellows of the Royal Society on 20 May 1663, after the grant of their charter, and he frequently sat upon the council. On 25 June the same year he was admitted a candidate of the College of Physicians. In 1665 he visited France, where he became personally acquainted with several learned and eminent men.

The Company of Surgeons appointed him, on 28 Aug. 1670, their anatomy lecturer on the muscles, in succession to Sir Charles Scarborough, and he held that office till his death. Soon after his appointment to it he resigned his professorship at Gresham College. On 29 July 1675, after having waited twelve years for a vacancy, he was admitted a fellow of the College of Physicians. He was highly esteemed as a physician, and acquired an extensive and lucrative practice in the latter part of his life. Ward says 'he was little in person, but very lively and active, and remarkably diligent in his inquiries after knowledge; for which end he maintained a correspondence with several learned men both at home and abroad.' He died on 12 Oct. 1684, and was buried in St. Mildred's Church in the Poultry. His funeral sermon was preached by John Scott, D.D., canon of Windsor, and afterwards published.

He published 'De ratione motus Musculorum,' London, 1664, 4to, Amsterdam, 1667, 12mo; and read many papers to the Royal Society, including 'A Discourse on the Conformation of a Chick in the Egg before Incubation' (28 March 1671–2). Dr. Goodall states that Croone 'had made most ingenious and excellent observations *de ovo*, long before Malpighius's book upon that subject was extant.'

He married Mary, daughter of Alderman John Lorymer of London. She afterwards became the wife of Sir Edwin Sadleir, bart., of Temple Dinsley, Hertfordshire, and died on 30 Sept. 1706.

Croone left behind him a plan for two lectureships which he had designed to found. One lecture was to be read before the College of Physicians, with a sermon to be preached at the church of St. Mary-le-Bow, the other to be delivered yearly before the Royal Society upon the nature and laws of muscular motion. But as his will contained no provision for the endowment of these lectures, his widow carried out his intention by devising in her will the King's Head Tavern in Lambeth Hill, Knightrider Street, in trust to her executors to settle four parts out of five upon the College of Physicians to found the annual lecture now called the Croonian lecture; and the fifth part on the Royal Society. Lady Sadleir also, out of regard for the memory of her first husband, provided for the establishment of the algebra lectures which were afterwards founded at Emmanuel, King's, St. John's, Sidney, Trinity, Jesus, Pembroke, Queens', and St. Peter's colleges at Cambridge. The fine portrait of Croone in the censors' room at the College of Physicians, painted by Mary Beale, was presented to the college on 13 June 1738 by his relation and grandson Dr. Woodford, regius professor of physic at Oxford.

[Ward's Gresham Professors, with the author's manuscript notes, p. 320; Robinson's Register of Merchant Taylors' School, i. 153; Munk's Coll. of Phys. 2nd ed. i. 369; Cole's Athenæ Cantab. C. i. 197; Birch's Royal Society, iv. 339.] T. C.

CROPHILL, JOHN (*fl.* 1420), an astrologer who flourished in Suffolk about 1420, is described by Ritson, in his 'Bibliographia Poetica' (London, 1802, 8vo, p. 53), as 'a cunning man, conjurer, and astrological quack.' Among the Harleian MSS. (British Museum, 1735) is a volume written on paper and parchment, which contains several pieces in his handwriting, including fragments of a brochure upon physic and astrology, a private register, compiled for his own use, of persons cured by him in and around the parish of Nayland in Suffolk, with accounts of money due from some of them, and a schedule of oracular answers, prearranged by him, to be given to young people who consulted him on the subject of matrimony, prepared for both sexes. There are also some strange records of experiments and medical recipes, and some verses (which are referred to by Ritson) purporting to have been spoken at an entertainment of 'Frere Thomas,' which was attended by 'fjve ladyes of qualitye,' chiefly relating the exploits of two famous goblets christened 'Mersy and Scharyte' (Mercy and Charity), which circulated as a kind of loving-cup.

[Davy's Athenæ Suffolcenses, i. 55 (Brit. Mus. Addit. MSS.); Harleian MS. 1735, Brit. Mus.] E. H.–A.

CROPPER, JAMES (1773–1840), philanthropist, the son of Thomas and Rebecca Cropper (his mother's maiden name was Winstanley), was born in 1773 at Winstanley in Lancashire, where his family for many generations had been 'statesmen.' The Cropper family had belonged to the quaker body from

the very early days of its history. Cropper was intended by his father for his own business, but he had no taste for agricultural pursuits, which offered a prospect far too limited for a lad of his energetic character. At the age of seventeen, therefore, he left home and entered as an apprentice the house of Rathbone Brothers, at that time the first American merchants in Liverpool. Here he developed great business power, and rising by gradual steps he became the founder of the well-known mercantile house of Cropper, Benson, & Co. His commercial undertakings prospered, and he acquired a considerable fortune, which he regarded as a trust to be expended in the promotion of the temporal and spiritual advantage of his fellow-men. He took a lively interest in many religious and philanthropic enterprises, but he chiefly devoted the energies of his best years to the abolition of negro slavery in the West India islands. At a very early period he threw himself into the movement of which Wilberforce and Clarkson had been the recognised earlier leaders, and in 1821 was writing pamphlets addressed to the former of these urging not only the inhumanity and injustice of West Indian slavery, but also its financial impolicy. The heavy protective duties imposed on sugar from the East Indies or from foreign nations, with the view of maintaining the interests of the West India slaveowners, were the object of his earnest and incessant attacks, under the conviction that if once this artificial protection was removed the institution of slave labour must speedily fall. But the emancipation of the negro did not absorb his whole energies. The unhappy state of the impoverished population of Ireland affected Cropper very deeply, and in 1824 he came forward with a well-considered plan for its amelioration. Not content with schemes on paper, he paid a long series of visits to Ireland, and established cotton-mills in which the people might obtain remunerative employment. He studied political economy as a thoroughly practical matter; took a prominent part in every undertaking for the advancement of the trade of Liverpool and the improvement of its port; and, with others, laboured with indefatigable industry for the repeal of the orders of council which, previous to 1811, by restricting the commerce of England with America, had inflicted a serious blow on the Liverpool trade. Success attended these efforts, and the country at large acknowledged the value of his exertions. Cropper was among the first promoters of railway communication in England, and was one of the most active directors of the railway between Liverpool and Manchester on its first commencement in 1830. In pursuance of his philanthropic views in 1833 Cropper determined to start an industrial agricultural school for boys, and after a lengthened tour in Germany and Switzerland to obtain information on the subject, he built a school and orphan-house on his estate at Fearnhead, near Warrington, together with a house for himself in order that he might exercise constant personal supervision over the undertaking. Here he resided until his death, occupying himself chiefly in his school. His pen, however, was not idle, and he published many pamphlets on the condition of the West Indies, especially the negro apprenticeship system, and on the sugar bounties and other protective duties of which in every form he was a most determined opponent. He died in 1841, and was buried in the quakers' burial-ground at Liverpool by the side of his wife, whom he had married in 1796, and who died two years before him. No monument marks his grave, but the house in which he lived and died at Fearnhead bears the following inscription: 'In this house lived James Cropper, one, and he not the least, of that small but noble band of christian men who, after years of labour and through much opposition, accomplished the abolition of West Indian slavery; and thus having lived the life of the righteous, he died in the full assurance of faith on the 26th of Feby. 1840.' By his wife, whose maiden name was Mary Brinsmead, he had two sons, John and Edward, who survived him, and one daughter, who married Joseph Sturge [q. v.], the quaker philanthropist of Birmingham, and died in giving birth to her first child.

Cropper's largest publications (all published at Liverpool) were: 1. 'Letters to William Wilberforce, M.P., recommending the cultivation of sugar in our dominions in the East Indies,' 1822. 2. 'The Correspondence between John Gladstone, Esq., M.P., and James Cropper, Esq., on the present state of slavery,' 1824. 3. 'Present State of Ireland,' 1825 (for a fuller list see SMITH, *Friends' Books*, i. 492–3).

[Private information.] E. V.

CROSBIE, ANDREW (*d.* 1785), advocate at the Scottish bar, is stated to have been the original of 'Councillor Pleydell' in Sir Walter Scott's novel of 'Guy Mannering,' although Scott himself has given no sanction to the supposition, and in regard to this novel states that 'many corresponding' circumstances are detected by readers of which the author did not suspect the existence.' Crosbie was famed for his conversational powers, and on Dr. Samuel Johnson's visit to Edinburgh was the only one who could hold his own

with him (note by Croker to Boswell's *Life of Johnson*). Boswell describes him as his 'truly learned and philosophical friend.' During Johnson's visit Crosbie resided in Advocate's Close in the High Street of Edinburgh, but he afterwards erected for himself a splendid mansion in the east of St. Andrew's Square, which subsequently became the Douglas Hotel. He became involved in the failure of the Douglas and Heron Bank at Ayr, and died in great poverty in 1785. He had such a standing at the bar that had he survived he would have been raised to the bench. In March 1785 his widow made application for aliment, when the dean and council were authorised to give interim relief, and after consideration of the case had been resumed on 2 July the lady was allowed 40*l.* leviable from each member.

[Boswell's Life of Johnson; Anderson's Scottish Nation; Notes and Queries, 3rd ser. xi. 75, 145, 222, 261.] T. F. H.

CROSBY, ALLAN JAMES (1835–1881), archivist, educated at Worcester College, Oxford, where he graduated B.A. in law and history in 1858, was called to the bar at the Inner Temple on 1 May 1865, having some years previously obtained a clerkship in the Record Office. He assisted the Rev. Joseph Stevenson in the preparation of the 'Calendar of State Papers' (Foreign Series) for the period beginning in 1558, and succeeded him as editor in 1871. He carried on the work until the autumn of 1881, when his health broke down. He died on 5 Dec. in the same year.

[Athenæum, 1881, ii. 815; Times, 2 May, p. 14; Calendar of State Papers (Foreign), 1558-77.] J. M. R.

CROSBY, BRASS (1725–1793), lord mayor of London, son of Hercules Crosby and his wife, Mary, daughter and coheiress of John Brass of Blackhalls, Hesilden, Durham, was born at Stockton-upon-Tees on 8 May 1725, and after serving some time in the office of Benjamin Hoskins, a Sunderland solicitor, he came up to London, where he practised several years as an attorney, first in the Little Minories and afterwards in Seething Lane. In 1758 he was elected a member of the common council for the Tower ward, and in 1760 became the city remembrancer. He purchased this office for the sum of 3,600*l.*, and in the following year was allowed to sell it again. In 1764 he served the office of sheriff, and in February of the following year was elected alderman of the Bread Street ward in the place of Alderman Janssen, appointed the city chamberlain.

At the general election of 1768 Crosby was returned to parliament as one of the members for Honiton, for which he continued to sit until the dissolution in September 1774. On 29 Sept. 1770 he was elected lord mayor, when he declared that at the risk of his life he would protect the just privileges and liberties of the citizens of London. One of the first acts of his mayoralty was to refuse to back the press warrants which had been issued, declaring that 'the city bounty was intended to prevent such violences' (*Annual Register*, 1770, p. 169), and constables were ordered to attend 'at all the avenues of the city to prevent the pressgangs from carrying off any persons they may seize within its liberties.' Soon afterwards he became engaged in his famous struggle with the House of Commons. On 8 Feb. 1771 Colonel Onslow complained to the house of the breach of privilege committed by the printers of the 'Gazetteer' and the 'Middlesex Journal' in printing the parliamentary debates. Though ordered to attend the house, Thompson and Wheble refused to put in an appearance, and the serjeant-at-arms was instructed to take them into custody. As they managed to elude his search, a royal proclamation for their apprehension was issued on 9 March, and a reward of 50*l.* each offered for their capture. On their appearance before Aldermen Wilkes and Oliver respectively they were discharged. In the meantime Colonel Onslow had made similar complaints of six other newspapers, and on 16 March Miller, the printer of the 'London Evening Post,' was taken into custody by a messenger of the house for not obeying the order for his attendance at the bar. The messenger was committed for assault and false imprisonment, and Miller was released by the lord mayor, Wilkes, and Oliver, sitting together at the Mansion House. The lord mayor was thereupon ordered by the house to attend in his place, which he accordingly did on the 19th, when he defended the action which he had taken by arguing that no warrant or attachment might be executed within the city of London 'but by the ministers of the same city.' On the following day the messenger's recognisance (he had been afterwards released on bail) was, on the motion of Lord North, erased from the lord mayor's book. This unwarrantable proceeding was described by Lord Chatham in the House of Lords as the 'act of a mob, not of a parliament' (*Parl. Hist.* xvii. 221). On the 25th the lord mayor and Alderman Oliver attended the house, when the former was further heard in his defence, and then allowed to withdraw in consequence of his illness from a severe attack of gout.

Welbore Ellis's motion declaring that the proceedings of the city magistrates were a breach of the privileges of the house was carried by 272 to 90, and after a violent discussion it was voted by 170 to 38 that Oliver should be committed to the Tower. On 27 March Crosby was attended to the house by an enormous crowd, and, upon his refusal to be treated with lenity on the score of health, was also committed to the Tower by a majority of 202 against 39. The indignation of the people could hardly be restrained, and public addresses poured in from all parts of the country thanking Crosby for his courageous conduct. During his confinement he was visited not only by his city friends but by the principal members of the opposition, while outside on Tower Hill Colonel Onslow and the speaker were burnt in effigy by crowds of Crosby's humbler admirers.

In April appeared letter xliv., written by Junius with a view to proving that the House of Commons had no right to imprison for any contempt of their authority. In the same month Crosby was twice brought up on a writ of habeas corpus, but in both cases the judges refused to interfere, and he was remanded back to the Tower (*State Trials*, 1813, xix. 1138–52). The session of parliament at length closed on 8 May, on which day, accompanied by Oliver, Crosby returned to the Mansion House in a triumphal procession. Rejoicings were held in many parts of the country, and at night the city was illuminated in honour of his release. The result of the contest thus ended was that no attempt has ever been made since to restrain the publication of the parliamentary debates. On the conclusion of his mayoralty Crosby was presented with the thanks of the common council and a silver cup costing 200*l.* At the general election of 1774 he unsuccessfully contested the city of London, and again at a bye election in January 1784, when he was defeated by Brook Watson, the ministerial candidate, by 2,097 to 1,043. In 1782 he was elected president of Bethlehem Hospital, and in 1785 governor of the Irish Society. He died after a short illness on 14 Feb. 1793, at his house in Chatham Place, Blackfriars Bridge, in his sixty-eighth year, and was buried on the 21st in Chelsfield Church, near Orpington, Kent, where a monument was erected to his memory. Crosby married three times, but left no surviving issue. His third wife was the daughter of James Maud, a wealthy London wine merchant, who purchased the manor of Chelsfield in 1758, and the widow of the Rev. John Tattersall of Gatton. She survived her second husband and died on 5 Oct. 1800.

A portrait of Crosby, by Thomas Hardy, is in the possession of the corporation of London, and another, painted by R. E. Pine in 1771 when Crosby was confined in the Tower, was engraved by F. G. Aliamet. An engraving from the latter picture by R. Cooper will be found in the third volume of Surtees. In the centre of St. George's Circus, Blackfriars Road, is still to be seen the obelisk which was erected in Crosby's honour during the year of his mayoralty.

[Memoir of Brass Crosby (1829); Orridge's Account of the Citizens of London and their Rulers (1867), pp. 97–101, 247, 248; Trevelyan's Early History of Charles James Fox, 1881, ch. viii.; Surtees's History of Durham (1823), iii. 196-95*; Allen's History of Surrey and Sussex (n. d.), i. 300; Gent. Mag. 1793, vol. lxiii. pt. i. pp. 188–9; Ann. Reg. 1771, vol. xiv. passim.] G. F. R. B.

CROSBY, SIR JOHN (*d.* 1475), of Crosby Place, alderman of London, was probably grandson of Sir John Crosby, doubtfully described as alderman of London, who died before 1376, leaving a son John in his minority. Both father and son successively held the manor of Hanworth, and Sir John Crosby of Crosby Place, according to his will, possessed this manor; it also appears from Newcourt (*Repert.* i. 629) that he presented one Richard Bishop to the rectory of Hanworth in 1471. He appears in the account of the wardens of the Grocers' Company for 1452–4 as having paid the fee of 3*s.* 4*d.* on being sworn a freeman of the company (*Grocers' Company's Facsimile Records*, ii. 330), and in 1463–4 he served the office of warden. At a common council held in April 1466 he was elected a member of parliament for London, and also one of the auditors of the city accounts.

On Sir Thomas Cooke's [q. v.] discharge by Edward IV from the office, Crosby was elected alderman of Broad Street ward 8 Dec. 1468, and was transferred to Bishopsgate ward next year. In 1470, on Henry VI's temporary restoration, he served the office of sheriff. His position must have been one of danger and difficulty, as he is said to have been a zealous Yorkist, and this statement is confirmed by the effigy on his monument, which wears a collar composed of roses and suns alternately disposed, the badge adopted by Edward IV after his victory at Mortimer's Cross when a parhelion was observed. The bastard Falconbridge's attack on the city took place early in the following year, and Crosby highly distinguished himself as sheriff by his bravery in repelling the invaders. (Falconbridge's attack on the city is introduced by Heywood in his play of 'Edward IV,' but the

dramatist wrongly describes Crosby as mayor, an office which he did not live to fill.) On 21 May 1471 he accompanied the mayor, aldermen, and principal citizens to meet King Edward between Shoreditch and Islington, on the king's return to London; and here he received the honour of knighthood.

In 1472 Crosby was employed by the king in a confidential mission as one of the commissioners for settling the differences between Edward IV and the Duke of Burgundy. They were afterwards to proceed to Brittany, having secret instructions to capture the Earls of Richmond and Pembroke, who had been driven by a storm to the coast of Brittany, and were detained by Francis, the reigning duke. In this they were not successful, but in the following year Crosby was again despatched with others on a mission to the Duke of Burgundy (Rymer, xi. 738, 778). He was also mayor of the Staple of Calais.

Crosby was now building the sumptuous mansion in Bishopsgate Street which has chiefly made his name famous, having in 1466 obtained from Dame Alice Ashfelde, prioress of the convent of St. Helen's, a lease of certain lands and tenements for a term of ninety-nine years, at a rent of 11*l.* 6*s.* 8*d.* This grand structure had a frontage of 110 feet in Bishopsgate Street, and extended to a great depth, as the foundations showed. Stow describes the house as very large and beautiful, and the highest at that time in London. After Crosby's death it was the successive abode of many celebrated persons. Fires in 1666 and 1672 destroyed all but the hall. Crosby Hall was restored 1836–42 and was used as a restaurant 1860–1907; it was demolished early in 1908.

Crosby died in 1475, and was buried in St. Helen's Church, Bishopsgate, where the altar-tomb erected to his memory and that of his first wife, Agnes, still exists. By his first marriage he had several children who died during his lifetime. He married secondly Anne, the daughter of William Chedworth, who survived him and was probably the mother of a John Crosby who presented Robert Henshaw to the living of Hanworth in 1498. The previous presentation was made in 1476 by the trustees of Crosby's real estate, doubtless in consequence of the minority of his son. The male line of his descendants appears afterwards to have become extinct, and the reversion of the presentation seems to have fallen to the crown. Besides many other legacies for pious and charitable purposes, Crosby left the large sum of 100*l.* for the repairs of London Bridge, a similar sum for repairing Bishop's Gate, and 10*l.* for the repairs of Rochester Bridge. His will (179, Wattis), dated 6 March 1471, was proved in the prerogative court of Canterbury 6 Feb. 1475–6, and is printed at length in Gough's 'Sepulchral Monuments,' v. 3, app. 4.

[Chronicles of Holinshed, Fabyan, and Stow; Stow's Survey of London, Herbert's Livery Companies, Carlos's Crosby Hall, Heath's Grocers' Company, Cox's Annals of St. Helen's, Bishopsgate. The chief authorities for Crosby Place are Hammon, 1844, Knight's London, vol. i., and a paper by the Rev. T. Hugo in the Transactions of the London and Middlesex Arch. Soc. i. 35–55.] C. W–H.

CROSBY, THOMAS (*fl.* 1740), author of 'History of the Baptists,' resided at Horsleydown, where he kept a mathematical and commercial school. He was a deacon, and not as generally supposed the minister, of the baptist church at that place. He supplied Neal with much of the information regarding the baptists in the 'History of the Puritans.' He died subsequently to 1749, in which year his last work, 'The Book-keeper's Guide,' was published. His 'History of the English Baptists, from the Reformation to the beginning of the reign of George I' (1738–40, 4 vols. 8vo), is very valuable on account of the biographical notices of the earlier baptist ministers it contains, but in other respects it is almost useless by the studious disregard the author showed as to distinguishing the many and widely differing sections of the baptist body, which renders it never clear and frequently misleading. The work gave considerable offence to the baptists when it appeared, and subsequent historians of that sect have usually avoided giving the work as an authority. As a mere reciter of events Crosby is trustworthy. Most of the materials used were collected by Benjamin Stinton, a baptist minister (*d.* 1718), who had intended to write a history. Crosby also wrote 'A Brief Reply to Mr. John Lewis's History of the Rise and Progress of Anabaptism in England,' 1738.

[Crosby's Works; Wilson's Hist. Dissent. Churches (vols. iii. iv.); Watt's Bibl. Brit.] A. C. B.

CROSDILL, JOHN (1751?–1825), violoncellist, was born in London either in 1751 or 1755, and educated in the choir of Westminster Abbey under Robinson and Cooke. At Westminster he became acquainted with Lord Fitzwilliam, with whom a schoolboy friendship sprang up which endured during the greater part of his life. On leaving the choir he studied the violoncello with Jean Pierre Duport, and probably also with his father, who was a violoncellist of some fame. In 1764 Crosdill played in a duet for two violoncellos at a concert given by Siprutini.

On 4 Dec. 1768 he was elected a member of the Royal Society of Musicians, and in the following year played at the Gloucester festival. According to Fétis (*Biographie des Musiciens*, ii. 396), in 1772 Crosdill went to Paris, where he remained some years studying with the elder Janson and playing in an amateur orchestra directed by the Chevalier de Saint-Georges. The same account states that he did not return to London until 1780, but as he played at the Three Choirs festivals regularly from 1769 until his retirement, with the sole exception of the year 1778, it is evident that Fétis's account cannot be correct. In 1776 he became principal 'cello at the Concerts of Antient Music, and on 10 March 1778 was appointed violist at the Chapel Royal, on the resignation of Nares, a post which he held until his death. About the same time he also became a member of the king's private band. In 1782 he was appointed chamber musician to Queen Charlotte; he also taught the violoncello to the Prince of Wales. In 1784 Crosdill was principal violoncellist at the Handel festival in Westminster Abbey. In July 1790 his father died at Nottingham Street, Marylebone, at the advanced age of ninety-two. About this time Crosdill married a lady of fortune, and retired from the profession, though he played at the coronation of George IV in 1821. For several years he lived in Titchfield Street, where Lord Fitzwilliam often stayed with him, and later in Grosvenor Square, with Beilby Thompson of Escrick, M.P. for Hedon, but after Thompson's death retired to his own house in Berners Street. He died at Escrick, Yorkshire, at the house of a nephew of Thompson, in October 1825. He left a considerable fortune to his only son, Lieutenant-colonel Crosdill, C.B., who, in fulfilment of his father's wishes, gave a sum of 1,000*l.* to the Royal Society of Musicians. There is a profile portrait of Crosdill engraved by Daniell, after Dance.

[Grove's Dict. of Music, i. 419; Gent. Mag. 1790, p. 1055; Parke's Musical Memoirs, ii. 231; Harmonicon, 1825; Annals of the Three Choirs Festivals, p. 46; Evans's Cat. of Portraits; Cheque-Book of the Chapel Royal.] W. B. S.

CROSFIELD, GEORGE (1785–1847), botanist, son of George and Ann Crosfield, was born in 1785 at Warrington. His parents removing from Warrington left him at the age of fourteen engaged in business there, a circumstance which gave a remarkable self-reliance to his character. He acted as secretary to the Warrington Botanical Society, and in 1810 published 'A Calendar of Flora, composed during the year 1809 at Warrington, Lat. 53° 30′,' in 34 pages, 8vo, with an Index generum, the nomenclature adopted being that of Sir J. E. Smith. At the age of thirty he became an elder in the Society of Friends, and in 1818 he published the 'Letters of W. Thompson of Penketh,' 12mo, to which a biographical notice is prefixed. This work went into several editions, and was followed by an edition of John Wilbur's 'Letters to a Friend on the Primitive Doctrines of Christianity,' 8vo, the preface to which is dated Liverpool, 1832; and by 'Memoirs of S. Fothergill,' Philadelphia, 1837, 8vo; reprinted at Liverpool in 1843, and at London in 1857. He died on 15 Dec. 1847.

[Annual Monitor, 1849.] G. S. B.

CROSKERY, THOMAS, D.D. (1830–1886), theologian and reviewer, son of a county Down tradesman, was born in the village of Carrowdore, nearly midway between Donaghadee and Greyabbey, on 26 May 1830. Most of his boyhood was spent in Downpatrick, whither the family removed during his childhood. His parents were poor, but gave him a good school training, and in November 1845 he was entered at the old college in Belfast, with a view to becoming a minister of the unitarian body, with which his father was connected. His religious views soon changed, and he determined to enter the ministry of the presbyterian church of Ireland. His father's poverty forcing him to support himself by his own exertions, he learned shorthand and became a reporter in connection with the Belfast press. He thus got through the six years of his college course, and on 6 May 1851 was licensed to preach by the presbytery of Down. Shortly after he went to America, where he remained for two years preaching. Returning to Belfast, he resumed his connection with the press, becoming first a reporter and subsequently editor of the 'Banner of Ulster.' He also officiated on Sundays, but used laughingly to tell that he preached in twenty-six vacant churches before he received a 'call.' At length he was invited to undertake the charge of the congregation of Creggan, co. Armagh, and on 17 July 1860 was ordained. He was translated to Clonakilty, co. Cork, and installed on 24 March 1863. In 1866 he received a call to the newly formed congregation of Waterside in the city of Londonderry, and was installed there on 20 March in that year. In all three charges he was greatly beloved and respected. In 1875 he was appointed by the general assembly to the professorship of logic and belles-lettres in Magee College, Londonderry, and in 1879, on the death of Professor Smyth, D.D., M.P., he was transferred at his own request to the

chair of theology, an office which he held till his death on 3 Oct. 1886. In 1883 he received the honorary degree of D.D. from the 'Presbyterian Theological Faculty, Ireland.' His grave is in Londonderry cemetery.

Croskery's literary life began early with contributions to newspapers. His first work of importance was 'A Catechism on the Doctrines of the Plymouth Brethren,' which ran through several editions. In 1879 he published a larger work of conspicuous ability, entitled 'Plymouth Brethrenism: a Refutation of its Principles and Doctrines.' In 1884 appeared his 'Irish Presbyterianism: its History, Character, Influence, and Present Position.' He had charge of the homiletical portion of the 'Pulpit Commentary on Galatians,' which appeared in 1885. But his main strength as an author was given to periodical literature. He was a contributor of articles on varied topics to the 'Edinburgh Review,' the 'British Quarterly,' 'Fraser's Magazine,' the 'London Quarterly,' the 'British and Foreign Evangelical Review,' and the 'Princeton Review,' of leaders to such Irish newspapers as the 'Witness' and the 'Northern Whig,' and of papers to several denominational periodicals. He was a most indefatigable worker. Five long review and magazine articles from his pen sometimes appeared in the same month, besides newspaper leaders and other contributions, and this in the height of the college session, when he was lecturing daily. His ceaseless application no doubt shortened his days. Few men had a better knowledge of Irish character and history. He had great literary taste, clear style, and versatility. In the discussions of the Church Courts of which he was a member, he scarcely ever mingled, but even in the midst of his heaviest literary work he usually preached somewhere on Sundays.

[Minutes of the General Assembly of the Presbyterian Church in Ireland; obituary notices; personal knowledge.] T. H.

CROSLAND, Mrs. CAMILLA DUFOUR (1812–1895), miscellaneous writer. [See Toulmin.]

CROSLY, DAVID (1670–1744), baptist minister, was born in the neighbourhood of Todmorden, Lancashire, in 1670. He was brought up by a pious aunt, and in his youth worked as a stonemason at Walsden, employing his nights in preaching. He became acquainted with John Bunyan, and 'travelled about into various parts of the country for the purpose of propagating his religious principles.' In 1691 he preached a sermon at Mr. Pomfret's meeting-house in Spitalfields, which he published under the title of 'Samson, a Type of Christ' (London, 4to, 1691). Early in the following year he was at Bacup, Lancashire, where a meeting-house was built for him and his cousin, William Mitchell, and a few months later he was (according to Ivimey) baptised at Bromsgrove, Worcestershire, and formally called to the ministry on 26 Aug. 1692. He then returned to Bacup, but in May 1695 was appointed minister of a congregation at Tottlebank, near Lancaster. In 1705 he removed to London as pastor of the particular baptist church, Curriers' Hall, London Wall, of which Mr. Hanserd Knollys was the founder. Subsequently (before 1718) retiring into Lancashire, he was followed by unpleasant reports of indiscretions committed in the metropolis, and this habit of 'notorious immorality,' whatever it was, still clung to him, and caused his expulsion from communion by the Yorkshire and Lancashire Baptist Association. The scandal he at length overcame, and his personal earnestness and powers as a preacher attracted to him many adherents. At first he resided at Hapton, near Padiham, and subsequently at Goodshaw, where in his old age he kept a school. In 1696 he edited and published 'The Old Man's Legacy to his Daughters, by N. T.,' which he reprinted in 1736, with a few additional pages of his own. In 1720 he published a poem entitled 'Adam, where art Thou? or the Serious Parley;' and in 1743, 'The Triumph of Sovereign Grace, or a Brand Pluckt out of the Fire' (Manchester, 12mo, pp. 127), being the substance of a discourse occasioned by the execution of Laurence Britliffe of Cliviger. In 1744 he republished his sermon, 'Samson, a Type of Christ,' with the addition of a discourse on marriage, and a preface by George Whitefield, with whom he conducted a correspondence in his later years. A third edition was printed in 1851. Crosly was reputed 'one of the largest men in the county,' his weight for twenty years averaging twenty stone; and his voice must also have possessed considerable vigour, as his discourse on Britliffe was preached, when he was seventy-two, to an open-air audience of four thousand people. He died at Goodshaw in August or September 1744, in his seventy-fifth year. He was succeeded in the pastorate of the Curriers' Hall, Cripplegate, by John Skepp.

[Hargreaves's Life of Rev. John Hirst, 1816, pp. 32 seq.; Wilson's Hist. of Dissenting Churches, ii. 572; Parry's Hist. of Cloughfold Baptist Church, 1876, pp. 62, 202–15; Newbigging's Hist. of the Forest of Rossendale; Tyerman's Life of Whitefield, ii. 105.] C. W. S.

CROSS, JOHN, D.D. (1630–1689), Franciscan friar, was a native of Norfolk, and his real name appears to have been More. He took the habit of St. Francis in or about 1646, and was declared D.D. on 12 Oct. 1672. On 10 May 1674 he was elected provincial of his order in England for three years, and being re-elected on 25 April 1686, he filled the office during an eventful period until 28 Sept. 1689, 'summa cum laude et omnium satisfactione.' In 1687 he obtained a ten years' lease of premises near the arches in Lincoln's Inn Fields, previously occupied by the Countess of Bath, and there he established a Franciscan community of ten members. Immediately after the landing of the Prince of Orange the mob made a desperate attack on this residence for a day and a night, and were eventually dispersed by a body of soldiers sent by the king. The rioters contemplated a renewal of the attack, but the king sent an order, through Bishop Leyburn, to the provincial, directing him and the rest of the fathers to retire from the place 'for prevention of future dangers and inconveniences.' This they did on 16 Nov. 1688, having first removed their goods and obtained a guard of soldiers from his majesty for the security of the house and chapel. In the 'Franciscan Register' is the following remark: 'By this place 'tis incredible what we lost; perhaps if I should say upwards of 3,000*l.* I should not be much in the wrong.' Cross died at Douay on 13 Oct. 1689.

His works are: 1. 'Philothea's Pilgrimage to Perfection, described in a Practice of Ten Days' Solitude,' Bruges, 1668, 8vo. 2. 'De Dialectica.' Three copies of this work on logic were to be given to every father, by the resolution of the Intermediate Congregation, 12 Oct. 1672. 3. 'Contemplations on the Life and Glory of Holy Mary, the Mother of Jesus, with a Daily Office agreeing to each Mystery thereof. By J. C., D.D.,' Paris, 1685, 12mo. Dedicated to the queen dowager. 4. 'A Sermon preached before the King and Queen on the Feast of the Holy Patriarch St. Benedict,' 1686. 5. 'An Apology for the Contemplations on the Life and Glory of Holy Mary, Mother of Jesus. . . . By J. C.,' London, 1687, 12mo. Dedicated to Queen Mary, consort of James II. 6. 'De Juramento Fidelitatis.'

Dodd also attributes to him 'some divine poems.' In 1684 the chapter requested him to write a life of Father John Wall, who suffered death at Worcester in 1679, but it does not appear whether he accomplished this task.

[Oliver's Catholic Religion in Cornwall, p. 547; Luttrell's Relation of State Affairs, i. 477; Gillow's Bibliographical Dictionary of the English Catholics, i. 601; Dodd's Church History, iii. 490.] T. C.

CROSS, SIR JOHN (1766–1842), judge in bankruptcy, second son of William Cross of Scarborough, was educated at Trinity College, Cambridge. In 1791 he entered at Lincoln's Inn, and was called to the bar on 16 Nov. 1795. He was appointed a serjeant-at-law in Hilary term, 1819, and enjoyed a considerable practice in the court of common pleas. In Trinity term, 1827, he was appointed a king's serjeant, and he succeeded Lord Abinger in the office of attorney-general of the duchy of Lancaster. On 2 Dec. 1831 he was appointed by letters patent a judge of the court of bankruptcy, and was knighted. Subsequently he became chief judge, and held that office until 5 Nov. 1842, when, on his return home from his court at Westminster, he suddenly died. On his death the separate court of bankruptcy was abolished, and its jurisdiction transferred to the court of chancery, Vice-chancellor Sir James Knight-Bruce becoming chief judge.

[Jurist, vol. vi. pt. ii. p. 466; Annual Register, 1842.] J. A. H.

CROSS, JOHN (1819–1861), painter, born at Tiverton in May 1819, was the son of the foreman of Mr. Heathcote's lace manufactory in that town. He showed great talent for art when quite young, but his father discouraged him, as he wished him to apply himself to mechanics. His father, however, removed with his family to St. Quentin in France, as superintendent of a branch manufactory in that town, and young Cross, though at first employed in the machinery department, was admitted, through the entreaties of his mother, to the art school founded by De Latour in that town. Here Cross made such progress that he moved to Paris and entered the studio of M. Picot, one of the painters of the old French classical school; here he gained several medals, and eventually became a director of the school. In 1843, when the competition was started for the decoration of the houses of parliament, Cross determined to enter the lists, and came to England, bringing a cartoon of 'The Death of Thomas à Becket,' which he had already exhibited in France. This he exhibited at Westminster Hall in 1844, but did not meet with success. He, however, applied himself with great vigour to the composition of a large oil-painting for the exhibition in 1847. This was called 'The Clemency of Richard Cœur-de-Lion towards Bertrand de Gourdon,' and gained a first premium of 300*l.*; it was purchased by the

commissioners for 1,000*l.*, and was engraved at the expense of the commission. This success advanced Cross in one bound to the foremost rank of the profession, but the labour and anxiety brought on a serious illness, from which he was a long time recovering. He henceforth devoted himself to historical painting, which was unfortunately a branch of art that met with little support, and required a stronger constitution to carry it on than Cross possessed. In 1850 he sent his first contribution to the Royal Academy—'The Burial of the Young Princes in the Tower,' followed by 'Edward the Confessor leaving his Crown to Harold' (1851), 'The Assassination of Thomas à Becket' (1853), 'Lucy Preston imploring the Pardon of her Father of Queen Mary II' (1856), and 'William the Conqueror seizing the Crown of England' (1859). His works, though of the highest class of art, remained unsold, and this told upon his health, which began to fail rapidly. With his health his powers also failed him, and the pictures contributed by him to the Royal Academy in 1860 were actually rejected. He tried teaching drawing and portrait-painting, and struggled on under the afflictions of disappointment, failure, and increasing illness. He died 27 Feb. 1861 in Gloucester Place, Regent's Park, aged 41, leaving his wife and family totally unprovided for. Several leading artists to whom Cross was personally endeared, and who had a high opinion of his abilities, started a subscription in order to purchase some of his unsold works and raise a fund for his wife and family. An exhibition of his principal works was held at the rooms of the Society of Arts in the Adelphi, and the subscription resulted in the purchase of 'The Assassination of Thomas à Becket,' which was placed in Canterbury Cathedral, and 'The Burial of the Young Princes in the Tower,' which was placed by his Devonshire friends in the Albert Memorial Museum at Exeter. The latter picture had been engraved by the Art Union in 1850.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Clement and Hutton's Artists of the Nineteenth Century; Art Journal, 1861; Illustrated London News, 10 March 1861; Builder, 16 March 1861; Devonshire Association for the Advancement of Literature and Science, xiii. 229; Royal Academy Catalogues, &c.]

L. C.

CROSS, MARY ANN or MARIAN (1819–1880), novelist under the name of **George Eliot**, was born 22 Nov. 1819, at Arbury farm, in the parish of Chilvers Coton, Warwickshire. Her father, Robert Evans (*b.* 1773), son of a builder and carpenter in Derbyshire, became agent of Francis Newdigate for estates at Kirk Hallam, Derbyshire, and Arbury, Warwickshire. In 1801 he married Harriott Poynton, who died in 1809, leaving two children, Robert (*b.* 1802), and Frances Lucy (*b.* 1805). In 1813 he married his second wife, Christiana Pearson, by whom he had three children, Christiana (*b.* 1814), Isaac (*b.* 1816), and Mary Ann. At the end of 1819 the eldest son, Robert, became agent under his father for the Kirk Hallam estate, and went to live there with his sister Frances, afterwards Mrs. Houghton. In March 1820 the father removed to Griff, an old red-brick house on the Arbury estate. Robert Evans, a man of great physical strength, and distinguished for integrity and skill in his business, is partly portrayed in the Adam Bede and Caleb Garth of his daughter's novels, where other early impressions are turned to account. His second wife gave some hints for Mrs. Poyser in 'Adam Bede.' Her family are prototypes of the Dodsons. The relation between Mary Ann and Christiana Evans resembled that between Dorothea and Celia Brooke; and some of the scenes between Maggie and Tom Tulliver are founded upon incidents in the childhood of Mary Ann and Isaac Evans. The early part of the 'Mill on the Floss' is in substance autobiographical, though the author was anxious to avoid too close adherence to facts. She aimed at a transfiguration, not a reproduction; but it may be suspected that she was not herself conscious of the degree of likeness. Mary Ann was not precocious as an infant, preferring play to reading; but her development was certainly not slow. When five years old she was sent with her sister to a boarding-school kept by Miss Lathom at Attleborough, Warwickshire, whence in her eighth or ninth year they were transferred to a large school kept by Miss Wallington at Nuneaton. Miss Lewis, the principal governess, became her intimate friend, and corresponded with her for years. She now developed a passion for reading; and about 1827 was fascinated by 'Waverley.' Other favourite books were Elia's 'Essays,' Defoe's 'History of the Devil,' 'Pilgrim's Progress,' and 'Rasselas.' Miss Lewis helped to influence the child's growing religious faith in the direction of evangelicalism. In 1832 she was sent to Miss Franklin's school at Coventry, where her musical gifts were strongly shown, though a display of them was restricted by 'agonies of shyness.'

She left school finally at Christmas 1835. Her mother died in the summer of 1836. Her sister, Christiana, married Edward Clarke, a surgeon at Meriden, Warwickshire, in the

spring of 1837 (she lost her husband in 1852, and died 15 March 1859). Mary Ann took charge of her father's household, became an accomplished manager, and spent much time in organising clothing clubs and other charitable works. She learnt Italian and German from a teacher who came over from Coventry, and read Greek and Latin with the headmaster of the Coventry grammar school. Her correspondence with Miss Lewis shows her strong religious feeling at this time. She even doubts whether it can be right to use music except in 'strict worship.' Her aunt Elizabeth, a methodist preacher, and wife of Samuel, younger brother of Robert Evans, visited Griff in 1839 or 1840, and told a story to Mary Ann which became the germ of 'Adam Bede.' Mrs. Samuel Evans suggested to some undefined extent the Dinah Morris of that story. Mrs. Evans died in 1849, and on a tablet to her memory in the methodist chapel at Wirksworth it is said that she was 'known to the world as "Dinah Bede"' (for an account of her see 'George Eliot in Derbyshire,' by Guy Roslyn, 1876).

Miss Evans had already tried verse. A religious poem, her first published writing, signed M. A. E., appeared in the 'Christian Observer' for January 1840. She was reading in many directions, and absorbing all knowledge which came in her way. Her brother Isaac now married, and took over the establishment at Griff; and in March 1841 Robert Evans and his daughter moved to a house in Foleshill Road, Coventry. About the end of that year she formed an intimacy with the Brays. Charles Bray [q. v.] was at this time a prosperous ribbon manufacturer, living at Rosehill, Coventry. His wife, Caroline, was the sister of Charles Hennell, who had published in 1838 an 'Inquiry concerning the Origin of Christianity,' which was translated into German, with a preface by Strauss. Bray was himself writing books of freethinking tendency. Miss Sarah Hennell visited her sister, Mrs. Bray, at Rosehill in 1842. An intimate and lasting friendship sprang up between Miss Evans, 'Sara' (Miss Hennell), 'Cara' (Mrs. Bray), and Charles Bray. The friendship had an important influence in modifying Miss Evans's religious beliefs. Mr. and Mrs. Sibree of Coventry, who became known to her through Miss Franklin, the schoolmistress, were interested by her state of mind, and tried to remove her doubts by argument, and by placing her in communication with various orthodox persons, Mr. Sibree himself being a nonconformist minister. Miss Evans gave some German lessons to their daughter, now Mrs. John Cash of Coventry, whose recollections of the period are of much interest (see cabinet edition of *George Eliot's Life*, i. 125, and Appendix). Various circumstances are mentioned as occasioning this change of creed. Doubts had been suggested by a reading of Isaac Taylor's 'Ancient Christianity.' She had been shocked by the union of a low moral tone with strong religious feelings among the poor methodists whom she visited. Scott's novels had suggested to her the possibility of good lives being led by persons outside of her own sects. Hints came from every quarter to a mind preoccupied with a great question. Miss Evans's increasing culture was making her unwilling to believe in the exclusive claims of any sect. The connection with the Brays introduced her to wider spheres of thought, and hastened the result. For a time the antagonism produced some bitterness; though in later years no quality was more striking than her sympathetic regard for the religious sentiments of all genuine believers, and especially for the churches of her childhood. The reading of Hennell's book led to an overt breach in the spring of 1842. She determined not to go to church. Her father, greatly offended, prepared to settle with his married daughter, and Miss Evans thought of establishing herself as a teacher at Leamington. She stayed for three weeks with her brother at Griff, but after the intervention of various friends returned to her father and agreed to go to church, when they settled down as before. She soon came to think that she had been over-rigid in her desire to avoid insincerity.

The intimacy with the Brays continued, and Miss Evans took some little tours with them. On one of these they were accompanied by Miss Brabant, daughter of Dr. Brabant of Devizes, who had undertaken a translation of Strauss's 'Life of Jesus' at the suggestion of Joseph Parkes of Birmingham and the Hennells. Miss Brabant married Charles Hennell on 1 Nov. 1843, and in the beginning of 1844 handed over the translation to Miss Evans. She laboured under many discouragements. A money difficulty was surmounted in 1845 by a subscription of 300*l.*, promoted by Charles Hennell and Joseph Parkes. The task was very laborious. She was not strong, and her father's health was beginning to fail. The book was finished, however, with conscientious thoroughness, and appeared on 15 June 1846. During the following years she was much occupied by attendance upon her father, who died on 31 May 1849. She inherited a small income for life.

She sought change of scene by joining the Brays in a visit to the continent, and on their return in July settled for some months at

Geneva. In October she took an apartment in the house of M. d'Albert, an artist, afterwards conservateur of the Athénée, still living in 1886. He and his wife, who died in 1880, became permanent friends of Miss Evans, and he published French translations of several of her novels. She took great interest in the d'Alberts' two boys, and rested from work, giving up for the time a translation of Spinoza's 'Tractatus Theologico-Politicus,' begun before her father's death. She returned under M. d'Albert's escort in March 1850, reaching England on the 23rd, visiting Griff, and going to the Brays at Rosehill in the beginning of May. She made her home with them for the next sixteen months. The 'Westminster Review' had been made over by J. S. Mill to Mr. Hickson in the spring of 1840, and was conducted by him for ten years (Mill, *Autobiography*, p. 220). Messrs. Chapman and Mackay, who were now proposing to purchase it, came to Rosehill in October 1850 to discuss the matter with Bray. It was then, or soon afterwards, proposed that Miss Evans should take part of the editorial work. She contributed to the January number a review of Mackay's 'Progress of the Intellect.' Arrangements for the new series were completed in the summer of 1851, and in the September of that year Miss Evans went to board with the Chapmans at 142 Strand, and to act as assistant editor of the 'Westminster Review.' In October 1853 she moved to Cambridge Street, and ceased her editorial work. The drudgery of editing was often very trying; she had to read proofs, get up principles of taxation, form an opinion on 'a thick German volume,' and have interviews with several visitors on one day (Cross, i. 241). The 'Review' appears to have made satisfactory progress at first. She found time to translate Feuerbach's 'Essence of Christianity,' which appeared under her real name (the only book so published) in July 1854, as part of Chapman's 'Quarterly Series.' The opinions of Comte were now attracting much notice, especially through the writings of J. S. Mill, Miss Martineau, and G. H. Lewes. Miss Evans was much attracted by positivism; she was afterwards on intimate terms with several leaders of the positivist body, and, though her adherence to its principles was always qualified, she subscribed to its funds, while her writings show a strong sympathy with its teaching. At this time she made the acquaintance of many men of intellectual eminence, and especially of Mr. Herbert Spencer, one of her lifelong friends. Through him she came to know George Henry Lewes, at this time editor of the 'Leader,' towards the end of 1851. In April 1853 she says that Lewes has 'won her regard, after having had a good deal of her vituperation,' and pronounces him to be a 'man of heart and conscience, wearing a mask of flippancy.'

In July 1854 she entered into the connection with Lewes which she always regarded as a marriage though without the legal sanction. Lewes's home had been broken up for two years. She gives her own view of the case in a letter to Mrs. Bray on 4 Sept. 1855 (Cross, i. 264), the union having created a temporary coolness with Mrs. Bray and Miss Hennell. She finds it difficult to understand how any 'unworldly, unsuperstitious person' can regard their relations as immoral. She had at a much earlier period expressed a strong objection to the indelibility of the marriage tie (*ib.* i. 410). The relation, of course, involved a social isolation, for which she accounts to her friends as rendered desirable by her intellectual occupations. It placed her in many ways in a false position, and enforced a painful self-consciousness which is traceable in many passages of her writings. No legal marriage, however, could have called forth greater mutual devotion. Lewes was a man of extraordinary versatility and acuteness, a most brilliant talker, and full of restless energy. His devotion to her was unfailing and unstinted; he was the warmest, as well as the most valued, admirer of her writings, suggested and criticised, undertook all business matters with publishers, and (judiciously or otherwise) kept reviews from her sight. No masculine jealousy interfered with his enthusiastic appreciation of her merits, and it was in great measure due to him that she was able to persevere in spite of nervous depression and feeble animal spirits. Of the effect upon himself he says in 1859 that to her he owed 'all his prosperity and all his happiness' (*ib.* ii. 62).

They left England together in July 1854, spent some time at Weimar, and passed the winter at Berlin, meeting many distinguished Germans, especially Liszt and Varnhagen von Ense (her recollections of Weimar are described in 'Fraser's Magazine,' June 1855). The Leweses returned to England in March, and in September settled at 8 Park Street, Richmond, where they lived for three years. Lewes's 'Life of Goethe' was published in the beginning of 1855, with marked and permanent success. Mrs. Lewes worked at a translation of Spinoza's 'Ethics' (which never appeared), wrote reviews in the 'Leader,' and the Belles-Lettres of the 'Westminster' for October. They had to work for the support of his wife and her children, as well as for themselves. A review of Dr. Cumming in the same 'Westminster' induced Lewes to tell

her that she had true genius. In 1856 they visited Ilfracombe, where Lewes was occupied in the study of marine zoology. While at Berlin she had read to him a fragment of a description of life in a Staffordshire farmhouse, composed, it seems, some years previously. Doubts of her possession of dramatic or constructive power had prevented her from attempting a novel. Lewes now entreated her to try, and after retiring to Richmond she began 'Amos Barton' on 22 Sept. 1856. Lewes saw at once the merits of the story, and offered it, without giving the writer's name, to John Blackwood [q. v.], declaring his conviction that in 'humour, pathos, vivid presentation, and nice observation,' it had not been equalled since the 'Vicar of Wakefield.' Blackwood, though less enthusiastic, was appreciative, and the first part of 'Amos Barton' appeared in Blackwood's 'Magazine' for January 1857. Blackwood thought so well of it as to make proposals at once for a republication of the complete series. The author now took the name of 'George Eliot,' under which all her later writings appeared. She had begun 'Mr. Gilfil's Love Story' on Christmas day, 1856; 'Janet's Repentance' was finished on 9 Oct. 1857, and on 22 Oct. she began 'Adam Bede.' The collected series of 'Scenes of Clerical Life' appeared at the beginning of 1858. The most competent critics recognised their power. The most remarkable letter came from Dickens, who not only appreciated at once the power of the new writer, but detected her sex, a point upon which some critics were curiously (as it now seems) uncertain. In some respects, the 'Scenes of Clerical Life' were never surpassed by the author. Their unforced power, their pathos, and the sympathetic appreciation of the old-fashioned life by a large intellect give them a singular charm. They did not, however, sell at first so rapidly as had been hoped. The author was introduced in her own person to Blackwood in February. His brother, Major Blackwood, had already divined the secret in a previous interview (10 Dec. 1857). After a tour to Munich and Dresden, 'Adam Bede' was finished, and the last pages sent to Blackwood on 16 Nov. He gave 800*l.* for four years' copyright. In February 1859 the Leweses settled at Holly Lodge, Wandsworth, where she formed a very intimate friendship with Mr. and Mrs. Richard Congreve. 'Adam Bede' appeared at the same time, and was received with universal applause. Sir Edward (afterwards Lord) Lytton admired it, and Charles Reade pronounced it to be the 'finest thing since Shakespeare' (*ib.* ii. 77, 82). Sixteen thousand copies were sold in the first year. A claim to the authorship was set up on behalf of a Mr. Liggins, which seems to have caused a needless amount of irritation to the true author before the claim was finally dispersed. The chief result was the more rapid divulgement of the secret. Blackwood added another sum of 800*l.* in acknowledgment of the extraordinary success of the book (*ib.* ii. 116, 129), and returned the copyright to the author.

'Adam Bede' at once placed its author in the front rank of contemporary literature. Her success was astonishing to herself, and it increased her confidence in her own powers. But it did not remove the diffidence connected with her frequent nervous depressions. The fact that 'Adam Bede' would be the most formidable rival to any later productions induced her to spare no pains in the effort to maintain her standard. The 'Mill on the Floss,' first called 'Sister Maggie,' was begun soon after the publication of 'Adam Bede;' the first volume was finished in October 1859, and the third in March 1860. It appeared in April, and six thousand copies were sold by the end of May. Some complaints were made of the third volume. She admitted, in answer to some criticisms from Lord Lytton, that her love of the childish scenes had led to a 'want of proportionate fulness in the treatment of the third,' which she would always regret. The third volume has been to most readers not only disproportionate but discordant; but the first two volumes owe to her fond memory of the childish scenes a charm never surpassed by herself, if by any one. The end of her first literary period was marked by 'Silas Marner,' begun by November 1860, finished on 10 March 1861, and published in one volume directly afterwards, which has often been regarded as her most perfect composition.

She had visited Italy in the summer of 1860, and during a fortnight's stay at Florence in May projected an historical novel of the time of Savonarola. She paid another visit to Florence (4 May to 7 June 1861) to increase her knowledge of the subject. She began to write it on 7 Oct. 1861, having previously put the subject aside to write 'Silas Marner.' She made another beginning on 1 Jan. 1862. In February 1862 Messrs. Smith & Elder offered her 10,000*l.* for the copyright of the new novel, and she ultimately accepted 7,000*l.* for its appearance in the 'Cornhill Magazine.' She was not decided, says Lewes, by the 'unheard-of magnificence of the offer,' but by the advantage to the book of being read slowly. The first part appeared accordingly in July 1862, and the last in August 1863. She wrote the last page on 9 June 1863. It was illustrated

by Sir Frederick Leighton. She went through a course of reading for this story which would have qualified her to write a history. The necessity of being ready for periodical appearance tried her occasionally, and Mr. Cross tells us that it 'ploughed into her more than any of her other books.' She said that it marked a transition in her history. She 'began it a young woman—she finished it an old woman.' The results have been differently judged. 'Romola' has been regarded as her masterpiece, and it certainly represents her reflective powers at their ripest. Whether any labour could make the reproduction of literary studies equal to her previous reproductions of personal experience is another question. No one can deny the intellectual powers displayed, but the personages are scarcely alive, except Tito Melema, who is one of her finest feminine characters.

In 1860 the Leweses left Wandsworth, and after an interval settled at 16 Blandford Square in December. On 15 Nov. 1863 they moved to the Priory, 21 North Bank, Regent's Park, the house especially associated with her memory by the wider circle of friends—attracted by her fame or her great personal charm—who gathered round her in later years. Her Sunday receptions, described by Mr. Cross (iii. 295) and by Miss Blind (p. 205), were the occasions on which she was seen by those who did not belong to the most intimate circle. Her gentle and serious conversation was always full of interest; but she shrank from crowds and display, and was glad to escape from London to the country.

After 'Romola' she appears to have rested for a time. In September 1864 she had taken up the subject afterwards treated in the 'Spanish Gypsy.' She became ill, and in the following February Lewes insisted upon her abandoning the task for a time. She then began 'Felix Holt' (March 1865). She finished it on 31 May 1866, and it was published soon afterwards; but in spite of much excellence has not ranked with her previous performances. Her early memories had given their best results. She then took up the 'Spanish Gypsy,' and in the beginning of 1867 went to Spain to get impressions for the work. It cost her much labour and was not finished till 29 April 1868. It was intended, as the author tells us, to illustrate certain doctrines of duty and hereditary influence (Cross, iii. 34–40), and she compares the situation of Fedalma to that of Iphigenia. Dr. Congreve appears to have called it 'a mass of positivism,' and it was clearly written under the influence of positivist ideas. A third edition was reached in 1868 and a fifth in 1875. Neither critics nor general readers have been convinced that George Eliot was properly a poet, though she may be allowed to represent almost the highest excellence that can be attained in verse by one whose true strength lies elsewhere. She began the 'Legend of Jubal' in September 1869, and a volume of poems in which it was included appeared in 1874.

In August 1869 she happily returned to more congenial scenes by beginning 'Middlemarch.' The first part was published on 1 Dec. 1871, the writing was finished in August 1872, and the last part published in the following December. The success was remarkable. Nearly twenty thousand copies had been sold by the end of 1874. It appeared in eight parts, forming four volumes for two guineas. The mode of publication was novel, and she states (*ib.* iii. 237) that it brought in a larger sum than 'Romola.' She received 1,200*l.* from America. 'Middlemarch' may be taken to represent her experiences of the Coventry period, as the first novels represented her earlier memories. If the singular charm of the first period is wanting—and there are obvious faults of composition and some jarring discords—the extraordinary power of the book was felt at once, and raised her reputation, already sufficiently high. She was now alone among novelists as a representative of first-rate literary ability, having survived all her greatest contemporaries. 'Daniel Deronda,' her last novel, contains some most admirable satire and character, though the generous desire to appreciate the Jewish race can scarcely be said to have produced satisfactory results. It was begun at the end of 1874, and published on the same plan as 'Middlemarch' in 1876. The sale was from the first greater than that of 'Middlemarch.'

Her first successes had placed George Eliot above any pecuniary difficulty, and enabled Lewes to devote himself to the production of the philosophical and scientific works in which he was interested. They made frequent excursions to the continent and in England, and were welcomed at Oxford and Cambridge by enthusiastic admirers. They made occasional stays in the quiet country places which she especially loved, and at the end of 1876 bought a house at Witley, near Godalming, with some thoughts of settling there entirely. During 1878 she wrote the 'Impressions of Theophrastus Such.' The manuscript had been sent to Blackwood when Lewes had a serious attack, which ended in his death, 28 Nov. 1878.

For many weeks she saw no one, and neither read nor wrote letters. She occupied herself in preparing Lewes's unfinished writings for the press, and founded to his memory the

'George Henry Lewes studentship.' It is worth nearly 200*l.* a year, and is to be held for three years by some student occupied in physiological investigation. 'Theophrastus Such' appeared in May 1879.

In 1867 Mr. Herbert Spencer had introduced Lewes to Mrs. Cross, then living with her daughter at Weybridge. Mr. J. W. Cross, the son, was then a banker at New York. In 1869 Mrs. Cross, with her son, met George Eliot at Rome. At the end of August in the same year the Leweses visited Mrs. Cross at Weybridge, and a close intimacy was accelerated by sympathy in family sorrows which soon followed, Mrs. Cross's daughter, Mrs. Bullock, dying within a month, Thornton Lewes (son of G. H. Lewes) a month later. Mr. Cross, settling in England, continued his intimacy with the Leweses, and was helpful to George Eliot after Lewes's death. A marriage with Mr. Cross was arranged in April 1880, and was celebrated at St. George's, Hanover Square, on 6 May. They made a tour on the continent, during which her health was remarkably good, returning at the end of July. The English fogs tried her. After staying some time at Witley Mr. and Mrs. Cross came to London, 3 Dec. 1880, to occupy a house at 4 Cheyne Walk, Chelsea. She caught a chill at a concert on Saturday, 18 Dec., her powers rapidly failed, and she died with little pain 22 Dec. 1880.

George Eliot regarded herself as an æsthetic teacher, and held that such teaching was 'the highest of all teaching, because it deals with life in its highest complexity. But,' she adds, 'if it ceases to be purely æsthetic—if it lapses anywhere from the picture to the diagram—it becomes the most offensive of all teaching' (Cross, ii. 375). How far she succeeded in solving the 'tremendously difficult problem' which she so clearly appreciated is a question still undecided. In philosophy she did not affect to be an original thinker, and though she had an extraordinary capacity for the assimilation of ideas, she had the feminine tendency (no one was more thoroughly feminine) to accept philosophers at their own valuation. The most common criticism is that the desire to act as an interpreter of certain philosophical ideas was injurious to the artistic quality of her books. The later books, in which the didactic impulse is strongest, suffer in comparison with the earlier, where it is latent. The poetry and the essays indicate an inaccurate estimate of her true abilities. The overlaboured style which too frequently intrudes is another error springing from the same cause. That some of her writing suffers from the philosophic preoccupation is scarcely deniable. But where the philosophic reflectiveness widens her horizon and strengthens her insight, without prompting to excessive didacticism, her novels stand in the very first rank. In her own peculiar province no contemporary equalled or approached their power and charm; while even the comparative failures reveal a mind of extraordinary grasp and perceptive faculty.

A portrait of George Eliot was painted by M. d'Albert at Geneva at the end of 1850, which is now in possession of Mr. Cross. Sir Frederick Burton made an admirable drawing in 1864, which is now in the National Portrait Gallery. An etching by M. Rajon is prefixed to Mr. Cross's 'Life,' where there is also an engraving from M. d'Albert's picture. She also sat in 1860 to Samuel Laurence [q.v.]

George Eliot's works are as follows: 1. 'Strauss's Life of Jesus' (anon.), 1846. 2. 'Ludwig Feuerbach's Essence of Christianity, by Marian Evans,' 1854. 3. 'Scenes of Clerical Life,' 1858. 4. 'Adam Bede,' 1859. 5. 'The Mill on the Floss,' 1860. 6. 'Silas Marner,' 1861. 7. 'Romola,' 1863 (previously in the 'Cornhill,' July 1862 to August 1863). An 'édition de luxe,' with Sir Frederick Leighton's illustrations, appeared in 1880. 8. 'Felix Holt,' 1866. 9. 'The Spanish Gypsy,' 1868. 10. 'Agatha,' a poem, 1869. 11. 'Middlemarch,' 1872 (in parts, December 1871 to December 1872). 12. 'Jubal and other Poems.' 13. 'Daniel Deronda,' 1876. 14. 'Impressions of Theophrastus Such,' 1879. Of two short stories, 'The Lifted Veil' and 'Brother Jacob,' the first appeared in 'Blackwood,' 1859, the second in 'Cornhill Magazine,' 1864.

The following appeared in the 'Westminster Review:' 'Mackay's Progress of the Intellect,' January 1851; 'Carlyle's Life of Sterling,' January 1852; 'Woman in France, Mme. de Sablé,' October 1854; 'Prussia and Prussian Policy' (Stahr), January 1855 (? Cross, i. 305); 'Vehse's Court of Austria,' April 1855 (*ib.* i. 302); 'Dryden,' July 1855 (*ib.* i. 309); 'Evangelical Teaching, Dr. Cumming,' October 1855; 'German Wit,' Heine, January 1856; 'Natural History of German Life,' July 1856; 'Silly Novels by Lady Novelists,' October 1856; 'Worldliness and Other-Worldliness, the poet Young,' January 1857. The last four, excluding 'Silly Novels,' were collected by Mr. Charles Lee Lewes in a volume of 'Essays,' published in 1884, which also includes: 'Three Months in Weimar,' 'Fraser,' 1855; 'Influence of Rationalism: Lecky's History,' 'Fortnightly Review,' 1865; 'Address to Working Men by Felix Holt,' 'Blackwood,' 1868, and 'Leaves from a Note-book.'

[The Life of George Eliot, by her husband, J. W. Cross (1884), chiefly compiled from her

Letters and Journals, gives the fullest account. See also Miss Mathilde Blind's George Eliot in the 'Eminent Women' series; Leslie Stephen's monograph (1902) in 'Men of Letters' series; Charles Bray's Autobiography, 72–7.] L. S.

CROSS, MICHAEL (*fl.* 1630–1660), painter, obtained great renown as a copyist in the reign of Charles I. He is doubtless identical with Miguel de la Cruz, a painter at Madrid, who in 1633 executed copies for Charles I of the principal pictures in the royal galleries at Madrid, in memory of Charles's visit to Spain. According to some authorities he died early, but he was employed by Charles I to copy pictures in Italy, and a story has been handed down that while at Venice he copied a Madonna by Raphael in San Marco so accurately that he was able to substitute his copy for the original picture and bring the original back to England as his own handiwork. There does not seem, however, to be any record of any such picture by Raphael at Venice, and it is not likely that Charles I would be so easily duped. This picture is stated to have been sold at the dispersal of the king's collection to the Spanish ambassador. From the fact of his name being anglicised it would appear that he resided in England, and it is on record that he made copies of Vandyck's 'Charles I on a Dun Horse,' Titian's 'Europa,' Titian's 'Venus and Adonis,' &c. In the catalogue of Charles I's collection there is mentioned 'A piece of our Lady, copied at the Escurial in Spain, after Raphael Urbin, by Mich. de la Croy.' This picture may have given rise to the story alluded to above. After the Restoration Cross petitioned Charles II to redeem a promise made to the petitioner while at Caen in Normandy, for the renewal of a pension of 200*l.* per annum granted him by Charles I during twenty-eight years for services, 'both in Spaine in coppying of old peeces of famous painters, and in Italie in making newe collections.'

[Redgrave's Dict. of English Artists; Nagler's Künstler-Lexikon; De Piles's Lives of the Artists; Stirling's Annals of the Artists of Spain; Walpole's Anecdotes of Painting; Catalogue of King Charles I's Collection; Fine Arts Quarterly Review, Jan.–June, 1867.] L. C.

CROSS, NATHANIEL (18th cent.), was one of the best English violin-makers. He worked at the sign of the Bass Viol in St. Paul's Churchyard, and in Aldermanbury, in the early part of the eighteenth century. He long worked in partnership with Barak Norman, probably from about 1720 to 1740, when the latter died. Their joint label reads, 'Barak Norman and Nathaniel Cross, at the Bass Violin, St. Paul's Churchyard, London, fecit 172–.' Prior to this he used a printed label, of which Sandys and Forster record a specimen, which reads: 'Nathanaeli Crosso Stainero, fecit, No. 2417.' It is absurd to suppose that he could have made 2417 instruments in his life, and chronology renders it impossible that he should have been a pupil of Stainer. He was principally a maker of violoncellos, which are of a small size, and are varnished a greyish yellow colour, the varnish being of a thin and chippy substance. His work is very good, and most of his instruments have the monogram N. B. (which is found in all Barak Norman's instruments) inlaid in the centre of the back and on the breast under the finger-board. For this reason his instruments are often sold as Norman's; but the work is quite different, and cannot be confused. The monogram may, in fact, be either Barak Norman or their two christian names, Nathaniel and Barak. In the few violins by Cross which we know we find the cross which he printed on his labels stamped in the wood, and as a rule the letters N. C. are branded inside the back. His violins are rather large, and of a high model, resembling that of Jacob Stainer, whom he professed to copy. The bass bar is often made in one piece with the breast instead of cut separately and affixed; his edges are always well sunk in and finished. He was alive in 1751, but the exact date of his death is not known.

[J. M. Fleming's Old Violins; Sandy's and Forster's History of the Violin; instruments exhibited at Inventions Exhibition, 1885.]
E. H.-A.

CROSS, NICHOLAS (1616–1698), Franciscan friar, was a native of Derbyshire. He joined the order of St. Francis in 1641, and was so highly esteemed by his brethren that he was selected four times for the office of provincial, in 1662, 1671, 1680, and 1689; but in consequence of ill-health he could not complete the latter triennium, and accordingly he sent in his resignation on 12 May 1691. For a time he was chaplain to Anne, duchess of York. He suffered imprisonment three times in this country, but ended his days at Douay on 21 March 1697–8, and was buried before the high altar of the old conventual church.

He is the author of: 1. 'The Cynosura; or a Saving Star which leads to Eternity, discovered amidst the celestial orbs of David's Psalms, by way of Paraphrase on the 50th Psalm,' London, 1670, folio. Dedicated to Anne, countess of Shrewsbury. This is wrongly ascribed by Dodd to John Cross, D.D.

(1630–1689) [q. v.] 2. 'A Sermon [on the Joys of Heaven] preach'd before her Sacred Majesty the Queen, in her chapel at Windsor on 21 April 1686,' London, 1686, 4to; reprinted in 'A Select Collection of Catholick Sermons' (London, 1741), ii. 121.

[Oliver's Catholic Religion in Cornwall, p. 549; Dodd's Church Hist. iii. 490.] T. C.

CROSS, THOMAS (*fl.* 1632–1682), engraver, was employed in engraving numerous portraits of authors and other celebrities as frontispieces to books published in the middle of the seventeenth century. His style shows no attempt at artistic refinement, but merely an endeavour to render faithfully the lineaments of the persons or objects portrayed; this he executed in a dry and stiff manner. His portraits are, however, a valuable contribution to the history of the period, and some of them are the only likenesses we possess—e.g. that of Philip Massinger, prefixed to an edition of his plays in 1655. Among the persons of note whose portraits were engraved by him were Thomas Bastwick, Richard Brownlowe, Jeremiah Burroughes, Samuel Clarke, John Cleveland, Nicholas Culpepper, Robert Dingley, John Gadbury, Battista Guarini, Richard Kilburne, William Lilly, Christopher Love, Thomas Manley, Sir Jonas Moore, David Papillon, Francis Quarles, Jeremiah Rich, Francis Roberts, Joseph Symonds, Thomas Taylor, Sir George Wharton, Leonard Willan, Vincent Wing, and many others, including a portrait of Richard III in Sir G. Buck's 'Life and Reign' of that monarch (1646). Cross was also one of the principal engravers of music of the time, and a long series of single sheets of music engraved on copper-plates bear his name and address. He had a son also of the same name, Thomas Cross, who shared his father's profession, and his work can with difficulty be distinguished. A frontispiece to William Evats's translation of 'The Rights of War and Peace' by Hugo Grotius (with portraits) is signed Thomas Cross, senior (1682), and an edition of Purcell's 'Sonatas in four Parts for the Harpsichord' was engraved by Thomas Cross, junior, 1683. To Dr. Blow's 'Amphion Anglicus' (1700) there are prefixed some verses by Henry Hall, organist of Hereford Cathedral, in which occur the lines—

While at the shops we daily dangling view
False concord by Tom Cross engraven true;

and again in some verses prefixed to Purcell's 'Orpheus Britannicus' (1701)—

Then honest Cross might copper cut in vain.

These verses, no doubt, refer to the younger Cross, who devoted himself principally to engraving music.

[Redgrave's Dict. of English Artists; Huber and Roost's Manuel des Curieux et des Amateurs de l'Art; Bromley's Catalogue of Engraved English Portraits; Grove's Dict. of Music and Musicians; Lowndes's Bibl. Man.] L. C.

CROSSE, ANDREW (1784–1855), electrician, was born on 17 June 1784 at Fyne Court in the parish of Broomfield, Somersetshire. He was the son of Richard Crosse, the descendant of a family which had occupied the manor house from the time of its being built by one Andrew Crosse in 1629. At the age of four years Andrew was taken to France by his parents. On returning to England at the age of eight he was sent to school at Dorchester, and in 1793 he was placed under the care of the Rev. Mr. Seyer of The Fort, Bristol. In 1802 he entered Brasenose College, Oxford, as a gentleman commoner. After taking his degree he retired to his estates in Somersetshire. At an early age Crosse acquired a love for electrical science. In 1805 his mother died, and he was left in solitude. He writes: 'I have lost a father, mother, sister, uncle, two of my best friends, and a most faithful and attached servant.'

At Fyne Court Crosse passed the quiet life of a country gentleman. He occupied his leisure by a rather desultory study of electricity, chemistry, and mineralogy, and became acquainted with Singer, the maker of electrical apparatus and the author of 'Elements of Electricity,' who appears to have spent some time at Crosse's retired home. The first recorded experiment made by Crosse was in 1807, the subject then being the formation of crystals under the influence of electricity. Crosse married in 1809, and in the succeeding ten years seven children were borne to him. His correspondence informs us that he was very happy, but unsettled and in confusion, 'not ever being used to domestic affairs.' We learn from Singer that Crosse had erected a mile and a quarter of insulated copper-wire in his grounds, and that he made rather irregular observations on the electrical phenomena exhibited by this apparatus. In 1817 Crosse writes: 'Poor Singer died yesterday.' He had now no scientific friends, and lived at Broomfield in perfect intellectual isolation, making little effort to rid himself of a settled melancholy.

In 1836 he was roused from his morbid state by the meeting of the British Association at Bristol. His conversations with several of the eminent men of science led to his being invited to inform the geological section of some of his experiments. He described those on the formation of various crystalline bodies, under the influence of a voltaic current generated in a water battery. In the chemical

section he also spoke of his improvements on the voltaic battery, and of his observations on atmospheric electricity. Crosse returned home from the meeting an electro-chemical philosopher of eminence.

In 1837, while pursuing his experiments on electro-crystallisation, Crosse for the first time observed the appearance of insect life in immediate connection with his voltaic arrangements. These insects were proved to belong to the genus *Acarus*, and were observed in metallic solutions supposed to be destructive to organic life. Crosse, on publishing his discovery, was, to use his own words, 'met with so much virulence and abuse . . . in consequence of these experiments, that it seems as if it were a crime to have made them.' He communicated to Dr. Noad a full and clear account of the conditions under which this insect life was developed, and he says: 'I have never ventured an opinion on the cause of their birth, and for a very good reason: I was unable to form one.' After the notoriety gained by this publication of an accidental result Crosse retired to Broomfield and led the life of a recluse, giving very desultory attention to his electrical experiments.

In July 1850 Crosse married his second wife, who worked in his laboratory with him, and aided him in his electrical researches. She published in 1892 'Red-letter days of my life' (2 vols.)

He experimented on a 'Mode of extracting Metals from their Ores,' and on the purification of sea-water and other fluids by electricity. He also communicated to the Electrical Society a paper 'On the Perforation of Non-conducting Substances by the Mechanical action of the Electric Fluid,' and he devoted much time in endeavouring to trace the connection between the growth of vegetation and electric influence. In 1854 he read before the British Association meeting at Liverpool a paper 'On the apparent Mechanical Action accompanying Electric Transfer.'

After a tour in England with his wife Crosse returned to Broomfield in 1855, and arranged an experiment with Daniell's sustaining battery. This was the last scientific act of his life. On the morning of 28 May he had a paralytic seizure, and died on 6 July, in the room in which he was born.

[Singer's Elements of Electricity and Electrochemistry, 1814; Becquarel's Traité de l'Electricité, 1858; Noad's Manual of Electricity, 1855; Mrs. Andrew Crosse's Memorials, Scientific and Literary, of Andrew Crosse, the Electrician; Reports of the British Association, 1825, 1854; Mrs. Andrew Crosse's Red-letter days of my life, 1892.] R. H–r.

CROSSE, JOHN (1739–1816), vicar of Bradford, was the son of Hammond Crosse, esq., of Kensington. He was born in the parish of St. Martin-in-the-Fields, London, in 1739, and educated in a school at Hadley, near Barnet, Hertfordshire. When he was ordained does not appear, but his first curacy was in Wiltshire, whence he removed to the Lock Chapel, London. In 1765 he went abroad, and travelled for three years through a great part of Europe. A manuscript account of his travels is extant. It would seem that he had entered at St. Edmund Hall, Oxford, where he graduated B.A. on 18 Feb. 1768 (*Cat. of Oxford Graduates*, ed. 1851, p. 163). Soon after his return from the continent he was presented to the very small livings of Todmorden in the parish of Rochdale, and Cross-Stone in the parish of Halifax, where he continued for six years. He then became incumbent of White Chapel, Cleckheaton. In 1776 he was incorporated B.A. at Cambridge, and took the degree of M.A. as a member of King's College in that university (*Graduati Cantab.* ed. 1856, p. 97). His father having bought for him the next presentation of the vicarage of Bradford, Yorkshire, he was presented to it in 1784 (James, *Hist. of Bradford*, pp. 209, 212). He was highly esteemed as an 'evangelical' clergyman by his parishioners during an incumbency of thirty-two years. Although in the latter part of his life he was blind, he continued to perform the offices of the church till a fortnight before his death, which took place on 17 June 1816.

By his will he made a bequest to George Buxton Browne, in trust, 'for promoting the cause of true religion,' and in 1832 three theological scholarships, called the Crosse scholarships, were founded in the university of Cambridge from the sum of 2,000*l.* thus bequeathed (*Cambridge Univ. Calendar*, ed. 1884, p. 349; Cooper, *Annals of Cambridge*, iv. 574).

A detailed account of his pastoral labours is given in 'The Parish Priest: pourtrayed in the Life, Character, and Ministry of the Rev. John Crosse, by the Rev. William Morgan, B.D., incumbent of Christ Church, Bradford,' London, 1841, 12mo.

He was the author of: 1. 'A Letter to the Author of Remarks on Two of the Most Singular Characters of the Age,' London, 1790, 8vo. This was in answer to an attack made upon him by 'Trim,' i.e. Edward Baldwyn [q. v.], and was printed with a reply by the latter. 2. 'A Reply to the Objections brought against the Church of England, in a late publication entitled "An Answer to the Inquiry, Why are you a Dissenter?"' Bradford, 1798, 12mo.

His portrait has been engraved by Topham from a painting by J. Hunter (Evans, *Cat. of Engraved Portraits*, ii. 111).

[Authorities quoted above.] T. C.

CROSSE, JOHN (1786–1833), writer on music, F.S.A., and F.R.S.L., was born at Hull 7 July 1786. In 1825 he published his only work, a large volume on the 'History of the York Festivals,' a book which is one of the best of its kind. Crosse died at Hull on 20 Oct. 1833, and is buried at St. James's Church, Sutton, Yorkshire.

[Information from Messrs. J. B. Horwood and R. R. Dees.] W. B. S.

CROSSE, JOHN GREEN (1790–1850), surgeon, also known as John Cross (*Sketches of Medical Schools of Paris* and *Small-pox at Norwich*, title-pages), was the son of a Suffolk yeoman, and was born in 1790 near Stowmarket. At an early age he was apprenticed to Mr. Baily, a surgeon-apothecary in Stowmarket, whose daughter he married in 1815. When his apprenticeship was finished he came to London, and studied at St. George's Hospital and at the then famous school of anatomy in Windmill Street, where he was noted for his skill in dissection. This led to his first appointment. Macartney, the professor of anatomy in Trinity College, Dublin, asked Brodie to recommend a demonstrator to him, and Brodie nominated Crosse, who proved as successful as a teacher as he had been as a pupil. When he presented himself for examination at the Dublin College of Surgeons, that corporation, whose examinations have not always been above the suspicion of partiality, declared the London demonstrator not to be learned enough to receive a Dublin diploma. Crosse left Dublin and went to Paris, where he spent the winter of 1814–15. He wrote letters descriptive of the hospital practice of Paris to friends in London and Dublin, and on his return published them as a book, 'Sketches of the Medical Schools of Paris,' which gives an interesting account of surgical and anatomical education in Paris. He heard Dupuytren lecturing on inguinal hernia to twelve hundred students, and thought such a class more flattering to the lecturer than serviceable to the students; he found Chaussier's lecture of an hour on methods of opening the skull for purposes of dissection prolix rather than useful. The anatomists in general he found too purely anatomical, and they disappointed him after being accustomed, in London and Dublin, to hear anatomy illustrated by cases in surgery. He thought the London education better, except that there were good lectures on medical jurisprudence in Paris, and at that time none in London. He was chiefly interested in anatomy and surgery, and tells scarcely anything about the physicians of Paris. In March 1815 Crosse settled in Norwich, and in 1820 published 'A History of the Variolous Epidemic which occurred in Norwich in the year 1819.' It contains a clear account of the progress of vaccination in the eastern counties and of its beneficial results. In 1823 he became assistant-surgeon to the Norfolk and Norwich Hospital, and in 1826 surgeon. Norwich is the centre of a district in which stone in the bladder is a common disease, and nearly every great Norwich surgeon has been famous as a lithotomist. Crosse, after his appointment to the hospital, soon attained fame in the local accomplishment, and large practice as a surgeon. In 1833 he obtained the Jacksonian prize at the College of Surgeons of England for a work on 'The Formation, Constituents, and Extraction of the Urinary Calculus,' which was published in quarto in 1835, and contains much original observation, and a full list of previous works on stone. In the following year he was elected F.R.S. He published several papers in the 'Transactions of the Provincial Medical and Surgical Association,' of which he was president in 1846, and some cases of midwifery written by him were published after his death by Dr. Copeman, one of his pupils. He had a series of forty apprentices, among them the first professor of surgery at Cambridge, and several of them have described his zeal for acquiring medical and surgical knowledge, and his untiring energy in the practice of his profession. In 1848 his health began to fail. He died on 9 June 1850, and was buried in Norwich Cathedral.

[Memoir in Medical Times (in part written by Professor G. M. Humphry of Cambridge), xxii. 285, 311; information from Sir James Paget and Dr. P. S. Abraham; Crosse's Works.] N. M.

CROSSE, LAWRENCE (1650?–1724), miniature-painter (erroneously called 'Lewis' by Walpole and others), had a high reputation as a limner in the reign of Queen Anne. He was a careful imitator, perhaps a pupil of Samuel Cooper (1609–1672) [q.v.] He signed his miniatures with his initials interlaced in gold, the monogram being very similar to that used by Sir Peter Lely, to whom some of Crosse's miniatures have in consequence been attributed. Crosse was extensively employed by royalty and the nobility, and his miniatures are to be met with in most of the great collections, notably the royal collection at Windsor and the collection of the Duke of

Buccleuch; some from the latter were exhibited at the winter exhibition at Burlington House in 1879. He is stated to have been commissioned to repair a small portrait of Mary Queen of Scots in black velvet and ermine, in the possession of the Duke of Hamilton, with instructions to make it as beautiful as possible, and to have faithfully executed his commission, thus creating an entirely erroneous type of the features of that ill-fated queen. Crosse possessed a valuable collection of miniatures by the Olivers, Hoskins, Cooper, &c., which were sold at his residence, the 'Blue Anchor' in Henrietta Street, Covent Garden, on 5 Dec. 1722. He died in October 1724, being, according to Vertue, who knew him, over seventy years of age.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Brit. Mus. Addit. MSS. 23068-73; information from G. Scharf, C.B., F.S.A.] L. C.

CROSSE, RICHARD (1742-1810), miniature painter, son of John and Mary Crosse, of an old Devonshire family, was born at Knowle, near Cullompton, Devonshire, 24 April 1742, deaf and dumb, an affliction from which one of his sisters also suffered. About 1778 he formed an attachment to Miss Cobley, who, however, refused him, and subsequently married Benjamin Haydon, and was mother of B. R. Haydon, the famous historical painter [q. v.] This was a great blow to Crosse, and was the cause of his living in retirement from general society. Having developed great abilities as a miniature painter, he came to London, and in 1758 obtained a premium at the Society of Arts. In 1760 he first exhibited at the Society of Artists, in 1761 at the Free Society of Artists, of which he was a member, and in 1770 at the Royal Academy, and continued to contribute miniatures to these exhibitions up to 1795. He resided during this time in Henrietta Street, Covent Garden, and in 1790 was appointed painter in enamel to his majesty. Shortly after this he gave up active practice, and retired to Wells, where he resided with Mr. Cobley, prebend of Wells, a brother of Mrs. Haydon. Here in 1808 he again encountered his old love. Haydon in his diary gives a touching account of the interview between his mother and Crosse, which was quite unexpected, and took place after an interval of thirty years; it was their last meeting, as Mrs. Haydon died on her journey to London from Exeter, during which she had stopped at Wells to see her brother. Crosse died at Knowle in 1810, aged 68. He ranks very high as a miniature painter, especially for delicate and natural colouring, and was held in great estimation by his contemporaries. He also tried painting in water colours, and exhibited in 1788 a portrait of Mrs. Billington in this manner. Some early portraits in oil of himself and his family are in the possession of Richard Reeder Crosse, his great-nephew, of Bolealler, Cullompton, and the Rev. R. B. Carew of Collipriest, near Tiverton, who also possess numerous miniatures by him. A miniature of himself was engraved by R. Thew, and published 1 Sept. 1792, and also a lady's portrait; another of the Marchioness of Salisbury was engraved by Benjamin Smith in 1791, and a portrait of Gregory Sharpe, master of the Temple, was engraved in mezzotint by Valentine Green in 1770.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. (1810), lxxx. 397; Devonshire Association for the Promotion of Literature and Art, xv. 120; Taylor's Life of B. R. Haydon, i. 74; Catalogues of the Royal Academy, &c.; private information.] L. C.

CROSSE, ROBERT (1605-1683), puritan divine, son of William Crosse of Dunster, Somersetshire, entered Lincoln College, Oxford, in 1621, obtained a fellowship in 1627, graduated in arts, and in 1637 proceeded B.D. Siding with the presbyterians on the outbreak of the civil war, he was nominated in 1643 one of the assembly of divines, and took the covenant. In 1648, submitting to the parliamentarian visitors, he was appointed by the committee for the reformation of the university to succeed Dr. Sanderson as regius professor of divinity. He declined the post, however, and soon afterwards was instituted to the rich vicarage of Chew-Magna in his native county. At the Restoration he conformed, and as there was nobody to claim his living, he retained it till his death on 12 Dec. 1683. Wood says 'he was accounted a noted philosopher and divine, an able preacher, and well versed in the fathers and schoolmen.'

He had a controversy with Joseph Glanvill, F.R.S., on the subject of the Aristotelian philosophy. A book which he wrote against Glanvill was rejected by the licensers, but Glanvill, having obtained the contents of it, sent it in a letter to Dr. Nathaniel Ingelo, who had a hundred copies of it privately printed under the title of the 'Chew Gazette.' Afterwards Crosse wrote ballads against Glanvill with the object of ridiculing him and the Royal Society. He was also the author of 'Λόγου ἀλογία, seu Exercitatio Theologica de Insipientia Rationis humanæ, Gratiâ Christi destitutæ, in Rebus Fidei; in 1 Cor. ii. 14,' Oxford, 1655, 4to.

[Wood's Athenæ Oxon. (Bliss), iv. 122; Cat. of Printed Books in Brit. Mus.] T. C.

CROSSE, WILLIAM (*fl.* 1630), poet and translator, was born in Somersetshire about 1590, 'the son of sufficient parents,' and educated at St. Mary Hall, Oxford, where he graduated B.A. on 14 May 1610, M.A. on 9 July 1613, and took orders. Soon after this he left Oxford and repaired to the metropolis, 'where,' according to Wood, 'he exercised his talents in history and translation, as he had before done in logic and poetry. In 1612 he had contributed to 'Justa Oxoniensium' verses on the death of Henry, prince of Wales, and in the following year to 'Epithalamia,' a similar collection in honour of the marriage of the Princess Elizabeth to Frederick, count palatine. In 1625 he published a poem of small worth but of much pretension, divided into two books, and entitled 'Belgiaes Trovbles and Trivmphs. Wherein are . . . related all the most famous Occurrences, which haue happened betweene the Spaniards and Hollanders in these last foure yeares Warres of the Netherlands,' &c., 4to, London, 1625, forty leaves. Crosse had accompanied the army as chaplain to the regiment of Colonel Sir John Ogle, and in his poem he celebrates events of which he was himself an eye-witness. In the dedication of the second book he acknowledges, with some modesty, that he has written 'rather a discourse then a poeme,' and professes to have treated events 'truely and historically,' without unduly indulging in poetic license. Wood knew nothing of this performance. Crosse was engaged to supply 'A Continuation of the Historie of the Netherlands, from . . . 1608 till . . . 1627,' which appears at page 1276 of Edward Grimestone's 'Generall Historie of the Netherlands,' folio, London, 1627. Grimestone was at first inclined to grumble at this division of labour, 'the printer's hast preuenting myne owne desire, having had alwayes an intent to continue what I had begun;' but in a subsequent passage he speaks very handsomely of his coadjutor's share in the undertaking. Crosse's last known publication was a translation of Sallust, in three parts, 12mo [London], 1629. In the dedication prefixed to the second part he makes quaint allusion to the fact that 'the royall pen of Queene Elizabeth hath beene formerly verst in this translation, but this being like to herselfe, and too good for the world, was neuer published.' His life was passed in poverty, no better preferment having apparently fallen to his lot than wretchedly paid army chaplaincies. In 1626 he appears as 'preacher to Sir Edward Horwood's regiment in the expedition to Cadiz;' in 1630 as 'preacher to the company of the Nonsuch in the last expedition to Rochelle.' Lord Herbert of Cherbury refers to Crosse in his autobiography (ed. 1886), p. 119.

[Wood's Athenæ Oxon. (Bliss), ii. 481–2; Corser's Collectanea (Chetham Soc.), pt. iv. pp. 533–9; Collier's Rarest Books in the English Language, i. 165–7; Cal. State Papers, Dom. 1625–6 p. 527, 1629–31 p. 227.] G. G.

CROSSLEY, DAVID (1670–1744), baptist minister. [See CROSLY.]

CROSSLEY, SIR FRANCIS (1817–1872), carpet manufacturer and philanthropist, was born at Halifax on 26 Oct. 1817. His father, John Crossley, a carpet manufacturer at the Dean Clough Mills, Halifax, died 17 Jan. 1837, having had by his wife Martha, daughter of Abram Turner of Scout Farm, Yorkshire, a numerous family. Mrs. John Crossley died 26 Nov. 1854. The fifth and youngest son, Francis, was from the earliest age trained to habits of industry. He was sent to school at Halifax, but while still a schoolboy his pocket money was made dependent on his own work. A loom was set up for him in his father's mill, in which he wrought in the time not spent at school, and thus learnt the value of money. The carpet manufactory at Dean Clough was commenced by John Crossley in a very humble fashion, but it became, under the management of John Crossley, jun., Joseph Crossley, and Francis Crossley, who constituted the firm of J. Crossley & Sons, the largest concern of its kind in the world. Its buildings covered an area of twenty acres, and the firm gave employment to between five and six thousand persons. Its rapid growth takes its date from the application of steam power and machinery to the production of carpets. These had already been used somewhat extensively in the manufacture of other textile fabrics, and the Crossley firm saw at once the immense advantage that would accrue to them from their use in their own business. They acquired patents and then devised and patented improvements which placed them at once far in advance of the whole trade, and gave them for a length of time the absolute command of a description of carpet which has since been more extensively manufactured than any other. One loom, the patent of which became their property, was found capable of weaving about six times as much as could be produced by the old hand loom. The possession of this loom and the acquisition of other patents compelled the manufacturers of tapestry and Brussels carpets to throw their hand looms aside, and to apply to Messrs. Crossley for licenses to work their patents. Very large

sums thus accrued to them from royalties alone. In 1864 the concern was changed into a limited liability company, and with a view to increasing the interest felt by the employés in the working of the business, a portion of the shares in the new company were offered to them under favourable conditions, and were very generally accepted. Crossley was elected in the liberal interest as M.P. for Halifax, 8 July 1852; he sat for that borough until 1859, when he became the member for the West Riding of Yorkshire. On the division of the riding in 1868 he was returned for the northern division, which he continued to represent to the time of his decease. His generosity was on a princely scale. His first great gift to Halifax consisted in the erection of twenty-one almshouses in 1855, with an endowment which gave six shillings a week to each person. On his return from America in 1855 he announced his intention of presenting the people of Halifax with a park, and on 15 Aug. 1857 this park was opened. It consists of more than twelve acres of ground, laid out from designs by Sir Joseph Paxton, and, with a sum of money invested for its maintenance in 1867, cost the donor 41,300*l.* About 1860, in conjunction with his brothers John and Joseph, he began the erection of an orphan home and school on Skircoat Moor. This was completed at their sole united cost, and endowed by them with a sum of 3,000*l.* a year; it is designed for the maintenance of children who have lost one or both parents, and has accommodation for four hundred. In 1870 he founded a loan fund of 10,000*l.* for the benefit of deserving tradesmen of Halifax, and in the same year presented to the London Missionary Society the sum of 20,000*l.*, the noblest donation the society had ever received. About the same period he gave 10,000*l.* to the Congregational Pastors' Retiring Fund, and the like sum towards the formation of a fund for the relief of widows of congregational ministers. He was mayor of Halifax in 1849 and 1850, and was created a baronet 23 Jan. 1863. After a long illness he died at Belle Vue, Halifax, 5 Jan. 1872, and was buried in the general cemetery on 12 Jan., when an immense concourse of friends followed his remains to the grave. The will was proved 27 May 1872, when the personalty was sworn under 800,000*l.* He married, 11 Dec. 1845, Martha Eliza, daughter of Henry Brinton of Kidderminster, by whom he had an only son, Savile Brinton, second baronet, M.P. successively for Lowestoft and for Halifax. He was the author of 'Canada and the United States,' a lecture, 1856.

[Drawing-room Portrait Gallery (1859), with portrait; Statesmen of England (1862), with portrait; Sir F. Crossley, Bart., Religious Tract Society, Biog. Ser. No. 1028 (1873); Smiles's Thrift (1875), pp. 205–17; Illustr. News of the World, vol. iii. (1859), with portrait; Times, 6 Jan. 1872, p. 12; Illustr. London News, lx. 55, 57, 587 (1872), with portrait; Family Friend, 1 March 1870, pp. 39–43, with portrait.]

G. C. B.

CROSSLEY, JAMES (1800–1883), author, was born at Halifax on 31 March 1800, being the son of James Crossley, a merchant of that town, and Anne, his wife, daughter of William Greenup of Skircoat. He was educated at the grammar schools of Hipperholme and Heath, where he was well grounded in the classics. When he left school in 1816 he went to Manchester, and in the following year was articled to Thomas Ainsworth, solicitor, father of the novelist, W. Harrison Ainsworth [q. v.], whose literary mentor he became. Crossley's father possessed a fair library, and the youth, having a free run of the books, acquired a decided taste for literature, especially for the Latin poets and the old English writers, a predilection which was fostered by Thomas Edwards, the bookseller and binder of Halifax, and further developed by frequent recourse to the Chetham Library at Manchester. Before he was out of his teens he began writing for 'Blackwood's Magazine,' his first article appearing in January 1820. It was an able essay on Sir Thomas Browne. Other disquisitions soon followed, viz. on 'Sir Thomas Urquhart's "Jewell"' (March 1820); on the 'Literary Characters of Bishop Warburton and Dr. Johnson' (December 1820); on 'Beard's Theatre of God's Judgments;' on 'Manchester Poetry;' 'Manchester *versus* Manchester Poetry;' a charming essay on Chetham's Library (June 1821); on 'Sir Thomas Browne's Letter to a Friend;' on the 'Comedy of Eastward Hoe;' and on Jasper Mayne's 'City Match.'

When the 'Retrospective Review' was started in 1820 he rendered great assistance to the editors, and, among other papers, contributed the following: on 'Sir Thomas Browne's Urn-Burial,' 'Jerome Carden,' 'Sir Philip Sidney,' and 'The Arcadia' (reprinted in separate form in 1853); on Fuller's 'Holy and Profane State;' and on 'Quarles's Enchiridion.' Some years later, it is said, he assisted Lockhart in the 'Quarterly Review,' but whether he is answerable for any of the articles in that work is not known.

In 1822 he edited a small duodecimo volume of 'Tracts by Sir Thomas Browne, Knight, M.D.,' of which five hundred copies were printed. He intended to bring out a complete edition of Browne's works, but was

forestalled by Mr. Simon Wilkin. When Crossley heard of that admirable editor's projected work, he offered some valuable suggestions. One of the pieces which he sent as being copied from a manuscript in the British Museum was, however, undoubtedly written by Crossley himself. This was the clever 'Fragment on Mummies,' which Wilkin printed in good faith (Browne, *Works*, 1835, iv. 273).

Proceeding with his legal training, he went to London in 1822, and entered as a pupil in the office of Jacob Phillips, who was a noted conveyancer in King's Bench Walk, and who wrote a book of advice to articled clerks, entitled 'A Letter from a Grandfather to a Grandson, &c.' (1818). In 1823 Crossley was admitted a partner with Mr. Ainsworth, and he continued in practice until 1860. In the earlier part of his professional career he was engaged in important negotiations in connection with extensive street improvements in Manchester; and when the town acquired the right to parliamentary representation he figured as worker and speaker on behalf of the tory candidates at the borough elections, notably at the contest in 1837 when Mr. Gladstone was, without his consent, put forward as conservative candidate.

In 1840 there was published a new edition of Dr. John Wallis's 'Eight Letters concerning the Blessed Trinity,' which was produced at the expense of Mr. Thomas Flintoff, and bore his name as editor, but Crossley was solely responsible for the introduction and learned notes which it contains.

His abilities and attainments were often placed at the service of his fellow-citizens. In 1840 and again in 1857 he acted as president of the Incorporated Law Association of Manchester. He was president of the Manchester Athenæum from 1847 to 1850, and his acquaintance with leading men of letters enabled him to be of much use in connection with the great literary soirées which were held at that institution. He assisted in the catalogue of the Portico Library, and when the Manchester Free Library was in course of formation (1851–2) he joined the committee, and helped to select the eighteen thousand volumes which formed the nucleus of the collection. In 1857 his portrait, painted by C. Mercier, was placed in the Free Library by a number of his admirers.

He was a member of the Abbotsford Club, the Society of Antiquaries, the Philobiblon, Surtees, and other societies, but the association in whose affairs he took the most pride was the Chetham Society, which was formed at his house in 1843, and of which he was elected president in 1848. He retained the post until his death, and his connection with the society formed the central fact of his life. The proof sheets of more than a hundred volumes of the publications of the society passed through his hands, and many were enriched with his notes. He edited the following volumes of the series: Potts's 'Discovery of Witches,' 1845; Dr. John Worthington's 'Diary,' 1848–52, this being regarded as Crossley's magnum opus; Dee's 'Autobiog. Tracts,' 1851; Heywood's 'Observations in Verse,' 1869. He was also president of the Spenser Society, formed in 1866, and of the Record Society, formed in 1878.

In 1855 he was elected a feoffee of the Chetham Hospital and Library. In recognition of his services to the institution his co-trustees and other friends subscribed for his portrait, which was painted by J. H. Walker, and publicly presented to the library in 1875. On the death of Thomas Jones, the librarian, Crossley assumed the control of the Chetham Library, and in 1877 was appointed honorary librarian.

He was himself the owner of an enormous library, which he began to form as early as 1816. Its ultimate extent was estimated at one hundred thousand volumes. Most of these books were disposed about his house in great stacks, piled up from the floors, but the more valuable books and manuscripts were placed in tin boxes. It was a very miscellaneous agglomeration of literature, yet the owner had a marvellous knowledge of the contents of the volumes, evidence of which is seen in the notes to the works he edited, and in his numerous contributions to 'Notes and Queries' and the 'Gentleman's Magazine.' A few of the main features of the library are noticed in a paper by J. H. Nodal in the 'Transactions of the Library Association,' 1879. Part of the collection was sold by auction at Manchester in May 1884, and the remainder at Sotheby's in London in July 1884 and June 1885. A large portion of his literary correspondence is preserved at the Manchester Free Library.

Crossley, whose personal appearance was remarkable from his extreme corpulence and his fresh ruddy complexion, was highly esteemed for his social qualities. There was not in Manchester a more graceful after-dinner speaker, nor a table-talker with such a wealth of personal reminiscences of authors as well as acquaintance with their works as he possessed. He was an accomplished writer of epigrams and verses. One of these jeux d'esprit was his 'Vade-Mecum to Hatton,' privately printed in 1867 (12mo, pp. 10). Some of his early stanzas are produced in 'Blackwood' for April 1820.

He died at his residence, Stocks House,

Cheetham, Manchester, on 1 Aug. 1883, his end having been hastened by a fall at the Euston Square Station, London, a few months previously. He was buried at Kersal Church, Manchester. He never married.

[Palatine Note-book, iii. 221 (with portrait), iv. 97, 245; Manchester Guardian, 2 Aug. 1883; Manchester Courier and Manchester Examiner, same date; Evans's Lanc. Authors and Orators, 1850; Smith's Old Yorkshire, iii. 49 (photo. portrait); caricature portrait in Momus, 11 March 1880.] C. W. S.

CROSSMAN, SAMUEL (1624?–1684), divine and poet, son of Samuel Crossman of Monk's Bradfield, Suffolk (Wood, *Athenæ Oxon.* ed. Bliss, iv. 86), was educated at Pembroke College, Cambridge, where he graduated in arts, and B.D. in 1660. Taking orders, he obtained the rectory of Little Henny in Essex, from which he was ejected for nonconformity in 1662 (Newcourt, *Repertorium*, ii. 327, 328; Davids, *Evangelical Nonconformity in Essex*, p. 408). Subsequently he again conformed to the establishment, became one of the king's chaplains, and was appointed a prebendary of Bristol, by patent, on 11 Dec. 1667 (Le Neve, *Fasti*, ed. Hardy, i. 227). He succeeded to the deanery of Bristol on the death of Richard Towgood, B.D., about 1 May 1683, and was instituted on 1 July in that year (*ib.* i. 223). He died on 4 Feb. 1683–4, and was buried in the south aisle of the cathedral church of Bristol. After his death a broadsheet appeared under the title of 'The last Testimony and Declaration of the Rev. Samuel Crossman, D.D., and Dean of Bristol, setting forth his dutiful and true affection to the Church of England, as by law established,' with a preface by John Knight.

He published: 1. 'The Young Mans Monitor, or a modest Offer toward the Pious and Vertuous Composure of Life from Youth to Riper Years,' London, 1664, 16mo, reprinted by the Religious Tract Society, London, 1842 (?), 12mo. 2. 'The Young Mans Meditation, or some few Sacred Poems upon Select Subjects and Scriptures,' London, 1664, 16mo, reprinted London, 1863, 8vo. 3. Various Sermons.

[Authorities cited above.] T. C.

CROSSRIG, Lord (1643–1707), Scottish judge. [See Hume, Sir David.]

CROSTON, THOMAS (1603?–1663?), parliamentarian. [See Croxton.]

CROTCH, WILLIAM (1775–1847), composer, born in Green's Lane, St. George Colgate, Norwich, 5 July 1775, was the youngest son of Michael Crotch, a carpenter. The elder Crotch, who was a man with some love of music and mechanical ingenuity, had built himself a small organ, on which he could play a few simple tunes. About Christmas 1776 Crotch began to show some interest when this organ was played, and about the midsummer following he could touch the key note of his favourite tunes. When only two years and three weeks old he taught himself 'God save the King,' first the air and then the bass, and he was soon able to play a few other simple tunes, besides displaying an extraordinary delicacy of ear. An account of him was published by the Hon. Daines Barrington, and Dr. Burney communicated a paper on him to the Royal Society, which appeared in vol. lxix. pt. i. of the 'Philosophical Transactions.' The child seems to have received no regular instruction, but in 1779 he came with his mother, Isabella Crotch, to London. An advertisement of this date (18 Oct. 1779) announces that 'Mrs. Crotch is arrived in town with her son, the Musical Child, who will perform of the organ every day as usual, from one o'clock to three, at Mrs. Hart's, milliner, Piccadilly.' About 1782 he was playing at Leicester. An eyewitness recorded that he played the pianoforte seated on his mother's knee. He was at this time a delicate but lively boy, and 'next to music was most fond of chalking upon the floor.' At this time he also could play the violin, as well as the pianoforte and organ. In 1786 Crotch went to Cambridge, where he studied under Dr. Randall, to whom he acted as assistant. In 1788, on the advice of the Rev. A. C. Schomberg, a tutor of Magdalen, who took great interest in him, he moved to Oxford, where he intended to study for the church. He never, however, entered at the university, as his patron's health broke down, and Crotch therefore resumed the musical profession. Previous to this, on 4 June 1789, a juvenile oratorio of his, 'The Captivity of Judah,' had been performed at Trinity Hall, Cambridge. During the same year he was engaged at Oxford to play a concerto at the weekly concerts in the music room. In September 1790, on the death of Thomas Norris, Crotch was appointed organist of Christ Church, a post he held until 1807 or 1808, and on 5 June 1794 he proceeded to the degree of Mus. Bac. There can be no doubt that this is the actual date when he took his degree, although in a letter dated 7 March 1800 he says: 'I took my degree in '95.' His exercise on this occasion is preserved in the Music School collection, and is dated 28 May 1794. In March 1797 Crotch succeeded Dr. Philip Hayes as organist of St. John's College and professor of music; the

latter office he held until 1806 He was also about this time organist to St. Mary's, Oxford. On 21 Nov. 1799 he proceeded Mus. Doc. His exercise on this occasion was a setting of Warton's 'Ode to Fancy.' It was finished on 28 Oct. 1799, and was published by subscription in 1800. During the next four years he delivered several courses of lectures at Oxford, and at the same time devoted himself largely, as he continued to do throughout his life, to drawing and sketching. In 1809 he published six etchings of Christ Church, showing the destruction caused by a great fire in the college, and in the same year he published six studies from nature, drawn and etched in imitation of chalk. In 1810 he composed an ode for the installation of Lord Grenville as chancellor of the university. Probably about this time he moved to London, where he was much occupied with teaching. On 21 April 1812 his greatest work, the oratorio of 'Palestine,' was produced at the Hanover Square Rooms. The book, an adaptation from Bishop Heber's poem, was ill suited for musical illustration, but in spite of this drawback, and of the fact that Crotch never printed the score and charged two hundred guineas for the loan of the band parts and his own attendance as conductor whenever the work was performed, it achieved a lasting success, and remains practically the one oratorio by an English composer which has survived for half a century. In the same year as the production of 'Palestine' Crotch published his 'Elements of Musical Composition.' He became an associate of the Philharmonic Society in 1813, and was a member from 1814 to 1819. In May 1820 he lectured at the Royal Institution, and in the same year composed an ode on the accession of George IV, which was performed at Oxford. On the establishment of the Royal Academy of Music in 1822 Crotch was appointed the first principal, a post he held until 21 June 1832, on which date he resigned it. In 1827 he wrote a funeral anthem for the Duke of York, and became again an associate of the Philharmonic. He was a second time member of the society from 1828 to 1832. His chief publications up to this time had been a set of ten anthems (1804), 'Specimens of Various Styles of Music referred to in a Course of Lectures on Music read at Oxford and London' (1807, 1808, and 1818), and in 1831 he published the 'Substance of Several Courses of Lectures on Music read at Oxford and in the Metropolis.' On 10 June 1834 he produced a second oratorio, 'The Captivity of Judah,' a work which is entirely distinct from the youthful composition of the same name which was performed at Cambridge. This oratorio has never been published, but it seems to have been less successful than 'Palestine.' It was produced at Oxford on the occasion of the installation of the Duke of Wellington as chancellor; for the same ceremony Crotch set an ode, the words of which were by Keble. His last public appearance was at Westminster Abbey on 28 June 1834, when he played the organ at a Handel festival. During the latter part of his life he lived at Kensington Gravel Pits, but for some time previous to his death he had been staying with his son, the Rev. W. R. Crotch, master of the grammar school, Taunton. Here he died suddenly at dinner on 29 Dec. 1847. By his will, which was made in 1844, he left his music and musical copyrights to his son, and the bulk of his property (estimated at 18,000*l.*) to his wife. He was buried at Bishop's Hull, near Taunton.

Crotch occupied a distinguished position in his day, when indigenous music was at a low ebb, and his reputation may be said to have been sustained since his death. He was a learned musician, but not a dry one, and probably, if he had lived in a more congenial musical atmosphere, would have attained a far higher standard than he did. There are passages in 'Palestine' which show that he was possessed of original genius and no mere servile copyist of Handel, although the style of the Saxon master is predominant throughout the work. Crotch, like so many other musicians, was unfortunately mainly dependent upon teaching for his subsistence; it is therefore not to be wondered at that he produced so little. Throughout his life he was devoted to drawing, and his numerous sketches and water-colours which have been preserved show that if he had not devoted himself to music he might have attained distinction as an artist. The principal portraits of Crotch are (1) an oil-painting of him as a boy, attributed to Romney, but more probably by Beechey, in the possession of the Royal Academy of Music; (2) a painting by J. Sanders, exhibited in the Royal Academy in 1785; (3) an engraving from a drawing by J. Sanders 'ad vivum,' published 20 Nov. 1778—this is possibly an engraving of (2); (4) in the 'London Magazine' for April 1779, seated at the organ; another version of this is called 'Master Crotch, the musical phænomenon of Norwich;' (5) an oval half-length, engraved by James Tittler, and published by Mrs. Crotch 12 May 1779, 'near St. James's Street, Piccadilly:' this is probably the same portrait that was advertised in 1779 as 'taken from life by Mrs. Harrington, of No. 62 South Molton Street;' (6) by W. T. Fry, published

1 Sept. 1822; (7) by J. Thomson, after W. Derby, in the 'European Magazine,' 1 Nov. 1822. Of this two versions exist, one with the coat filled in and one without; and (8) a drawing by F. W. Wilkins (now in the possession of Mr. D. C. Bell), representing Crotch in his doctor's robes.

[Eastcott on Music, 91; Parke's Memoirs, i. 14; Busby's Musical Anecdotes, iii. 142; Grove's Dict. of Music, i. 420; Appendix to Bemrose's Choir Chant Book; Harmonicon for 1823, 27, 1827, 206, 1831, 3; Daines Barrington's Miscellanies, 311; Gardiner's Music and Friends, i. 33; Cox's Recollections of Oxford; Crosse's York Musical Festivals, 76, 100, 103, 113, 126, 181, 249; Universal Mag. December 1779; Musical World, 1 April 1848, 31 Jan. 1874; Monthly Mag. 1800, 1801; Orchestra, 31 Oct. 1873; Athenæum, 31 Jan. 1874; Pohl's Mozart und Haydn in London, i. 112, ii. 79; manuscripts in possession of Mr. G. Milner Gibson Cullum and Mr. Taphouse; Evans's and Bromley's Catalogues of Engravings.] W. B. S.

CROTTY, WILLIAM (*d.* 1742), a notorious highwayman and rapparee, 'carried on his depredations in the south of Ireland early in the eighteenth century. His name is given to a cave and a lough among the Comeragh mountains. He was regarded as a man of desperate courage and unequalled personal agility, often baffling pursuers even when mounted on fleet horses. He frequented the fair green of Kilmacthomas, and openly joined with the young men in hurling and football on Sunday evenings, danced with the girls at wakes and patterns, and was familiarly received in farmers' houses. At length a Mr. Hearn, guided by the wife of one of Crotty's partners in crime, captured him after a struggle in which Crotty was shot in the mouth—a judgment, in the estimation of the people, for his having once shot a countryman through the mouth at his own fireside. Crotty and a confederate were outside the man's cabin, and the former wagered that the ball in his pistol would pass the peasant's mouth sooner than a potato they saw him lifting to his lips' (Webb, *Compendium of Irish Biography*, p. 116). Crotty was hanged at Waterford on 18 March 1742, and for some time after his head remained affixed to the gaol gateway.

[Gent. Mag. xii. 163.] G. G.

CROUCH, ANNA MARIA (1763–1805), vocalist, daughter of Peregrine Phillips, a lawyer of Welsh extraction, was born 20 April 1763. Her mother, whose maiden name was Gascoyne, was of French origin, and said to be connected with Charlotte Corday. Anna Maria was the third of six children. Her mother died when she was young, and she was placed under the care of an aunt, Mrs. Le Clerc. At an early age she showed signs of musical talent. Her first teacher was one Wafer, the organist of a chapel in Berwick Street, but soon after she was sixteen she was articled to Thomas Linley for three years. With this excellent master she made such progress that she was engaged at Drury Lane for six seasons, at a salary rising from 6*l.* to 12*l.* per night. Her first appearance on the stage took place on 11 Nov. 1780, when she played Mandane in Arne's 'Artaxerxes,' with Mrs. Baddeley in the title-part, and Signora Prudom as Arbaces. A contemporary criticism of this performance relates that 'Miss Phillips's pipe is a singular one; it is rather sweet than powerful; in singing it ravishes the ear with its delicacy and melting softness.' For her first benefit (April 1781) she appeared as Clarissa in 'Lionel and Clarissa,' and at the end of the season was engaged at Liverpool, where she appeared on 11 June as Polly Peachum in the 'Beggar's Opera.' Her beauty seems to have been already quite as striking as her singing, and on the revival of Dryden and Purcell's 'King Arthur' she appeared in the masque as Venus. She remained all her life connected with Drury Lane, where she appeared occasionally in speaking parts, such as Louisa Dudley in Cumberland's 'West Indian' (1783), and Fanny Stirling in Colman and Garrick's 'Clandestine Marriage' (1784). She also played Olivia in 'Twelfth Night,' and Ophelia to Kemble's 'Hamlet.' In the summer of 1783 Miss Phillips was engaged at the Smock Alley Theatre, Dublin. She played there again in 1784. In the latter year the son of an Irish peer eloped with her, but before they could be married they were overtaken, and in the following year she was married at Twickenham to Crouch, a lieutenant in the navy. She continued for some time to play under her maiden name, but after the birth of a child (which only lived two days) she assumed her husband's name. In March 1787 Michael Kelly [q. v.], on his return from the continent, met her at Drury Lane. Kelly hardly knew any English, and Mrs. Crouch undertook to teach him, while in return he taught her Italian vocalisation. On his début at Drury Lane she played Clarissa to his Lionel. The intimacy thus begun increased to such a degree that Kelly took up his abode with the Crouches, and accompanied them on their annual tours to the country and Irish theatres—in 1790 joining them in a trip to Paris. Mrs. Crouch's marriage was not a happy one, and in 1791 she and her husband agreed to separate by mutual

consent, she making him an annual allowance. The cause of the rupture was said to be an intimacy which had sprung up between the Prince of Wales and Mrs. Crouch, though this was indignantly denied by her defenders. However, the friendship with Kelly still continued, and they lived and acted together until her retirement.

During the season of 1792 Mrs. Crouch and Kelly were living in Pall Mall, where they gave brilliant receptions after the theatre, to which she would come in her stage costume. Here the Prince of Wales, Madame Mara, Mrs. Billington, Sheridan, and the Storaces were frequent visitors. For the next ten years Mrs. Crouch continued to sing and act at Drury Lane, both in opera and oratorio, besides appearing occasionally at provincial music festivals. One of her last performances was that of Celia in 'As you like it,' which she played for the first time, for Kelly's benefit, on 14 May 1801. During her later years she devoted herself much to training singers for the stage; she had also bought a cottage at Chelsea, where she gave entertainments in the sham-rural fashion of the day. In 1801 she retired: her health, which was never very strong, rapidly failed, and she died at Brighton 2 Oct. 1805. She was buried in the old churchyard, where Kelly put up a stone to her memory. The cause of her death was variously stated to be an internal injury and excessive drinking, but the latter allegation is probably unfounded. Her life was not blameless, but she was a devoted daughter, and charitable to excess. Her singing seems never to have created so much impression as her beauty; 'her appearance was that of a meteor, it dazzled, from excess of brilliancy, every spectator,' and Kelly declared that 'she seemed to aggregate in herself all that was exquisite and charming.' The principal portraits of Mrs. Crouch are two mentioned in Evans's 'Catalogue,' one of which is by Bartolozzi after Romney; an oval by Ridley after Lawrence, published 2 Jan. 1792; an oval (prefixed to her 'Memoirs'), 'printed for James Asperne, 17 June 1806;' a three-quarter length mezzotint, in which she is represented holding up a rose, said to be in the character of Rosetta, but more probably in that of Mandane; and a full-length by E. Harding, jun., without inscription or date.

[M. J. Young's Memoirs of Mrs. Crouch; Clayton's Queens of Song, i. 186; Busby's Musical Anecdotes, iii. 178; Thespian Dict.; T. J. Dibdin's Reminiscences; Pohl's Mozart und Haydn in London, vol. ii.; Genest's Hist. of Stage; Georgian Era, iv. 287; Gent. Mag. lxxv. pt. ii. 977; European Mag. xlviii. 319; Kelly's Reminiscences; Morning Chronicle, 11 Nov. 1780; Bromley and Smith's Catalogues of Portraits.]

W. B. S.

CROUCH or CROWCH, HUMPHREY (*fl.* 1635–1671), ballad-writer and pamphleteer, probably belonged to the family of publishers named Crouch, who traded largely in popular literature in the seventeenth and eighteenth centuries. Mr. Halliwell-Phillipps has suggested that Humphrey was brother of John Crouch, the royalist verse-writer [q. v.] It is equally likely that he stood in the same relation to Edward Crouch or Crowch, John Crouch's publisher, and that he was father or uncle of Nathaniel Crouch [see BURTON, ROBERT or RICHARD] and of Samuel Crouch, the proprietor of a newspaper entitled 'Weekly Intelligence' in 1679, who received high commendation as an honest publisher from John Dunton (DUNTON, *Life and Errors*, 1705). Humphrey was himself the publisher of a folio broadside in verse, entitled 'A Whip for the back of a backsliding Brownist,' issued about 1640, of which a copy is in the Roxburghe collection of ballads. Other broadsides, dated 1641, bear his imprint ('printed for H. Crouch, London'). Although he wrote tracts at the beginning of the civil war, Crouch held himself aloof from all parties, and deplored from a religious point of view the resort to active hostilities. His ballads, on general topics, ran fluently, and were exceptionally popular. In most cases they appeared as broadsides, illustrated with woodcuts, and the copies of them in the Roxburghe and Bagford collections are the only ones known to be extant. The following publications bear his name as author: 1. 'Love's Court of Conscience, written upon two several occasions, with New Lessons for Lovers,' London (by Richard Harper), 1637. The song of Dido is stolen from 'The Ayres . . . that were sung at Brougham Castle in Westmoreland,' 1618. Mr. J. P. Collier reprinted the poem in his 'Illustrations of Old English Literature,' vol. ii. 1866. 2. 'The Madman's Morris,' Lond. (by Richard Harper) n. d. (Roxb. Coll. ii. 362). 3. 'The Industrious Smith,' Lond. n. d. (Roxb. Coll. i. 158). 4. 'The Heroic History of Guy, Earl of Warwick,' Lond. n. d. (Roxb. Coll. iii. 150). 5. 'An Excellent Sonnet of the Unfortunate Loves of Hero and Leander,' Lond. n. d. (Roxb. Coll. iii. 150). These four undated ballads were all probably written about 1640. 6. 'A Godly Exhortation to this Distressed Nation, shewing the true cause of this Unnaturall Civill War' (broadside in verse), Lond. 9 Nov. 1642. 7. 'The Parliament of Graces, briefly showing the banishment of Peace, the farewell of Amity, the want of Honesty' (prose tract), Lond. 12 Dec. 1642.

8. 'The Lady Pecunia's Journey into Hell, with her speech and Pluto's answer,' Lond. 30 Jan. 1653–4. 9. 'The Welch Traveller, or the Unfortunate Welchman,' 1671; an amusing attack on the Welsh, published at a penny. Mr. J. O. Halliwell-Phillipps reprinted this poem in a limited edition of thirty copies in 1860. Two copies of the rare original are in the British Museum.

The following works, bearing the initials H. C., have also been attributed to Crouch: 1. 'Christmas Carols,' licensed to Richard Harper by the Stationers' Company 9 Nov. 1632. 2. 'London's Lord have mercy on us: a true relation of five Modern Plagues' (a tract in prose and verse), Lond. (G. R. Harper), 1637 (?) This is positively assigned to Crouch by Mr. Chappell (*Roxb. Ballads*, Ballad Soc. i. 468). 3. 'The Greeks and Trojans Warres,' a ballad, Lond. 1640 (?) (Roxb. Coll. iii. 158). 4. 'A Whip for the Back of a backsliding Brownist,' Lond. (by H. Crouch), 1640 (?) 5. 'An Elegie sacred to the Memory of Sir Edmundsbury Godfrey,' Lond. 1678. 6. 'The Distressed Welchman born in Trinity Lane, with a relation of his unfortunate Travels,' Lond. n. d. 7. 'The Mad Proverbes of Trim Tram, set in order by Martha Winters, whereunto is added Merry Jests,' &c., London—a jest book reissued in 1689, 1693, and 1702 as 'England's Jests Refined and Improved.' Crouch's connection with the last three works is highly improbable.

[Roxburghe and Bagford Ballads, reprinted by the Ballad Society, edited by Chappell and the Rev. J. W. Ebsworth; J. P. Collier's reprint of Love's Court; Mr. J. O. Halliwell-Phillipps's reprint of the Welch Traveller; W. C. Hazlitt's Handbook of English Literature; Brit. Mus. Cat.] S. L.

CROUCH, JOHN (*fl.* 1660–1681), royalist verse-writer, was probably brother of Humphrey Crouch the ballad-writer [q. v.] There were many booksellers and publishers named Crouch in London in the seventeenth century, and license was granted to one John Crouch (who is very probably the verse-writer himself) by the Stationers' Company on 26 May 1635 to publish Thomas Heywood's 'Philocothonista' and 'The Christian Dictionary.' Before the publication, however, Crouch disposed of his interest in both these works to John Raworth (ARBER, *Transcript*, iv. 339). The Rev. Joseph Hunter, in ignorance of these facts, identified the verse-writer with a John Crouch of Lewes in Sussex, who was for a time a student at Oxford, and was in 1662 a candidate for holy orders, but sided with the ministers ejected in that year, and was therefore never ordained. 'He never was pastor to any congregations, but sometimes preached occasionally in the country, and sometimes resided in London' (CALAMY and PALMER, *Nonconf. Mem.*, iii. 337). The excess of loyalty to Charles II and his family displayed in all Crouch's poems makes this identification less than doubtful. In one piece of verse (dated 1680) Crouch describes himself as 'once domestick servant' to Robert Pierrepoint, marquis of Dorchester. Elsewhere he describes himself as 'gent.' His dedications to the Earl and Countess of Shrewsbury show some intimacy, and we know that he had a brother Gilbert, who was agent to the Earl of Shrewsbury in the early years of Charles II's reign (*Cal. State Papers*, Charles II, 1666–7, p. 422). A letter from Gilbert Crouch to Dugdale is printed in Dugdale's 'Correspondence,' p. 433. Crouch's usual publisher was Edward Crouch or Crowch, dwelling on Snow Hill, probably a relative. His 'Mixt Poem,' 1660, and 'Muses' Joy,' 1661, were both published by Thomas Betterton 'at his shop in Westminster Hall,' and he is very likely identical with the great actor. Crouch was prolific in eulogies on princes and noblemen. He wrote elegies (issued as broadsides) on the Countess of Shrewsbury (1657), on Henry, duke of Gloucester (1660), on Andrew Rutherford, earl of Teviot, killed at Tangiers (1664), and on Robert Pierrepoint, marquis of Dorchester (1681). His other works were the following little volumes of verse: 1. ♦A Mixt Poem, partly historicall, partly panegyricall, upon the happy return of his sacred majesty Charles the Second. . . . Not forgetting the Rump and its Appurtenances,' Lond. (by Thomas Betterton) 1660. Dedicated to the author's brother, Captain Gilbert Crouch. 2. 'The Muses' Joy for the Recovery of that weeping vine Henr[i]etta Maria,' Lond. (by Thomas Betterton) 1661, dedicated to the Countess of Shrewsbury. 3. 'Flowers strewed by the Muses against the coming of the most illustrious Infanta of Portugal, Catharina, Queen of England,' Lond. 1662, dedicated to the Marquis of Dorchester. 4. 'Census Poeticus, Poet's Tribute, paid in eight loyal poems,' Lond. 1663. 5. 'Belgica Caracteristica, or the Dutch Character, being News from Holland,' 1665; also issued as 'The Dutch Embargo upon their State Fleet.' Copies usually met with bear the words 'second impression improv'd' on the title-page. 6. 'Ποτήριον γλυκύπικρον, London's bitter-sweet Cup of Tears for her late Visitation and Joy for the King's return with a Complement (in the close) to France,' 1666. 7. 'Londinenses Lacrymæ, London's second Tears mingled with her Ashes, a Poem,' 1666.

[Crouch's Works; W. C. Hazlitt's Handbook; Addit. MS. 24492, f. 72 (Hunter's Chorus Vatum); Brit. Mus. Cat.] S. L.

CROUCH, NATHANIEL (1632 ?–1725 ?), miscellaneous author. [See BURTON, ROBERT or RICHARD.]

CROUCH, WILLIAM (1628–1710), member of the Society of Friends, born 5 April 1628 at Penton by Weyhill, near Andover, Hampshire, was the son of a substantial yeoman. His father died in William's infancy, and the child had little more education than his mother, a woman of strong puritan feeling, could supply. In 1646 he was apprenticed to an upholsterer of Cornhill, and afterwards set up for himself in the same trade in a shop in Spread Eagle Court, Finch Lane, Cornhill. After enduring much torment owing to religious doubts, Crouch met in 1654 Edward Burrough [q. v.] and Francis Howgill, and under their influence openly joined the Friends' Society in 1656. His mother and sister, who were residing near Bristol at the time, took the same step. On 19 April 1661 a distress was levied on Crouch's house on his refusal to pay the rate for the repair of the church of St. Benet Fink, and a month later he was committed to the Poultry compter for eight days on declining to take the usual oath on being elected scavenger of Broad Street ward. In July he refused to pay tithes; was thrown into prison, and remained there for nearly two years. From the Poultry compter he addressed a long letter to Samuel Clarke (1599–1683) [q. v.], rector of St. Benet Fink, arguing the unscriptural character of tithes, and on 21 July 1662 Clarke replied, but the rector took no notice of two further epistles sent to him by Crouch in August. Crouch afterwards entered into a controversy about swearing with William Wickers, the prison chaplain, and Richard Greenway, who was for a time Crouch's companion in prison, helped Crouch in the composition of his letters. In 1662, while still a prisoner, Crouch was elected constable of his parish, and on paying the fine imposed on him on his declining to accept office, he was released from the compter. In 1666 Crouch's house by Finch Lane was burned in the fire, and he opened a new shop in Gracechurch Street. In 1670 he was charged with contravening the Conventicle Acts by attending quakers' meetings, and was fined 10*l.* He appealed to a high court of justice against this judgment, without result. In 1675 he came into conflict with John Clyffe, rector of St. Benet Fink, on the old question of tithes, and a distress was levied on his goods. On 23 June 1683 Crouch with George Whitehead had an interview with Archbishop Sancroft at Lambeth, and complained of the persecution which his sect suffered. Late in life Crouch wrote a full account of his sufferings, with notices of George Fox, Burrough, Pearson, and other friends. He died 13 Nov. 1710, aged 82, and was buried in the Friends' burying-place at Winchmore Hill, Middlesex. Crouch married twice. His second wife, Ruth Brown, was of his own way of thinking, and their marriage was privately solemnised at his house in Finch Lane in 1659. She died 2 Feb. 1709–10, aged 72. By his first wife Crouch had two children. A rare mezzotint of one William Crouch, signed 'N. Tucker, pinx. 1725,' is extant. Below are verses in praise of 'Honest Will Crouch.' It is probable that this is a portrait of the quaker. Crouch published in his lifetime 'The Enormous Sin of Covetousness detected,' Lond. 1708, with an epistle by Richard Claridge [q. v.] In 1712 Claridge edited, with an account of the author, Crouch's autobiography under the title of 'Posthuma Christiana, or a Collection of some Papers of William Crouch.' The book was reprinted as 'Memoirs of William Crouch' and formed vol. xi. of the Friends' Library, Philadelphia, 1847.

[Crouch's Posthuma Christiana; Smith's Friends' Books; Brit. Mus. Cat.; Notes and Queries, 5th ser. i. 228.] S. L.

CROUNE, WILLIAM, M.D. (1633–1684). [See CROONE.]

CROW, FRANCIS (*d.* 1692), nonconformist divine, came of a family seated at Hughhead in Scotland, within six miles of Berwick-upon-Tweed. He was born in Scotland, but received his education in France under the care of Louis du Moulin. For a while he acted as usher to a schoolmaster named Webb in the town of Berwick, and subsequently took the degree of master of arts, at what university is not known. Some time before the Restoration he was presented to the vicarage of Hundon, Suffolk, where he continued till the Act of Uniformity ejected him in 1662. After this he removed to Ovington in Essex, where he usually preached twice every Sunday between the times of worship in the parish church, and attracted a large congregation. He next fixed himself at Clare, a mile and a half from Ovington, and laboured there for many years. Once a month he preached at Bury St. Edmunds; indeed, 'often would he preach up and down every day in the week.' Towards the close of Charles II's reign, having suffered some persecution, he resolved to retire to Jamaica. Arrived at Port Royal on 30 March 1680, he

found, to use his own words, 'Sin very high and religion very low.' By way of rebuking the islanders' gross superstition he wrote a little treatise entitled 'The Vanity and Impiety of Judicial Astrology,' &c., 12mo, London, 1690. At length, 'upon K. James's liberty,' he returned to England, and refusing the offer of a pastorate in London, he went again to his old people in Clare, with whom he continued till his death, which occurred in 1692 at the age of sixty-five. The year after appeared his 'Mensalia Sacra: or Meditations on the Lord's Supper. Wherein the Nature of the Holy Sacrament is explain'd. . . . To which is prefixt, a brief account of the author's life and death,' 12mo, London, 1693. This so-called 'life' is merely a pedantic rhapsody, and does not touch upon a single incident in Crow's career.

[Calamy's Nonconformist's Memorial (Palmer), iii. 266–70; Addit. MS. 19102, ff. 289–90.]
G. G.

CROW, HUGH (1765–1829), voyager, born at Ramsey in the Isle of Man in 1765, adopted a seafaring life, became captain of a merchant vessel, and was long engaged in the African trade. In 1808 he retired from active service, and resided for some years in his native town, but in 1817 he fixed his residence in Liverpool, where he died on 13 May 1829.

His 'Memoirs,' published at London in 1830, 8vo, with his portrait prefixed, contain interesting descriptions of the west coast of Africa, particularly the kingdom of Bonny, and of the manners and customs of the inhabitants.

[Memoirs mentioned above; Sutton's Lancashire Authors, p. 27.]
T. C.

CROW, MITFORD (*d.* 1719), colonel, acquired, according to Noble, an ascendency in politics by his relationship to Christopher Crow, who married Charlotte, daughter of Edward, earl of Lichfield, and relict of Benedict Leonard, lord Baltimore. He was M.P. for Southampton 1701–2. Crow was employed as British diplomatic agent in Catalonia, where he persuaded the Catalans to espouse the cause of the Archduke Charles of Austria, afterwards Charles V. Lord Fairfax made him one of the trustees under his patent for securing all wrecks occurring in the West Indies, and he was governor of the island of Barbadoes from 1707 to 1711. His name has not been found in the imperfectly kept military entry books of the period (*Home Office Papers*), and the colonial and other records furnish but scanty information concerning him. Letters from Christopher Crow, who was consul and prize agent at Leghorn (see *Treas. Papers*, xcv. 94, xcix. 94, cii. 118), and from Mitford Crow, who at one time sat for Southampton, are indicated in various volumes of 'Hist. MSS. Comm. Reports.' Crow appears to have been on terms of intimacy with Swift, and is frequently mentioned by the latter in letters from London in 1710–12. He died 15 Dec. 1719.

[Noble's Biog. Hist. vol. ii.; Calendar Treasury Papers, 1702–7; Swift's Works, ii. 267, 287, 385, iii. 11.]
H. M. C.

CROWDER or CROWTHER, ANSELM (1588–1666), Benedictine monk, was a native of Montgomeryshire. He was among the earliest novices in the Benedictine monastery of St. Gregory at Douay, where he was clothed on 15 April 1609, and professed on 3 July 1611. He became subprior and professor of philosophy in that monastery, and was definitor in 1621. Afterwards he was sent upon the English mission in the south province of his order, and the titles of cathedral prior of Rochester (1633) and of Canterbury (1657) were conferred upon him. A document in the State Paper Office describes him as 'sometime masquing in the name of Arthur Broughton.' He was appointed provincial of Canterbury in 1653, and held that office until his death. His missionary labours were principally in or about London, where he established a confraternity of the rosary which was influentially supported, Robert, earl of Cardigan, being prefect of the sodality. The dean of this confraternity kept the relic of the Holy Thorn which had belonged to Glastonbury Abbey before the Reformation. Crowder died in the Old Bailey, London, on 5 May 1666.

His works are: 1. 'The First Treatise of the Spiritual Conquest; or, a Plain Discovery of the Ambuscades and evil Stratagems of our Enemies in this our daily Warfare. Enabling the Christian Warrier to presee and avoid them,' Paris, 1651, 12mo, with curious cuts, in five treatises, each having a separate title-page. Other editions appeared at Paris 1652, 12mo; Douay, 1685, 12mo; London (edited by Canon Vaughan, O.S.B), 1874, 12mo. 2. 'Jesus, Maria, Joseph, or the Devout Pilgrim of the Ever Blessed Virgin Mary, in his Holy Exercises, Affections, and Elevations. Upon the sacred Mysteries of Jesus, Maria, Joseph. Published for the benefit of the Pious Rosarists, by A. C. and T. V. [i.e. Thomas Vincent Sadler], Religious Monks of the holy Order of S. Bennet,' Amsterdam, 1657, 12mo. Another contracted edition which appeared at Amsterdam in 1663, 16mo, is dedicated to Queen Catharine, and has an elaborate frontispiece containing her

portrait. This prayer-book was a favourite with the queen. Gee, in his 'Foot out of the Snare,' 1624, sig. S. 1, alludes to a book with this title, and attributes it to Simons, a Carmelite, then in London, and he states that the work had lately issued from a press in London, and that the same author also wrote two other books, called 'The Way to find Ease, Rest, and Repose unto the Soul.' 3. 'The Dayley Exercise of the Devout Rosarists,' Amsterdam, 1657, 12mo; 6th edit. Dublin, 1743, 8vo; 8th edit. Cork, 1770, 12mo, frequently reprinted. In the dedication to Sir Henry Tichborne, bart., reference is made to the Tichborne dole, given to all comers on 25 March.

[Gillow's Bibl. Dict. of the Engl. Catholics, i. 604; Weldon's Chronological Notes, pp. 71, 89, 156, 189, 194, 196, 202, App. 4, 7; Snow's Benedictine Necrology, p. 62; Oliver's Catholic Religion in Cornwall, p. 510.] T. C.

CROWDER, SIR RICHARD BUDDEN (1795–1859), judge, eldest son of Mr. William Henry Crowder of Montagu Place, Bloomsbury, was born in 1795. He was educated at Eton, and afterwards at Trinity College, Cambridge, but appears to have taken no degree. In 1821 he was called to the bar at Lincoln's Inn, and joined the western circuit, and both on circuit and in London enjoyed a good practice, particularly through his aptitude for influencing juries. In 1837 he was appointed a queen's counsel, in August 1846 he succeeded Sir Charles Wetherell as recorder of Bristol, and from 1849 to 1854 held the appointments of counsel to the admiralty and judge-advocate of the fleet. In January 1849 he was elected in the liberal interest for the borough of Liskeard in Cornwall, in succession to Mr. Charles Buller, and he continued to hold the seat until March 1854, when he was appointed a puisne justice in the court of common pleas in succession to Mr. Justice Talfourd, and was knighted. In 1859 he was suffering from an inveterate ague, which affected his heart, and, although a long vacation at Brighton enabled him to resume his seat on the bench during the Michaelmas term, and even to sit at chambers on the day but one before his death, he died suddenly on 5 Dec. He never married.

[Foss's Lives of the Judges; Times, 6 Dec. 1859; Law Mag. new ser. v. 345; Jurist, 10 Dec. 1859; Ann. Reg. 1859.] J. A. H.

CROWE, CATHERINE (1800?–1876), novelist and writer on the supernatural, was born at Borough Green in Kent about 1800. Her maiden name was Stevens. She appears to have principally resided in Edinburgh, and in her tract on spiritualism speaks of herself as having been 'a disciple of George Combe.' Her first literary work was a tragedy, 'Aristodemus,' published anonymously in 1838. She next produced a novel, 'Manorial Rights,' 1839, and in 1841 wrote her most successful work of fiction, 'Susan Hopley.' In 1844 'The Vestiges of Creation,' which Sedgwick had pronounced on internal evidence to be the work of a woman, was not unfrequently attributed to her, and she amused those in the secret by her apparent readiness to accept the honour. She was, however, employed upon quite a different class of investigation, translating Kerner's 'Seeress of Prevorst' in 1845, and publishing her 'Night Side of Nature' in 1848. This is one of the best collections of supernatural stories in our language, the energy of the authoress's own belief lending animation to her narrative. It has little value from any other point of view, being exceedingly credulous and uncritical. 'Lilly Dawson,' the most successful of her novels after 'Susan Hopley,' was published in 1847. The 'Adventures of a Beauty' and 'Light and Darkness' appeared in 1852, 'Linny Lockwood' in 1854. She also wrote another tragedy, 'The Cruel Kindness,' 1853; abridged 'Uncle Tom's Cabin' for juvenile readers; and contributed some effective tales to periodicals. In 1859 appeared a little treatise on 'Spiritualism, and the Age we live in,' with slight reference to the nominal subject, but evincing a morbid and despondent turn of mind, which resulted in a violent but brief attack of insanity. After her recovery she wrote little, but several of her works continued to be reprinted. She died in 1876. Mrs. Crowe will probably be best remembered by her 'Night Side of Nature,' but her novels are by no means devoid of merit. They are a curious and not unpleasing mixture of imagination and matter of fact. The ingenuity of the plot and the romantic nature of the incidents contrast forcibly with the prosaic character of the personages and the unimpassioned homeliness of the diction. Curiosity and sympathy are deeply excited, and much skill is shown in maintaining the interest to the last.

[Hale's Woman's Record; Men of the Time.] R. G.

CROWE, EYRE EVANS (1799–1868), historian, born at Redbridge, Southampton, 20 March 1799, was the son of David Crowe, captain in an East India regiment, whose wife had been a Miss Hayman of Walmer. David Crowe's father was another Eyre Evans Crowe, also in the army; and an ancestor was William Crowe, dean of Clonfert from

1745 to 1766. Crowe's mother died from the effects of her confinement. He was educated at a school in Carlow, and at Trinity College, Dublin, where he won a prize for an English poem. He left college early to take to journalism in London. In 1822 he went to Italy, whence he wrote descriptive letters published in 'Blackwood's Magazine' during 1822 and 1823. He then produced a series of novels, including 'Vittoria Colonna,' 'To-day in Ireland' (1825), 'The English in Italy' (1825), 'The English in France' (1828), 'Yesterday in Ireland' (1829), and 'The English at Home' (1830). He wrote no other novel till 1853, when he published 'Charles Delmer,' a story containing much shrewd political speculation.

He contributed a 'History of France' to Lardner's 'Cabinet Encyclopædia' in 1830; and part of a series of lives of 'Eminent Foreign Statesmen' to the same in 1831, the remainder being contributed by G. P. R. James. The 'History of France,' amplified and rewritten, was published in five volumes in 1858–68. In 1853 he published 'The Greek and the Turk,' the result of a journey made to the Levant to investigate the Eastern question. In 1854 appeared his 'History of Louis XVIII and Charles X.' He had been a spectator of the street struggles in 1830, and had long resided in France. Soon after 1830 he became Paris correspondent of the 'Morning Chronicle. The needs of a growing family compelled him to devote himself exclusively to journalism. He returned to England in 1844. He joined the staff of the 'Daily News' on its foundation in 1846, and was its editor from 1849 to 1851. He also wrote the foreign articles for the 'Examiner' during the editorship of Albany Fonblanque [q. v.], and, later, of John Forster [q. v.] He died, after a painful operation, on 25 Feb. 1868, and was buried at Kensal Green.

Crowe married Margaret, daughter of Captain Archer of Kiltimon, co. Wicklow, at St. Patrick's Cathedral, Dublin, in 1823. There were six children of the marriage: Eyre Crowe, A.R.A., born 1824; Sir Joseph Archer Crowe (commercial attaché in Paris), 1825–96 [see SUPPLEMENT]; Eugenie Marie (afterwards Mrs. Wynne); Edward (now deceased), born 1829; Amy Marianne (Mrs. Edward Thackeray, now deceased), born 1831; and Dr. George Crowe, born 1841. He had also a family by a second wife.

[Information from Mr. Eyre Crowe, A.R.A.]

CROWE, WILLIAM (1616–1675), bibliographer, was born in Suffolk in 1616 (*Addit. MS.* 19165, f. 253), and was matriculated in the university of Cambridge as a member of Caius College on 14 Dec. 1632. On 4 Dec. 1668 he was nominated by Archbishop Sheldon chaplain and schoolmaster of the hospital of Holy Trinity at Croydon, Surrey, founded by Archbishop Whitgift. This office he held till 1675, when the following entry appears in the Croydon parish register:—'1675, Ap. 11. William Crow that was skool master of the Free skool, who hanged himselfe in the winde of one of his chambers in his dwelin house, was buried in the church' (*Collect. Topog. et Geneal.* iii. 308).

He published: 1. 'An Exact Collection or Catalogue of our English Writers on the Old and New Testament, either in whole or in part: whether Commentators, Elucidators, Adnotators, or Expositors, at large, or in single sermons,' Lond. 1663, 8vo (anon.); second impression, 'corrected and enlarged with three or four thousand additionals,' Lond. 1668, 8vo. Wood tells us that the presbyterian divine, John Osborne, projected a similar work, and had printed about eight sheets of it, when he was forestalled by Crowe. The work is sometimes called Osborne's, but more generally Crow's Catalogue. It was the precursor of Cooke's 'Preacher's Assistant.' 2. 'Elenchus Scriptorum in Sacram Scripturam tam Græcorum quam Latinorum, &c. In quo exhibentur eorum Gens, Patria, Professio, Religio, Librorum Tituli, Volumina, Editiones variæ. Quo tempore claruerint, vel obierint. Elogia item aliquot Virorum clarissimorum. Quibus omnibus præmissa sunt S. Biblia, partesque Bibliorum, variis linguis variis vicibus edita,' Lond. 1672, 12mo. Dedicated to Archbishop Sheldon, 'his most honourable patron' (*Addit. MS.* 5865, f. 106 *b*). In this work Crowe borrowed from Edward Leigh's 'Treatise of Religion and Learning.'

[Garrow's Hist. of Croydon, p. 130; Lysons's Environs, i. 200; Wood's Athenæ Oxon. ed. Bliss, iii. 676, 928.] T.C.

CROWE, WILLIAM, D.D. (*d.* 1743), divine, was educated at Trinity Hall, Cambridge, where he proceeded B.A. in 1713, was elected to a fellowship, and commenced M.A. in 1717. On 6 Feb. 1721 he became rector of the united parishes of St. Mary Magdalen and St. Gregory, near St. Paul's Cathedral, London, and he was also lecturer at St. Martin's, Ludgate. He was prebendary of Chiswick in St. Paul's Cathedral 1726–7, and of St. Pancras 1727 till death. He was created D.D. at Cambridge in 1728, on the occasion of George II's visit to the university (*Cantabrigienses Graduati*, ed. 1787, p. 104). In 1730 he obtained the rectory of St. Botolph,

Bishopsgate, and in September 1731 he was collated to the rectory of Finchley, Middlesex. He was chaplain to Bishop Gibson, and one of the chaplains-in-ordinary to George II. He died at Finchley on 11 April 1743, and was buried in the churchyard of that parish.

By his will he left 3,000*l.* to Bishop Gibson, who generously gave the money to the testator's poor relations (Whiston, *Memoirs*, p. 251). He also bequeathed 1,000*l.* to Queen Anne's Bounty fund, and a like amount to Sir Clement Cotterell Dormer, knight, master of the ceremonies, in remembrance of the many favours received from him when they were at college together.

Cole relates that he was a good Greek scholar, and that he lent his notes and observations to Dr. Bentley, from whom he could never recover them (*Addit. MS.* 5865, f. 117).

He published several single sermons, of which the following deserve special notice: 1. 'Oratio in Martyrium regis Caroli I coram Academia Cantabrigiensi habita in Templo Beatæ Mariæ, tricesimo die Jan. 1719,' London (two editions), 1720, 4to; reprinted with his collected sermons. 2. 'The Duty of Promoting the Public Peace,' preached before the lord mayor 30 Jan. 1723-4, being the anniversary of the martyrdom of Charles I, London (two editions), 1724, 8vo. 3. 'A Sermon preached before the House of Commons, Jan. 30, 1734-5, being the Anniversary-Fast for the Martyrdom of King Charles the First,' London, 1735, 4to. 4. 'A Sermon occasion'd by the death of Queen Caroline,' London [1737], 4to. A volume of 'Dr. Crowe's favourite and most excellent Sermons,' eleven in number, appeared at London in 1759, 8vo (Darling, *Cycl. Bibliographica*, i. 831). Watt (*Bibl. Brit.*) mentions an edition of 1744. These sermons were published by the trustees of Queen Anne's Bounty, to whom the author bequeathed 200*l.* to defray the expense of printing them. Crowe contributed some Greek verses to the Cambridge University collection on the peace of Utrecht.

His portrait has been engraved by J. Smith (Evans, *Cat. of Engraved Portraits*, No. 14776).

[Authorities quoted above; also Malcolm's Londinium Redivivum, iv. 482; Gent. Mag. i. 405, xiii. 218; Lysons's Environs, ii. 340; Lond. Mag. 1743, p. 205; Nichols's Lit. Anecd. ii. 52.]

T. C.

CROWE, WILLIAM (1745-1829), poet and divine, was born at Midgham, Berkshire, and baptised 13 Oct. 1745, but his father, a carpenter by trade, lived during Crowe's childhood at Winchester, where the boy, who was endowed with musical tastes and possessed a rich voice, was occasionally employed as a chorister in Winchester College chapel. At the election in 1758 he was placed on the roll for admission as a scholar at the college, and was duly elected a 'poor scholar.' He was fifth on the roll for New College at the election in 1764, and succeeded to a vacancy on 11 Aug. 1765. After two years of probation he was admitted as fellow in 1767, and became a tutor of his college, in which position his services are said to have been highly valued. On 10 Oct. 1773 he took the degree of B.C.L. His fellowship he continued to hold until November 1783, although, according to Tom Moore, he had several years previously married 'a fruitwoman's daughter at Oxford' and had become the father of several children. In 1782, on the presentation of his college, he was admitted to the rectory of Stoke Abbas in Dorsetshire, which he exchanged for Alton Barnes in Wiltshire in 1787, and on 2 April 1784 he was elected the public orator of his university. This position and the rectory of Alton Barnes Crowe retained until his death in 1829, and the duties attaching to the public oratorship were discharged by him until he was far advanced in years. According to the 'Clerical Guide' he was also rector until his death of Llanymynech in Denbighshire, worth about 400*l.* per annum, from 1805, and incumbent of Saxton in Yorkshire, valued at about 80*l.* a year, from the same date. A portrait of Crowe is preserved in New College library. A grace for the degree of D.C.L. was passed by his college on 30 March 1780, but he does not seem to have proceeded to take it. Many anecdotes are told of his eccentric speech and his rustic address, but Crowe's simplicity, says Moore, was 'very delightful.' In politics he was 'ultra-whig, almost a republican,' and he sympathised with the early stages of the French revolution. His expenditure was carefully limited, and he was accustomed to walk from his living in Wiltshire to his college at Oxford. Often was he noticed striding along the roads between the two places, with his coat and a few articles of underclothing flung over a stick, and with his boots covered with dust. Graduates of the university extending their afternoon walks a few miles into the country might see him sitting on a bench outside a village inn correcting the notes of the sermons which he was to deliver at St. Mary's, or of the orations with which he was to present to his university the chief personages in Europe. Nevertheless his appearances in the pulpit or in the theatre at Oxford were always welcomed by the gra-

duates of the university. His command of the Latin language was readily acknowledged by his contemporaries, and his Latin sermons at St. Mary's or his orations at commemoration, graced as they were by a fine rich voice, enjoyed great popularity. He was interested in architecture, and occasionally read a course of lectures on that subject in New College hall. The merits of his lectures at the Royal Institution on poetry are extolled by Dr. Dibdin. When he visited Horne Tooke at Wimbledon, a considerable portion of his time was spent in the garden, and horticulture was the theme on which he dilated. Owing to the skill in valuing timber, which he had acquired from the farmers with whom he had been associated for so many years, he was always selected by the fellows at New College as their woodman. His peculiarities marked him out as a fit subject for caricature, and his portrait as 'a celebrated public orator' was drawn by Dighton January 1808 in full-length academicals and with a college cap in his hand. After a short illness he died at Queen Square, Bath, in which city he had been recommended for the previous two years to pass the winter months, 9 Feb. 1829, aged 83. Crowe and Samuel Rogers were intimate friends, and when the latter poet was travelling in Italy he made two authors, Milton and Crowe, his constant study for versification. 'How little,' said Rogers on another occasion, 'is Crowe known, even to persons who are fond of poetry! Yet his "Lewesdon Hill" is full of noble passages.' That hill is situated in the western part of Dorsetshire, on the edge of the parish of Broadwindsor, of which Tom Fuller was rector, and near Crowe's benefice of Stoke Abbas. The poet is depicted as climbing the hill-top on a May morning and describing the prospect, with its associations, which his eye surveys. The first edition, issued anonymously and dedicated to Shipley, the whig bishop of St. Asaph, was published at the Clarendon Press, Oxford, in 1788. A second impression, with its authorship avowed, was demanded in the same year, and later editions, in a much enlarged form, and with several other poems, were published in 1804 and 1827. Wordsworth, Coleridge, and Bowles, like Rogers, have recognised its value as an admirable description in harmonious blank verse of local scenery, and Tom Moore confessed that some of its passages were 'of the highest order.' Crowe's other works attracted less attention. They were: 1. 'A Sermon before the University of Oxford at St. Mary's, 5 Nov. 1781.' 2. 'On the late Attempt on her Majesty's Person, a sermon before the University of Oxford at St. Mary's, 1786.' 3. 'Oratio ex Instituto . . . Dom. Crew.' 1788. From the preface it appears that the oration was printed in refutation of certain slanders as to its character which had been circulated. It contained his views on the revolution of 1688. 4. 'Oratio Crewiana,' 1800. On poetry and the poetry professorship at Oxford. 5. 'Hamlet and As you like it, a specimen of a new edition of Shakespeare' [anon. by Thomas Caldecott and Crowe], 1819, with later editions in 1820 and 1832. The two friends contemplated a new edition of Shakespeare, and this volume was published as a sample of their labours, but it had no successor. 6. 'A Treatise on English Versification,' 1827, dedicated to Thomas Caldecott [q. v.], his schoolfellow at Winchester and friend of seventy years' standing. 7. 'Poems of William Collins, with notes, and Dr. Johnson's Life, corrected and enlarged,' Bath, 1828. Crowe's son died in battle in 1815, and in 'Notes and Queries,' 1st ser. vii. 6, 144 (1853), is a Latin monody by his father on his loss. His verses intended to have been spoken at the theatre at Oxford on the installation of the Duke of Portland as chancellor have been highly lauded by Rogers and Moore. The latter poet speaks also of Crowe's sweet ballad 'To thy cliffs, rocky Seaton, adieu!' His sonnet to Petrarch is included in the collections of English sonnets by Housman and Dyce.

[Gent. Mag. 1829, pt. i. 642–3; Cox's Recollections of Oxford, 2nd edit. 229–32; Mayo's Bibliotheca Dorsetiensis, p. 120; Hutchins's Dorset (1864), ii. 150–1; Stephens's Horne Tooke, ii. 332; Dyce's Table-talk of Samuel Rogers, pp. 225–9; Dibdin's Literary Life, i. 245–6; Tom Moore's Memoirs, ii. 177–202, 300, v. 60, 112, 277–8, viii. 234, 245; Notes and Queries, 2nd ser. vi. 42–3 (1858).] W. P. C.

CROWFOOT, JOHN RUSTAT (1817–1875), Hebrew and Syriac scholar, son of William Henchman Crowfoot, a medical man in large practice, was born at Beccles, Suffolk, on 21 Feb. 1817. He was educated at Eton, where he obtained a foundation scholarship. He matriculated at Caius College, Cambridge, in 1833, and graduated B.A. as twelfth wrangler in 1839. The following year he was elected fellow of his college, of which, and also of King's College, he was appointed divinity lecturer. He took his degree of M.A. in 1842, and B.D. in 1849. In 1848 he contested the regius professorship of Hebrew unsuccessfully with Dr. Mill, and printed his probation exercise on Jer. xxxiii. 15, 16. He did curate's work at Great St. Mary's, Cambridge, 1851–3, and in 1854 accepted the living of Southwold, Suffolk, which he held till 1860, when he became vicar of Wangford-cum-Reydon in the same county. Here he died on 18 March

1875. He married, on 27 Aug. 1850, Elizabeth Tufnell, by whom he had an only son, who died young. While at Cambridge Crowfoot issued several pamphlets on university matters: 'On Private Tuition,' 1844; 'On a University Hostel,' 1849; 'Plea for a Colonial and Missionary College at Cambridge,' 1854. He also published 'Academic Notes on Holy Scripture,' 1st series, 1850, and an English edition with notes of Bishop Pearson's five lectures on the Acts of the Apostles and Annals of St. Paul. Towards the close of his life, in 1870, he published, under the title of 'Fragmenta Evangelica,' a retranslation into Greek of Cureton's early Syriac text of certain portions of the first two gospels. In connection with this work Crowfoot, in 1873, made an expedition into Egypt in search of Syriac manuscripts of the gospels, with the view, in his own words, of 'getting as near as possible to the very words of Christ.' Crowfoot was a diligent and devoted parish priest.

[Private information.] E. V.

CROWLEY, NICHOLAS JOSEPH (1819–1857), painter, was the third son of Peter Crowley, a gentleman of some property in Dublin, where he was born on 6 Dec. 1819. At a very early age Crowley showed a decided artistic talent and became a pupil of the Royal Dublin Society. In 1835, at the age of fifteen, he exhibited at the Royal Academy a picture entitled 'The Eventful Consultation' (an incident from Warren's 'Diary of a late Physician'), and from that time till his death, twenty-two years later, his name regularly appeared in the list of exhibitors. He exhibited forty-six pictures. In 1838 he was elected a member of the Royal Hibernian Academy. In the following year he exhibited in the Royal Academy a portrait of the Marquis of Normanby, late lord-lieutenant of Ireland. Crowley had already become very popular in his native country, where his 'Cup-tossing,' purchased in 1842 by the Royal Irish Art Union, is still a favourite subject, having been frequently reproduced in engravings, photographs, and pottery. He painted several portraits of O'Connell during the imprisonment of the latter in 1844. To one of these O'Connell subscribed the following autograph: 'I sat during my imprisonment in Richmond Bridewell to have this portrait of me painted by Mr. Crowley for my esteemed friend and fellow-prisoner John Gray. Daniel O'Connell, M.P. for the county of Cork, 6 Sept. 1844, Richmond Bridewell.' This portrait is still in the possession of the family of the late Sir John Gray. At the same time and place Crowley painted the editor of the 'Nation,' Charles Gavan Duffy, who writing years later relates that the artist had bestowed upon him (Duffy) 'a dreamy poetic head which might have passed for Shelley's.' The portrait of O'Connell was exhibited in the London Academy Exhibition of 1845, and in the same exhibition appeared 'Taking the Veil,' one of the best known of Crowley's pictures, painted for St. Vincent's Hospital, Dublin, and still to be seen in that institution. It contains among other portraits those of Dr. Murray, Roman catholic archbishop of Dublin; of Mrs. Aikenhead, foundress of the order of Religious Sisters of Charity in England and Ireland; and of the artist himself in the background.

From 1835 Crowley passed a considerable portion of his time in London, and from 1843 till his death lived at 13 Upper Fitzroy Street. Here he produced numerous works in history, domestic life, and portraiture, many of which were engraved and lithographed. Much of his time continued, however, to be spent in Ireland, where about two months before his death he completed a picture of 'The Irish Court,' a commission from the Earl of Carlisle, then lord-lieutenant. Coming to London in the autumn of 1857 he was taken ill with diarrhœa, and died on 4 Nov. in that year.

[Information from Mr. R. B. Sheridan Knowles, nephew of N. J. Crowley.]

CROWLEY, PETER O'NEILL (1832–1867), Fenian, was born at Ballymacoda, county Cork, on 23 May 1832, being the son of a small tenant farmer. His uncle, Peter O'Neill, a priest, had been engaged in the insurrection of 1798, but escaped with a flogging. Crowley was educated in the principles of total abstinence from intoxicating liquors and fanatical hatred of the English connection, and is said to have adorned his circle. He was implicated in the Fenian conspiracy almost from the beginning, and was present at the attempt to break into the coastguard station at Knockadoon made in March 1867. The attack being repulsed, Crowley retired with a small party to the Kilclooney wood, where on the 31st he was shot in a skirmish with the constabulary. He died at Mitchelstown the same day. His last moments are said to have been edifying. He was followed to his grave by an immense multitude.

[Webb's Compendium of Irish Biography.] J. M. R.

CROWLEY, CROLE, or CROLEUS, ROBERT (1518?–1588), author, printer, and divine, was born in Gloucestershire, and be-

came a student at the university of Oxford about 1534. He was soon after made a demy at Magdalen College, and in 1542 was probationer-fellow, having taken his B.A. degree (Wood, *Athenæ*, i. 542). He was attracted by the doctrines of the Reformation, and in 1548 published three controversial works, printed by Day & Seres, 'probably,' says Herbert, 'he might correct the press there, and learn the art of printing, which he afterwards practised himself' (*Typogr. Antiq.* ii. 758). He had an office of his own in 1549 in Ely Rents, Holborn, where he printed his metrical version of the Psalms and a couple of other volumes in verse from his pen. In 1550, besides the well-known 'One and Thyrtye Epigrammes' and other volumes of his own production, he printed the work on which his typographical fame chiefly rests. This was the 'Vision of Pierce Plowman,' of which he issued no less than three impressions in that year (Skeat's edit. 1886, ii. lxxii–lxxvi). Some of the earliest Welsh books came from his press. He was ordained deacon by Ridley 29 Sept. 1551, and was described in the bishop's register as 'stationer, of the parish of St. Andrew, Holborn' (Strype, *Memorials*, ii. pt. i. 553). He then gave up his printing, which he only practised during three years. He was among the exiles at Frankfort in 1554 (*A Brieff Discours of the Troubles* (1575), 1846, passim). On the death of Mary he returned to England, and preached at Paul's Cross on 15 Oct. 1559 and 31 March 1560 (Strype, *Annals*, i. pt. i. 200, 299). He was admitted to the archdeaconry of Hereford in 1559, and the ensuing year was instituted to the stall or prebend of 'Pratum majus' in the cathedral of that city (Cowper, Introd. x). As member of convocation he subscribed to the articles of 1562, and busied himself with matters of ecclesiastical discipline. He also at that time held the living of St. Peter's the Poor in London (*Annals*, i. pt. i. 489, 493, 501, 504, 512). He was collated to the prebend of Mora in St. Paul's on the decease of John Veron, 1 Sept. 1563 (Newcourt, *Repertorium*, i. 181). When Archbishop Parker in 1564 endeavoured to enforce among the clergy the use of the square cap, tippet, and surplice, he was opposed by Crowley, who refused to minister in the 'conjuring garments of popery' (Strype, *Parker*, i. 301). In 1566 he was vicar of St. Giles without Cripplegate, and was deprived and imprisoned for creating a disturbance about the wearing of surplices by some singing men in his church (*ib.* 434–6). He resigned his archdeaconry in 1567, and was succeeded in his prebendal chair at Hereford the following year by another clerk. The vestment question troubled him greatly, and he published 'A Discourse against the Outwarde Apparell and Garmentes of the Popishe Churche.' On 29 Sept. 1574 he preached a sermon at the Guildhall before the lord mayor, Sir James Hawes, knt., and on 5 May 1576 he was presented to the vicarage of St. Lawrence Jewry, then in the gift of the bishop of London by lapse. This he resigned in 1578. He did not entirely give up his connection with bookselling, as on 27 Sept. 1578 he was admitted a freeman of the Stationers' Company by redemption (Arber, *Transcript*, ii. 679), and afterwards to the livery. He preached before the company 3 July 1586. In 1580 he and another were appointed to visit the Roman catholic prisoners in the Marshalsea and White Lion at Southwark. Strype speaks of him as 'in the year 1582 very diligent in visiting and disputing with certain priests in the Tower' (*Parker*, i. 436). He died 18 June 1588, at about the age of seventy, and was buried in the chancel of St. Giles, Cripplegate. His widow was left so poor that she was allowed a pension by the company of four nobles a year. Whether as printer, divine, versifier, or controversialist, Crowley passed his life in battling for the new doctrines. His popularity as a preacher is shown by the numerous entries in Machyn's 'Diary' (Camden Soc., 1848).

His works are: 1. 'The Confutation of XIII articles whereunto N. Shaxton subscribed,' London, J. Day & W. Seres [1548], sm. 8vo (Shaxton recanted at the burning of Anne Askew, of which event a woodcut is given). 2. 'An Informacion and Peticion agaynst the Oppressours of the Pore Commons of this Realme' [London, Day & Seres, 1548], sm. 8vo (analysed in Strype, *Memorials*, ii. pt. i. 217–26; Ames thought it was printed by the author). 3. 'The Confutation of the Mishapen Aunswer to the misnamed, wicked Ballade [by Miles Hoggard] called the Abuse of ye Blessed Sacrament of the Aultare,' London, Day & Seres, 1548, sm. 8vo (the ballad is introduced and refuted both in verse and prose, *ib.* III. i. 442). 4. 'A New Yeres Gyfte, wherein is taught the Knowledge of Oneself and the Fear of God,' London, R. Crowley, 1549, sm. 8vo. 5. 'The Voyce of the Laste Trumpet, blowen by the Seventh Angel, callyng al estats of men to the ryght path,' London, R. Crowley, 1549 and 1550, sm. 8vo (a metrical sermon addressed to twelve conditions of men). 6. 'The Psalter of David newely translated in Englysh metre,' London, R. Crowley, 1549, 8vo (Crowley was the first to versify the whole Psalter). 7. 'Dialogue between Lent and Liberty,

wherein is declared that Lent is a meer invention of man,' London, n. d., 8vo (title from Wood). 8. 'The Way to Wealth, wherein is plainly taught a most present remedy for sedicion,' London, Crowley, 1550, sm. 8vo (of considerable political and historical value). 9. 'Pleasure and Payne, Heaven and Hell; Remember these Foure, and all shall be Well,' London, Crowley, 1551, sm. 8vo (in verse). 10. 'One and Thyrtye Epigrammes, wherein are bryefly touched so many abuses that may and ought to be put away,' London, Crowley, 1550, sm. 8vo, said to have been reprinted in 1551 and 1559 (the copy in the Cambridge University Library is the only one known; Strype reprinted fifteen of the epigrams in 'Memorials,' ii. pt. ii. 465–73). 11. 'The true copye of a Prolog wrytten about two c. yeres past by John Wyckliffe,' London, Crowley, 1550, sm. 8vo. 12. 'The Fable of Philargyrie, the great Gigant of Great Britain,' London, Crowley, 1551, sm. 8vo (title from Herbert's 'Ames'). 13. 'An Epitome of Cronicles,' London, T. Marshe, 1559, 4to (by T. Languet; continued by T. Cooper, from Edward VI to Elizabeth by Crowley). 14. 'An Apologie or Defence of those Englishe Writers and Preachers which Cerberus chargeth with false doctrine under the name of Predestination,' London, H. Denham, 1566, 4to (see PRYNNE, *Canterburie's Doome*, 1646, p. 169). 15. 'A Briefe Discourse against the Outwarde Apparell and Ministring Garmentes of the Popishe Church,' London, 1566 and 1578, sm. 8vo. 16. 'The Opening of the Wordes of the Prophet Joell, concerning the Signes of the Last Day,' London, H. Bynneman, 1567, sm. 8vo (curious satirical verse written in 1546). 17. 'A Setting Open of the Subtyle Sophistrie of T. Watson, which he used in hys two Sermons made before Queene Mary, 1553, to proove the Reall Presence,' London, H. Denham, 1569, 4to (see STRYPE, *Annals*, i. pt. ii. 303). 18. 'A Sermon made in the Chappell at the Gylde Hall in London before the Lord Maior,' London, J. Awdeley, 1575, sm. 8vo. 19. 'An Aunswer to Sixe Reasons that Thomas Pownde, at the commandement of her Maiesties commissioners, required to be aunsuered,' London, 1581, 4to. 20. 'Brief Discourse concerning those four usual notes whereby Christ's Catholic Church is known,' London, 1581, 4to (title from Wood). 21. 'A Replication of that Lewd Answeare which Frier John Francis hath made,' London, 1586, 4to. 22. 'A Deliberat Answere made to a rash offer which a popish Anti-christian Catholique made,' London, J. Charlewood, 1588, 4to (answering 'A notable Discourse by John de Albine,' Douai, 1575).

Crowley also added a preface to an undated reprint of Tyndale's 'Supper of the Lord,' 1551 (see *Notes and Queries*, 1st ser. i. 332, 355, 362), and edited an edition of Seager's 'Schoole of Vertue,' 1557 (*ib.* 4th ser. vi. 452).

The 'Select Works' (Nos. 2, 5, 8, 9, 10 above) were edited, with introduction, notes, &c., by J. M. Cowper for the Early English Text Society (extra ser. No. xv.), 1872.

[Besides the authorities mentioned above, see Tanner's Bibliotheca, 210; Ames's Typogr. Antiq. (Herbert), ii. 757–62; the same (Dibdin), iv. 325–35; Collier's Bibl. Account, i. 39; Maitland's Index of English Works printed before 1600, 1845, pp. 28–9; W. C. Hazlitt's Handbook, 1867; W. C. Hazlitt's Collections and Notes, 1876; Corser's Collectanea Anglo-Poetica, pt. iv. pp. 539–42; Catalogue of Books in the British Museum printed before 1640, 1884; Warton's History of English Poetry, 1840, iii. 165–6; Heylyn's Ecclesia Restaurata, 1849, i. 153, ii. 186.] H. R. T.

CROWNE, JOHN (*d.* 1703 ?), dramatist, is stated by Oldys to have been the son of William Crowne, gentleman, who in 1637 accompanied the Earl of Arundel on an embassy to Vienna, and published in that year 'A true Relation of all the Remarkable Places and Passages' observed on the journey. William Crowne emigrated with his family to Nova Scotia, and on 10 Aug. 1656 received from Oliver Cromwell a large tract of territory. Shortly after the Restoration the French took possession of William Crowne's lands, and his title was not upheld by the authorities at home. In the dedicatory epistle prefixed to the 'English Frier,' 1690, and again in the dedicatory epistle before 'Caligula,' 1698, the dramatist complains that he had been robbed of his patrimony. John Dennis in his 'Letters,' 1721 (i. 48), says that William Crowne was an 'independent minister;' but this statement, which has been frequently repeated, is probably incorrect, for in the 'Colonial State Papers' he is invariably styled 'Colonel' Crowne. It is related by Dennis that John Crowne on his arrival in England (early in the reign of Charles II) was driven by his necessities to accept the distasteful office of gentleman-usher to 'an old independent lady of quality.' His first work was his romance, 'Pandion and Amphigenia; or the History of the coy Lady of Thessalia. Adorned with sculpture,' 1665, 8vo. In the dedicatory epistle to Arthur, lord viscount Chichester, he says: 'I was scarce twenty years when I fancied it.' In 1671 he published his first play, 'Juliana, or the Princess of Poland. A Tragi-comedy,' acted with moderate success at the Duke of York's Theatre.

In the dedicatory epistle to the Earl of Orrery he states that 'this unworthy poem . . . was the offspring of many confused, raw, indigested, and immature thoughts, penn'd in a crowd and hurry of business and travel; . . . and lastly the first-born of this kind that my thoughts ever laboured with to perfection.' His next play, the 'History of Charles the Eighth,' a tragedy in rhyme, was acted for six days together at the Duke of York's Theatre in 1672 (GENEST, *History of the Stage*, i. 124), Betterton taking the part of Charles VIII, and was published in that year with a dedication to the Earl of Rochester; 2nd ed. 1680. In 'Timon, a Satyr,' published in the 1685 collection of Rochester's poems, some high-flown lines from Crowne's tragedy are selected for ridicule. On the appearance in 1673 of Settle's 'Empress of Morocco,' Crowne joined Dryden and Shadwell in writing satirical 'Notes and Observations on the Empress of Morocco.' Many years afterwards, in the address to the reader prefixed to 'Caligula,' 1698, he stated that he had written 'above three parts of four' of the pamphlet, and expressed his regret that he had shown such bitterness. In 1675 was published Crowne's court masque, 'Calisto, or the Chaste Nymph,' with a dedication to the Princess Mary, afterwards Queen Mary. It was by Rochester's influence that Crowne was engaged to prepare the masque. Under ordinary circumstances the task would have been assigned to the poet laureate, Dryden; but Dryden expressed no chagrin, and even composed an epilogue, which by Rochester's intervention was not accepted. 'Calisto' is smoothly written and gave great satisfaction. In the address to the reader, Crowne says that he had to prepare the entertainment in 'scarce a month.' He was directed to introduce only seven persons, who were all to be ladies, and two only were to appear in men's habits. The writing of masques was a lost art at this date; but Crowne's attempt at a revival has considerable merit. In 1675 the 'Country Wit,' a favourite play with Charles II, was acted with applause at the Duke's Theatre; it was published in the same year, with a dedication to Charles, earl of Middlesex. The plot was partly drawn from Molière's 'Le Sicilien, ou l'Amour Peintre.' 'Andromache,' a tragedy translated from Racine into English verse by 'a young gentleman,' was revised by Crowne (who reduced the verse to prose), and, after being acted without success, was published in 1675. In 1677 were produced the two parts of the 'Destruction of Jerusalem,' written in heroic verse; they were printed in that year with a dedication to the Duchess of Portsmouth. These declamatory dramas met with extraordinary success on the stage, and were reprinted in 1693 and 1703. St. Evremond, in a letter to the Duchess of Mazarin (*Works of Rochester and Roscommon*, 1709), states that it was owing to the success of these plays that Rochester, 'as if he would still be in contradiction to the town,' withdrew his patronage from Crowne, who was afterwards lampooned by Rochester and Buckingham in 'A Tryal of the Poets for the Bayes.' Crowne's next work was 'The Ambitious Statesman, or the Loyal Favorite,' acted in 1679, and published with a dedication to the Duchess of Albemarle in the same year. In the preface the author styles this play 'the most vigorous of all my foolish labours,' and attributes its ill-success on the stage to the malice of his enemies. 'The Misery of Civil War,' founded on the second part of 'Henry VI,' was printed in 1680, but was not acted until 1681; it was followed by 'Henry the Sixth, the First Part,' 1681. 'Thyestes, a Tragedy,' 1681, founded on Seneca's play, was favourably received, in spite of the repulsive nature of the plot; and it must be allowed that there are passages of striking power. It is stated in 'Biographia Dramatica' that the first edition of the comedy 'City Politiques,' acted at the King's Theatre, was published in 1675; Genest (i. 399) gives 1688 as the date of the first edition, and the editors of Crowne's 'Dramatic Works,' 1874 (ii. 83), follow Genest. Some copies are undoubtedly dated 1683 (Brit. Mus. press-mark, 644. g. 46), and the play seems to have been first performed about that date. In the 'Address to the Reader' Crowne writes: 'I have printed Bartholine's part in the manner of spelling by which I taught it Mr. Leigh;' and it is known that Leigh did not join the King's Theatre until 1682. Langbaine describes the comedy (which he had seen acted with applause) as a 'severe satire upon the whiggish faction.' The character of Dr. Panchy was evidently intended as a satirical portrait of Titus Oates; the Bricklayer is Stephen Colledge; and Bartholine, 'an old corrupt lawyer,' is probably Sergeant Maynard, though the name of Aaron Smith (Titus Oates's counsel) has also been suggested. Strong efforts made by the whigs to have the play suppressed were frustrated by the king's intervention. In 1685 was produced by his majesty's servants 'Sir Courtly Nice, or It cannot be,' which was published in the same year with a dedication to the Duke of Ormonde. This was the most popular of Crowne's plays, and held the stage for upwards of a century. Mountfort and Colley Cibber were famous in the character of Sir Courtly. In the dedicatory epistle Crowne

states that the play was written at the command of Charles II, on the model of the Spanish play 'No Puedesser, or It cannot be.' Dennis relates that Crowne was tired of play-writing; that Charles promised to give him an office if he would first write another comedy, and when Crowne replied that he plotted slowly, the king put into his hands the Spanish play. On the very last day of the rehearsal Charles died, and 'Sir Courtly Nice' was the first comedy acted after the succession of James. Crowne bewailed the death of Charles and saluted his successor in 'A Poem on the late lamented Death of our late gratious Sovereign, King Charles the II, of ever blessed memory. With a congratulation to the Happy succession of King James the II.' In 1688 was published 'Darius, King of Persia. A Tragedy,' which had been produced at the Theatre Royal. In 1690 was produced 'The English Frier, or the Town Sharks,' which contains some bitter satire on the favourites of the deposed King James; it was published in the same year with a dedication to William, earl of Devonshire. To Motteux's 'Gentleman's Journal,' 1691–2, Crowne contributed some songs, which were set to music by Henry Purcell; and in 1692 he published 'Dæneids, or the Noble Labours of the Great Dean of Notre Dame in Paris,' 4to; a burlesque poem in four cantos, partly translated from Boileau's 'Lutrin.' His next play was 'Regulus, a Tragedy,' published in 1694, but acted in 1692. In 1694 was also published, with a dedication to the Earl of Mulgrave, 'The Married Beau, or the Curious Impertinent. A Comedy,' which had been produced at the Theatre Royal; the plot is chiefly drawn from Don Quixote. 'Caligula, a Tragedy,' 1698, written in rhymed heroics, is Crowne's last play. From the dedicatory epistle to the Earl of Romney we learn that he had lost a liberal patroness in Queen Mary. In the 'Epistle to the Reader' he writes: 'I have for some few years been disordered with a distemper, which seated itself in my head, threatened me with an epilepsy, and frequently took from me not only all sense but almost all signs of life, and in my intervals I wrote this play.' Downes mentions an unpublished play of Crowne's entitled 'Justice Busy,' which was well acted, but 'proved not a living play,' though 'Mrs. Bracegirdle, by a potent and magnetic charm, in performing a song in't caus'd the stones of the streets to fly in the men's faces.' Crowne was certainly alive in 1701, for in a satire published in that year, 'The Town display'd in a Letter,' he is thus maliciously noticed:—

C——n, with a feeble pace and hoary hairs,
Has just outliv'd his wit by twenty years.

Baker in the 'Companion to the Playhouse' states, from Coxeter's manuscript notes, that he was still living in 1703, and adds (on the authority of Giles Jacob) that he was buried in the church of St. Giles-in-the-Fields. His name is not found in the burial register.

Crowne seems to have been a man of easy and amiable temperament. 'Many a cup of metheglin have I drank [*sic*] with little starch Johnny Crowne,' says the writer of a letter in vol. xv. of the 'Gentleman's Magazine' (1749) on the poets and actors of Charles II's reign; 'we called him so from the stiff, unalterable primness of his long crevat.' He preferred a retired life to the bustle of a court, and when he was in high favour with Charles II he was often heard to say that 'tho' he had a sincere affection for the king, he had yet a mortal aversion to the court' (Dennis, *Letters*). Dryden allowed, according to Jacob Tonson (Spence, *Anecdotes*), that Crowne had some genius, 'but then he added always that his father and Crowne's mother were very well acquainted.' Tonson also remarks that when a play of Crowne's failed Dryden hastened to compliment the author; when it succeeded he was 'very cold.' Crowne's dramatic works were collected in 1873, 4 vols. 8vo.

[Langbaine's Dramatick Poets, with Oldys's manuscript annotations; John Dennis's Letters, 1721, i. 48–54; Cal. of State Papers, Col. Amer. and W. Indies; Genest's Account of the English Stage, i. 304, 415, ii. 144; Biographia Dramatica; Introduction to Crowne's Dramatic Works, 1873.] A. H. B.

CROWQUILL, ALFRED, pseudonym. [See Forrester, Alfred Henry, 1804–1872.]

CROWTHER, JAMES (1768–1847), botanist, the youngest of seven sons of a labourer, was born in a cellar in Deansgate, Manchester, on 24 June 1768. At nine years of age he became draw-boy at a loom, and rarely earned twenty shillings a week through life. Becoming one of the chief of the working-men botanists of Manchester, he gave great assistance to J. B. Wood in compiling the 'Flora Mancuniensis,' and also to John Hull. Though most conspicuously acquainted with the lower plants, he was the first to discover the Lady's-slipper Orchid at Malham in Yorkshire. When past work he had but a pittance of three shillings a week, and died on 6 Jan. 1847. He was buried at St. George's, Hulme.

[Cash's Where there's a Will there's a Way.] G. S. B.

CROWTHER, JONATHAN (1760–1824), methodist preacher, was appointed to the

itinerant ministry by John Wesley in 1784. In 1787 Wesley sent him to Scotland, where his year's pay amounted to 50*s.*; he reported that 'no man is fit for Inverness circuit, unless his flesh be brass, his bones iron, and his heart harder than a stoic's.' In 1789 Wesley empowered him to reduce to Wesleyan discipline the Glasgow methodists, who had set up a 'session' of 'ordained elders' on the presbyterian model. Crowther was president of conference in 1819, and president of the Irish conference in 1820. For two years before his death he was disabled by a paralytic affection. He died at Warrington on 8 June 1824, leaving a wife and children. He was buried in the chapel yard at Halifax. He published: 1. 'The Methodist Manual,' Halifax, 1810, 8vo. 2. 'A Portraiture of Methodism,' 1811, 8vo. 3. A life of Thomas Coke, D.C.L. [q. v.] Tyerman has made some use of his manuscript autobiography.

[Wesleyan-Methodist Mag. 1824, pp. 500, 648; Ministers of Conference, 1825, p. 472; Tyerman's Life and Times of John Wesley, 1871, iii. 507, 581.] A. G.

CROWTHER, JONATHAN (1794–1856), Wesleyan minister, was born at St. Austell, Cornwall, on 31 July 1794. His father, Timothy Crowther, and his uncles, Jonathan [q. v.] and Richard, were all methodist preachers of Wesley's own appointment. He was educated at Kingswood school, Gloucestershire, and began to preach when about the age of twenty. Having been principal teacher at Woodhouse Grove, near Bradford, Yorkshire, he was appointed in 1823 headmaster of Kingswood school. After this he was stationed from time to time in various Wesleyan circuits, and distinguished himself as a zealous defender of the principles and discipline of his denomination. In 1837 he was appointed general superintendent of the Wesleyan missions in India, and rendered important services to this cause in Madras presidency. Returning to England in 1843 on account of impaired health, he was again employed in the home ministry. In 1849 he received the appointment of classical tutor in the Wesleyan Theological Institution at Didsbury, Lancashire. He was a respectable scholar and successful teacher. To the acquirements necessary for his chair he added a good knowledge of Hebrew and several modern languages. He acted as examiner at Wesley College, Sheffield, as well as at New Kingswood and Woodhouse Grove schools. To the periodical literature of his denomination he was a frequent contributor. He was a man of no pretension, but of good judgment and much simplicity and sweetness of character. His health failed some time before his death, and on 31 Dec. 1855 he was seized with congestion of the brain while on a visit to the Rev. William Willan at Leeds. In this friend's house he died on 16 Jan. 1856, leaving a widow and family.

[Wesleyan Meth. Mag., 1856, pp. 191, 564, 846; also Minutes of Conf. same year.] A. G.

CROXALL, SAMUEL, D.D. (*d.* 1752), miscellaneous writer, was the son of the Rev. Samuel Croxall (*d.* 13 Feb. 1739), rector of Hanworth in Middlesex (24 Oct. 1685; see NEWCOURT, *Repertorium*, i. 630), and of Walton-on-Thames in Surrey. Samuel Croxall the younger was born at the latter place, and was educated at Eton and St. John's College, Cambridge. He took his B.A. degree in 1711, and that of M.A. six years later (*Graduati Cantab.* 1659–1823, 1823, p. 125). His first publication was 'An Original Canto of Spencer' in 1713. The preface contains a fictitious account of the preservation of the supposed unpublished piece of verse, which is a satire directed against the Earl of Oxford's administration. It was noticed in the 'Examiner' of 18 Dec. 1713, and the author replied with a pamphlet. He brought out 'Another Original Canto' the next year. Both cantos appeared under the pseudonym of Nestor Ironside, borrowed from the 'Guardian.' Croxall's name was attached to 'An Ode humbly inscrib'd' to George I on his arrival in England. Lintot paid 12*l.* 8*s.* for the ode (NICHOLS, *Lit. Anecd.* viii. 295). About this time he had taken orders, and in 1715 printed 'Incendiaries no Christians,' a sermon delivered 9 Oct. in St. Paul's, when he was described as 'chaplain in ordinary to his majesty for the Chapel Royal at Hampton Court.' 'While he held this employment,' says Kippis, 'he preached a sermon on a public occasion, in which, under the character of a corrupt and wicked minister of state, he was supposed to mean Sir Robert Walpole. Sir Robert had stood in his way to some ecclesiastical dignity which he wished to obtain. It was expected that the doctor for the offence he had given would have been removed from his chaplainship, but the court overruled it, as he had always manifested himself to be a zealous friend to the Hanoverian succession' (*Biog. Brit.* iv. 544). 'The Vision, a Poem' (1715), is also a courtly compliment to royalty in the persons of great English monarchs. A portion of this poem was considered by R. Southey as worthy of reproduction in his 'Specimens of the later English Poets' (1807, ii. 157–69). In the same year he addressed a poem to the Duke of Argyll on his victory at Sheriffmuir.

Croxall was a contributor to Garth's handsome folio edition of Ovid's 'Metamorphoses,' translated into English 'by the most eminent hands.' In 1720 there appeared a work which has added an unpleasing notoriety to his name. This was 'The Fair Circassian,' a poetical adaptation of the Song of Solomon, which too closely copies the oriental warmth of the original. The authorship is not indicated on the first or subsequent title-pages. The book is dedicated to 'Mrs. Anna Maria Mordaunt,' by R. D. (the initials were afterwards dropped), in terms of extravagant or even burlesque adoration. There are slight textual differences between the first and subsequent editions. Part of the fourth canto (somewhat varied) was published in Steele's 'Miscellanies' (1714, 12mo, pp. 239–43), without the author's name. In the preface, dated 'Oxon., 25 March 1720,' a supposed tutor states that the writer died in the course of the previous winter. The 'Fair Circassian' was strongly reprehended by James Craig in his 'Spiritual Life: Poems' (1751), but this did not prevent it running through many editions. Croxall edited for J. Watts between 1720 and 1722 a 'Select Collection of Novels,' in six duodecimo volumes, consisting of interesting short stories, translated for the most part from Italian, French, and Spanish. Each volume is dedicated to a different lady, the sixth to 'Miss Elizabeth Lucy Mordaunt,' probably a sister of the lady mentioned above. Croxall speaks of having been entertained at the house of her father (a man of good family) during a whole year. The novels were reprinted in 1729; a selection was also issued. In 1722 appeared the well-known 'Fables of Æsop and others.' The quaint woodcuts of the first edition have been familiar to many generations of the young. The remarkable popularity of these fables, of which editions are still published, is to be accounted for by their admirable style. They are excellent examples of naïve, clear, and forcible English. They were written especially for children and schools, but in their original from some at least may shock modern ideas of decency.

Croxall was made D.D. in 1728 (*Graduati Cantab.* 1823, p. 125), and preached before the House of Commons 30 Jan. 1729, the anniversary of the execution of Charles I. The sermon was printed, and with others on the same occasion was criticised by Orator John Henley in 'Light in a Candlestick' (1730, 8vo). Croxall obtained the friendship of the Hon. Henry Egerton, bishop of Hereford, and preached at his consecration in 1724. He was collated to the prebend of Hinton attached to Hereford Cathedral 7 Aug. 1727, and to the prebend of Moreton Magna 1 May 1730, was made treasurer of the diocese 27 July 1731, archdeacon of Salop 1 July 1732, and chancellor of Hereford 22 April 1738 (Le Neve, i. 484, 491, 494, 508, 516). He was also canon resident and portionist at Hereford. His connection with the cathedral has rendered his memory unloved by antiquaries. In a note to 'Select Collection of Poems' (vii. 346) Nichols states: 'Dr. Croxall, who principally governed the church during the old age of the bishop, pulled down an old stone building of which the Antiquary Society had made a print [in 1738, see *Vetusta Monumenta*, i. plate 49], and with the materials built part of a house for his brother Mr. Rodney Croxall.' A brief description of this 'very curious antient chapel' is to be found in J. Britton's 'Cathedral Church of Hereford' (1831, 4to, p. 34). He was instituted, February 1731, to the united parishes of St. Mary Somerset and St. Mary Mounthaw in London, which, with the vicarage of Hampton, he held until his death. He was also presented to the vicarage of Sellack in Herefordshire in 1734. His chief prose work, 'Scripture Politics,' was published in 1735. On 2 Sept. 1741 he preached on 'The Antiquity, Dignity, and Advantages of Music' at the meeting of the three choirs at Hereford, and died at an advanced age 13 Feb. 1752 (*Gent. Mag.* 1752, xxii. 92). His library was sold in 1756 (Nichols, *Lit. Anecd.* iii. 655). His portrait, after Bonawitz, engraved by Clark and Pine (1719), is given by Jacob (*Poetical Register*, ii. 40).

Croxall's position as a divine was unimportant, and he owed his numerous preferments to political services and personal insinuation. His verse has smoothness and harmony, merits which in prose helped to gain for his 'Fables' their long popularity. Nichols speaks of his 'many excellent poems, which I hope at some future period to find leisure to collect into a volume' (*Select Collection*, vii. 346).

His brother, Rodney Croxall, mentioned above, 'a cypher . . . the very reverse of his brother Sam' (Nichols, *Lit. Anecd.* iv. 600), was collated to the prebend of Moreton Parva at Hereford 10 Nov. 1732, and was treasurer 30 Jan. 1744–5 (Le Neve, i. 517, 491).

Samuel Croxall's writings are: 1. 'An Original Canto of Spencer (*sic*), design'd as part of his Fairy Queen, but never printed, now made publick by Nestor Ironside,' London, 1713, 1714, 4to. 2. 'The Examiner examin'd in a Letter to the Englishman occasioned by the Examiner of Friday, Dec. 18, 1713, upon the Canto of Spencer,' London, 1713, 4to. 3. 'An Ode humbly inscrib'd to the King, occasion'd

by his Majesty's most auspicious accession and arrival, written in the stanza and measure of Spencer by Mr. Croxall,' London, 1714, folio. 4. 'The Vision, a Poem by Mr. Croxall,' London, 1715, folio. 5. 'Ovid's Metamorphoses, in fifteen books, translated by the most eminent hands, adorn'd with sculptures,' London, 1717, folio (edited by Sir S. Garth, with translations by Addison, Dryden, Garth, Tate, Gay, and others; Croxall translated the sixth book, three stories of the eighth book, one story of the tenth, seven of the eleventh, and one of the thirteenth). 6. 'The Fair Circassian, a dramatic performance done from the original by a gentleman-commoner of Oxford,' London, 1720, 4to, pp. 28, 1721, 12mo, 1729, 1755, 1756, 1759, 1765, &c. (no illustrations in the first edition; many of the reprints have illustrations, and 'Occasional Poems' were also added). 7. 'A Select Collection of Novels in six volumes, written by the most celebrated authors in several languages, many of which never appeared in English before; and all new translated from the originals by several eminent hands,' London, 1722–1720–1721, 6 vols. 12mo. 'The second edition with addition,' London, 1729, 6 vols. 12mo (additional woodcuts and stories). 'The Novelist or Tea Table Miscellany, containing the Select Novels of Dr. Croxall, with other polite tales, &c.,' London, 1765, 2 vols. 12mo. 8. 'Fables of Æsop and others, newly done into English, with an application to each Fable, illustrated with cuts,' London, 1722, 8vo (196 fables in first edition; the 'third edition improv'd' appeared in 1731, 12mo; the fifth in 1747; and the twenty-fourth in 1836, 12mo. Croxall's 'Fables' are still reprinted, and an abridgment, with new applications by G. F. Townsend (1877, &c.), is also published). 9. 'Scripture Politics: being a view of the original Constitution and subsequent Revolutions in the Government, Religious and Civil, of that people out of whom the Saviour of the World was to arise, as it is contained in the Bible,' London, 1735, 8vo. In Cooke's 'Preacher's Assistant,' 1783, ii. 95, is a list of six printed sermons by Croxall. 'The Midsummer Wish,' 'Florinda seen while she was Bathing,' and other pieces were added to the 'Fair Circassian,' some editions of which contain the 'Royal Manual.' 'Colin's Mistakes' was reprinted by Nichols (*Select Coll.* vii. 345–9).

[G. Jacob's Poetical Register, ii. 40; Cibber's Lives of the Poets, v. 288–97; J. Nichols's Select Collection of Poems, vii. 345–6; Biog. Brit. (Kippis), iv.; Chalmers's Gen. Biog. Dict., xi.; Baker's Biog. Dramatica, vol. i. pt. i. p. 159; Nichols's Lit. Anecd. ii. 667; Notes and Queries, 6th series, xi. 425, 517, xii. 59.] H. R. T.

CROXTON, THOMAS (1603?–1663?), parliamentarian, son of George Croxton of Ravenscroft, Northwich Hundred, Cheshire, by Judith, daughter of William Hassal of Burland in the same county, was born about 1603. He was colonel in the parliamentary army in 1650; militia commissioner for Chester the same year; member of a court-martial for trial of certain misdemeanants of quality on 10 Sept. 1651, and was continued in the militia commission in March 1654–5. In 1659 he was in command of Chester Castle when Sir George Booth's rising took place. The rebels entered the town and called upon him to surrender. He is said to have replied 'that as perfidiousness in him was detestable, so the castle which he kept for the parliament of England was disputable, and if they would have it they must fight for it, for the best blood that ran in his veins in defence thereof should be as sluices to fill up the castle trenches.' He held out for about three weeks, when he was relieved by Lambert shortly after the battle at Northwich. The garrison was then in some distress for want of food. On 17 Sept. the House of Commons voted Croxton a reward for his services. He continued irreconcilable to royalism after the Restoration, and in 1663 was arrested and secured in Chester Castle on a charge of 'plotting a general rebellion.' He probably soon died there. Croxton married Elizabeth, daughter of Edward Holland of Denton, Lancashire. His son, George Croxton, succeeded him, and died in 1690.

[Ormerod's Cheshire, ed. Helsby, iii. 206–8; Mercurius Politicus, 28 July–17 Sept. 1659.] J. M. R.

CROYLAND, ROGER OF (*d.* 1214?), biographer of Becket. [See ROGER.]

CROZIER, FRANCIS RAWDON MOIRA (1796?–1848), captain in the navy, entered the navy in 1810; served in the Hamadryad and Briton with Captain Sir Thomas Staines; in the Meander, guardship in the Thames, and Queen Charlotte, guardship at Portsmouth; passed his examination in 1817, and in 1818 went to the Cape of Good Hope as mate of the Doterel sloop. On his return to England in 1821 he was appointed to the Fury, discovery ship, with Captain William Edward Parry [q. v.] In the Fury and afterwards in the Hecla he accompanied Captain Parry in his three Arctic voyages, 1821–7; his services being rewarded by a lieutenant's commission, bearing date 2 March 1826. From 1831 to 1835 he served in the Stag on the coast of Portugal, and in December 1835 joined the Cove,

commanded by Captain James Clark Ross [q. v.], his shipmate in the Fury and the Hecla. The Cove made a summer voyage to Davis Strait and Baffin's Bay in 1836, and on 10 Jan. 1837 Crozier was promoted to be commander. On 11 May 1839 he was appointed to the Terror, in which he accompanied Captain Ross in his voyage to the Antarctic Ocean, from which they both happily returned in September 1843. Crozier had been during his absence advanced to post rank, 16 Aug. 1841, and, after a short stay at home, was again, 8 March 1845, appointed to the Terror for Arctic exploration under the orders of Sir John Franklin [q. v.], who commissioned the Erebus at the same time. The two ships sailed from England on 19 May 1845. On 26 July they were spoken by the Prince of Wales whaler, at the head of Baffin's Bay, waiting for an opportunity to cross the middle ice; and for many years nothing further was heard of them, or known of their fate. It was not till 1859 that the private expedition under the command of Captain (now Admiral Sir Leopold) McClintock found the record which sadly told their story (McClintock, *Fate of Sir John Franklin*, 5th ed. 1881, p. 246). After a very prosperous voyage, and the discovery of the long-looked-for north-west passage, the ships were beset on 12 Sept. 1846. By the death of Sir John Franklin on 11 June 1847 the command had devolved on Crozier. On 22 April 1848, the provisions running short, the ships were deserted. The men, officers and crews, numbering in all 105, landed on the 25th in lat. 69° 37′ 42″ N., long. 98° 41′ W., and—it was added in Crozier's writing—'start to-morrow, 26th, for Back's Fish River.' They all perished by the way. With a very few exceptions, no trace even of the bones of the dead has been found (*ib.* p. 312). Stories have indeed been told of white men living among the Eskimos many years afterwards. It is perhaps possible that some of the crews of wrecked whalers may from time to time have so survived; but the supposition that Crozier or any of his companions lived in this way is pronounced by McClintock to be 'altogether untenable.'

[O'Byrne's Nav. Biog. Dict.; Sir John Richardson's Polar Regions, 156–202.] J. K. L.

CRUDEN, ALEXANDER (1701–1770), author of the 'Biblical Concordance,' was second son of William Cruden, a merchant in Aberdeen, one of the bailies of that city, and an elder in a presbyterian congregation. He was born 31 May 1701, and educated first at the grammar school in Aberdeen, and afterwards at Marischal College, where he took the degree of A.M., but owing to the loss of the college registers before 1737 the exact date is unknown. Very soon, however, he began to show signs of insanity, attributed by some to a disappointment in love, of a specially sad nature, and was for a short time under restraint. Upon release he left Aberdeen and removed to London in 1722, where he obtained employment as a private tutor. His first engagement was as tutor to the son of a country squire living at Elm Hall, Southgate; afterwards, it is said, he was engaged in a like capacity at Ware. In 1729 he was for a short time employed by the tenth Earl of Derby, on the recommendation of Mr. Maddox, chaplain to the bishop of Chichester (probably the clergyman of that name who was afterwards bishop of Worcester), apparently as a reader or amanuensis, but was discharged at Halnaker on 7 July on account of his ignorance of French pronunciation, with regard to which we have his own confession that he pronounced every letter as it is written. He then returned to London and took lodgings in the house of one Madame Boulanger in Crown Street, Soho (having previously lodged with Mr. Oswald, a bookseller, at the Rose and Crown, Little Britain), a house exclusively frequented by Frenchmen, and took lessons in the language, with the hope of a speedy return to the earl's service; but in this he was disappointed. In September of that year he went down to Knowsley, intending to claim a year's salary if not retained, but the earl would not see him, and he was peremptorily dismissed the day after his arrival. He attributed his dismissal to the unfriendly offices of one of the earl's chaplains, Mr. Clayton, on account, as he supposed, of his being a presbyterian; but it is evident from his own correspondence that he was unfitted for the work he had undertaken, and that he was in a half-crazed condition. However, as he is said by Chalmers to have spent some years as a tutor in the Isle of Man before 1732, it is probable that that employment was found for him by the earl. He returned to London in 1732 and opened a bookseller's shop in the Royal Exchange; in April 1735 he obtained the unremunerative title of bookseller to the queen (Caroline) as successor to a Mr. Matthews. For this (as we learn from a letter among the Addit. MSS., British Museum) he had been recommended by the lord mayor and most of the whig aldermen to Sir Robert Walpole in December 1734, and he asked Sir Hans Sloane's assistance in obtaining the appointment on the ground that he had had a learned education, and had been for some years corrector of the press in Wild Court; but he makes his learn-

ing unfortunately appear questionable by adding the Greek sentence, *ἀρχὴν ἁπάντων καὶ τελος ποίει Θεον*. In 1736 he began his 'Concordance,' and must have laboured at it with great assiduity, as the next year saw its publication, with a dedication to the queen, to whom it was presented on 3 Nov.; but unfortunately for the author his patroness died on the 20th of the same month. On 7 Nov. he writes to Sir H. Sloane, telling him that the book will be published that week, and soliciting the purchase of a copy. The publication price was eighteen shillings. Disappointed, as it seems, in his expectation of profit from his great task, he gave up business, and his mind became so unhinged that, in consequence of his persistently paying unwelcome addresses to a widow, he was confined for ten weeks, from 23 March to 31 May, in a private madhouse in Bethnal Green, from which he escaped by cutting through the bedstead to which he was chained. Of this confinement he wrote an account in a curious pamphlet of sixty pages, entitled 'The London Citizen exceedingly Injured, or a British Inquisition Display'd.' The pamphlet was dedicated to Lord H——, apparently Lord Harrington, then secretary of state. He brought an action for damages on this account in the following year, in which, as was to be expected, he had no success. He published an account of the trial itself, dedicated to the king. In December 1740 he writes to Sir H. Sloane, saying that he had then been employed since July as Latin usher in a boarding-school kept by Mr. Blaides at Enfield, a place which he describes as being very fashionable, near fifty coaches being kept in the parish. His chief subsequent employment was as a corrector of the press for works of learning, and several editions of Greek and Latin classics are said to have owed their accuracy to his care. He also superintended the printing of one of the folio editions of Matthew Henry's 'Commentary,' and in 1750 printed a small 'Compendium' (or abstract of the contents of each chapter) 'of the Holy Bible,' which has been reprinted in the larger editions of his 'Concordance.' His employment in this capacity of corrector of the press suggested to him the adoption of the title 'Alexander the Corrector,' as significant of the office which he thenceforward assumed of correcting the morals of the nation, with especial regard to swearing and the neglect of Sunday observance; for this office he believed himself to be specially commissioned by heaven, and his success to be assured by prophecies. He petitioned parliament for a formal appointment as a corrector for the reformation of the people, and in April 1755 printed a 'Letter to the Speaker and the other Members,' and about the same time an 'Address to the King and Parliament;' but in 1756 he complains that he cannot get any M.P. to present another petition for assistance to his scheme. Having in September 1753 become involved (how, does not clearly appear) in some street brawl at his lodgings, he was, by means of his sister (married in the previous year to a Mr. Wild), confined in an asylum at Chelsea for seventeen days. After his release he brought an unsuccessful action against her and the other persons concerned, and made grave proposals to them to go into like confinement as an atonement. He published an account of this second restraint in 'The Adventures of Alexander the Corrector' (see *Gent. Mag.* xxiv. 50); he also wrote an account of his trial, dedicated to the king, and made vain attempts by attendance at court to present it in person, and to obtain the honour of knighthood, which, with other distinctions, he believed to have been foretold. In 1754, with a view to the furtherance of his self-assumed work, he procured nomination as a candidate for the representation of the city of London in parliament, but did not go to the poll, and in 1755 pertinaciously paid his unwelcome addresses to the daughter of Sir Thomas Abney of Newington (1640–1722) [q. v.], publishing his letters and the history of his repulse in a third part of his 'Adventures.' In the month of June 1755 he visited Oxford, and in July went to Cambridge. At Oxford he tells us that he was placed on the vice-chancellor's left hand in the theatre at the commemoration on 2 July, 'received a loud clap,' and dined twice with the librarian of the Bodleian (Owen). 'A pious preacher of the gospel of great learning, a fellow of Magdalen College' (perhaps George Horne, afterwards bishop of Norwich), told him that by the Bible and his 'Concordance' he had been taught to preach. At Cambridge he was also received with much respect, and of his visit some curious particulars are given in two letters from J. Neville of Emmanuel College to Dr. Cox Macro, preserved in the British Museum. Neville, writing on 18 July 1755, says: 'We have here at present a very extraordinary man, Mr. Cruden, the author of a very excellent book of the kind, "The Concordance to the Bible." The poor man (I pity him heartily) is supposed now not to be quite in his right mind.' In a subsequent letter he mentions that Cruden was warmly entertained by Mr. Jacob Butler, an old and eccentric lawyer, who took him to Lord Godolphin's, and accompanied him when he went on missionary visits to Barnwell, and distributed handbills on sabbath observance on Sunday. One of these printed papers,

headed 'Admonition to Cambridge,' is preserved with these letters; it is reprinted at p. 26 of the 'Address to the Inhabitants of Great Britain,' mentioned below, as an 'Admonition to Windsor.' A practical joke was arranged at Cambridge, in which Cruden was knighted with mock ceremony by a Miss Vertue and others, and he took the frolic seriously; the fees he paid were kisses to all the ladies present. He appointed Mr. Impey, an undergraduate of Trinity College, Mr. Richardson of Emmanuel College, and a 'celebrated beauty,' Miss Taylor, to be his deputy-correctors for Cambridge; one of their duties was 'to pray for support and deliverance to the French protestants.' From Cambridge Cruden went to Eton, Windsor, and Tunbridge, and in December following visited Westminster School, where he appointed four boys to be his deputies. Of all these visits he gives accounts in a pamphlet (occasioned by the earthquake at Lisbon and the war with France), which he published at the beginning of 1756, and entitled 'The Corrector's earnest Address to the Inhabitants of Great Britain;' it was dedicated to the Princess Dowager of Wales. Six years later, in 1762, he was the means of saving from the gallows an ignorant seaman named Richard Potter, who had been capitally convicted for uttering (although, as it seemed, without criminal intent) a forged will of a fellow-seaman. Cruden visited him in Newgate, prayed with him, instructed him with good effect, and then, by earnest and repeated importunity, obtained the commuted sentence of transportation. Another of his many pamphlets recorded (1763) the history of the case. For a short time afterwards he continued to visit daily the prisoners in Newgate, but without much result. Against Wilkes, whom he heartily abhorred, he wrote a small pamphlet, which is now very rare. In 1769 he paid a visit to the city of his birth, and there lectured in his character of corrector, and also largely distributed copies of the fourth commandment and various religious tracts. To a conceited young minister, whose appearance did not commend itself to the corrector, he is said to have gravely presented a small book for children, called 'The Mother's Catechism, dedicated to the young and ignorant.' A 'Scripture Dictionary' was compiled by him about this time, and was printed at Aberdeen in two octavo volumes shortly after his death. Many prefaces to books are said to have been also his work, but of these no record has been preserved. On the authority of Chalmers a verbal index to Milton, which accompanied Bishop Newton's edition in 1749, is also assigned to him. Of his 'Bible Concordance' he published a second edition in 1761, which he presented to the king in person on 21 Dec., and the third, which was the last issued by himself, appeared in 1769. Both of these contain his portrait, engraved from a drawing 'ad vivum' by T. Fry, which gives him a very winning countenance. He is said by these two editions to have gained 800*l.* He died suddenly, while praying, in his lodgings in Camden Passage, Islington, very shortly after his return to London from Aberdeen, 1 Nov. 1770. When found dead he was still upon his knees. He was buried in the burial-ground of a dissenting congregation, in Deadman's Place, Southwark, which now appears to be included in the brewery of Messrs. Barclay & Perkins. He bequeathed one portion of his savings to Marischal College, Aberdeen, to found a bursary of 5*l.* per annum, which still preserves his name in the list of the benefactors of his university. Another portion was left to the city of Aberdeen to provide for distribution of religious books to the poor; but as this bequest does not now appear in the list of existing charities belonging to the city the money was probably intended for immediate distribution and not for a 'mortification.' His biblical labours have justly made his name a household word among the English-speaking peoples; his earnest, gentle, and self-denying piety commanded in his later days, in spite of his eccentricities, the kindly and compassionate toleration, often the admiration, of his contemporaries. It is probable that his habits in later life improved his mental condition.

[Life by Alex. Chalmers (who in his boyhood heard Cruden lecture at Aberdeen), reprinted with additions from Kippis's Biog. Brit. of 1789, and prefixed to an edition of the Concordance published in 1824 (frequently reprinted in later editions). The various pamphlets published by Cruden himself; Nelson's Hist. of Islington, 1811, pp. 392–400; Rawlinson MS. C. 793, in the Bodleian Library, containing Cruden's Letters to the Earl of Derby; Addit. MS. 4041, Brit. Mus., Letters to Sir H. Sloane; and 32557, Correspondence of Dr. Cox Macro, bought in 1881 at Mr. Crossley's sale.] W. D. M.

CRUDEN, WILLIAM (1725–1785), Scotch divine, was the son of Alexander Cruden, beadle at Pitsligo. He graduated M.A. at Aberdeen in 1743; became minister of Logie-Pert, near Montrose, in 1753; and was elected minister of the Scotch presbyterian church in Crown Court, Covent Garden, London, in 1773, in succession to Thomas Oswald. He died on 5 Nov. 1785, aged 60, and was buried in the Bunhill Fields cemetery.

His works are: 1. 'Hymns on a variety of Divine Subjects,' Aberdeen, 1761, 12mo. 2. 'Nature Spiritualised, in a variety of Poems, containing pious and practical observations on the works of nature, and the ordinary occurrences in life,' London, 1766, 8vo. 3. 'Sermons on Evangelical and Practical Subjects,' London, 1787, 8vo, with his portrait prefixed, engraved by T. Trotter from a painting by D. Allen.

[Wilson's Dissenting Churches, iv. 9; Addit. MS. 28518 *a*, Nos. 1710, 1711; Notes and Queries, 2nd series, iii. 447, 516; Scott's Fasti Ecclesiæ Scoticanæ, vol. iii. pt. ii. p. 838; Jones's Bunhill Memorials, 36.] T. C.

CRUIKSHANK, GEORGE (1792–1878), artist and caricaturist, born 27 Sept. 1792, in Duke Street, Bloomsbury, was the second son of Isaac Cruikshank [q. v.], and the younger brother of Robert Cruikshank [q. v.] He was educated at a school at Mortlake, and afterwards at Edgware, but his school-days were of the briefest. His earliest inclination, it is said, was to go to sea; but his mother opposed this, and urged his father to give him some lessons in art, for which he already exhibited an aptitude. In the collection of his works at the Westminster Aquarium are a number of sketches described as 'first' or 'early attempts,' dated from 1799 to 1803, or when he was between eight and eleven years of age. To a 'Children's Lottery Picture,' dated 1804, is appended in the catalogue the further information, emanating from the artist, that it was 'drawn and etched by George Cruikshank when about twelve years of age,' and that it was 'the first that G. C. was ever employed to do and paid for.' In the following year come two etchings of 'Horse Racing' and 'Donkey Racing,' and he may be said to have been launched as a professional artist and designer. Of art training he seems to have had none. His father held that if he were destined to become an artist he would become one without instruction; and his own applications at the Academy were met by the rough permission of Fuseli 'to fight for a place,' a forlorn hope which he gave up after two attendances. Meanwhile, in default of learning to draw, he was drawing. In the Westminster collection are several water-colour sketches, caricatures, and illustrations of songs, which bear date between 1805 and 1810, in which latter year appeared 'Sir Francis Burdett taken from his house, No. 80 Piccadilly, by warrant of the speaker of the House of Commons in April 1810, and delivered into the custody of Earl Moira, constable of the Tower of London,' an occurrence which had also prompted his father's final caricature, 'The Last Grand Ministerial Expedition.' Sir Francis Burdett had been a frequent figure in many of the later efforts of Gillray, whose last work, 'Interior of a Barber's Shop in Assize Time,' after Bunbury [see BUNBURY, HENRY WILLIAM], belongs to 1811. Thus, as has often been pointed out, Cruikshank takes up the succession as a political caricaturist. He was now a youth of twenty. One of the earliest recorded of his book-illustrations is a coloured frontispiece of 'The Beggars' Carnival' to Andrewes's 'Dictionary of the Slang and Cant Languages,' 1809. To this followed a number of etchings to a scurrilous satirical periodical entitled 'The Scourge, a Monthly Expositor of Imposture and Folly,' 1811–16, edited by an eccentric and dissolute writer named Mitford, now remembered, if remembered at all, chiefly as the author of 'Johnny Newcome in the Navy.' For a similar work, 'The Meteor, or Monthly Censor,' 1813–14, Cruikshank supplied seven designs. Other volumes illustrated by him at this time are 'The Life of Napoleon,' 1814–15, a Hudibrastic poem by 'Dr. Syntax' (William Combe), which contains thirty coarsely coloured plates; and 'Fashion,' 1817, published by J. J. Stockdale. Side by side with these he produced a number of caricatures in the Gillray manner, of which it would be impossible, as well as unnecessary, to give an account here. Many, as for example, 'Quadrupeds, or Little Boney's Last Kick,' 1813; 'Little Boney gone to Pot,' 1814; 'Snuffing out Boney,' 1814; 'Broken Gingerbread,' 1814; 'Otium cum Dignitate, or a View of Elba,' 1814; 'The Congress Dissolved,' 1815; 'Return of the Paris Diligence, or Boney rode over,' 1815, are, as the titles generally import, frank expressions of the popular antipathy to the terrible Corsican. Others deal with such contemporary themes as Joanna Southcott and her impostures, the corn laws and the property tax, the purchase of the Elgin marbles, the Princess Charlotte and her marriage, and last, but not least, the unhappy disagreements of the regent and his wife.

Most of Cruikshank's more successful efforts in connection with this ancient scandal were concocted for William Hone, the compiler of the 'Table, Year, and Every-day Books,' and the friend of Procter and Lamb. Already in 1816 Cruikshank had etched a portrait of Stephen Macdaniel for Hone's 'History of the Blood Conspiracy,' and in 1819 he produced with him the first of that series of pamphlet pasquinades in which the portly 'dandy of sixty, who bowed with a grace, and had taste in wigs, collars, cuirasses, and lace,' was held up in every aspect to

opprobrium. 'The Political House that Jack Built,' 1819; the 'Man in the Moon,' 1820; the 'Queen's Matrimonial Ladder' (with its inimitable picture of the 'first gentleman in Europe' recovering from a debauch, and its curious 'step scenes' so dear to collectors), 1820; 'Non mi ricordo,' 1820; the 'Political Showman,' 1821; a 'Slap at Slop, and the Bridge Street Gang,' 1822, are some of the other names of these famous squibs. In 1827 Hone reissued them under the general title of 'Facetiæ and Miscellanies,' in a volume the vignette of which contained portraits of himself and Cruikshank in consultation. 'Doll Tearsheet, alias the Countess "Je ne me rappelle pas,"' was another of the artist's contributions to the popular topic of 1820. He also supplied two engravings to Nightingale's 'Memoirs of the Queen' [see CRUIKSHANK, ROBERT], 1820, and ten coloured plates to the 'Loyalist's Magazine, or Anti-Radical,' 1821, a record of the 'rise, reign, and fall of the Caroline contest.'

In Hone's volume, however, is included a plate which deserves more than a cursory notice. Cruikshank himself regarded it as the 'great event of his artistic life,' and referred to it on all occasions with much pardonable complacency. This was the so-called 'Bank Restriction Note' of 1818. Seeing on his way home in this year several women dangling from the gallows opposite Newgate Prison, for uttering forged one-pound notes, he was so impressed by the horror of the sight that he forthwith designed, with lavish decoration of fetters and figures pendant, a 'Bank-note—not to be Imitated,' a notion so happy in its instant reception by the public that Hone's shop in Ludgate Hill was besieged for copies, and the artist had to sit up all one night to etch another plate. 'Mr. Hone,' he says, 'realised above 700*l.*, and I had the satisfaction of knowing that no man or woman was ever hung after this for passing one-pound forged notes.' 'The issue of my "Bank-note *not* to be Imitated,"' he says, in another account, 'not only put a stop to the issue of any more Bank of England one pound notes, but also put a stop to the punishment of death for such an offence—not only for that but likewise for forgery—and then the late Sir Robert Peel revised the penal code; so that the final effect of *my note* was to stop the hanging for all minor offences, and has thus been the means of saving thousands of men and women from being hanged.' It is probable that in this, as Mr. Jerrold says laconically, Cruikshank 'assumed much,' and he obviously makes too little of the efforts of the philanthropists who had long been advocating a milder code. But of the value of his *à propos* contribution to the cause of humanity there can be no doubt.

From 1820 to 1825 Cruikshank continued to throw off social and political caricatures, in which George IV and his amours, Frenchmen, and the eccentricities of fashionable costume and manners were freely ridiculed. But at the same time he was gradually turning his attention to book illustration. In 1819–21 he produced a series of coloured etchings to the 'Humourist,' a collection of entertaining tales, &c., in four volumes, 'his first remarkable separate work.' To this followed 'Life in London,' 1821, of which only part of the illustrations were his [see CRUIKSHANK, ISAAC ROBERT]. A subsequent volume of a similar kind, David Carey's 'Life in Paris,' 1822, belongs, however, entirely to Cruikshank, and it is the more remarkable in that his opportunities for studying Gallic idiosyncrasies were even more limited than those of Hogarth, who did indeed make some stay at Calais, whereas, according to Jerrold, 'a day at Boulogne comprehended all Cruikshank's continental experiences,' and his pictures of the Boulevards and the Palais Royal were mere elaborations from the sketches of others. Previous to the 'Life in Paris' had appeared 'The Progress of a Midshipman, exemplified in the Career of Master Blockhead,' 1821, and in 1823 he supplied two coloured etchings to the 'Ancient Mysteries Described' of his friend Hone. But his chief achievement in the latter year was what may perhaps be styled his first thoroughly individual work, part i. of the 'Points of Humour,' a series of admirable etchings, illustrating comic passages from various authors and anecdotes or legends from different sources. Four of these, one of which represents Burns's ballad-singer 'between his twa Deborahs,' are from 'The Jolly Beggars.' A second part followed in 1824. In 1823 also came out a set of designs to the 'shadowless man' of Chamisso ('Peter Schlemihl'), the grotesque *diablerie* of which is excellently caught. Passing over some illustrations to Ireland's 'Life of Napoleon' (1823–8), 'Tales of Irish Life' (1824), 'Italian Tales' (1824), and a set of woodcuts to the 'Memoirs of the Life and Writings of Lord Byron' (1824–5), the next, and, as it is ranked by many, the master-work of the artist, was the two volumes of etchings for Grimm's 'Popular Stories' ('Kinder- und Haus-Märchen'), 1824–6, still faintly appreciable, to those who cannot obtain the original issue, in Hotten's reprint of 1868. These little-laboured compositions, dear alike to Ruskin and Thackeray, are full of Cruikshank's drollest and most whimsical spirit. Nothing could be more tricksy than

his 'pert fairies' and 'dapper elves,' nothing more engaging than his picturesque backgrounds and fanciful accessories. After these, engraved chiefly on wood, come 'Mornings at Bow Street,' 1824, followed later by 'More Mornings at Bow Street,' 1827, the text in both cases being by John Wight of the 'Morning Herald.' Many examples from these volumes are reproduced in Jerrold's 'Life of Cruikshank,' 1883. Hugo's 'Hans of Iceland,' 1825, and 'The Universal Songster,' 1825–6, come next in the list of more notable works, preceding two capital and genuinely Cruikshankian efforts, the famous 'Phrenological Illustrations,' a series of six etched plates, each containing several subjects, and 'Greenwich Hospital,' by the 'Old Sailor' [see BARKER, MATTHEW HENRY], a book in which the artist gave full vent to his faculty for portraying the slack-trousered and pig-tailed tar of the period. Both of these were published in 1826. To 1827 belongs another sequence of detached plates, the 'Illustrations of Time' and the little volumes entitled 'Philosophy in Sport made Science in Earnest.' In 1828 Cruikshank executed for Prowett, the Pall Mall publisher, a number of scenes from 'Punch and Judy,' carefully studied from that popular exhibition itself, and remarkable, as Mr. Jerrold says neatly, for the power shown by the artist in 'informing a puppet with life and keeping it wooden still.' It would be impossible to chronicle here the work o Cruikshank for the next ten years. In many of his designs at this time wood-engraving was substituted for etching, and Branston, Bonner, the Williamses (T. and S.), Landells, and John Thompson vied with each other in reproducing the always significant quirks and twists of the artist's indefatigable pencil. Cowper's 'John Gilpin,' 1828; Hood's 'Epping Hunt,' 1829; Kane O'Hara's 'Tom Thumb,' 1830; Rhodes's 'Bombastes Furioso,' 1830; Clarke's 'Three Courses and a Dessert,' 1830 (which contains the inimitable deaf postilion); 'The Gentleman in Black,' 1831; 'Robinson Crusoe,' 1831; 'Sunday in London,' 1833; and 'Rejected Addresses,' 1833, are all illustrated by the graver. Among works wholly of the needle, or combined with woodcuts, come Anstey's 'New Bath Guide,' 1830; Scott's 'Demonology and Witchcraft,' 1830; and Roscoe's 'Novelists' Library' (which includes etchings to Smollett, Goldsmith, Fielding, Sterne, Le Sage, and Cervantes); 'The Bee and the Wasp,' 1832; 'Lucien Greville,' 1833; Bowring's 'Minor Morals,' 1834–9; Mogridge's 'Mirth and Morality,' 1835; and Defoe's 'Journal of the Plague Year,' 1835. In 1835 was also issued by McLean, under the title of 'Cruikshankiana,' a handsome folio containing some sixty-six plates by George Cruikshank and half a dozen by his brother Robert.

At first Cruikshank after his father's death had kept on the paternal house in Dorset Street, Salisbury Square, Fleet Street, where the brothers had a queer studio-of-all-work, much encumbered by the various 'properties' of two lively young men who, in addition to practising a good deal of miscellaneous art, also managed to see a good deal of miscellaneous life. After Robert's marriage and subsequent establishment in St. James's Place, George moved with his mother and his sister Eliza, herself no mean designer, to Claremont Square, Pentonville, in which neighbourhood he continued to reside after his own marriage. In 1836 the 'Comic Alphabet' was published from 23 Myddelton Terrace, Pentonville, to which he had removed from No. 22. At this time he was in the fulness of his powers. In 1835 he issued the first number of the 'Comic Almanack,' with a dozen 'righte merrie' cuts (etchings) 'pertaining to the months' by himself, and a few minor embellishments. Sometimes the letterpress was supplied by distintinguished contributors. To the issue for 1839 Thackeray contributed 'Stubbs's Calendar, or the Fatal Boots,' to be followed in 1840 by 'Barber Cox, and the Cutting of his Comb,' afterwards called 'Cox's Diary.' The 'Almanack' continued until 1847 with unabated vigour. Then, in 1848, it changed its form, and was placed under the editorship of Horace Mayhew. In 1850 the old form was resumed, and retained until 1853, after which year the publication ceased to appear, being practically superseded by 'Punch's Almanac.' But 1853, when its epitaph was written, is long in advance of 1835, when it began. Another work, which belongs to the early days of its career, was Fisher's edition of the 'Waverley Novels,' 1833-9. 'Sir Frizzle Pumpkin,' 'Nights at Mess,' &c. (1836), and the 'Land and Sea Tales' of the 'Old Sailor,' belong also to 1836; while with 'Rookwood' (1836) begins his long connection with Harrison Ainsworth, and with the two series of 'Sketches by Boz' (1836 and 1837) his connection with Charles Dickens.

In 1837 Richard Bentley published the first number of his once famous 'Miscellany,' for which Cruikshank designed a cover, and supplied, as time went on, some 126 plates. Twenty-four of these were to Dickens's 'Oliver Twist,' afterwards issued in separate form in 1838, and twenty-seven to Ainsworth's 'Jack Sheppard,' 1839. Both of these books are highly prized by collectors; and 'Fagin in the Condemned Cell,' that wonder-

ful if somewhat theatric rendering of the hook-nosed Jew gnawing his fingers in an agony of remorse and fear, ranks, with 'Jack Sheppard carving his Name upon the Beam,' as among the most desirable of the artist's performances. For Bentley also he did eight etchings to as many of the 'Ingoldsby Legends,' and seven to 'Nights at Sea.' Some of the illustrations which make up the tale of his contributions to the 'Miscellany' are very unequal in merit, and can only be accounted for by the supposition that he was out of sympathy with his work or fretting for other enterprises. One of them, that to a story called 'Regular Habits,' 1843, has a *succès de scandale* with the curious, owing to its obviously intentional badness. The only reasonable explanation which has been offered for its eccentricity is that Cruikshank sought by the sheer ineptitude of his performance to oblige the publisher to release him from what he held to be an unprofitable bondage. His object seems to have been attained, for 'Regular Habits' is one of the latest, if not the last, of his contributions to 'Bentley's Miscellany,' in which he was succeeded by John Leech.

With Harrison Ainsworth he still seems to have maintained his relations, and for him he illustrated 'The Tower of London,' 1840, and 'Guy Fawkes,' 1841. When later Ainsworth retired from 'Bentley,' in the editorship of which he had succeeded Dickens, he started 'Ainsworth's Magazine' with Cruikshank for his pictorial coadjutor, and there is a little woodcut ('Our Library Table') which represents the pair in council, Cruikshank characteristically laying down the law. For 'Ainsworth's Magazine' he illustrated the 'Miser's Daughter,' 1842, 'Windsor Castle' (in part), 1844, and 'St. James's, or the Court of Queen Anne,' 1844, thus making seven novels which he had embellished for the popular author of 'Rookwood.' In addition to these he illustrated for the same periodical Maginn's 'John Manisty,' Raymond's 'Elliston Papers,' and a 'new Orlando Furioso' entitled 'Modern Chivalry,' which was reprinted in 1843.

After the publication of 'St. James's' Ainsworth sold the magazine, and Cruikshank ceased to supply designs for its pages, the eighth and subsequent volumes to its conclusion in 1854 being illustrated by 'Phiz' (Hablot Knight Browne [q. v.]). Cruikshank, it is said, regarded this sale as a violation of a tacit engagement between himself and Ainsworth. In connection with this misunderstanding may be mentioned the curious claim which, mainly in his later years, he set up as regards his collaboration with both Ainsworth and Dickens. He asserted that he suggested the story and incidents of 'Oliver Twist;' he asserted also that he suggested the 'title and general plan' of the 'Miser's Daughter' and other of Ainsworth's romances. The charge, which in the case of Dickens was made after his death, was summarily dismissed by his biographer, Mr. Forster, while in a letter printed by Mr. Blanchard Jerrold in his 'Life of Cruikshank' (2nd ed. 1883, pp. 171–8), Ainsworth gives an equally unqualified denial to Cruikshank's allegations. Cruikshank's own 'statement of facts' is contained in a little pamphlet issued by him in 1872 under the title of 'The Artist and the Author,' after the appearance of vol. i. of Forster's 'Life of Dickens.' As may be inferred from his description of the results which followed the 'Bank Restriction Note,' he was not exempt from a certain 'Roman infirmity' of exaggerating the importance of his own performances—an infirmity which did not decrease with years. Whatever the amount of assistance he gave to Dickens and to Ainsworth, it is clear it was not rated by them at the value he placed upon it. That he did make suggestions, relevant or irrelevant, can scarcely be doubted, for it was part of his inventive and ever-projecting habit of mind. It must also be conceded that he most signally seconded the text by his graphic interpretations; but that this aid or these suggestions were of such a nature as to transfer the credit of the 'Miser's Daughter' and 'Oliver Twist' from the authors to himself is more than can reasonably be allowed. Those curious in this unpleasant chapter in Cruikshank's biography will find it fairly treated in Mr. Jerrold's book (ed. ut supra, pp. 137–81).

During the period of his connection with 'Bentley's Miscellany,' Cruikshank illustrated, besides the 'Comic Almanack,' several works that deserve mention. Among these are the 'Memoirs of Grimaldi,' edited by 'Boz,' 1838; Glasscock's 'Land Sharks and Sea Gulls,' 1838; Barker's 'Topsail-Sheet Blocks,' 1838; Moir's 'Mansie Wauch,' 1839; and 'The Loving Ballad of Lord Bateman,' 1839, the introduction and serio-comic notes to which were supplied by Charles Dickens. In 1841, when at variance with Bentley, though still under engagements to him, he started a magazine of his own, 'The Omnibus,' with Laman Blanchard for editor. Thackeray, who wrote in this 'The King of Brentford's Testament,' was one of the contributors, and Captain Marryat. When 'Ainsworth's Magazine' was sold, Cruikshank started another miscellany of a similar kind, 'The Table Book,' 1845, which contains two of the most

famous of his larger plates, 'The Triumph of Cupid' and 'The Folly of Crime.' He also illustrated for the 'Table Book' Thackeray's 'Legend of the Rhine,' which here made its *début*. Between 1841 and 1845, the dates of the 'Omnibus' and 'Table Book,' come several minor productions: Dibdin's 'Songs,' 1841; 'The Pic-nic Papers,' 1841 (in part); A Beckett's 'Comic Blackstone,' 1844; the 'Bachelor's Own Book,' 1844; Lever's 'Arthur O'Leary,' 1844; Maxwell's 'Irish Rebellion' (one of his best efforts), 1845; Mrs. Gore's 'Snow Storm,' 1846; and the Mayhews' 'Greatest Plague of Life,' 1847, are some of these. Then, in 1847, comes one of his most popular successes, and the turning-point in his career, the publication of 'The Bottle,' 1847, and 'The Drunkard's Children,' 1848.

'The Bottle' was Cruikshank's first direct and outspoken contribution to the cause of teetotalism. In more than one of his earlier designs, and even in some of his caricatures, he had satirised the prevalent vice of drunkenness. Among the works of 1842 was a set of four etchings to 'The Drunkard,' a poem by John O'Neill; and other examples of his bias in this direction might be cited. But he capped them all in the eight plates of 'The Bottle,' which depict with a terrible downward march of degradation the tragedy of an entire family, from the first easy temptation of 'a little drop' to the final murder of the wife with the very instrument of their ruin. In 'The Drunkard's Children,' eight more plates, the remorseless moral is continued; the son becomes a thief, and dies in the hulks; the daughter, taking to the streets, ultimately throws herself over Waterloo Bridge. Reproduced by glyphography, and accompanied with 'illustrative poems' by Dr. Charles Mackay, these designs, which are on a larger scale than usual, have not the merit of Cruikshank's best work with the needle; but the dramatic power of the story, the steady progress of the incidents, the mute eloquence of the details, and the multitude of Hogarth-like minor touches (witness the crying girl who lifts aside the lid of the little coffin in plate v.), are undeniable. And the work had the merit of success. It prompted a fine sonnet by Matthew Arnold ('Artist! whose hand, with horror wing'd, hath torn'); it was dramatised in eight theatres at once; and last, but not least, it was sold by tens of thousands. A further result seems to have been that it converted the artist himself. Hitherto he had not been a strict abstainer. He now became one, and henceforth he devoted himself, with all the energy of his nature, to the duty of advocating by his pencil and his practice the cause of total abstinence.

At this time he was a man of fifty-six—an age at which, whatever may be the amount of physical strength, the creative faculty seldom remains very vigorous. He had still thirty years to live. But his successes do not belong to this latter portion of his career. In some degree he had already survived the public of his prime; and in the enthusiasm of his new creed he afterwards too often weighted his productions with an unpalatable moral. Thus, in the 'Fairy Library,' 1853–4, a series of books in which he endeavoured to repeat the earlier successes of his illustrations to Grimm, he turned the time-honoured nursery stories into 'temperance tales,' a step which *inter alia* provoked the expostulations of an old friend and admirer, Charles Dickens, who, in 'Household Words' for 1 Oct., warmly remonstrated against these 'Frauds on the Fairies.' His best remaining efforts, apart from those more intimately connected with his crusade against strong drink, are 'The Pentamerone,' 1848; Mrs. Gore's 'Inundation,' 1848; Angus B. Reach's 'Clement Lorimer,' 1849; Smedley's 'Frank Fairlegh,' 1850; '1851; or, the Adventures of Mr. and Mrs. Sandboys' [at the Exhibition], 1851; 'Uncle Tom's Cabin,' 1853; Brough's 'Life of Sir John Falstaff,' 1858; and Cole's 'Lorimer Littlegood,' republished in 1858 from Sharpe's 'London Magazine.' With Frank E. Smedley, the author of 'Frank Fairlegh,' he essayed a new 'Cruikshank's Magazine' in 1854, but only two parts of it were issued, No. 1 of which contains one of his most characteristic etchings, 'Passing Events, or the Tail of the Comet of 1853.' He continued to supply frontispieces to different books, e.g. Lowell's 'Biglow Papers,' 1859; Hunt's 'Popular Romances of the West of England,' 1865; and he issued two or three pamphlets besides the already mentioned 'Artist and Author' of 1872. One of these, entitled 'A Pop Gun fired off by George Cruikshank in defence of the British volunteers of 1803,' was issued in 1860, in reply to some aspersions of those patriots by General W. Napier; another was a 'Discovery concerning Ghosts, with a Rap at the Spirit-Rappers,' 1863. His last known illustration was a frontispiece to Mrs. Octavian Blewitt's 'The Rose and the Lily,' 1877, which bears the inscription, 'Designed and etched by George Cruikshank, aged eighty-three, 1875.' Early in 1878 he fell ill, and died at his house, 263 Hampstead Road (formerly 48 Mornington Place), on 1 Feb. He was buried temporarily at Kensal Green. On 29 Nov. his remains were removed to St. Paul's. His epitaph concludes with the following lines by his widow, Eliza Cruikshank, dated 9 Feb. 1880:—

In Memory of his Genius and his Art,
His matchless Industry and worthy Work
For all his fellow-men. This Monument
Is humbly placed within this sacred Fane
By her who loved him best, his widowed wife.

In Cruikshank's later years he made many essays in oil painting. Already, a pleasant tradition affirms, in the early 'Tom and Jerry' days, he had preluded in the art with a sign-board of 'Dusty Bob,' executed for an inn kept at Battle Bridge by Walbourn, a famous actor in one of the numerous plays founded on Egan's novel, and there is moreover at Westminster an actual oil sketch of 'a Cavalier,' which dates as far back as 1820. Ten years later there is another sketch of a 'Pilot Boat going out of Dover Harbour,' a performance in which we may perhaps trace the influence of his friend, Clarkson Stanfield, who is said to have counselled him to quit the needle for the brush. The first picture he exhibited at the Royal Academy was 'Bruce attacked by Assassins.' This was followed in 1830 by a more congenial subject, 'Moses dressing for the Fair,' from the 'Vicar of Wakefield.' 'Grimaldi the Clown shaved by a Girl,' 1838; 'Disturbing the Congregation,' which was a commission from the prince consort, 1850; 'A New Situation,' and 'Dressing for the Day,' 1851; 'Tam o' Shanter,' 1852; 'Titania and Bottom the Weaver,' 1853; 'Cinderella' (now at South Kensington), 1854; 'A Runaway Knock,' 1855; 'A Fairy Ring' (a commission from Mr. Henry Miller of Preston, and one of the artist's most successful efforts in this line), 1856; 'The Merry Wives of Windsor,' 1857, are some of the others, all exhibited at the Academy or the British Institution. But his *magnum opus* in one sense, for it measures 7 feet 8 inches high by 13 feet 3 inches wide, is the huge cartoon crowded with groups and figures which he produced in 1862, with the title of the 'Worship of Bacchus; or, the Drinking Customs of Society.' This, a work of inexhaustible detail and invention, though, as he himself calls it, rather a map than a picture, was intended to be his formal and final protest against intemperance. The original oil painting is in the National Gallery, having been presented to the nation by a committee of subscribers in 1869. An engraving of the picture, all the outlines of the figures being etched by Cruikshank himself, was issued. In 1863 it was exhibited, with some other specimens of his work, in Wellington Street, Strand, and Thackeray wrote kindly of it in the 'Times.' But though it made the pilgrimage to Windsor for her majesty's inspection, and afterwards the tour of the provinces, the old artist's vogue was gone. Three years of his life had been consumed in this effort, and yet, with all the championship of enthusiastic friends, his gains, from the painting and engraving, amounted to no more than 2,053*l.* 7*s.* 6*d.* One result of his exhibition, however, was the assembling of those etchings and sketches in water-colour and oil which constitute the collection ultimately purchased by the Westminster Aquarium. The catalogue to this contains some useful biographical and explanatory notes by the artist himself; and it may be added, he also drew up, in his most characteristic style, a pamphlet or lecture describing his great temperance cartoon.

In person Cruikshank was a broad-chested, well-built man, rather below the middle height, with a high forehead, blue-grey eyes, a hook nose and a pair of fierce-looking whiskers of a decidedly original pattern. In his younger days he had been an adept at boxing and other manly sports; he was an effective volunteer (being ultimately lieutenant-colonel of the Havelocks, or 48th Middlesex Rifle Volunteers), and he preserved his energy and vitality almost to the last years of his life. Even at eighty he was as ready to dance a hornpipe as to sing his favourite ballad of 'Lord Bateman' 'in character' for the benefit of his friends, and he never tired of dilating upon the advantages of water drinking. Now he would recount how in his green old age he had captured a burglar single-handed; now how he had remained fresh at the end of a long field day simply sustained by an orange. 'He was,' says one who knew him well, 'to sum up, a light-hearted, merry, and, albeit a teetotaler, an essentially "jolly" old gentleman, full physically of humorous action and impulsive gesticulation, imitatively illustrating the anecdotes he related; somewhat dogged in assertion and combative in argument; strong rooted as the oldest of old oaks in old true British prejudices . . . but in every word and deed a God-fearing, queen-honouring, truth-loving, honest man.'

In his long life many portraits of him were taken. One of the best known of these is the sketch by Maclise in 'Fraser's Magazine' for August 1833, in which he is shown as a young man seated in a tap-room on a beer barrel, and using the crown of his hat as the desk for some rapid sketch. He often introduced himself in his own designs, e.g. in 'Sketches by Boz,' where he and Dickens figure as stewards at a public dinner. In the 'Triumph of Cupid,' 1845, which forms the frontispiece of the 'Table Book,' he is the central figure, smoking meditatively before his fire with a pet spaniel on his knee. (Smoking, it may be added in parenthesis,

was one of the things that in later life he forswore with as much emphasis as he forswore drinking, although he had been a smoker of forty years' standing.) There is a portrait of him after Frank Stone in the 'Omnibus,' 1841, engraved by C. E. Wagstaff. It is needless to particularise any other likeness save the one in coloured chalks by his friend Mill, which is said to have been his own favourite. His bust by Behnes is included in the Westminster collection.

To characterise briefly the work of so productive and indefatigable a worker as Cruikshank is by no means easy. As a caricaturist he was the legitimate successor of Rowlandson and Gillray; but both the broad grin of the one and the satiric ferocity of the other were mitigated in their pupil by a more genial spirit of fun and an altered environment. In his more serious designs he never, to the day of his death, lost the indications of his lack of early academic training, although even as a man of sixty he was to be seen patiently drawing from the antique at Burlington House. His horses to the last were unendurable; his wasp-waisted women have been not inaptly compared to hour-glasses; and most of his figures suffer from that defect which Shakespeare made a beauty in Rosalind; they have 'two pitch-balls stuck in their faces for eyes.' That he was 'cockney' and even 'vulgar' at times is more the fault of his age than his talent, as any one may see who will take the trouble to consult the popular literature of fifty years ago when he was in his prime. But all these are trifling drawbacks contrasted with his unflagging energy, his inexhaustible fertility of invention, his wonderful gift of characterisation, and his ever-watchful sense of the droll, the fantastic, and the grotesque. On a far lower level than Hogarth, who was a moralist like himself, he sometimes comes near to him in tragic intensity. Many of his etchings are masterpieces of grouping (he managed crowds as well as Rowlandson, or the painter of the 'March to Finchley'), and of skilful light and shade. His illustrations for books have always this advantage, that they are honest and generally effective attempts to elucidate the text, not nowadays an ever-present ambition to the popular artist; but, like many other original designers, he is at his best when he freely follows his own conceptions. Humorous art underwent considerable alterations during his long life, and the breach is wide between his immediate forerunners and the modern Caldecotts and du Mauriers. Yet, in his own line, Cruikshank fills the greater part of the gap almost without a rival, and the comic gallery of the first fifty years of the nineteenth century would be poorer for his absence.

[It is obvious that a complete enumeration of Cruikshank's productions would far exceed the limits of an ordinary article for these pages. Pending the appearance of Mr. E. Truman's promised Cruikshank Dictionary and Dr. B. W. Richardson's long-expected Memoir, further particulars will be found in G. W. Reid's Descriptive Catalogue of the Works of G. C., 3 vols. 1871; and the already mentioned Royal Aquarium Catalogue, 1877. Jerrold's Life of G. C., 2nd edition, 1883; and Bates's G. C., 1878, 2nd and revised edition, with copious Bibliographical Appendix, 1879, should also be consulted. One of the most genial and appreciative of the earlier criticisms is by Thackeray, Westminster Review, August 1840, recently reprinted as a pamphlet. Among other authorities are Charles Kent's G. C., Illustrated Review, January 1872 (a sketch which had the honour of being approved by the artist himself); Walter Hamilton's G. C., 1878; art. by F. Wedmore, Temple Bar, April 1878; G. A. Sala's Life Memory, Gent. Mag. May 1878; art. in Scribner's Monthly, now the Century, June 1878; Bookseller, 2 March and 3 April 1878; Notes and Queries, 25 Oct. and 8 Nov. 1884. Palgrave's and Rossetti's Essays; Hamerton's Etching and Etchers, 1868, 2nd edition 1876; Buss's English Graphic Satire, 1874; Paget's Paradoxes and Puzzles, 1874; Everitt's English Caricaturists, 1886, also treat the subject at more or less length. Several of Cruikshank's books have been republished by Messrs. George Bell & Son, e.g. The Omnibus, The Table Book, The Irish Rebellion, The Fairy Library, and Lord Bateman. Under the title of Old Miscellany Days, Mr. Bentley reissued in 1886 many of the plates to the Miscellany; in 1870 Mr. Hotten republished Life in London, with lithograph facsimiles; Mornings at Bow Street has been reprinted with a preface by Mr. Sala; and Grimm's Hausmärchen with a preface by John Ruskin (Chatto & Windus). There is a good collection of Cruikshank's works in the British Museum print room, another at the Royal Aquarium, Westminster, and a third, including 3,481 drawings and etchings, was presented in 1884 to the South Kensington Museum by the artist's widow. Mrs. Cruikshank also gave the same institution the original water-colour sketch for the 'Worship of Bacchus,' inscribed 'Designed and drawn by George Cruikshank, Teetotaler, 1860.'] A. D.

CRUIKSHANK, ISAAC (1756?–1811?), caricaturist and water-colour painter, born about 1756, was the son of a lowlander, who at one time held an appointment in the custom-house at Leith, and after the disasters of the '45 took to art as a profession. Left an orphan at an early age Cruikshank also became an artist, earning a precarious subsistence as a book illustrator, water-colour painter, and political caricatu-

rist of the Gillray and Rowlandson type. Two examples of his water-colours, 'The Lost Child' and 'The Child Found,' are included in the William Smith gift to the South Kensington Museum, and he appears to have exhibited at the Royal Academy in 1789–90 and 1792. In 1791 his signature as designer is affixed to 'Mrs. Thrale's Breakfast Table,' the frontispiece to a book entitled 'Witticisms and Jests of Dr. Samuel Johnson.' One of the earliest of his political squibs, according to Wright (*History of Caricature and Grotesque*, 1865, p. 488), is entitled 'A Republican Belle,' and dated 10 March 1794. Many of his subsequent plates, e.g. 'The Royal Extinguisher' (Pitt putting out the flames of sedition), 1795; 'Billy's Raree Show,' 1797; 'The Watchman of the State,' 1797; 'The British Menagerie,' 1798; 'John Bull troubled with the Blue Devils' (taxes), 1799; and 'A Flight across the Herring Pond' (Irish fugitive patriots descending upon England), 1800, had a vogue hardly inferior to that of Gillray. Others of his designs, such as the well-known 'The Rage; or, Shepherds, I have lost my Waist,' 1794, were purely social, or dealt with the enormities of fashion. His latest political effort is dated 19 April 1810, and is entitled 'The Last Grand Ministerial Expedition.' It relates to the riot on the arrest of Sir Francis Burdett for a libellous letter in Cobbett's 'Register,' and 'shows,' says Mr. Wright, 'that Cruikshank was at this time caricaturing on the radical side in politics.' He also did numerous illustrations and humorous designs for Laurie & Whittle of 53 Fleet Street, and etched many lottery tickets. Soon after he settled in London he married a Miss Mary Macnaughten, who came of a Perth family. Beyond the fact that he was a volunteer, and the father of George and Isaac Robert Cruikshank [q. v.], little more is known of him. His death, which was accelerated by habits of intemperance, is supposed to have taken place in 1810 or 1811.

[Jerrold's Life of George Cruikshank, 2nd edit. 1883; Redgrave; Wright's Hist. of Caricature and Grotesque in Literature and Art, 1865.]

A. D.

CRUIKSHANK, ISAAC ROBERT, or ROBERT (1789–1856), caricaturist and miniature-painter, eldest son of Isaac Cruikshank [q. v.], was born in Duke Street, Bloomsbury, on 27 Sept. 1789. After some elementary education, followed by a brief practice of art under his father, he went to sea as a midshipman in the East India Company's ship Perseverance. Returning from his first voyage, he was left behind at St. Helena by an accident, and made his way home in a whaler, to the astonishment of his relatives, who had believed him dead. He found that his younger brother George had made considerable progress as an artist during his absence, and he seems to have relinquished seafaring to follow in his steps. When his father died he kept on the house in Dorset Street, Salisbury Square, to which the family had moved from Duke Street, and occupied himself, not unsuccessfully, in miniature and portrait painting. In his earlier days he made, among other theatrical studies, many sketches of Edmund Kean, with whom he and his brother had formed an intimacy which continued long after the actor had ceased to be obscure. At his marriage the Cruikshank family migrated to King Street, Holborn, where he had the good fortune to succeed in obtaining (through the keyhole) a sitting, or sittings, from old Mrs. Garrick, then in her ninetieth year, and visiting one of his mother's lodgers. From King Street he passed to more fashionable quarters in St. James's Place, St. James's Street, still chiefly occupying himself as a miniature-painter, but occasionally varying his work with the caricatures and comic sketches affected by his junior. By-and-by he devoted himself almost exclusively to humorous art. One of the earliest known of his efforts in this way is an etching, after the design of an amateur, of the Princess Charlotte in a fit of rebellion at the paternal tyranny which sought to interrupt her intercourse with her unhappy mother. It is dated April 1816, when he was six-and-twenty, and is entitled 'The Mother's Girl Plucking a Crow, or German Flesh and English Spirit.' His most fertile field, however, seems to have lain in endless graphic satire of the fantastic exquisites of his day, the laced and padded and trussed and top-booted monstrosities that English eccentricity had elaborated from French post-revolutionary extravagance. Dandies *en chemisette*, dandies tight-lacing, dandies at tea, dandies on the hobby-horses which anticipated the modern bicycle; these alternated under his pencil with sketches of the regent and the injured Caroline, records of popular scandals, such as the *liaison* of Colonel Berkeley with Maria Foote the actress, and portraits of characters as diverse as Madame Catalani, the singer, and Seurat, the 'living skeleton.' One of the best of his purely political efforts was prompted by the French intervention in Spain of 1823. It represents John Bull flourishing in an attitude of strict neutrality—a neutrality enforced by his confinement in the stocks and fetters of a national debt and overwhelming war taxes.

By 1820 Robert Cruikshank had an ac-

knowledged reputation as a caricaturist; but after 1825 his activity in this direction seems to have declined in favour of book illustration. It would be impossible to enumerate his performances in this way, but much detailed information upon the subject is to be found in Bates's 'George Cruikshank,' 1879, and Everitt's 'English Caricaturists,' 1886. 'Lessons of Thrift,' 1820, Hibbert's 'Tales of the Cordelier Metamorphosed,' 1821, Westmacott's 'Points of Misery' (a pendant to his brother's 'Points of Humour'), 1823, 'Don Quixote,' 1824, Westmacott's 'English Spy,' 1825, 'Facetiæ; or, Cruikshank's Comic Album,' are some of the books to which he furnished embellishments. At times he worked in collaboration with his brother George. Nightingale's 'Memoirs of Queen Caroline,' 1820, 'Life in London,' 1821, 'London Characters,' 1827, the 'Universal Songster; or, Museum of Mirth,' 1828, are among the works in this category; and he also joined with Robert Seymour in the illustrations to the 'Odd Volume; or, Book of Variety;' with R. W. Buss and Kenny Meadows; and, in Daniel's 'Merrie England in the Olden Time,' 1841, even with Leech. Perhaps the 'Life in London,' or, to quote the title more at length, 'The Day and Night Scenes of Jerry Hawthorn, Esq., and his elegant friend Corinthian Tom, accompanied by Bob Logic, the Oxonian, in their Rambles and Sprees through the Metropolis,' 1821, is the most notable of the foregoing list—at all events, if popularity is to be the test of merit. The greater part of the illustrations—two-thirds, it is said—were by Robert Cruikshank; and his son (according to BLANCHARD JERROLD, *Life of George Cruikshank*, 1883, pp. 82–3) claimed the original idea for his father, who, he says, 'conceived the notion, and planned the designs, while showing a brother-in-law, just returned from China, some of the "life" which was going on in London at the time. He designed the characters of Tom, Jerry, and Logic, from himself, his brother-in-law, and Pierce Egan, keeping to the likenesses of each model.' Pierce Egan, here mentioned, was the editor of 'Boxiana,' and the purveyor of much of the 'fast' and sporting literature of the time. He supplied the text, which was 'dedicated to His Most Gracious Majesty George the Fourth,' not, it is reported, an unfamiliar assistant at some of the saturnalia in which Tom and Jerry took part. The success of 'Life in London' was remarkable, and wholly unexpected by its publishers, Messrs. Sherwood, Neely, & Jones. Its characters became as popular as those of the 'Beggar's Opera,' and Tom and Jerry, Dusty Bob and Corinthian Kate, were transferred to handkerchiefs and teatrays as freely as Macheath and Polly had been to fanmounts and snuffboxes. It was several times successfully dramatised; and it seems, like Gay's 'Newgate Pastoral,' to have been more reasonably, but quite as ineffectually, assailed by contemporary moralists. Some years later Egan and Cruikshank endeavoured to revive the interest in the three heroes of 'Life in London' by a sequel entitled 'The Finish to the Adventures of Tom, Jerry, and Logic in their Pursuits through Life in and out of London,' 1828; but the effort, the initiation of which was wholly due to the artist, was not attended with any special success. Between the appearance of the 'Life' and its sequel Cruikshank had been employed upon another book purporting to give pictures of life, which is really more important. This was the 'English Spy' (1825) of Charles Molloy Westmacott, a book which contains many curious representations of society in the metropolis and other fashionable centres, and, reproducing many well-known characters, ranges easily from Brighton and Carlton House to Billingsgate and the Argyle Rooms. Rowlandson did one of the illustrations; but the other seventy-one are by Cruikshank, to whom Westmacott, masquerading himself as 'Bernard Blackmantle,' gave the *nom de guerre* of 'Robert Transit.' Among other books on which Cruikshank was engaged are 'Doings in London,' 1828, with illustrations on wood engraved by Bonner; 'Crithannah's Original Fables,' 1834; 'Colburn's Kalendar of Amusements,' 1840; and 'The Orphan' (a translation of the 'Mathilde' of Eugène Sue). He died on 13 March 1856, in his sixty-seventh year. It is possible that his reputation may have suffered to some extent from the superior popularity of his brother George. But it is certain that with many happy qualities as a draughtsman and pictorial satirist, he had neither the individuality, the fancy, nor the originality of his junior. As a man he was a pleasant and lively companion, but too easily seduced by the pleasures of the table. It is further recorded that he was an exceedingly skilful archer.

[Everitt's English Caricaturists, 1886, pp. 89–124; Jerrold's Life of George Cruikshank, 2nd edit. 1883; Redgrave; Bates's George Cruikshank, 2nd edit. 1879, pp. 57–69.] A. D.

CRUIKSHANK, WILLIAM CUMBERLAND (1745–1800), anatomist, was born in Edinburgh in 1745, his father having been an excise officer. He was educated at Edinburgh and Glasgow universities, and graduated M.A. at the latter in 1767. Besides

pursuing the divinity course he studied French and Italian so successfully as to be able to teach those languages to fellow-students, and he became tutor in several families of distinction. The acquaintance of two medical men, Moore and Montgomery, led Cruikshank to discard theology and become Moore's medical pupil; and when Dr. William Hunter had separated from Hewson in 1770 and wrote to Glasgow for another assistant, Cruikshank was nominated by the college through Moore's influence. Arriving in London in 1771, Cruikshank applied himself with great industry to anatomy, and soon gave demonstrations and occasionally supplied Hunter's place at lecture. Later, Dr. Hunter admitted him to partnership in the Windmill Street school, and he continued it after his death in 1783, in conjunction with Dr. Matthew Baillie [q. v.], Hunter's nephew. Cruikshank, however, gave way to intemperance, which shortened his life. He died of apoplexy on 27 June 1800, aged 55.

Cruikshank's chief title to remembrance, in addition to his success as an anatomical teacher, is his original work on the absorbent system. The results of his researches, which had been carried on in conjunction with William Hunter, are published in a quarto volume, 'The Anatomy of the Absorbing Vessels of the Human Body,' London, 1786. In it he embodied what he had taught for ten years before, having traced the lymphatic vessels extensively through the human body as well as in numerous animals. He had a considerable practice as a surgeon, but was not a successful operator owing to his nervousness. He attended Dr. Johnson in his last illness, and was termed by him, in allusion to his benevolent disposition, 'a sweet-blooded man.' When Cruikshank was lancing the dying man's legs to reduce his dropsy, Johnson called out to him, 'I want life, and you are afraid of giving me pain—deeper, deeper.' Often a bright companion of literary men, Cruikshank was held back by morbid susceptibility, and cannot be said to have done himself full justice. He received an honorary M.D. from Glasgow, and became F.R.S. in 1797. His eldest daughter married Honoratus Leigh Thomas [q. v.], afterwards president of the Royal College of Surgeons.

Besides his chief work, which reached a second edition in 1790, and was translated into French, German, and Italian, Cruikshank wrote comparatively little. Several communications on yellow fever and on chemical and other subjects have been erroneously attributed to him. Two important papers by him are in the 'Phil. Trans.,' viz. 'Experiments on the Nerves, particularly on their reproduction and on the spinal marrow of living animals,' lxxxv. 1794, p. 177.; and 'Experiments in which, on the third day after impregnation, the ova of Rabbits were found in the Fallopian Tubes,' &c., lxxxvii. 1797, p. 197. Other tractates were: 'Remarks on the Absorption of Calomel from the Internal Surface of the Mouth,' at first published as a long letter in a pamphlet by Peter Clare, surgeon [q. v.], in 1778, and afterwards separately; and 'Experiments upon the Insensible Perspiration of the Human Body, showing its affinity to respiration,' at first included in the former letter, but reprinted in 1795. These experiments proved that carbonic acid is given off by the skin as well as the lungs. The Royal Medical and Chirurgical Society of London possesses a quarto manuscript entitled 'Anatomical Lectures,' by W. Cruikshank and M. Baillie, dated 1787.

[Gent. Mag. lxx. (1800), pt. ii. pp. 694, 792; Leigh Thomas's Hunterian Oration, 1827; Pettigrew's Medical Portrait Gallery, 1840, vol. iii.]
G. T. B.

CRUISE, WILLIAM (*d.* 1824), legal writer, second son of Patrick Cruise of Rahue or Rathugh, Westmeath, was admitted on 5 Nov. 1773 a member of Lincoln's Inn. Being a Roman catholic, and thus disabled by the statute 7 and 8 William III, c. 24, from practising at the bar, he took out a license to practise as a conveyancer, and acquired a considerable reputation. In 1783 he published 'An Essay on the Nature and Operation of Fines and Recoveries,' London, 8vo. The plan of this work, dealing with an intricate subject then of great importance, was suggested by Fearne's classic treatise on 'Contingent Remainders.' A second edition was published in 1785, and a third in 1794. Meanwhile the act for the relief of Roman catholics of 1791 (31 Geo. III, c. 32) had opened the bar to him. His call took place in the autumn of 1791 at Lincoln's Inn. His practice, however, seems to have remained wholly conveyancing. He does not appear to have married, and seems to have led a rather recluse life. In 1823 he retired from the profession, and took up his quarters at the Albany, Piccadilly, London, where he died on 5 Jan. 1824. Besides the treatise on fines and recoveries already mentioned, he published the following works: 1. 'An Essay on Uses,' London, 1795, 8vo. 2. 'A Digest of the Laws of England respecting Real Property,' London, 1804, 7 vols. 8vo; a work of considerable learning, which passed through three editions in his lifetime, the last appearing in 1812. It was reprinted, with corrections and additions by Henry Hopley White of the Middle Temple, barrister-at-law, in 1834, London, 7 vols. 8vo.

A fifth edition by Simon Greenleaf, LL.D., Royall professor of law in Harvard University, appeared at Boston in 1849–50, 3 vols. 8vo. 3. 'Principles of Conveyancing,' London, 1808, 6 vols. 8vo. 4. 'The Origin and Nature of Dignities or Titles of Honour,' London, 1810, 8vo; second edition 1823, roy. 8vo. Cruise does not rank as an authority, but his works bear a high character for accuracy, and are still occasionally consulted by the practitioner.

[Lincoln's Inn Register; Brit. Mus. Cat.]
J. M. R.

CRULL, JODOCUS, M.D. (*d.* 1713?), miscellaneous writer, was a native of Hamburg, who, applying himself to medicine, took the degree of M.D. at Leyden in 1679 (inaugural essay, 'Disputatio exhibens medicamenti veterum universalis, recentiorumque particularum verum in medicina usum,' 4to, Leyden, 1679). He afterwards settled in London, was created M.D. of Cambridge by royal mandate on 7 Aug. 1681, and admitted a licentiate of the College of Physicians on 22 Dec. 1692. He had been elected a fellow of the Royal Society on 23 and admitted on 30 Nov. 1681, but from inability to pay the fees his name was omitted from the annual lists. He seems to have met with small success in his profession, and subsisted principally by translating and compiling for the booksellers. Among the Sloane MSS. (No. 4041, f. 288) is a letter from Crull entreating Sir Hans's vote at the coming election of a navy physician. His name appears on the college list for 1713, but not on that for 1715; it is therefore probable that his death occurred in the first-named year. From the same authority we find that he resided out of London, 'country' being appended to his name in the lists. Most of his books were published anonymously, or with his initials only. Of his translations may be mentioned: 1. Dellon's 'Voyage to the East Indies,' 8vo, London, 1698. 2. Pufendorf's 'Of the Nature and Qualification of Religion, in reference to Civil Society,' 8vo, London, 1698. 3. Pufendorf's 'Introduction to the History of the Principal Kingdoms and States of Europe,' 8vo, London, 1699 (other editions in 1702, 1706, and 1719). 4. 'The Present Condition of the Muscovite Empire, . . . in two letters, . . . with the Life of the present Emperour of China, by Father J. Bouvet,' 8vo, London, 1699. Crull's other publications are: 1. 'The Antient and present State of Muscovy, containing an account of all the Nations and Territories under the Jurisdiction of the present Czar, . . . with sculptures,' 2 vols. 8vo, London, 1698. 2. 'Memoirs of Denmark, containing the Life and Reign of the late K. of Denmark, Norway, &c., Christian V, together with an account of the rise and progress of those differences now on foot, betwixt the two Houses of Denmark and Holstein Gottorp,' 8vo, London, 1700. 3. 'The Antiquities of St. Peter's, or the Abbey Church of Westminster, . . . with draughts of the tombs,' 8vo, London, 1711. This last wretched compilation has on the title-page 'by J. C., M.D., Fellow of the Royal Society.' A reissue appeared in 1713, with a new title-page, but having no reference to Crull as the author. A so-called 'second edition' was published in 1715 (which was merely a second reissue), a third edition in 1722, in 2 vols., and a fourth in 1741 and 1742.

[Schroeder's Lexikon der hamburgischen Schriftsteller, i. 608; Munk's Coll. of Phys. (1878), i. 497; Notes and Queries, 6th ser. iii. 231; Lists of Royal Society and of Coll. of Phys. in Brit. Mus.; Cat. of Printed Books, Brit. Mus.]
G. G.

CRUMLEHOLME or CRUMLUM, SAMUEL (1618–1672), headmaster of St. Paul's School. [See CROMLEHOLME.]

CRUMP, HENRY (*fl.* 1382), theologian, was an Irishman by birth (*Fasciculi Zizaniorum*, pp. 343, 350). He entered the Cistercian order in the monastery of Balkynglas (*ib.* Bodl. MS. *e* Mus. 86, fol. 85 *b*, misprinted in Shirley's edition, p. 351, 'Bawynglas'), that is, Baltinglass in the county Wicklow, but afterwards removed to Oxford, where he apparently became a fellow of one of the colleges (WYCLIFFE, *De Civili Dominio*, ii. 1, *Vienna MS.* 1340, fol. 153 *a*, col. 1), according to Anthony à Wood (*Hist. and Antiq. of the Univ. of Oxford*, i. 498) of University College. He made himself conspicuous by a sermon which he preached before the university in St. Mary's Church, and in which he opposed Wycliffe's views relative to the subjection of the clergy and of church property to secular control (WYCLIFFE, *MS.*, l. c., fol. 154 *b*, col. 1). The date of this sermon is not known; but Wycliffe's rejoinder, which is contained in the first four chapters of his unpublished second book, 'De Civili Dominio,' was written before 1377, and in all probability later than 1371 (compare Shirley's introduction to the *Fasciculi Zizaniorum*, p. xxi, note 2). Crump next appears in 1381, having proceeded in the interval to the degree of doctor of divinity, in connection with the official condemnation of Wycliffe's doctrine of the sacrament pronounced by William of Berton [q. v.], the chancellor of the university. He

was one of the twelve doctors who subscribed their names to the condemnation (*ib.* p. 113). By the following year, however, a change had come over university politics; and the new chancellor, Robert Rygge, as well as the two proctors, were disposed to favour Wycliffe. Repyngdon, a notorious Wycliffite, was appointed to preach before the university on Corpus Christi day, which in 1382 fell on June 5; and Archbishop Courtenay, as a sort of counter-demonstration, sent down a friar to publish the condemnation of Wycliffe's opinions, which had just been decreed by the provincial council held at the Blackfriars in London on 21 May, and to forbid any preaching of dangerous doctrines at Oxford. The chancellor, after at first refusing to publish the mandate, was soon brought to submission; he went to London and actually signed the decrees of the second congregation of the council in company with Crump, on 12 June (*ib.* pp. 288, 289). But he had hardly returned to Oxford before he showed his real inclination. He summoned Crump, who had raised an uproar through speaking of the Wycliffites by what was seemingly the opprobrious name of Lollards, and publicly suspended him from his academical 'acts' in St. Mary's Church. Crump forthwith went to London, laid his complaint before the archbishop and the king's council, and obtained the issue, on 14 July, of a royal writ commanding the chancellor and proctors to restore him to his position. Whether this was carried into effect or not we are ignorant. Crump appears soon afterwards to have returned to Ireland, where the next thing we read of him is that he, of all men, was accused of heresy before William Andrew, bishop of Meath, and condemned, 18 March 1384–5. It seems that Crump had joined in the old controversy of the regular orders against the friars; and seven of the eight heresies alleged against him concern the point as to whether friars were empowered to receive confessions from parishioners independently of the parochial clergy; which right Crump denied. His eighth heresy, 'quod corpus Christi in altaris sacramento est solum speculum ad corpus Christi in cœlo,' appears to imply that he had learned something from his old opponent Wycliffe. The bishop of Meath who condemned him, it may be noticed, was a Dominican (Cotton, *Fasti Ecclesiæ Hibernicæ*, iii. 113); whereas it is likely enough that Crump was really, as he professed (see the *Fasciculi Zizaniorum*, p. 355), only carrying on the controversy which had been waged a quarter of a century earlier against the mendicant orders by Richard Fitz-Ralph, archbishop of Armagh. In spite of his condemnation Crump, who went back again to Oxford, maintained his ground. The sentence against him was communicated to the officers of the university, but no action was taken upon it. At length the character of his opinions once more gave offence. They were brought before the notice of the king's council early in 1392, and a brief was issued 20 March 1391–2 (misdated by Shirley, *ib.* p. 359), directing his suspension from all scholastic acts in the university until he should clear himself in person before the council of the charges brought against him. On 28 May 1392 the council sat at Stamford in Lincolnshire, under the presidency of Archbishop Courtenay, and Crump was compelled to abjure. It is remarked by the Carmelite, John Langton, who was present and who has preserved an account of the proceedings (*ib.* pp. 343 et seq.), that Crump's previous condemnation by the bishop of Meath was discovered by accident at Oxford on 11 June, just after his appearance at Stamford, where the production of the document would have been very serviceable.

According to Bale (*Scriptt. Brit. Cat.* xiv. 98, pt. ii. 246), Crump wrote a treatise 'Contra religiosos mendicantes,' and 'Responsiones contra obiecta,' as well as the usual 'Determinationes scholasticæ.' John Twyne (*De rebus Albionicis, Britannicis, atque Anglicis*, lib. ii. 156, London, 1590) also cites a work by him, 'De Fundatione Monasteriorum in Anglia' (cf. Ware, *De Scriptoribus Hiberniæ*, pp. 73 et seq., Dublin, 1639). But none of these works is known to be extant.

[Fasciculi Zizaniorum, pp. 311–17, 343–59, ed. W. W. Shirley, Rolls Series, 1858.]

R. L. P.

CRUMPE, SAMUEL (1766–1796), Irish physician, was born in 1766. He resided in the city of Limerick, and possessed high literary and professional talents. The university of Edinburgh conferred on him the degree of M.D., as recorded in this entry: '1788. Samuel Crumpe, Hibernus. De vitiis quibus humores corrumpi dicuntur, eorumque remediis.' By the publication of 'An Inquiry into the Nature and Properties of Opium,' London, 1793, and of 'An Essay on the best Means of providing Employment for the People of Ireland,' Dublin, 1793 (2nd ed. 1795), he gained no small celebrity; the latter work being honoured with a prize medal by the Royal Irish Academy and his admission as a member. The volume has justly been pronounced to be a really valuable publication. The principles which pervade it are sound; and those parts of it which have special reference to Ireland are distinguished by the absence of prejudice, and by their practical good sense.

It is, in fact, a work which could not have failed to establish his reputation as a sensible and kind-hearted man, a true patriot, and a zealous philanthropist. German translations of both his works have been published. He died at Limerick 27 Jan. 1796, in his thirtieth year.

[Gent. Mag. (1796), lxvi. pt. i. 255; Biographie Universelle, x. 318; Watt's Bibl. Brit.; List of M.D.'s of Edinburgh University; Webb's Compendium of Irish Biography.] B. H. B.

CRUSIUS, LEWIS (1701–1775), biographer, was a member of St. John's College, Cambridge, and took the degree of M.A. in that university *per literas regias* in 1737. He was elected head-master of the Charterhouse School, London, in 1748; collated to a prebend in Worcester Cathedral 20 Dec. 1751; and elected a fellow of the Royal Society 7 March 1754. It is stated that he afterwards took the degree of D.D. He was admitted rector of Stoke Prior in 1754, and of St. John's, Bedwardine, Worcester, 28 May 1764. He also became prebendary of Brecknock, and rector of Shobdon, Herefordshire. He resigned his mastership in 1769, and, dying on 23 May 1775, was interred under the piazza of the Charterhouse chapel.

He wrote 'The Lives of the Roman Poets. Containing a critical and historical account of them and their writings, with large quotations of their most celebrated passages. Together with an introduction concerning the origin and progress of Poetry in general; and an Essay on Dramatick Poetry in particular,' 2 vols. London, 1733, 12mo; third edit. 2 vols. London, 1753, 12mo. A German translation by C. H. Schmid appeared in 2 vols. at Halle, 1777, 8vo.

[Cole's Athenæ Cantab. C. i. 58 *b*; Cantabrigienses Graduati (1787), 105; Le Neve's Fasti (Hardy), iii. 80; Chambers's Biog. Illustrations of Worcestershire, 362, 597; Malcolm's Londinium Redivivum, i. 422, 427, 428; Annual Register, xviii. 209; Thomson's Royal Society, Append. p. 47.] T. C.

CRUSO, JOHN, LL.D. (*d.* 1681), civilian, was matriculated at Cambridge as a sizar of Caius College 5 July 1632, proceeded B.A. in 1635–6, was elected a fellow of his college, and commenced M.A. in 1639. He was incorporated in the latter degree at Oxford 21 May 1643, having lost his fellowship at Cambridge on account of his loyalty. He was created LL.D. in 1652, and admitted a member of the College of Advocates, Doctors' Commons, 12 Nov. 1652 (Coote, *English Civilians*, p. 84). He was chancellor of the diocese of St. David's. He died in 1681.

His works are: 1. 'Military Instructions for the Cavalry according to the Modern Warres,' Cambridge, 1632, fol. 2. 'The Arte of Warre, or Militarie Discourses,' translated from the French of Du Praissac, Cambridge, 1639, 8vo. 3. 'The compleat Captain, or an abridgement of Cesar's Wars, with observations upon them,' translated from the French of the Duke de Rohan, Cambridge, 1640, 8vo. 4. 'Castrametation, or the measuring out of the Quarters for the encamping of an Army,' London, 1642, 4to. 5. 'The Order of Military Watches,' London, 1642, 4to. 6. 'Euribates,' 1660? a manuscript drama, preserved in the library of Emmanuel College, Cambridge.

[Addit. MS. 5865, f. 59; Wood's Fasti Oxon. (Bliss), ii. 59; Notes and Queries, 3rd series, viii. 391, 509, ix. 108.] T. C.

CRUSO, TIMOTHY (1656?–1697), presbyterian minister, was probably born about the middle of 1656. His family resided at Newington Green, Middlesex; he had a brother, Nathaniel. He studied for the ministry in the Newington Green Academy, under Charles Morton, ejected from Blisland, Cornwall, who left England in 1685, and afterwards became vice-president of Harvard University. While at this academy Cruso had as a fellow-student Daniel Defoe, who immortalised his surname by the 'Adventures' published in 1719. After leaving Morton, Cruso graduated M.A. in one of the Scotch universities (not Edinburgh). When a lad of eighteen, designed for the ministry, he was impressed by the dying counsels of Oliver Bowles, B.D. (*d.* 5 Sept. 1674), who advised him never to trouble his hearers 'with useless or contending notions, but rather preach all in practicals.' He settled in London (before 1688) at Crutched Friars, as pastor of a congregation which from the formation of the presbyterian fund in 1690 was connected with its board. Having a good voice and graceful manner, in addition to a sound judgment, he soon acquired distinction as a preacher, and secured a large auditory. In 1695 Francis Fuller [q. v.] was his assistant at Crutched Friars. Cruso held aloof from the doctrinal disputes which broke the harmony of the 'happy union' between the presbyterians and independents in the first year of its existence (1691), and which led to the removal of Daniel Williams, D.D. (in 1694), and the withdrawal of other presbyterian lecturers, from the Pinners' Hall merchants' lectureship. Cruso was chosen to fill one of the vacancies. His own orthodoxy was solid and unimpeachable, but not restless. It has been hinted that he appreciated the pleasures of the table; if so, it was doubtless in an

honest way, like Calamy and other genial divines of the dissenting interest. But Matthew Mead, the independent, no lax judge, says of him: 'If I may use the phrase in fashion, he lived too fast, not as too many do who shorten their lives by their debaucheries and sinful excesses, but as a taper which wastes itself to give light to others.' He died on 26 Nov. 1697, aged 41. He was buried in Stepney churchyard. He was married, and had issue. The inscription on his portrait (drawn by T. Foster, and engraved by R. White) says, 'ætat. 40, 1697.' He had an agreeable countenance, but was of insignificant stature. By a majority of one vote his congregation chose as his successor Thomas Shepherd, afterwards independent minister at Bocking, Essex. The election was overruled, and William Harris, D.D., a presbyterian, was appointed. A split ensued, and the congregation dwindled till its extinction in 1777. An elegy to Cruso's memory was published in 1697, fol., by J. S. [? John Shower, his fellow-student], who complains of the 'barbarous verse' of others who had attempted the same theme. He published: 1. 'The Christian Lover,' 1690, 8vo. 2. 'The Blessedness of a Tender Conscience,' 1691, 8vo. 3. 'God the Guide to Youth,' 1695, 8vo. 4. 'Plea for Attendance at the Lord's Table,' 1696, 8vo. 5. 'Sermons at Pinners' Hall,' 1697 8vo, 1698 8vo, 1699 8vo (edited by Matthew Mead). Also funeral sermons for Mary Smith, 1688, 4to (anon.), and Henry Brownsword, 1688, 4to; five separate 4to sermons in 1689, all dealing more or less with the revolution of that year; and a sermon on 'An Early Victory over Satan,' 1693, 4to. Some of his publications, bearing only the initial of his christian name, are often catalogued under 'Thomas' Cruso. S. Palmer, of the 'Nonconformist's Memorial,' had the manuscripts of some of Cruso's Pinners' Hall lectures. His sermons on the rich man and Lazarus, 'preached at Pinners' Hall in 1690' (*sic*; but the true date is 1696), were reprinted Edin. 1798, 12mo, with preface by R. Culbertson of Leith.

[Funeral Sermon by Matthew Mead, 1698; Prot. Diss. Mag. 1799, p. 467; Theol. and Bib. Mag. 1804, p. 138 sq., 1805, p. 383 sq.; Walter Wilson's Dissenting Churches, 1808, i. 56 sq.; Brook's Lives of the Puritans, 1813, iii. 467; Bogue and Bennett's Hist. of Dissenters, 2nd ed., 1833, iii. 467; James's Hist. Litig. Presb. Chapels and Charities, 1867, p. 22; Jeremy's Presbyterian Fund, 1885, pp. 2, 114, 165; Notes and Queries, 2nd ser. x. 169, 3rd ser. ix. 108; Walter Wilson's manuscript account of Dissenting Academies, in Dr. Wilson's Library.] A. G.

CRUTTWELL, CLEMENT (1743–1808), author and compiler, commenced his career as a surgeon at Bath, where he published his 'Advice to Lying-in Women' in 1779. He soon afterwards took orders. He published Bishop Wilson's Bible and works, with a life, in 1785. He then began his 'Concordance of the Parallel Texts of Scripture,' which he printed in his own house, and on its completion his health was so broken down that he went to the baths of Saint-Amand for a cure. His 'Gazetteer of France' (1793) and 'Gazetteer of the Netherlands' (1794) were succeeded by his 'Universal Gazetteer' (1798), an enormous compilation, of which the entire edition was quickly sold out. He was engaged on a second edition of this great work, which was to contain thirty thousand fresh articles, when he died suddenly while on the way to his native town, at Froxfield in Wiltshire, in August 1808.

[Gent. Mag. September 1808.] H. M. S.

CRUTTWELL, RICHARD (1776–1846), writer on the currency, born in 1776, was educated at Exeter College, Oxford, and took the degree of B.C.L. on 13 June 1803. He was at one period chaplain of H.M.S. Trident, and secretary to Rear-admiral Sir Alexander J. Ball (*d.* 1809) [q. v.], and was perpetual curate of Holmfirth, in the parish of Kirkburton, Yorkshire. In 1822 he was presented by Lord Eldon to the rectory of Spexhall, Suffolk, and held it till his death, which took place in London on 12 Nov. 1846. Cruttwell persistently brought forward his views on the currency in numerous treatises and pamphlets. At one time he printed at his own cost and distributed hundreds of tracts; but his theories seem to have aroused little interest, and his publisher once received an unfranked note, saying: 'Sir Robert Peel requests that Mr. Tippell will discontinue sending him printed papers respecting the currency.' Cruttwell claims to have laboured for more than twenty years for the good of his country, and to have sacrificed for it health, friends, and comfort. In 'Reform without Revolution,' one of the latest of his writings, he urges the practical application of his principles to the relief of 'our suffering millions, manufacturing operatives in particular,' whose misfortunes arise 'from untaxed foreign competition, from overtaxed home competition, [and] from a viciously depraved money standard.' Cruttwell's publications are: 1. 'A Discourse . . . on occasion of the Death of Admiral Sir A. J. Ball,' London, 1809, 8vo. 2. 'A Treatise on the State of the Currency . . . being a full and free Exposition of the Erroneous Principles of Mr. Ricardo . . . Mr. Huskisson, Mr. Peel,' &c. London, 1825, 8vo. 3. 'Practical

Application of the Rev. Mr. Cruttwell's Plan for adjusting the Currency to the real gold value of all property,' 1826. 4. 'A Petition to his Majesty the King on the Currency,' &c., Halesworth, 1827, 8vo. 5. 'The System of Country Banking defended,' London, 1828, 8vo. 6. 'Catholic Emancipation not calculated to relieve the starving Peasantry of Ireland' [1828 ?]. 7. 'Lectures on the Currency' [Prospectus], Halesworth [1829], folio. 8. 'Salva Fide, a letter on the Currency and the necessity of a new Standard, as opposed to the ruinous principles of what is called Mr. Peel's Bill,' &c., London, 1830, 8vo. 9. 'Two Modes for Accounting for the Church being in Danger,' &c., Halesworth, 1837, 12mo. 10. 'Wellingtoniana; or how to "make" a Duke and how to "mar" a Duke,' &c., London, 1837. 11. 'Reform without Revolution: in a strict union between the Mercantile . . ., Monied, Agricultural, and Labouring Classes on the principle of a . . . Sound . . . Standard, &c., by One of No Party [R. C.],' London, 1839, 8vo. 12. 'The Touchstone of England . . . Excessive Taxation . . . proved . . . the true Cause of England's present Public Distress,' Halesworth, 1843, 12mo.

[Gent. Mag. 1847, new ser. xxvii. 100; Davy's Suffolk Collections, xciii. (Suffolk Authors) 375 = Brit. Mus. Addit. MS. 19169, f. 283; Catal. Oxford Grad.; Cruttwell's Reform without Revolution, &c.; Brit. Mus. Cat.] W. W.

CRYSTALL, THOMAS (*d.*1535), twenty-second abbot of the Cistercian monastery of Kinloss, near Forres in Moray, owes the preservation of the facts of his life to the history of that foundation having been written by John Ferrerius, a Piedmontese monk of literary ability brought by Robert Reid, the successor of Crystall and afterwards bishop of Orkney, from Paris to Kinloss in 1533.

Crystall was born in Culross in Perthshire, and educated in its monastery, a house of the Cistercians, where his talents, especially for music, attracted the attention of James Rait, the abbot, and his brother William, a skilled musician, who trained the young chorister. So great was the charm of his voice that Culross, Cupar, and Kinloss contested for its possession; but William Galbraith, abbot of Kinloss, obtained the prize by arrangement with his parents and the abbot of Culross, and he was admitted as a candidate or novice on the feast of Epiphany, 1487, and became monk in the following year. His diligence and learning gained him the favour both of Galbraith and William Culross, the next abbot, and Culross having become infirm procured the succession of Crystall to the abbacy, although still a junior monk, in 1499. He at once applied himself to the recovery of the property of the foundation, which had been much encroached on. His suits with the neighbouring town of Forres, the Earl of Moray, and the prior of Pluscarden for rights of fishing in the Findhorn, and those with John Cumin and the Earl of Huntly and his sister, Agnes Ogilvy, as to disputed boundaries, are similar to records of other monasteries. Crystall was eminently successful, and received on this account the gratitude of his brethren. The revenues of the abbey, which were more than doubled, enabled him to increase the members of the society from fourteen to twenty, and without diminution of their pay to improve their diet. He also restored the buildings of the abbey which had fallen into decay, as well as those at his own churches of Ellon and Avoch, and erected mills at Strathisla, another estate of Kinloss. His benefactions to the monastery and the church of Ellon of sacred ornaments and vestments brought from Flanders and France, his bells dedicated to St. Mary, St. Anne, and St. James, his altar, and his own tomb are described in somewhat tedious detail by Ferrerius. His care for the library is of interest; for, although the books presented by him were the ordinary copies of the Latin fathers and schoolmen, this was the nucleus of the library of the next abbot, Robert Reid, whose endowment was the first beginning of the university of Edinburgh and its library. Crystall declined further promotion either in his own order to the abbacies of Melrose and Dryburgh, which were offered to him, or to the bishopric of Ross, but more than once acted as visitor of his order, enforcing discipline with strictness, restoring the foundations of Deer and Culross which had fallen into disorder, and even removing an abbot of Melrose from his office. He was a patron of learning, though himself more occupied with business, and sent such of the monks as showed a turn for letters to the Black Friars of Aberdeen, where John Adamson, a Dominican, then taught. His charity to the poor and his own relatives was upon a scale worthy of a bishop. Attacked with dropsy, Crystall was attended by Hector Boece, the principal of the newly founded university at Aberdeen; but the case was beyond medical skill, and he died on 30 Dec. 1535, having before his death nominated Robert Reid as his successor. Ferrerius gives a list of the monks admitted during his tenure of office, and the places they held in the time of his successor. Crystall, like his successor Reid, is a specimen of the best class of monks, who if they had been more numerous might have saved the system

from some of the corruptions which led to its abolition.

[Ferrerii Historiæ Abbatorum Kynlos, Bannatyne Club, 1839; Records of the Monastery of Kinloss, edited by John Stuart, LL.D. 1873.]
Æ. M.

CUBBON, SIR MARK (1784–1861), commissioner of Mysore, belonged to an old family in the Isle of Man, and came to India as a cadet for the Madras infantry in 1800. He was appointed a lieutenant in the 15th Madras native infantry on 20 July 1801, and was promoted captain on 6 April 1816, soon after which he went on the staff as an assistant commissary-general. He served in this capacity in the Pindári war, and in 1822 he became deputy commissary-general for the Madras Presidency, and was promoted major on 23 Nov. 1823, and lieutenant-colonel on 22 April 1826. In 1831 the people of Mysore broke out into open rebellion against the Hindu Rájá, who had been placed upon the throne by Lord Wellesley after the death of Tippoo Sultán in 1799. The rebellion was suppressed, and a commission was appointed, consisting of Major-general Hawker, Messrs. W. Morison and John Macleod, and Lieutenant-colonel Cubbon, to report upon its causes. Their report showed such a state of gross misgovernment on the part of the rájá that Lord William Bentinck, the governor-general, decided to take over the direct administration of the kingdom, allowing the rájá a palace and an allowance of 1,000*l.* a year. A board of two commissioners, of which Cubbon, who was promoted colonel by brevet on 18 June 1831, was the junior, was then appointed to govern the kingdom; but the commissioners quarrelled, and June 1834 Cubbon was appointed sole commissioner of Mysore. This post he held for no less than twenty-seven years without intermission, during which, in the words of Mr. Rice (*Mysore and Coorg*, i. 304), 'the history of the province under his rule is that of a people made happy by release from serfdom, and of a ruined state restored to financial prosperity.' Cubbon was not a man of commanding genius, but he was a first-rate administrator, and though he ruled despotically with hardly the slightest control from the government of India, no complaint was ever preferred against him. His system was to rule through native agents, and to maintain in full vigour all native institutions, and his belief in the natives was fully repaid by their confidence in him. He simplified the revenue and judicial systems, encouraged the introduction of coffee planting, and maintained the Amrit Mahal, which had been established by Hyder Ali for the improvement of the breed of cattle. Cubbon, who was never married, was also famous for the profuseness of his hospitality at Bangalore, and for his almost fatherly kindness to his subordinate officers. He was made colonel of the 15th Madras native infantry in 1839, was promoted major-general in 1846, and lieutenant-general in 1852, was made C.B. in Feb. 1856, on the special recommendation of Lord Dalhousie, and K.C.B. next May. He always kept on particularly good terms with the rájá, and it was owing to the opposition of both the rájá and of Cubbon that the scheme to transfer the supervision of the government of Mysore from the supreme government to that of Madras in 1860 fell through. In February 1861 Cubbon resigned his post from ill-health, and prepared to return to England after an absence of sixty-one years. 'He left Mysore full of honours as well as full of years, and his memory is cherished with affection by the people over whom he ruled so long' (*ib.*) He, however, never reached England, for he died at Suez on his way home on 23 April 1861. The Cubbon Park at Bangalore is named after him, and there is also a fine equestrian statue of him in that city, which was one day found painted with the brahmanical marks upon his forehead, a circumstance which gave rise to an amusing poem, 'The Painting of the Statue,' in the 'Lays of Ind' by Alif Cheem.

[Higginbotham's Men whom India has known; Rice's Mysore and Coorg, 1877, passim; Dodwell and Miles's Indian Army List; East India Registers.]
H. M. S.

CUBITT, THOMAS (1788–1855), builder, a son of Jonathan Cubitt, who died in 1807, was born at Buxton, near Norwich, on 25 Feb. 1788. In early life he worked as a journeyman carpenter, and with a view to improve his circumstances he made one voyage to India as a ship-carpenter. Returning to London about 1809, he commenced business as a master carpenter. In 1815 he erected the London Institution in Finsbury Circus, and shortly afterwards built for himself large workshops at 37 Gray's Inn Road. Here he was the first person who undertook house-building in all its various branches. The difficulty of finding constant work for his men led him to take ground for building, a species of speculation which afterwards became the employment of his life, for as these engagements became greater, they absorbed his capital and attention until he finally relinquished the business in Gray's Inn Road to his brother, afterwards the well-known Mr. Alderman William Cubitt. His first undertaking was at Highbury, and the villas which he there

built being a success, he next raised rows of houses near Newington Green. He then purchased six acres of ground at Barnsbury Park; this land he planned out for streets and squares, and erecting a few houses as examples let out the remainder to other builders. About 1824, having taken a lease from the Duke of Bedford of a tract of land in St. Pancras parish, he built the houses of Upper Woburn Place, Woburn Buildings, Gordon Square, Tavistock, Gordon, and Endsleigh streets, and part of Euston Square. Perceiving the tendency of the fashionable world to move westward, he proceeded, in 1825, to lease the Five Fields, Chelsea, on which he erected Belgrave Square, Lowndes Square, Chesham Place, and other ranges of houses. He subsequently executed even larger undertakings, covering with mansions the vast open district lying between Eaton Square and the Thames, and since known as South Belgravia. He also carried out similar operations at Clapham Park, a large tract of land 250 acres in extent, four miles south-west of London. At a later period he was consulted by the queen upon the alterations to be made at Osborne, where he designed and constructed the new marine residence. He was also employed to build the east front of Buckingham Palace, and other works of magnitude connected with the crown. He felt a deep interest in the question of the sewage of the metropolis, and in 1843 wrote a pamphlet advocating the views on the subject which have now become general. He took great pains to stop the smoke nuisance from large chimneys, and completely effected this object at his own extensive factory at Thames Bank. He was one of the originators of the Battersea Park scheme, and when Mr. Disraeli as chancellor of the exchequer opposed the plan, he offered to purchase the land and the bridge from the government at the sum they had expended upon it. In the embankment of the Thames above Vauxhall Bridge he was the principal mover, and constructed about 3,000 feet at his own expense adjacent to South Belgravia. He was frequently examined by committees of the House of Commons, and took a leading part in the preparation of the Building Act. He gratuitously undertook the negotiation for the purchase of the property at Brompton on behalf of the commissioners of the Great Exhibition of 1851, and he was one of those who guaranteed a sum of money to carry on the exhibition when its success was doubtful. When his premises at Thames Bank were burned down, 17 Aug. 1854, and 30,000*l.* worth of damage was done, his first words on hearing of the loss were, 'Tell the men they shall be at work within a week, and I will subscribe 600*l.* towards buying them new tools.' He was a liberal patron to churches, schools, and charities, and built the church of St. Barnabas, Ranmore, near Dorking, at his own cost. He joined the Institution of Civil Engineers in 1839, and contributed two papers to its proceedings: 'Experiments on the Strength of Iron Girders,' and 'Experiments on the Strength of Brick and Tile Arches.' His career was very eventful, and he was decidedly the pioneer of the great building establishments of the metropolis, and in the principal provincial cities and towns. He died at his seat, Denbies, near Dorking, on 20 Dec. 1855. His will, the longest on record, extended to 386 chancery folios of ninety words each, and covered thirty skins of parchment. The personalty exceeding one million, the probate duty was 15,000*l.* His widow, Mary Anne, by whom he had a large family, died 19 Nov. 1880, aged 78. Cubitt left two brothers: William Cubitt (1791–1863) [q. v.], and Mr. Lewis Cubitt, the architect of the Great Northern railway terminus.

[Minutes of Proc. of Instit. of Civil Engineers, xvi. 158–62 (1857); Gent. Mag. xlv. 202–5, 382 (1856); Annual Register, 1854, Chronicle, pp. 145–6; Builder, 29 Dec. 1855, pp. 629–30.]

G. C. B.

CUBITT, Sir WILLIAM (1785–1861), civil engineer, son of Joseph Cubitt of Bacton Wood, near Dilham, Norfolk, miller, by his wife, Miss Lubbock, was born at Dilham in 1785, where the small amount of education afforded him was received at the village school. Subsequently his father removed to South Repps, and William at an early age was employed in the mill, but in 1800 was apprenticed to James Lyon, a cabinet-maker at Stalham, from whom he parted after a rude service of four years. At Bacton Wood Mills he again worked with his father in 1804, and in his leisure constructed a machine for splitting hides. Determined at length to commence life on his own account, he joined an agricultural machine maker named Cook, at Swanton, where they constructed horse threshing machines and other implements, and he became celebrated for the accuracy and finish of the patterns made by him for the iron castings of these machines. Self-regulating windmill sails were invented and patented by him in 1807, at which time he settled at Horning, Norfolk, in regular business as a millwright; but as his progress was not so rapid as he desired, he in 1812 sought and obtained an engagement in the works of Messrs. Ransome of Ipswich, where he soon became the chief engineer of the establishment. For nine years he held this

situation, and then became a partner in the firm, a position which he retained until his removal to London in 1826. Before that period his attention was directed to the employment of criminals; and for the purpose of utilising the labour of convicts he invented the treadmill, with the object of grinding corn, &c., not at first contemplating the use of the machine as a means of punishment. This invention was brought out about 1818, and was immediately adopted in the principal gaols of the United Kingdom (*Third and Fourth Reports of Society for Improvement of Prison Discipline*, 1821, p. 187, 1822, p. 148; *Monthly Mag.* 1823, pt. ii. pp. 55–60). From 1814 Cubitt had been acting as a civil engineer, and after his removal to London he was engaged in almost all the important undertakings of his day. He was extensively employed in canal engineering, and the Oxford canal and the Liverpool Junction canal are among his works under this head. The improvement of the river Severn was carried out by him, and he made important reports on the rivers Thames, Tyne, Tees, Weaver, Ouse, Nene, Witham, Welland, and Shannon. The Bute docks at Cardiff, the Middlesborough docks and the coal drops on the Tees, and the Black Sluice drainage were undertakings which he successfully accomplished. On the introduction of railways his evidence was much sought in parliamentary contests; and as engineer-in-chief he constructed the South-Eastern railway, where he adopted the bold scheme of employing a monster charge of eighteen thousand pounds of gunpowder for blowing down the face of the Round Down Cliff, between Folkestone and Dover (26 Jan. 1843), and then constructing the line of railway along the beach, with a tunnel beneath the Shakespeare Cliff (*Illustrated London News*, 4 Feb. 1843, pp. 76–8, with nine views). On the Croydon railway the atmospheric system was tried by him, and he certainly did all in his power to induce its success. On the Great Northern railway, to which he was the consulting engineer, he introduced all the modern improvements of construction and locomotion. The Hanoverian government asked his advice on the subject of the harbour and docks at Harburg. The works for supplying Berlin with water were carried out under his direction; and the Paris and Lyons railway was by him carefully surveyed and reported on. On the completion of the railway to Folkestone, and the establishment of a line of steamers to Boulogne, he superintended the improvement of that port, and then became the consulting engineer to the Boulogne and Amiens railway. Among his last works were the two large landing-stages at Liverpool, undertakings novel in their details and successful in their operation, and the bridge for carrying the London turnpike road across the Medway at Rochester. He joined the Institution of Civil Engineers as a member in 1823, became a member of council in 1831, vice-president in 1836, and held the post of president in 1850 and 1851. While president in 1851 he undertook very active and responsible duties in connection with the erection of the Great Exhibition building in Hyde Park, and executed them so successfully that at the expiration of his services he was knighted by the queen at Windsor Castle on 23 Dec. 1851. He became a F.R.S. on 1 April 1830, was also a fellow of the Royal Irish Academy, and a member of other learned societies. He retired from business in 1858, and died at his residence on Clapham Common, Surrey, on 13 Oct. 1861, and was buried in Norwood cemetery on 18 Oct.

Cubitt, Joseph (1811–1872), civil engineer, son of Sir William Cubitt, born at Horning, Norfolk, on 24 Nov. 1811, was educated at Bruce Castle School, Tottenham, and trained for the profession of civil engineer by his father. He constructed great part of the London and South-Western railway, the whole of the Great Northern railway, the London, Chatham, and Dover railway, the Rhymney railway, the Oswestry and Newtown railway, the Colne Valley railway, Weymouth pier, the extension of the north pier and other works of Great Yarmouth haven, and the new Blackfriars bridge. He was a member of the Geographical Society, and for many years vice-president of the Institution of Civil Engineers. He was also a lieutenant-colonel of the Engineer and Railway Staff volunteers. He died on 7 Dec. 1872 (*Men of the Time*, 1st edit.; also 11th edit., necrology).

[Minutes of Proc. of Instit. of Civil Engineers, xxi. 554–8 (1862); F. S. Williams's Our Iron Roads (1883 edit.), pp. 123–6.] G. C. B.

CUBITT, WILLIAM (1791–1863), lord mayor of London, brother of Thomas Cubitt [q. v.], was born at Buxton, near Coltishall, Norfolk, in 1791, and served for four years in the navy. He learned the business of a builder under his elder brother, and then joined him as a partner in the establishment at 37 Gray's Inn Road. Afterwards, when Thomas Cubitt, turning his attention to house building on a large scale, gave up his connection with the Gray's Inn Road works, William Cubitt carried them on alone, and as a builder and contractor conducted a large and very profitable business until his retirement

in 1851. He served as one of the sheriffs of London and Middlesex 1847–8, became an alderman of Langbourn ward 1851, and was lord mayor of London 1860–1. For his ability and munificence during that mayoralty he was re-elected for 1861–2, when he extended splendid hospitality to the foreign commissioners and others connected with the International Exhibition. During his mayoralty more than a quarter of million of money was sent to the Mansion House for various charitable funds, such as the Hartley colliery explosion fund and the Mansion House Lancashire relief committee, for which Cubitt as treasurer collected 57,000*l.* In originating the public subscription for the national memorial to the prince consort in 1862 he took a leading part. Cubitt sat for the borough of Andover as a liberal-conservative from July 1847 to July 1861, when he allowed himself to be put into nomination for the city of London; but not meeting with success in that constituency he returned to Andover, and was re-elected on 17 Dec. 1862. He was president of St. Bartholomew's Hospital, and prime warden of the Fishmongers' Company. He died at his residence, Penton Lodge, Andover, on 28 Oct. 1863, aged 72, and was buried on 2 Nov. The news of his death was received with much regret in the cotton districts, and in almost every town funeral sermons were preached at the request of the working classes, who did not forget that he inaugurated the fund from which more than 500,000*l.* were received for the relief of their distress. On the Sunday after his funeral muffled peals were rung in upwards of fifty churches, out of respect to his memory. He married, in 1814, Elizabeth, second daughter of William Scarlett of Norfolk. She died in 1854. His only son, of great promise, died in early manhood while at the university of Cambridge.

[Times, 30 Oct. 1863, p. 7; City Press, 31 Oct. 1863, p. 5, and 7 Nov., pp. 3, 4; Illustrated London News, 10 Nov. 1860, p. 435, with portrait, and 7 Nov. 1863, p. 478; Gent. Mag. January 1864, pp. 120–2; W. H. Jones's The Muffled Peal, 1863; W. Day's Reminiscences (1886), i. 204.]

G. C. B.

CUDDON, AMBROSE (*fl.* 1827), catholic publisher and journalist, appears to have been originally connected with the firm of Keating & Brown. Afterwards he established himself in business on his own account at 62 Crown Street, Finsbury Square, but he removed to 2 Carthusian Street, Charterhouse Square, in November 1822, and eventually he transferred his business to 62 Paternoster Row. In January 1822 he began the publication of 'The Catholic Miscellany and Monthly Repository of Information,' under his own nominal editorship, though after the second number the sole editorship devolved upon William Eusebius Andrews [q. v.] In July 1823 Cuddon assumed the sole management of the magazine, but financially it was not successful; it passed into other hands in 1826, and was finally discontinued in May 1830. Among his other publications are: 1. 'A New Year's Gift; or Cuddon's Universal Pocket-Book,' published from 1824 to 1827. 2. 'A Complete Modern British Martyrology; commencing with the Reformation,' 3 parts, London, 1824–5, 8vo. New editions were afterwards brought out by other publishers. Cuddon established in Carthusian Street in 1823 a catholic circulating library of some fifteen thousand volumes.

[Gillow's Bibliographical Dictionary, i. 605; Gillow on Catholic Periodicals, in Tablet, 29 Jan.–19 March 1881; Notes and Queries, 3rd ser. ix. 307.]

T. C.

CUDMORE, RICHARD (1787–1840), musician, born at Chichester in 1787, developed a talent for music at a very early age. His first instructor was James Forgett, a local organist, under whom he learnt the violin, acquiring such proficiency that at the age of nine he played a solo at a concert in his native town. About 1797 he was placed under Reinagle, and shortly afterwards became a pupil of Salomon, with whom he studied the violin for two years. In 1799 he led the band at the Chichester theatre, and in the same year was engaged as a first violin for the Italian Opera band. He returned, however, before long to Chichester, where he remained until 1808, when he came to London, studied the pianoforte under Woelfl, and appeared as a solo pianist and violinist at the principal concerts. He also became a member of the Philharmonic orchestra. Shortly afterwards Cudmore settled in Manchester, where for many years he led the Gentlemen's Concerts. He was also often engaged at Liverpool, where on one occasion he played at a concert a violin concerto by Rode, a pianoforte concerto by Kalkbrenner, and a violoncello concerto by Cervetto. The ease with which he played at sight was considered very wonderful; he also was in some repute as a composer of concertos, &c., for his various instruments. His best work was an oratorio, 'The Martyr of Antioch,' on Milman's poem of the same name. Selections from this were performed at Birmingham and Manchester, and the work was published by subscription. Cudmore died at Wilton Street, Oxford Road, Manchester, 29 Dec. 1840. He left a widow and family.

[Dict. of Musicians, 1827; Musical World, 21 Jan. 1841; Manchester Guardian, 2 Jan. 1841.] W. B. S.

CUDWORTH, RALPH (1617–1688), divine, was born at Aller, Somersetshire, in 1617. His father, Dr. Ralph Cudworth (*d.* 1624), had been fellow of Emmanuel College, lecturer of St. Andrew's, Cambridge, vicar of Coggeshall, rector of Aller, a college living, and chaplain to James I. His mother, whose name was Machell, had been nurse to Henry, prince of Wales, and after Dr. Cudworth's death married Dr. Stoughton. Ralph Cudworth was educated by Stoughton; admitted pensioner at Emmanuel 9 May 1632, and became B.A. 1635, M.A. 1639. He was elected fellow of his college 9 Nov. 1639, and became a popular tutor, having the then unusual number of twenty-eight pupils, one of whom was Sir W. Temple. He graduated as B.D. in 1646, when he maintained theses upon the ethical and philosophical questions afterwards discussed in his writings. In 1645 he was appointed, by parliamentary authority, master of Clare Hall, in place of Dr. Pashe, ejected by the parliamentary visitors; and on 15 Oct. 1645 was unanimously elected to the regius professorship of Hebrew. He held this office until his death. Cudworth became a leader among the remarkable group generally known as the 'Cambridge Platonists.' Among his contemporaries at Emmanuel were Nathanael Culverwel [q. v.], John Smith (author of 'Select Discourses'), Wallis, the famous mathematician, Benjamin Whichcote, and John Worthington. Smith and Wallis became fellows of Queens' College, and all the others of Emmanuel. Cudworth was especially intimate with Worthington, in whose diaries, published by the Chetham Society, are several references to him. The whole party was open-minded on political questions of the day. On 31 March 1647 Cudworth preached a sermon before the House of Commons, published with a dedication to the house, omitted in later editions. It protests against the exaggerated importance attributed by the puritans to dogmatic differences. On 3 Oct. 1650 he was presented to the college living of North Cadbury, Somersetshire, vacant by the resignation of Whichcote (information from the master of Emmanuel), and was created D.D. in 1651. Worthington expresses a fear (6 Jan. 1651) that Cudworth may be forced to leave Cambridge 'through want of maintenance.' He appears to have had a difficulty in obtaining the stipend for his mastership at Clare (*Cal. State Papers*, Dom. 1655, p. 133, 1655–6, p. 82). On 29 Oct. 1654, however, he was elected master of Christ's College, upon the death of Samuel Bolton [q. v.], and married directly afterwards. Upon the Restoration he had some difficulty in obtaining a confirmation of this appointment. On 15 Nov. 1655 he and other learned men were consulted by a committee of council upon the application of the Jews for admission to England (*Cal. State Papers*, Dom. 1655–6, p. 23), and in the same year took part in preparing statutes for Durham College (*ib.* 218). Cudworth, whose Hebrew learning was profound, was an 'adviser' of Brian Walton [q. v.] and his friends when they were preparing their great 'Polyglot-Bible' (1654–7). On 16 Jan. 1656–7 he considered with a committee of the House of Commons a proposed revision of the translation of the Bible. They met frequently at Whitelocke's house; but their labours ended with the dissolution of parliament (WHITELOCKE, *Memorials*, 1732, p. 654). Cudworth was intimate with Cromwell's secretary Thurloe, to whom he recommended many young men for preferment. On 20 Jan. 1658–9 he asks leave of Thurloe to dedicate to Richard Cromwell, 'to whose noble father,' he adds, 'I was much obliged,' a treatise on the book of Daniel which he is proposing to publish.

On the Restoration Cudworth contributed a copy of Hebrew verses to the 'Academiæ Cantabrigiensis Σῶστρα,' a volume of congratulatory poems to Charles II. In 1662 he was presented by Bishop Sheldon to the rectory of Ashwell, Hertfordshire. Cudworth was thinking of publishing an ethical treatise in 1665, when some difficulty arose between him and Henry More, whose 'Enchiridion Ethicum' seemed likely to clash with his own book. More's book did not appear till 1668, when it was published in Latin to avoid clashing with Cudworth. Cudworth's did not appear at all, unless it be identical with his posthumous treatise on morality (see below). It was not till 1678 that Cudworth at last published his great work on the 'Intellectual System,' although the imprimatur is dated 29 May 1671. Cudworth was installed prebendary of Gloucester in 1678. He died 26 June 1688, and was buried in Christ's College chapel. His sons included John (*d.* 1726), fellow of Christ's, and Charles (*d.* 1684) who went to India; a daughter Damaris (*b.* 18 Jan. 1658), second wife of Sir Francis Masham, was known as the friend of Locke.

Cudworth's works are: 1. 'Discourse concerning the true notion of the Lord's Supper,' 1642, a short treatise of great learning intended to prove that the Lord's Supper was not properly a sacrifice, but a 'feast upon sacrifice.' 2. 'The Union of Christ and the Church a Shadow, by R.C.,' 1642. 3. 'Sermon preached before the House of Commons, 31 March 1647.'

4. 'The Christian's Victory, a sermon.' 5. 'The true Intellectual System of the Universe, wherein all the reason and philosophy of Atheism is confuted and its impossibility demonstrated,' 1678, fol. It is said to have been so incorrectly printed that 'no three lines of Greek can be found without an error.' An edition in 2 vols. 4to, 1743, contains the life by T. Birch. It was reprinted in 1820 in 4 vols. 8vo. A later edition, with a translation by John Harrison of Mosheim's notes, appeared in 1845. Mosheim's Latin translation with notes and dissertations appeared at Jena 1733, and at Leyden 1773. An abridgment by the Rev. Thomas Wise was published in 1706. 6. 'A Treatise concerning Eternal and Immutable Morality,' with a preface by Edward [Chandler], bishop of Durham, 1731. This treatise, published from a manuscript belonging to Cudworth's grandson, Francis Cudworth Masham, master in chancery, is an argument for the independence of the intellect upon sense, partly developed from Plato's 'Theætetus.'

A good account of Cudworth's great book is in Hallam's 'Literature of Europe' (iii. 304–7). Cudworth is probably the most learned, able, and sensible of his school. The book is in form as much historical as argumentative. The fourth chapter, which is more than half the book, is intended to show that a primitive monotheistic creed was implied in the ancient paganism. The rest of the book is devoted to a consideration of the various forms of atheism held by the ancient philosophers, with an elaborate reply to their arguments. Cudworth was undoubtedly aiming at Hobbes, the great contemporary advocate of materialist philosophy, but his discussion generally takes the shape of an attack upon Democritus, Strabo, and Lucretius, and a defence of Plato and Aristotle. Though abandoning the old scholasticism, he scarcely appreciates the modern theories of Bacon, Descartes, and Spinoza (see a curious reference to Spinoza's 'Tractatus' in *Works*, 1820, iii. 354), and thus appears rather antiquated for his time. His profound learning in the ancient philosophy did not lead him, like his friend Henry More, into the mysticism of the later platonists. His candid statement of the atheist's argument probably suggested an often quoted remark of Dryden (dedication of the *Æneid*) that Cudworth 'raised such strong objections against the being of a God and Providence, that many think he hath not answered them.' Many readers probably stopped short of the fifth chapter, which contains Cudworth's answer in detail. Shaftesbury (*Moralists*, ii. § 3) suggests that the imputation was the natural consequence of Cudworth's fairness. His most original theory as to a 'plastic nature' provoked a famous controversy. The doctrine, which has some resemblance to modern philosophies of the 'Unconscious' (see chap. iii. § 16), was intended to meet the dilemma of mere chance on one hand, or a constant divine interference on the other. Le Clerc having given some specimens of the book in the 'Bibliothèque Choisie,' Bayle, in his 'Continuation des Pensées diverses sur les Comètes,' maintained that Cudworth's hypothesis weakened the argument against atheism by admitting of an originating action in nature. Le Clerc replied in the 'Bibliothèque Choisie,' and Bayle in the 'Ouvrages des Sçavants' (see BAYLE, *Œuvres Diverses*, iii. 216, 285, 886, iv. 181, 853, 861, &c.) Bayle is generally thought to have had the best of the discussion. In 1848 M. Paul Janet, the well-known philosophical writer, published 'De Plasticâ Naturæ Vitâ, &c.,' an essay upon Cudworth's theory, which had been proposed as a subject by the faculty of Paris. The best recent account of Cudworth is in Dr. Martineau's 'Types of Ethical Theory,' 1885 (ii. 396–424).

Cudworth left many other manuscripts, of which a full account is given in Birch's 'Life.' They were ultimately sold (NICHOLS, *Lit. Anecd.* ix. 276), and are now in the British Museum (Addit. MSS. 4978–87). Five volumes are upon freewill and ethics; two others contain his discussion of the prophecies of Daniel. This is highly praised by Henry More (*Grand Mystery of Godliness*, pref. p. xvi). Others contain miscellaneous notes. The first of these (No. 4978) was published in 1838, with a preface by the Rev. John Allen, as 'Ethical Works of Ralph Cudworth, Part I.,' a 'Treatise on Freewill.' No more appeared. Cudworth contributed poems to the 'Carmen Notabilitium,' 1636; 'Oliva Pacis,' 1654; 'Academiæ Cantabrigiensis Σῶστρα,' 1660.

[The main authority for Cudworth's life is the preface to Mosheim's Latin version of his works, for which, as Professor J. E. B. Mayor has shown in the Proceedings of the Cambridge Antiquarian Society (1856), materials were provided by the Cambridge antiquary, Thomas Baker; a fuller account will be found in Tulloch's Rational Theology (2nd ed.), ii. 192–302; the present Master of Emmanuel has kindly given information from the College Registers. See also Robertson's Hobbes, 215–17; Life of Archbishop Sharp, i. 13; Patrick's Autobiography, p. 11; Chauncy's Hertfordshire, p. 30; Thurloe State Papers, v. 522; Le Neve's Fasti, i. 449; Nichols's Illustrations, ii. 127–9 (Warburton's Letter to Birch); Notes and Queries, 2nd ser. vii. 230.] L. S.

CUFF or CUFFE, HENRY (1563-1601), author and politician, born in 1563 at Hinton

St. George, Somersetshire, was youngest son of Robert Cuffe of Donyatt in that county. Of the same family, although the relationship does not seem to have been definitely settled, was Hugh Cuffe, who in 1598 was granted large estates in the county of Cork, and whose grandson Maurice wrote an account of the defence of Ballyalley Castle, co. Clare, when besieged in the rebellion of 1641. Maurice Cuffe's journal was printed by the Camden Society in 1841, and the writer's grandnephew John was created Baron Desart in the Irish peerage in 1733 (the first baron's grandson, Otway Cuffe, became viscount in 1781, and Earl of Desart in 1793, and these titles are still extant). To another branch of the Somersetshire family of Cuffe belonged Thomas Cuffe of Crych, who went to Ireland in 1641, and whose son James was knighted by Charles II and granted land in Mayo and Galway. In 1797 James Cuffe (*d.* 1821), in direct line of descent from this Sir James Cuffe, was made Baron Tyrawley of Ballinrobe, co. Mayo.

After receiving his early education at the grammar school of Hinton St. George Henry Cuffe was elected at the age of fifteen a scholar of Trinity College, Oxford (25 May 1578) by the interest of Lady Elizabeth Powlett of Hinton, who always showed a kindly regard for his welfare. At Oxford Cuffe exhibited conspicuous ability, and became a finished Greek scholar. He attracted the attention of Sir Henry Savile, who aided him in his studies, and about 1582 made the acquaintance of John Hotman, a learned French protestant in the service of the Earl of Leicester. In 1582 and 1583 he corresponded regularly with Hotman, and some of these letters, which prove strong affection between the writers, are printed in 'Francisci et Joannis Hotomanxorum . . . Epistolæ' (Amsterdam, 1700). Cuffe proceeded B.A. 13 June 1580, and was elected fellow of his college 30 May 1583, but a severe remark about the practical jokes which the founder of Trinity, Sir Thomas Pope, was fond of playing on his friends, led to his expulsion from the college. In 1586 Sir Henry Savile offered him a tutorship at Merton, and there Cuffe pursued his Greek studies with conspicuous success. On 20 Feb. 1588–9 he graduated M.A., and after proving his capacity as a teacher of Greek by holding a lectureship at Queen's College, he was in 1590 elected to the Greek professorship in the university. This post he held for seven years. He addressed the queen in a Latin speech at Carfax when she visited Oxford in 1592, and was chosen junior proctor 15 April 1594. Very soon afterwards Cuffe abandoned Oxford for London, where he obtained the post of secretary to the Earl of Essex.

Essex employed a number of educated men, who were chiefly engaged in a voluminous foreign correspondence. At the time that Cuffe entered his service, Edward Reynolds, [Sir] Henry Wotton, Anthony Bacon, and Temple were already members of Essex's household, and the new comer was described as a 'great philosopher' who could 'suit the wise observations of ancient authors to the transactions of modern times.' He accompanied Essex in the expedition to Cadiz in 1596, and wrote an account of it on his return for publication, but this was prohibited by order of the queen and her council. Anthony Bacon, to whom Cuffe confided the manuscript, succeeded, however, in distributing a few copies. On Essex's acceptance of the lord-lieutenancy of Ireland, Cuffe sailed to Dublin in the earl's company in April 1599. In the following August he visited London to deliver to the queen those important despatches in which Essex excused himself for his delay in suppressing Tyrone's rebellion. 'Mr. Cuffe,' wrote Rowland White to Sir Robert Sidney (12 Sept. 1599), 'hath had access to the queen, who came of purpose marvellously well instructed to answer such objections as her majesty could lay to his [i.e. Essex's] charge, and I hear that Cuffe hath very wisely behaved himself to her majesty's better satisfaction' (*Sidney Papers*). But the royal letter which Cuffe carried back to Essex was not conciliatory, and on 28 Sept. Cuffe accompanied his master on his sudden visit to London which ended in Essex's imprisonment. During the latter months of the earl's confinement Cuffe appears to have been in continual intercourse with him, and after his release (26 Aug. 1600) definitely re-entered his service. He was deeply interested in Essex's reinstatement at court, both on grounds of personal ambition and of affection for his employer, and, now that few friends had access to the earl, was much in his confidence. For a man of Essex's temperament he was the worst possible counsellor. He urged him to seek at all hazards an interview with the queen, and argued that Elizabeth would be unable to withhold her favour from him after she had heard from his mouth the story of his grievances and of the animosity with which the Cecils, Raleigh, and others regarded him. He deprecated all compromise with those he regarded as the earl's enemies; taunted Essex with having already submitted voluntarily to many degradations; advised Essex's friends to form an alliance with all political malcontents in order to make themselves a party to be feared; laid

his plans before Sir Henry Neville, who had just been recalled from the French embassy and had grievances against the government; and obtained Essex's consent to communicate with his old friend, Sir Charles Danvers [q. v.] Cuffe had no clear ideas as to the details of his policy, and did not take part in the secret meetings of Essex's friends, whom he had helped to bring together, at Drury House, in November and December 1600. Meanwhile some of Essex's relatives perceived the evil effect on Essex of Cuffe's maladroit counsels, and they induced him in November to dismiss him from his service. Sir Gilly Merrick, Essex's steward, was ordered to remove him from Essex House. But Cuffe appealed to the good nature of his master's friend, the Earl of Southampton, who readily obtained from Essex a rescission of the order (Wotton). Cuffe's work was, however, done. He opposed the appeal to force and took no part in the riot in the city of London on Sunday, 8 Feb. 1600-1 [see Devereux, Robert, second Earl of Essex], but with Essex and all his allies was thrown into the Tower. When Essex, just before his execution, requested to be confronted with Cuffe in the Tower (21 Feb. 1600-1) in the presence of witnesses, he used the words: 'You have been one of the chiefest instigators of me to all these my disloyal courses into which I have fallen.' At the end of February Cuffe answered several questions respecting Essex's negotiations with King James of Scotland which the lords of the council put to him. He appears to have told the truth, but his replies show that he had not managed that part of Essex's correspondence, which was mainly in the hands of Anthony Bacon [q. v.] Some days before his execution, however, he wrote to Sir Robert Cecil enclosing a copy of instructions which Essex had prepared for presentation to the Earl of Mar, an ambassador to Elizabeth from James, with the object of so poisoning Mar's mind against Cecil and his friends that Mar might communicate suspicion of them to the queen. On 2 March 1600-1 Cuffe was twice re-examined, and explained his negotiation with Sir Henry Neville. Three days later he was put on his trial, with Sir Christopher Blount [q. v.], Sir Charles Danvers, Sir John Davis, and Sir Gilly Merrick. Cuffe and Merrick were not indicted, like the rest, for open acts of violence. Coke, the attorney-general and prosecuting counsel, denounced Cuffe in the strongest terms, and began his address to the court with the remark that he 'was the arrantest traitor that ever came to that bar,' 'the very seducer of the earl,' and 'the cunning coiner of all plots.' Cuffe replied that he had wished to see his master recalled to the queen's favour, but that was the limit of his desire and action. On the day of the rebellion he never left Essex House. Coke thereupon said that he would give him 'a cuff that should set him down,' and read extracts from Essex's and Sir Henry Neville's confessions. Sir Charles Danvers's confession was also put in, and it was stated that, in case of the plot succeeding, Cuffe had been promised the speakership in the next parliament. The jury returned a verdict of guilty against all the prisoners. Cuffe asked for the companionship of a divine before he was executed. On 13 March Merrick and Cuffe were drawn to Tyburn. Cuffe began a speech admitting his guilt, but denying many of the charges brought against him. The authorities twice interrupted him, and on the second occasion he 'began to apply himself to his devotions, which he managed with a great deal of fervour,' and 'was despatched by the executioner' (*State Trials*, i. 1410-1451). Bacon, in the official 'Declaration of the Treasons,' 1601, describes Cuffe as 'a base fellow by birth, but a great scholar, and indeed a notable traitor by the book, being otherwise of a turbulent and mutinous spirit against all superiors.' Francis Osborn, in his 'Advice to a Son,' illustrates by Cuffe's career his warning 'Mingle not your interest with a great one's.'

In 1607 an editor who signed himself R. M. dedicated to Robert, lord Willoughby and Eresby, a short philosophical and scientific tract by Cuffe. Its title ran: 'The Differences of the Ages of Man's Life: together with the Originall Causes, Progresse, and End thereof. Written by the learned Henrie Cuffe, sometime fellow of Merton College, Oxford, An. Dom. 1600 ... London. Printed by Arnold Hatfield for Martin Clearke,' 1607. Cuffe here shows wide reading in the writings of the Greek philosophers; a belief in astrology, and faith in a divine providence. Other editions appeared in 1633 and 1640. In Cott. MS. Nero D. x. is 'De Rebus Gestis in sancto concilio Nicæno,' a translation attributed to Cuffe from the Greek of Gelasius Cyzicenus. In Harl. MS. 1327, fol. 58, are to be found 'Aphorismes Political, gathered out of the Life and End of that most noble Robert Devereux, Earle of Essex, not long before his death,' a work which is also ascribed to Cuffe. Cuffe assisted Columbanus in his edition (p. 2, Florence, 1598) of Longus's 'Pastoral of Daphnis and Chloe,' and contributed six Greek elegiacs to Camden's 'Britannia.'

[Wood's Athenæ Oxon. (Bliss), i. 703-9; Wood's Fasti (Bliss), i.; Wood's Antiquities, ed. Gutch, ii. 249, 250, 853; Spedding's Life of Bacon, ii.

passim; Letters of Sir Robert Cecil to James VI (Camd. Soc.), 81; Biog. Brit. (Kippis); Camden's Annales; Fuller's Worthies (Somersetshire); Wotton's Reliquiæ Wottonianæ; Birch's Queen Elizabeth; Owen's Epigrammata; Cal. State Papers, 1599–1601.] S. L.

CUFF, JAMES DODSLEY (1780–1853), numismatist, was born in 1780, and was the son of a Wiltshire yeoman living at Corsley, near Warminster. His mother was a daughter of Isaac Dodsley, brother of Robert and James Dodsley the publishers. For about forty-eight years he was in the service of the Bank of England, the last twenty-eight being spent in the bullion office. His leisure time he devoted to numismatics. He was one of the original members of the Numismatic Society of London, founded in 1836, and remained a member till his death. In 1839 he was elected a member of the council, and in 1840 honorary treasurer of the society. He was also a fellow of the Society of Antiquaries. He made three contributions to the 'Numismatic Chronicle' (old series). When in 1847 John Hearne, the publisher, issued a 'Supplement' to Ainslie's 'Illustrations of the Anglo-French Coinage,' 1830, Cuff, in conjunction with Edward Hawkins, supervised the printing of the work, and contributed descriptions of coins, chiefly from his own cabinet. Cuff was engaged for more than forty years in coin collecting, and his collection, which consisted chiefly of Saxon and English coins, was a remarkable one, and contained many pieces of great rarity. Cuff's collection was, in accordance with the directions of his will, disposed of by public auction, and the sale took place in London at Sotheby's during eighteen days in June and July 1854. The sale catalogue fills 193 pages octavo. The coins sold were Greek and Roman, British, Anglo-Saxon, English (from the Conquest to Victoria), Anglo-Gallic, Irish, Scotch, &c. Cuff's numismatic books were also disposed of. The sale brought 7,054*l.* Compared with similar coin sales between 1854 and 1883, the Cuff sale is remarkable for its length and for the large sum which it realised. Probably the nearest approach to it is the Bergne sale, which occupied eleven days, and realised 6,102*l.* 13*s.* (Thorburn, *Guide to British Coins*, p. 151). Cuff's English medals came into the possession of the authorities of the Bank of England, and passed into the British Museum as part of the Bank collection.

Cuff's death took place on 28 Sept. 1853, at Prescott Lodge, his house at Clapham New Park. He was buried in Norwood cemetery. His wife—a daughter of Mr. Bartholomew Barry, a Bristol bookseller—survived him. He had no children.

[Gent. Mag. 1853, new ser. xl. 532, 533; Numismatic Journal; Numismatic Chronicle; Priced Catalogue of the Cuff Sale, 1854; Publisher's preface to Supplement to Ainslie's Illustrations.] W. W.

CUIT or CUITT, GEORGE, the elder (1743–1818), painter, born at Moulton, near Richmond in Yorkshire, in 1743, was son of a builder, and early in life displayed a great taste for drawing. This he exercised in various ways, especially in portrait-painting. Some crayon portraits of his attracted the notice of Sir Lawrence Dundas, bart., of Aske, who employed him to take the likeness of some of his children. So much pleased was he with Cuit's performance that in 1769 he sent him to Italy to study painting there, in company with a fellow-artist, Thomas Harrison (1744–1819) [q. v.] Here Cuit met many artists of note, and made great progress, especially in landscape-painting, which was most congenial to his style. In 1775 he returned to England and received various commissions from Sir Lawrence Dundas. In 1776 he exhibited at the Royal Academy 'The Infant Jupiter fed with goat's milk and honey;' in 1777 some views of Guisborough, Yorkshire, and a portrait. He intended to settle in London, but this was frustrated by illness, which compelled him to return to his native town, Richmond. Here he lived in quiet seclusion, receiving innumerable commissions for painting the scenery of the neighbourhood, especially views of the parks and many fine houses around. Lord Mulgrave employed him to paint a set of views of all the ports on the Yorkshire coast which Captain Cook had personally visited, and other scenes connected with the great circumnavigator. 'An ingenious artist and very worthy man,' as he is styled in his monumental inscription, Cuit was industrious to the end of his life, though he exhibited only occasionally in public. He died at Richmond 7 Feb. 1818, aged 75, and was buried there. By his wife Jane, who was buried 13 Jan. of the same year, he had an only son, George Cuitt [q. v.], who etched a portrait of his father after his death.

[Redgrave's Dict. of English Artists; Graves's Dict. of Artists, 1760–1880; Gent. Mag. 1818, lxxxviii. 188; Elmes's Annals of the Fine Arts, iv. 463; Royal Academy Catalogues, &c.] L. C.

CUITT, GEORGE, the younger (1779–1854), etcher, son of George Cuit or Cuitt, the elder [q. v.], was baptised 13 Oct. 1779 at Richmond, Yorkshire, and in the early part of his life shared his father's profession as a landscape-painter. His mind was turned to etching by a fine collection of Piranesi's etchings

which his father had brought from Rome. He removed to Chester about 1804 as a drawing-master, and in 1810 and the following years published several series of etchings, including 'Six Etchings of Saxon, Gothic, and other Old Buildings in Chester, Castles in North Wales, and Riveaux Abbey in Yorkshire; 'Etchings of Ancient Buildings in the City of Chester, Castles in North Wales, and other Miscellaneous Subjects;' 'Etchings of Picturesque Cottages, Sheds, &c., in Cheshire;' 'A History of the City of Chester from its Foundation to the Present Time.' At the age of forty, having realised an independence, he returned to Richmond and built himself a house at Masham close by, where he resided until his death. Here he published several more sets of etchings, including one of 'Yorkshire Abbeys.' In 1848 he sold the copyright of his etchings to Mr. Nattali, who collected them into one volume with letterpress, published under the title of 'Wanderings and Pencillings amongst the Ruins of Olden Times.' Cuitt died at Masham 15 July 1854, in his seventy-fifth year. His etchings are far from being mere copies of Piranesi's style, and have great vigour and depth of their own. A portrait of him was etched, apparently by himself.

[Redgrave's Dict. of English Artists; Gent. Mag. 1856, new ser. xlii. 311; Lowndes's Bibl. Man.] L. C.

CULBERTSON, ROBERT (1765–1823), Scottish divine, was born at Morebattle, Roxburghshire, on 21 Sept. 1765, and educated in the parish school of that village, Kelso grammar school, and Edinburgh university. He took license in the Anti-burgher Secession church, and became pastor of the Associate Congregation of St. Andrew's Street, Leith, in 1791. In 1805 he was chosen clerk of the Associate Presbytery of Edinburgh. He died at Leith on 13 Dec. 1823.

Besides many articles in the 'Christian Magazine,' of which he was one of the editors, he wrote: 1. 'Hints on the Ordinance of the Gospel Ministry,' 1800. 2. 'Vindication of the principles of Seceders on the head of Communion,' 1800. 3. 'The Covenanter's Manual, or a short illustration of the Scripture doctrine of Public Vows,' 1808. 4. Several single sermons, one of which, on the death of Princess Charlotte and her infant son, is entitled 'The Pillar of Rachel's Grave, or a tribute of respect to departed worth,' 1817. 5. 'Lectures expository and practical on the Book of Revelation,' new edit. called 'Lectures with practical observations on the Prophecies of John,' Edinb. 1826, 8vo, with the author's portrait, engraved by J. Horsburgh. The second and third volumes of these lectures appeared originally at Edinburgh in 1817.

[Memoir prefixed to Lectures; Evans's Cat. of Engraved Portraits, No. 14784; Watt's Bibl. Brit.] T. C.

CULEN or COLIN, son of Indulph, king of Scotland or Alba (967–71 ?), was an unimportant king of the united Scotch Pictish monarchy, whose capital was Scone. His father, Indulph, was the first king who occupied Edinburgh, up to that time within Anglian Northumbria. On the death of Indulph in a conflict with the Norwegians at Invercaliss, according to the later chroniclers, or, as Mr. Skene conjectures, Indulph having, like his father Constantine, resigned the crown and become a monk (*Celtic Scotland*, i. 366), Dubh, the son of Malcolm, succeeded by the law of tanistry, but his succession was disputed by Culen. In 965 Culen was defeated at Duncrub in Strathearn by Dubh, with the aid of the lay abbot of Dunkeld and the governor of Athol. But two years later Dubh was defeated and slain, perhaps at Kinloss, near Forres, and Culen acquired his father's throne. The only event recorded in his uneventful reign is the close of it by his death, along with his brother Eocha, at the hands of the Britons, which is placed both by the 'Pictish Chronicle' and the 'Annals of Ulster' in 971.

[Robertson's Scotland under her Early Kings; Skene's Celtic Scotland.] Æ. M.

CULIN, PATRICK (*d.* 1534), bishop of Clogher, was an Augustinian hermit and prior of St. John without Newgate in Dublin. He was appointed to the see of Clogher by Leo X on 11 Feb. 1516. In 1528 the pope granted him a dispensation from residence on account of the poverty of his see, which had been so wasted in the wars that it was not worth more than eighty ducats a year. He continued to hold his priory with the bishopric till 1531. He died in 1534 and was buried in his cathedral.

With the assistance of Roderick Cassidy, his archdeacon, he compiled in 1525 a register of the antiquities of his church, and inserted it in a catalogue of the bishops of Clogher. From this source Sir James Ware derived most of the materials for his lives of Culin's predecessors in that see. Culin also composed a Latin hymn, still extant, in praise of St. Macartin, the first bishop of Clogher, which was usually sung on the festival of that saint.

[Ware's Writers of Ireland (Harris), p. 93; Ware's Bishops of Ireland (Harris), p. 187; Cotton's Fasti Eccl. Hibern. iii. 77; Brady's Episcopal Succession, i. 251, ii. 258.] T. C.

CULLEN, LORDS. [See GRANT, SIR FRANCIS, 1658–1726; CULLEN, ROBERT, *d.* 1810.]

CULLEN, PAUL (1803–1878), cardinal, archbishop of Dublin, son of Hugh Cullen, farmer, by his wife Judith, sister of James Maher, a well-known parish priest at Craigue, county Carlow, was born at Prospect, near Ballytore, county Kildare, on 27 April 1803. He received his first instruction in the famous school kept by members of the quaker family of Shackleton at Ballytore, where Edmund Burke had formerly been a pupil. He next studied in Carlow College under Dr. Doyle, afterwards bishop of Kildare and Leighlin, and in the Urban College of the Propaganda at Rome, which he entered 29 Nov. 1820. His character is thus described in the archives of that institution: 'Bell'ingegno, eccessivo nello studio, illibato nei costumi, osservantissimo, divoto, docile, irreprensibile, commendabilissimo in tutto.' His college course was brilliant, and he distinguished himself in scriptural and oriental literature. When a student in the Propaganda he was selected to hold a public disputation before Leo XII and his court on the occasion of that pontiff's visit to the Collegio Urbano on 11 Sept. 1828. Cullen undertook to defend all theology in 224 theses. At the close of the proceedings the pope with his own hands conferred upon him the doctor's cap. After being ordained priest in 1829 he left the Propaganda College to be vice-rector, and subsequently rector, of the Irish College in Rome; and from May 1848, after the departure of the jesuits, to January 1849 he was rector of the Propaganda College.

In 1848 the revolution broke out in the pontifical states, and Mazzini became master of Rome. An order was issued by the revolutionary triumvirate commanding the students to leave the Propaganda within a few hours. Cullen applied to a son of General Cass, who was then American minister at Rome. Cass promptly went to Mazzini, and in the name of his government demanded protection for the Propaganda on the ground that several students of the college were American citizens. Some American ships of war were then lying in Italian waters, and the revolutionary leaders had asked permission to take refuge in these vessels whenever they should be obliged by the French to fly from Rome. Consequently the American minister's request was at once granted. The triumvirs then issued a new order stating that the Propaganda was a literary institution of great merit, that it was the proud privilege of republicans to foster learning, and that therefore the Roman government forbad any interference with the property of the Propaganda. Thus Cullen in 1848 managed to save the college by placing it under American protection (BRADY, *Episcopal Succession*, i. 347).

While rector of the Irish College Cullen acted as the agent of the Irish bishops in nearly all their transactions with the apostolic see, and during the pontificate of Gregory XVI, who raised him to the rank of monsignor, *cubicularius intimus ad honorem*, he was regularly consulted by his holiness. His advice, it is said, prevented the pope from issuing a strong mandate for the discouragement of O'Connell's agitation for the repeal of the union. A document of an admonitory character was indeed issued by the authorities at Propaganda, but it was never vigorously enforced, and it encountered not a little opposition.

In holy week 1849 William Crolly, archbishop of Armagh [q. v.], died, and the primacy of Ireland was left vacant. The three ecclesiastics nominated by the chapter of the archdiocese were passed over by the pope, and Cullen was appointed by Propaganda in December 1849 to succeed Dr. Crolly. The nomination was confirmed by Pope Pius IX at Portici on 19 Dec., and Cullen was consecrated on 24 Feb. 1850 in the church of St. Agatha of the Goths, Rome, by Cardinal Castrocane. Soon after his return to Ireland he entered into the discussion on the education question, declaring himself the opponent of the mixed system of education in every form. Having noticed how the persecutions of nearly three centuries had impaired the external pomp and surroundings of the catholic worship, he sent to Rome a report embodying his views on this subject, and was in consequence empowered to summon the first national synod held in Ireland since the convention of Kilkenny under the papal nuncio Rinuccini in 1642. He himself presided over the synod, held in the college at Thurles in August 1850, in the double capacity of primate and delegate apostolic legate. The assembled prelates and clergy condemned the queen's colleges and recommended the establishment of a catholic university. The decrees of the synod of Thurles were confirmed in the following year, and promulgated in all the catholic churches in Ireland on 1 Jan. 1852. In 1851 Cullen presided at an aggregate meeting of the catholics of Ireland, held in the Rotundo at Dublin, to protest against the Ecclesiastical Titles Bill.

On the death of Dr. Murray, archbishop of Dublin, Cullen was almost unanimously nominated as *dignissimus* to succeed him. He was translated from Armagh to Dublin by resolution of Propaganda of 1 May 1852, approved

by Pope Pius IX on 3 May. At the same time he was confirmed as delegate apostolic for carrying out the decrees of the synod of Thurles and for the erection of the catholic university in Ireland. He refused to accept the seat at the national board which had been occupied by his predecessor, and in a series of vigorous letters he denounced some of the books, particularly some scriptural works compiled by Archbishop Whately, as being designed for the subversion of the catholic faith of the children who read them. Throughout his whole career Cullen was an unflinching opponent of the model schools and of what he considered to be the objectionable extremes of the system of national education.

In 1853, when dissensions arose in the tenant-right party, Cullen prohibited the clergy of his diocese from any further participation in public political movements. Frederick Lucas denounced in the 'Tablet' the action of the archbishop, regarding it as an authoritative declaration against the 'popular' party, and eventually went to Rome in the vain hope of obtaining from the authorities there a reversal of the prohibition. In 1859 Cullen promoted the organisation of the Irish Brigade which went to the papal states to assist in upholding the temporal sovereignty of the pope. From the outset he was a determined opponent of the Fenian brotherhood and all other revolutionary combinations, and a loyal supporter of the crown, the law, and the constitution. He was therefore attacked in terms of unmeasured abuse by the Fenian press both in Ireland and America.

In the consistory of 22 June 1866 he was created a cardinal priest with the title of San Pietro in Montorio (*La Gerarchia Cattolica*, 1878, p. 78), being the first Irishman thus raised to the rank of a prince of the church. He was also nominated a member of the Sacred Congregations of the Propaganda, Index, Sacred Rites and Regular Discipline. In the course of his long episcopate he paid several visits to Rome, where he was always a welcome visitor to Pius IX. At the Vatican council he formed one of the majority who asked for the definition of papal infallibility, and it is said that the form of words in which the dogma was finally accepted was suggested and drawn up by him. In September 1875 he presided at the synod of Maynooth. He had intended to take part in the conclave for the election of a successor to Pius IX, but on reaching Paris he learned that the election had already taken place. He completed his journey, however, and at Rome paid his homage to Leo XIII. Soon after his return he died at his residence in Eccles Street, Dublin, on 24 Oct. 1878, and on the 29th he was buried beneath the high altar in the chapel of Clonville College.

Cullen was a churchman of a pronounced ultramontane type and of ascetical habits. His strictness in enforcing discipline caused him at first to be viewed with feelings of dislike by some of the clergy under his jurisdiction, but his strong will and pertinacity overbore all opposition, and even Father O'Keeffe, a refractory priest who summoned the cardinal before the law courts and brought his conduct under the notice of parliament, finally submitted to the authority of his ecclesiastical superior. For twenty-eight years Cullen's name was a foremost one in the history of Ireland. Shortly after his death the 'Times' insisted on the conscientiousness with which he exercised his great personal influence and absolute power. During his tenure of the see of Dublin the archdiocese was dotted over with new or restored churches, convents, schools, and refuges for reclaimed or repentant evil-doers. He may be regarded as the founder of the Catholic University of Ireland, and the noble hospital of Mater Misericordiæ is a lasting monument to his memory. There are several engravings of his portrait.

[Tablet, 2 Nov. 1878, pp. 547, 549, and suppl.; Freeman's Journal, 25–30 Oct. 1878; Times, 25 Oct. 1878; O'Byrne's Lives of the Cardinals, p. 13 (with portrait); Fisquet's Histoire du Concile Œcuménique de Rome (with portrait); Guardian, 13 Oct. 1878, p. 1501; Annual Reg. 1878, pt. ii. p. 171; Weekly Register, 2 Nov. 1878; Brady's Episcopal Succession, i. 232, 345, iii. 376, 496; Fitzpatrick's Life of Dr. Doyle, i. 68, 450, ii. 146, 348, 489; Killen's Eccl. Hist. of Ireland, ii. 507, 508, 512, 517, 525 *n.*; Duffy's League of North and South, 136, 171–5, 301–81.]

T. C.

CULLEN, ROBERT, Lord Cullen (*d.* 1810), Scottish judge, was the eldest son of Dr. William Cullen, physician [q. v.] He was educated at the university of Edinburgh, and admitted advocate on 15 Dec. 1764. According to Lord Cockburn, though 'a gentlemanlike person in his manner, and learned in his profession,' he was 'too indolent and irregular to attain steady practice' (*Memorials*, 144). Cockburn mentions, as 'his best professional achievement,' his 'written argument for Lord Daer, in support of the right of the eldest sons of Scotch peers to sit in the House of Commons,' and as his 'best political one' the 'bill for the reform of Scotch representation in 1785.' He was the author of various attractive essays in the 'Mirror' and 'Lounger.' His manners were remarkably genial, and he is one of the few persons referred to in flattering terms in W. A. Hay

Drummond's 'Town Eclogue,' 1804, where he is styled 'courteous Cullen.' An amusing description of a supper at Inverary, at which he and Lord Hermand, of 'opposite politics and no friends,' were at last 'soldered' by 'good cheer,' is recorded by Lord Cockburn in his 'Journal' (i. 267). Cullen's remarkable gift of mimicry made him an acquisition in all the social circles he frequented; and as it was generally exercised in a good-humoured fashion, it provoked little or no hostility from those who were the subjects of it. According to Dugald Stewart, he was 'the most perfect of all mimics,' his power extending not merely to external peculiarities, but to the very thoughts and words of his subjects. Many anecdotes are recorded of his imitative talents, of which a specimen may be given. Once when the guest of the lord president of the court of session, after he had exhibited, at the request of the company, the peculiarities of the leading judges, he, on the insistence of the host, agreed reluctantly to include him also. The company were convulsed with laughter, all except the host himself, who dryly remarked: 'Very amusing, Mr. Robert, very amusing, truly; ye're a clever lad, very clever; but just let me tell you, *that's not the way to rise at the bar.*' On the death of Lord Alvah, in 1796, Cullen was appointed a lord of session, under the title of Lord Cullen, and on 29 June 1799 he succeeded Lord Swinton as a lord justiciary. He died at Edinburgh on 28 Nov. 1810. Late in life he married a servant girl of the name of Russel, by whom he had no issue, and who afterwards married a gentleman of property in the West Indies, where she died in 1818.

[Kay's Original Portraits, ii. 336–8; Haig and Brunton's Senators of the College of Justice, 543; Lord Cockburn's Memorials (ed. 1856), 144–6; Lord Cockburn's Journal, i. 267–8.]

T. F. H.

CULLEN, WILLIAM (1710–1790), physician, was born at Hamilton, Lanarkshire, on 15 April 1710, his father being factor to the Duke of Hamilton. He was early sent to Glasgow University, becoming also the pupil of a medical man named Paisley, whose good medical library and studious habits greatly aided the youth. At the close of 1729 Cullen went to London, and obtained a post as surgeon to a merchant ship commanded by a relative, with whom he went to the West Indies, and remained six months at Portobello. Returning to London, he for some time assisted an apothecary in Henrietta Street, and studied hard. His father and eldest brother having died, he was obliged to go back to Scotland in the winter of 1731–2 to make provision for his younger brothers and sisters, and began practice at Auchinlee, near Hamilton. After two years he was enabled by the receipt of a small legacy to take up a more advanced course of study, first securing tuition from a dissenting minister in Northumberland in literature and philosophy, and then spending two winter sessions (1734–6) at the Edinburgh Medical School under Monro primus. In 1736 he commenced practice as a surgeon in Hamilton, and soon gained the support of the Duke and Duchess of Hamilton, whose influence and promises retained him there till 1744, although he was much attracted to Glasgow. During 1739 and 1740 he was chief magistrate of Hamilton. From 1737 to 1740 William Hunter, elder brother of John Hunter, was Cullen's resident pupil, and continued through life his attached friend, referring to him as 'a man to whom I owe most, and love most of all men in the world.'

Having graduated M.D. at Glasgow in 1740, Cullen took a partner for surgical work, and in 1741 married Miss Anna Johnstone, a lady of much conversational power and charming manners, who became the mother of seven sons and four daughters, and died in 1786. From 1744, when he removed to Glasgow, Cullen was much occupied in founding a medical school there, himself lecturing on medicine and several other subjects. Joseph Black [q. v.] was his intimate pupil for some years, and dedicated to him his celebrated treatise on fixed air. Cullen about this time made some discoveries on the evolution of heat in chemical combination and the cooling of solutions, which were not published till 1755 ('Essay on the Cold produced by Evaporating Fluids,' &c. in 'Edinburgh Philosophical and Literary Essays,' vol. ii. 1755; afterwards republished together with Black's 'Experiments upon Magnesia Alba, Quicklime,' &c. Edinburgh, 1777), while others remained in manuscript, and suggested to Black important points in relation to latent heat. The master was sufficiently discerning to appreciate Black, and magnanimous enough to abstain from appropriating his ideas or pursuing similar researches.

Early in 1751 Cullen succeeded Dr. Johnstone as professor of medicine in Glasgow University, by the influence of the Duke of Argyll. His private practice did not become lucrative, nor did the medical school grow rapidly; consequently Cullen was advised by influential friends to seek an appointment in Edinburgh. On 9 Nov. 1755 he was elected joint professor of chemistry at Edinburgh, entering on his work in the following January, and becoming sole professor in July on

the death of his colleague Plummer. Black had refused to compete against Cullen, and the latter, on his appointment, offered Black all his fees if he would assist him. Ten years later Black succeeded Cullen.

Cullen's first chemical course was attended by only seventeen students, the second by fifty-nine, and his class afterwards rose to 145. In 1757 he began to give clinical lectures in the infirmary, a practice in which Dr. Rutherford alone had preceded him. His careful preparation, his graphic descriptions of disease, and his candour, simplicity of thought, and comprehensiveness of view, soon made his clinical lectures renowned, especially as he delivered them in English instead of Latin. He taught his students to observe the course of nature in diseases, to distinguish between essential and accidental symptoms, and to carefully discriminate between the action of remedies and the curative operations of nature. He lectured largely on diseases of the most common types as being most useful to students. His prescriptions were markedly simple, and he experimentally used and introduced many new drugs of great value, such as cream of tartar, henbane, James's powder, and tartar emetic.

Charles Alston [q. v.], the professor of materia medica at Edinburgh, dying early in the session of 1760–1, his pupils, during the delay in the appointment of his successor, persuaded Cullen to deliver a course of lectures on materia medica, continuing also his chemistry course. These lectures being afterwards published without his authority in 1771, he obtained an injunction against the publisher, but afterwards permitted the edition to be sold with some corrections, on condition of receiving a share of the profits. Cullen subsequently rewrote the book, and published it in two quarto volumes.

Cullen's great success as a clinical lecturer made him and his friends strongly desire and canvass for his appointment to the chair of the practice of physic on Dr. Rutherford's resignation in February 1766; but Rutherford's marked preference for Dr. John Gregory as his successor prevailed. Cullen was much disappointed, and when Whytt, the professor of the 'Institutes' or theory of physic (mainly a physiological chair), died two months afterwards, he was with difficulty persuaded to become a candidate. He was elected, however, on 1 Nov. 1766, and an arrangement was made in 1768 by which Gregory and Cullen lectured in alternate years on the theory and the practice of medicine. On Gregory's death in 1773 Cullen succeeded him, and thenceforth was the mainstay of the Edinburgh Medical School for many years. He was president of the Edinburgh College of Physicians from 1773 to 1775, and took an active part in preparing the new edition of the 'Edinburgh Pharmacopœia' issued in 1774, and in arranging for the building of a new hall for the college, begun in 1775. In the latter year he relinquished his teaching of clinical medicine at the infirmary. In 1776 he was elected foreign associate of the Royal Society of Medicine at Paris, and in 1777 fellow of the Royal Society of London. In 1783 Cullen's persevering exertions secured the incorporation of the Philosophical Society as the Royal Society of Edinburgh. His later years were clouded by the attacks of John Brown, founder of the Brunonian system (1735–1788) [q.v.], and his followers, and by the death of his wife; and his mental faculties were considerably dimmed before he resigned his professorship on 30 Dec. 1789. He died on 5 Feb. 1790, and was buried at Kirknewton, in which parish was situated his estate of Ormiston Hill.

Cullen was not remarkable as an anatomist or physiologist, nor was he specially an observer of medical facts. He was distinguished for his clearness of perception and sound reasoning and judgment rather than for epoch-making originality. Yet he had qualities which for many years made his name supreme among British teachers of medicine. As a lecturer he had great powers of interesting his students and inspiring them with enthusiasm. Dr. Anderson, one of his pupils, highly commends his excellent arrangement, his memory of facts, and the ease, vivacity, variety, and force of his lectures, which were delivered extemporaneously. To uncommon patience he joined great regard for truth. His was essentially a philosophic mind, not endowed with great imagination, but well read, and extremely capable of gathering together what was already known, and carrying it a stage further by his reflections. Dr. Aikin (*General Biography*, iii. 255), another pupil of Cullen's, says that his students were ardently attached to him because 'he was cordially attentive to all their interests, admitted them freely to his house, conversed with them on the most familiar terms, solved their doubts and difficulties, gave them the use of his library, and in every respect treated them with the affection of a friend and the regard of a parent.' He frequently gave poor students gratuitous admission to his lectures, and appears to have been the first to introduce at Edinburgh the practice of not charging fees for medical attendance on students of the university.

Cullen's principal works are the 'Nosology' and the 'First Lines of the Practice of Physic.'

The former is a synopsis and classification of diseases, with definitions. His division of diseases into four great classes—(1) pyrexiæ, or febrile diseases; (2) neuroses, or nervous diseases; (3) cachexiæ, or diseases resulting from bad habit of body; and (4) locales, or local diseases—was a great improvement, and much impressed his contemporaries and successors. Yet it brought together widely distinct diseases, and separated allied ones. The 'First Lines' was very popular. In it Cullen strongly opposed Boerhaave's eclectic system, which leaned much towards the views of the humoral pathologists, and favoured rather those of Hoffmann; and he had the merit of attaching great importance to the influence of the nervous system in producing and modifying diseases. He was early acquainted with the distinctness of nerves of sensation and nerves of motion. In a clinical lecture delivered in 1765–6 he says: 'It is surprising that, when the nerves that go off together from the sensorium are the cause of both sensation and motion in a muscle, yet the one should be destroyed and the other remain entire; this affords a proof that these nerves are distinct, even in the sensorium.' He rejected Hartley's doctrine of vibrations, and referred the operations of the nerves to the agency of a nervous fluid, meaning by this that there is 'a condition of the nerves which fits them for the communication of motion' (see Brown, John (1735–1788); and Cullen's *Life*, ii. 222 et seq. and note M. pp. 710–18). Brown, when a Latin grinder to medical students, was very kindly treated by Cullen, who for some time employed him as tutor to his children, and testified much affection towards him, notwithstanding Brown's irregular habits. It is said that Cullen had even promised to use his interest to gain Brown the next vacant medical chair, if he became qualified; but before he graduated Brown had quitted Cullen's service, and promulgated his own doctrines in the lectures afterwards published in the 'Elementa Medicinæ,' which Cullen felt bound to oppose in no measured terms. Adherents of the Brunonian system of stimulation and the doctrine of sthenic and asthenic diseases were rigorously plucked by Cullen and the orthodox teachers, and at last Brown was driven from Edinburgh in 1786, largely by his own intemperance and extravagances.

Dr. Anderson describes Cullen as having a striking and not unpleasing aspect, although by no means elegant. His eye was remarkably vivacious and expressive; he was tall and thin, stooping very much in later life. In walking he had a contemplative look, scarcely regarding the objects around him. When in Edinburgh he rose before seven, and would often dictate to an amanuensis till nine. At ten he commenced his visits to his patients, proceeding in a sedan chair through the narrow closes and wynds. In addition to an extensive practice, his lectures occupied two hours a day during the session, sometimes four; yet, when encountered, he never seemed in a hurry or discomposed. He would play whist before supper with keen interest. His gifts showed a noble carelessness about money, which he kept in an unlocked drawer, and resorted to when he needed it. He eventually died without leaving any fortune. A marble bust of Cullen, by Gowans, was subscribed for by his pupils and placed in the Edinburgh New College. There are two portraits of him, one by Cochrane in the Hunterian Museum, Glasgow, the other by Morton in the possession of the Royal Medical Society of Edinburgh. Cullen's eldest son, Robert [q. v.], became a Scottish judge under the title of Lord Cullen.

The following is a list of Cullen's principal works: 1. 'Synopsis Nosologiæ Methodicæ,' Edinburgh, 1769, 8vo. This went through numerous Latin editions, but was not published in English until 1800. The best edition is that by Dr. John Thomson, 1814. 2. 'Institutions of Medicine, Part I. Physiology,' Edinburgh, 1772; translated into French by Bosquillon, Paris, 1785. 3. 'Lectures on the Materia Medica,' London, 1771, 4to, published without Cullen's consent; reprinted with his permission, 1773; rewritten by himself and published under the title 'A treatise of Materia Medica,' Edinburgh, 2 vols. 1789, 4to. A French translation by Bosquillon was published at Paris in the same year. 4. 'Letter to Lord Cathcart concerning the recovery of persons drowned and seemingly dead,' Edinburgh, 1775, 8vo. 5. 'First Lines of the Practice of Physic,' Edinburgh, 1776–1784, 4 vols. 8vo. Many editions have been published; an important one is that in 2 vols., edited and enlarged by Dr. J. C. Gregory, Edinburgh, 1829. French translations were published by Pinel, 1785, and by Bosquillon, 1785–7, with notes. There were also German (by C. E. Kapp, Leipzig, 1789), Latin (Göttingen, 1786), and Italian translations. 6. 'Clinical Lectures,' delivered 1765–6, published by an auditor, London, 1797, 8vo. 7. 'The substance of Nine Lectures on Vegetation and Agriculture delivered privately in 1768,' London, 1796, pp. 41, 4to, in Appendix to Outlines of 15th chapter of 'Proposed General Report from the Board of Agriculture;' with notes by G. Pearson, M.D., F.R.S. 8. A general edition of the Works of Cullen, containing his Physio-

logy, Nosology, and First Lines, with numerous extracts from his manuscript papers and his 'Treatise on Materia Medica,' was published, edited by Dr. John Thomson, 2 vols. Edinburgh, 1827.

[The Bee, or Literary Weekly Intelligencer, by Dr. James Anderson, Edinburgh, 1791, i. 1–14, 45–56, 121–5, 161–6; Lives of British Physicians, Macmichael, London, 1830; An Account of the Life, Lectures, and Writings of W. Cullen, by Dr. John Thomson, Edinburgh, 1832, vol. i. only then published; reissued in 1859 with vol. ii., partly by Dr. J. Thomson and his son Dr. William Thomson, and completed by Dr. David Craigie, the whole diffuse and ponderous; Edinb. Rev. lv. 461–79 (reprinted in Sir W. Hamilton's Discussions, pp. 238–59); Pettigrew's Medical Portrait Gallery, 1840, vol. iv.; Biographical Dictionary of Eminent Scotsmen, ed. Thomson, 1868.] G. T. B.

CULLEY, GEORGE (1735–1813), agriculturist, younger son of Matthew Culley, in early life devoted himself to agriculture and especially to the improvement of the breed of cattle. He was the earliest pupil of Robert Bakewell (1725–1795) [q. v.], and the reputation of his brother Matthew and himself spread over the United Kingdom, and even to the continent and America. Crowds used to visit his farms to see his experiments, which made an epoch in the agricultural history of Northumberland, and his name was given to a celebrated breed of cattle. He published many works on agriculture, chiefly with John Bailey [q. v.], and was in correspondence with Arthur Young, who often speaks of him. He died, after a short illness, at his seat, Fowberry Tower, Northumberland, on 7 May 1813.

[Gent. Mag. 1813, i. 661; Richardson's Table Book, iii.; Arthur Young's Works, passim.] H. M. S.

CULLIMORE, ISAAC (1791–1852), Egyptologist, a native of Ireland, devoted his whole life to the study of Egyptian antiquities, and is noteworthy as one of the first orientalists who made use of astronomy and astronomical inquiries to fix important dates in ancient history. Most of his labours are buried in the 'Proceedings of the Royal Society of Literature,' of which he was a member. Among his papers are: 'On the Periods of the Erection of the Theban Temple of Ammon,' 1833; 'Report on the System of Hieroglyphic Interpretation proposed by Signor Jannelli,' 1834; and 'Remarks on the Series of Princes of the Hieroglyphic Tablets of Karnak,' 1836. In 1842 he commenced his issue of oriental cylinders or seals from the collections in the British Museum of the Duke of Sussex, Dr. Lee, Sir William Ouseley, and Mr. Curzon, of which 174 plates had been published in parts without any descriptive letterpress when he died at Clapham on 8 April 1852.

[Gent. Mag. 1852, ii. 208; and W. Hayes Ward's article on Babylonian Seals in 'Scribner's Magazine,' January 1887.] H. M. S.

CULLUM, SIR DUDLEY, third baronet (1657–1720), horticultural writer, of Hawsted and Hardwick, Suffolk, son of Sir Thomas Cullum, second baronet, by Dudley, daughter of Sir Henry North of Mildenhall, and grandson of Sir Thomas Cullum [q. v.], was born and baptised at Wickhambrook, Suffolk, on 17 Sept. 1657. He received his education first at Bury school, and then went to St. John's College, Cambridge, in 1675. He succeeded his father in 1680, and on 8 Sept. 1681 married at Berkeley House Anne, daughter of John, lord Berkeley of Stratton. While at Cambridge he suffered from small-pox. In 1684 a dispute arose as to 1,000*l.* of dowry, which was compromised by his mother-in-law, Lady Berkeley, depositing the said sum in the hands of a third party until the law courts should decide upon the matter.

He was much devoted to his garden at Hawsted, where he cultivated most of the exotics then known to English gardeners, and he speaks of his orange-trees as thriving in an especial manner. He corresponded with Evelyn, who acted as his adviser in gardening matters. The greenhouse was of exceptional size, and the experiments therein made were related in a paper printed in the 'Philosophical Transactions,' xviii. (1694), 191 Abr. iii. 659. A list of the plants contained in the greenhouse at the time of his death is among the papers preserved at Hardwick House.

He served as high sheriff in 1690, and afterwards was elected member of parliament in 1702, but was unsuccessful in another contest in 1705. Lady Cullum died in 1709, and was buried at Hawsted, and on 12 June 1710 Cullum married as second wife his relative, Anne, daughter of James and Dorothy Wicks of Bury St. Edmunds. He died on 16 Sept. 1720 without issue, and was buried at Hawsted. His widow remarried the Rev. John Fulham, archdeacon of Llandaff, and, dying on 22 Jan. 1737, was buried with her first husband at Hawsted. There are three portraits of Cullum at Hardwick House, two being miniatures.

Brown's genus *Cullumia* in Aiton's 'Hort. Kew.' (2nd ed.), v. 137, was probably named after his contemporary Sir Thomas Gery Cullum.

[Cullum's History of Hawsted, 2nd ed. 1813, pp. 185–90; Burke's Visitations, 2nd ser. ii. 89; Johnson's Eng. Gard. p. 122; family papers belonging to G. Milner Gibson-Cullum, F.S.A., at Hardwick, Bury St. Edmunds.] B. D. J.

CULLUM, Sir JOHN (1733–1785), antiquary and divine, eldest son of Sir John Cullum, fifth baronet, of Hawsted and Hardwick, Suffolk, by Susanna, daughter and coheiress of Sir Thomas Gery, knight, was born at Hawsted 21 June 1733, and baptised in the chapel at Hawsted Place on 19 July following. He was educated at King Edward VI's school at Bury St. Edmunds, whence he proceeded to Catharine Hall, Cambridge, and in January 1756 he took his degree as fourth junior optime in the mathematical tripos. Classics, however, were his favourite study, and in 1758 he obtained the member's prize for the best dissertation in Latin prose. He was elected fellow of his college, and was only just defeated in an election for the mastership. In April 1762 he was presented by his father to the rectory of Hawsted, and in December 1774 he was instituted to the vicarage of Great Thurlow in the same county. In the latter year he succeeded his father as sixth baronet. Cullum was an elegant scholar, and from his youth an eager antiquary and student of natural science. His amiable character and great literary and scientific knowledge and attainments made him well known and very popular among the leading men of science and learning of the time. In March 1774 he was elected a fellow of the Society of Antiquaries, and in March 1775 a fellow of the Royal Society. Cullum's diaries and correspondence, several of which are preserved at Hardwick House, Bury St. Edmunds, and elsewhere, testify to the number of his friends and the value they set on his acquaintance. Among them were the Duchess of Portland, Mrs. Delany, Richard Gough, who commenced his 'Sepulchral Monuments' at Cullum's instigation, Dr. Michael Lort, Peter Sandford, Thomas Pennant, Rev. James Granger, Rev. George Ashby, Rev. Michael Tyson, John Lightfoot, Rev. William Cole, and many others whose names are well known in antiquarian circles. Cullum devoted a great part of his life to the preparation of 'The History and Antiquities of Hawsted and Hardwick in the County of Suffolk;' this was first published in No. xxiii. (1784) of 'Bibliotheca Topographica Britannica,' and subsequently in a separate form. This was the only work of importance that he produced, though he made collections for a 'History of Suffolk.' His stores of knowledge he distributed in his letters to his friends, for examples of which see his letters to Gough, printed in Nichols's 'Lit. Anecd.' viii. 673, and occasional contributions to learned publications, such as 'On the Growth of Cedars in England' ('Gent. Mag.' 1779, p. 138); 'On Yews in Churchyards' (*ib.* p. 578); 'An Account of an extraordinary Frost, 23 June 1783' ('Philosophical Trans.' vol. lxxiv. pt. ii. p. 416); 'An Account of St. Mary's Church at Bury' ('Antiquarian Repertory,' iii. 165); 'A Description of the Hospital of St. Petronille at Bury' (*ib.* iv. 57); 'A Letter describing Little Saxham Church, Suffolk' (*ib.* ii. 237); 'Some Notes taken at Reculver, 9 Sept. 1782' ('Bibl. Top. Brit.' No. xviii. 88). He was an accomplished botanist, and projected a new 'Flora Anglicana,' which, however, he never published. Cullum married at Westham, Sussex, 11 July 1765, Peggy, only daughter of Daniel Bisson of that place, who died in August 1810. Cullum died of consumption 9 Oct. 1785, and was buried at Hawsted. An excellent portrait of him, by Angelica Kauffmann, taken in 1778, is preserved at Hardwick House; it was engraved by Basire as frontispiece to his 'History of Hawsted;' it also appears in Nichols's 'Lit. Anecd.' viii. 209, and Gage's 'History of Thingoe Hundred,' p. 481.

[Nichols's preface to Cullum's Hist. of Hawsted and Hardwick; 2nd edit. of same work, edited by Sir T. G. Cullum; Nichols's Lit. Anecd. vi. 625, viii. 209, 673; Nichols's Lit. Illustr. vii. 408; Gent. Mag. 1797, lxvii. 995, 1765, xxxv. 346; Cole's Athenæ Cantabrigienses; Upcott's English Topography, iii. 1451; family papers, &c., in the possession of G. Milner Gibson-Cullum, F.S.A., at Hardwick House, Bury St. Edmunds.] L. C.

CULLUM, Sir THOMAS (1587?–1664), sheriff of London, was the second son of John Cullum of Thorndon, Suffolk, and Rebecca, daughter of Thomas Smith of Bacton in the same county. As a younger son he was sent to London and apprenticed to one John Rayney, a draper, and on the expiration of his apprenticeship was taken by his master into partnership. Cullum by shrewdness and industry amassed a large fortune in his business in Gracechurch Street, and became an alderman and a member of the Drapers' Company. He married Mary, daughter and coheiress of Nicholas Crisp, alderman of London, through whom he became related to the well-known royalist, Sir Nicholas Crisp [q. v.] Like him he espoused the royal cause, and paid dearly for it. Alderman of Cordwainer ward 1643–52, he in 1646 was sheriff of London, and in 1647 was committed to the Tower, with the lord mayor, Sir John Gayer, and other aldermen, for having been concerned in some royalist outbreak in the city. They published a declaration in their de-

fence, which was printed. About 1642 he had been appointed to the lucrative office of commissioner of excise. In 1656 Cullum retired from business and purchased the estates of Hawsted and Hardwick, near Bury St. Edmunds in Suffolk, whither he retired. At the Restoration he was rewarded by being created a baronet on 18 June 1660, but he seems to have fallen into disfavour with the ruling powers, as on 17 July 1661 he had a pardon under the great seal for all treasons and rebellions, with all their concomitant enormities, committed by him before the 29th of the preceding December. Some crimes were excepted from the general pardon (which is still preserved at Hardwick House), as burglaries, perjuries, forgeries, &c., including witchcraft. It is not clear in what way Cullum transgressed the royal favour, but we find that he was compelled to disburse a large sum of money in connection with the excise, the profits of which were granted to James, duke of York; this he seems to have paid into the exchequer in 1663 to buy his peace, he being then seventy-six years of age. He died at Hawsted 6 April 1664, in his seventy-eighth year, and was buried there. By his wife, who died 22 July 1637, aged 35, and was buried in All-hallows, Lombard Street, he was the father of five sons and six daughters. There are two portraits of him at Hardwick House, one in his alderman's gown and another in his sheriff's robes; the latter was engraved by James Basire (1730–1802) for Sir John Cullum's 'History of Hardwick and Hawsted,' and is there attributed erroneously to Sir Peter Lely; it is more probably by Cornelius Janssen.

[Cullum's Hist. of Hawsted and Hardwick; Granger's Biog. Hist. of England; Gage's History of Thingoe Hundred, Suffolk; Calendar of State Papers, Dom. Ser. 1663; family papers, &c., in the possession of G. Milner Gibson-Cullum, F.S.A., at Hardwick, Bury St. Edmunds.] L. C.

CULLUM, Sir THOMAS GERY (1741–1831), Bath king-at-arms, second son of Sir John Cullum of Hardwick, Suffolk, fifth baronet, by his second wife, Susanna, daughter of Sir Thomas Gery, was born on 30 Nov. 1741 at Hardwick House, and baptised on 5 Jan. 1741–2 at St. Mary's, Bury St. Edmunds. He was educated at the Charterhouse, and being intended for the medical profession, he attended the lectures of William and John Hunter, and was admitted a member of the Corporation of Surgeons on 7 May 1778, and in 1800 was enrolled a member of the college. He practised with distinction as a surgeon at Bury St. Edmunds, of which town he became alderman. He was made Bath king-at-arms 8 Nov. 1771, an office which he held until 1800, when he was succeeded by his second son, John Palmer Cullum. He married Mary, daughter of Robert Hanson of Normanton, Yorkshire, and heiress of her brother, Sir Lovett Hanson, chamberlain to the Duke of Modena. In 1774 he printed privately 'Floræ Anglicæ Specimen imperfectum et ineditum,' in 104 pages, 8vo, the arrangement being based on the Linnæan system, which work he probably discontinued owing to the publications of his friend, Sir J. E. Smith, who dedicated his 'English Flora' in 1824 to Cullum in highly flattering terms. He succeeded his brother Sir John [q. v.] as seventh baronet in 1785. In 1813 he edited a second edition of his brother's 'History and Antiquities of Hawsted and Hardwick.' He was a fellow of the Royal and Linnean Societies and of the Society of Antiquaries, and a constant attendant at their meetings; the love of botany evinced by him and by his brother was commemorated by the genus *Cullumia* in the 'Hortus Kewensis.' He died on 8 Sept. 1831, and was buried at Hawsted. Many of his antiquarian and scientific note-books are preserved at Hardwick House. His eldest son, Sir Thomas Gery Cullum, eighth baronet, was also distinguished as a botanist.

[Gage's History of Suffolk, Thingoe Hundred; Gent. Mag. 1831, ci. 270; family papers, &c., in the possession of G. Milner Gibson-Cullum, F.S.A., at Hardwick House, Bury St. Edmunds.] G. S. B.

CULMER, RICHARD (*fl.* 1660), fanatical divine, was born in the Isle of Thanet, most probably at Broadstairs, where in the fifteenth and sixteenth centuries his family was of considerable importance. He was educated at the King's School, Canterbury, where he was head boy out of two hundred scholars. He was admitted to Magdalene College, Cambridge, in July 1613 (*Reg. Mag. Coll.*), and took his B.A. in 1619, although he remained at the university till 1621. While there it was said of him that 'he was famous for football playing and swearing, but never thought to be cut out for a Mercury.' His first preferment seems to have been the rectory of Goodnestone in Kent, which he obtained in 1630, and from which he was suspended by Archbishop Laud *ab officio* in 1634–5, for refusing to read the 'Book of Sabbath Sports,' 'in revenge whereof he accused Mr. E. B. (?), a gentle (whom he suspected to have been instrumental therein), of treasonable words before the council, where the matter being heard, the accusation was found to be false and malicious, whereupon

Culmer was committed to the Fleet' (Wharton, *Collect.* i. 77). From this time, Wood says, 'he became an enemy to Archbishop Laud, to the cathedral at Canterbury, and to all the prelatical party at the beginning of the rebellion raised and carried on by the disaffected party' (Wood, *Fasti Oxon.* i. 447, ed. 1815). Culmer remained silenced for nearly four years, of which he complained bitterly, as he had seven children so small that he was able, as he says, to carry them all on his back at once (see Baker, *Tryal of Archbishop Laud*, p. 344). He seems to have resided at Canterbury; for in 1642 the mayor and certain of the inhabitants published a declaration, in reply to numerous scandals, that 'the said Richard Culmer of the said city was a man of exemplary life and conversation.' After the death of Isaac Bargrave [q. v.], in 1642–3, Culmer was presented to the rectory of Chartham, Kent, where he speedily made himself very unpopular, and shortly afterwards, according to Wood, was made vicar of St. Stephen's, near Canterbury, in place of a minister ejected for refusing to take the covenant. This preferment he probably obtained on account of a petition on his behalf the mayor and town council of Canterbury sent to the committee of parliament for ejected ministers in 1643. In spite of this, however, he was so unpopular among the citizens that a report to the effect that he had broken the pipes which conveyed water into the town was readily received. Shortly before his death Laud is said to have absolved Culmer, who was then selected by Dr. R. Austin, incumbent of Harbledown, Kent, to assist him. The parishioners, according to the account given by his son in 'A Parish Looking-Glasse,' speedily took a violent dislike to him, owing to his endeavours to suppress Sabbath sports and drunkenness. The people said they did not care what minister they had so long as it was not Culmer. This author also states that his father assisted Colonel Robert Gibbon, the governor of Jersey, in a survey of the places in the Isle of Thanet at which an enemy might find a landing-place. Culmer was one of the ministers appointed by the parliament in 1643 to 'detect and demolish' the superstitious inscriptions and idolatrous monuments in the cathedral, and he distinguished himself by destroying much of the painted glass with his own hands, which so enraged the citizens that it was necessary to send a company of soldiers to escort him from the cathedral to his lodgings. It also became known that he had persuaded his father to make over his whole estate, which was considerable, to him, and had then allowed the old man to be in want. About this time he wrote a pamphlet entitled 'Cathedral News, or Dean and Chapter News from Canterbury,' which was published in 1644, and in which he heaped together all the scurrilous stories he could find against the archbishop and other dignitaries of the cathedral. This produced two answers, in one of which, 'Antidotum Culmerianum, or Animadversions upon a Late Pamphlet,' &c., his impudence, covetousness, and other shortcomings were unsparingly described. In 1644, upon the ejection of Meric Casaubon [q. v.], Culmer was appointed by the committee to the living of Minster in Thanet, where he commenced his career by a violent quarrel with the curate. In order to ingratiate himself with his parishioners, he reduced the rent of his glebe lands to a shilling an acre. A number of his former parishioners visited Minster in order to set the people against him. The loose women of the district determined to meet him on the borders of the parish when he came to take possession; but an unfortunate squabble for precedence among them saved him this indignity. The parishioners in vain petitioned the Westminster Assembly to appoint some one to supplant Culmer. In order to read himself in he had to break and get through a window, as the people had locked the door and hidden the key. After the ceremony they opened the door, dragged him out of the church, beat him till he was covered with blood, and then jeered at him for being a thief and a robber, who had got into the sheepfold otherwise than by the door. On his requiring a parish servant they refused to allow him any girl who was not illegitimate—an insult of which he violently complained. At this time the spire of Minster church was surmounted by a large wooden cross, and this again by one of iron. These ornaments Culmer chose to believe 'monuments of superstition and idolatry,' and engaged two labourers, who destroyed them, 'after he had himself before day, by moonlight, fixed ladders for them to go up and down.' The people then taunted him with having done his work by halves, as the church was built in the form of a cross, and he himself was to them the greatest cross in the parish. He also defaced the church by breaking the stained windows, and pulled down part of the parsonage. The parishioners continued to petition against him without any effect until they had spent some 300*l.*, and then many of them refused to pay tithes, which caused him considerable inconvenience, as well as loss. After a prolonged struggle, they offered to pay him the whole revenues of the living for his life if he would consent to go away and give them leave to appoint, at their own charges, another minister in his

place. This he also refused to do. One of his peculiarities was a distaste for black, and his habit of wearing a blue gown caused him to be known throughout the district as Blue or Blue-skin Dick of Thanet. For many years any gross fabrication was known in Minster as 'Culmer's news.' After the Restoration, in 1660, he was ejected from the living, when he went to live at Monkton, also in Thanet, and was soon afterwards suspected to have been engaged in Venner's conspiracy. On this suspicion he was arrested and committed to prison in London. During one of the several examinations he underwent he was asked why, when he broke a stained-glass window which represented the Temptation in à Becket's chapel in Canterbury Cathedral, he had destroyed the figure of Christ and not that of the Devil, and he replied that his orders from the parliament had been to take down Christ, but they had said nothing about the Devil—an answer which gave a valuable hold to his enemies. As nothing could be proved against him he was speedily liberated, and returned to Monkton, where he is believed to have died about the commencement of 1662. Archbishop Laud described Culmer as 'an ignorant person, and with his ignorance one of the most daring schismatics in all that country' (Kent), and Wharton says he was a man 'odious for his zeal and fury.' Besides 'Cathedral News,' he wrote 'Lawless Tythe Robbers discovered, who make Tythe-Revenue a Mock-maintenance,' 1655, and 'The Ministers' Hue and Cry, or a True Discovery of the Insufferable Injuries, Robberies, &c., enacted against Ministers,' &c., 1661.

[Baker's Tryal of Archbishop Laud; Wharton's Collect. i. 77; Wood's Athenæ Oxon. ed. 1815, i. 447; Kennet's Parochial Register; Hasted's Hist. of Kent, iv. 276, 328, &c.; Richard Culmer, jun.'s Parish Looking-Glasse, &c.] A. C. B.

CULPEPER. [See also COLEPEPER.]

CULPEPER, NICHOLAS (1616-1654), writer on astrology and medicine, was son of Nicholas Culpeper, a clergyman beneficed in Surrey and a kinsman of the Culpeper family settled at Wakehurst, Sussex. He was born in London 18 Oct. 1616; went to Cambridge in 1634 for a short time; obtained a good knowledge of Latin and Greek; studied the old medical writers; was apprenticed to an apothecary of St. Helen's, Bishopsgate; and about 1640 set up for himself as an astrologer and physician in Red Lion Street, Spitalfields. He supported the parliamentarians and the religious sectaries, and is reported to have engaged in at least one battle in the civil war on the parliamentary side, where he was seriously wounded in the chest. He does not appear to have relinquished his medical practice for any length of time during the war, and acquired a high reputation among patients in the east of London. In 1649 Culpeper brought himself into wider note by publishing an English translation of the College of Physicians' 'Pharmacopœia' under the title of 'A Physical Directory, or a Translation of the London Dispensatory. By Nich. Culpeper, gent. (London: Printed for Peter Cole).' A portrait of the translator is subscribed 'In Effigiem Nicholai Culpeper, Equitis.' This unauthorised translation excited the indignation of the College of Physicians, which was fully reflected in the royalist periodical, 'Mercurius Pragmaticus,' pt. ii. No. 21 (4–9 Sept. 1649). The book is there described as 'done (very filthily) into English by one Nicholas Culpeper,' who 'commenced the several degrees of Independency, Brownisme, Anabaptisme; admitted himself of John Goodwin's schoole (of all ungodlinesse) in Coleman Street; after that he turned Seeker, Manifestarian, and now he is arrived at the battlement of an absolute Atheist, and by two yeeres drunken labour hath Gallimawfred the apothecaries book into nonsense, mixing every receipt therein with some scruples, at least, of rebellion or atheisme, besides the danger of poysoning men's bodies. And (to supply his drunkenness and leachery with a thirty shilling reward) endeavoured to bring into obloquy the famous societies of apothecaries and chyrurgeons.' The translation has none of the defects here attributed to it, and the abuse was obviously inspired by political opponents and the societies whose monopolies Culpeper was charged with having infringed. In 1652 a broadside was issued entitled 'A Farm in Spittlefields where all the knick-knacks of Astrology are exposed to open sale. Where Nicholas Culpeper brings under his velvet jacket: 1. His Chalinges against the Doctors of Physick; 2. A Pocket Medicine; 3. An Abnormal Circle,' &c. Second and third editions of the 'Directory' appeared in 1650 and 1651 respectively. In 1654 Culpeper renamed the book 'Pharmacopœia Londinensis, or the London Dispensatory. Further adorned by the Studies and Collections of the Fellows now living of the said Colledge, by Nich. Culpeper, gent., student in physick and astrology, living in Spittlefields, near London. Printed by a well-wisher to the Commonwealth of England,' 1654. In September 1653 Culpeper again trespassed on the monopoly claimed by the recognised medical writers by publishing (with Peter Cole) a book entitled 'The English Physician

Enlarged, with 369 medicines made of English Herbs that were not in any impression until this. The Epistle will inform you how to know this impression from any other.' This work, like its predecessor, had an enormous sale. An edition of 1661 was edited by Abdiah Cole. Five editions appeared before 1698, and it was reissued in 1802 and 1809. Other books which appeared in Culpeper's lifetime were: 1. 'Semeiotica Uranica, or an Astronomicall Judgment of Diseases,' based on Arabic and Greek medical writings, 1651. 2. 'A Directory for Midwives,' 1651. 3. 'Galen's Art of Physic,' 1652. 4. 'Catastrophe Magnatum, or the Fall of Monarchy,' 1652. 5. 'Idea Universalis Medica Practica,' Amsterdam, 1652, (in English) 1669. 6. 'An Ephemeris for 1653,' 1653. 7. 'Anatomy,' 1654. 8. 'A New Method of Physic,' 1654. Active medical practice and the composition of these works, all of which embodied much research, ruined Culpeper's health, and he died of consumption, originally engendered, it is said, by his old wound, on Monday, 10 Jan. 1653–4, aged 38. He married and was the father of seven children. He was cheated of his patrimony, according to his own account, in his youth, and was always in straitened circumstances, yet he was ready at any time to give gratuitous medical advice to the poor. His widow was married for the second time to John Heyden, author of the 'Angelical Guide.'

Culpeper left many manuscripts in his wife's custody. 'My husband,' Mrs. Culpeper wrote in 1655, 'left seventy-nine books of his own making or translating in my hands,' and Peter Cole, the publisher, was invited to print them. He had already, it was alleged, published seventeen books by the astrologer, and had paid liberally for them. But a rival stationer named Nathaniel Brooks put forward several works with Culpeper's name on the title-page. The chief of these were: (1) 'Culpeper's Last Legacy left and bequeathed to his Dearest Wife for the Publick Good,' 1655, which included treatises on fevers, the pestilence, and the Galenists' system of medicines, together with a collection of original aphorisms; (2) Culpeper's 'Astrologicall Judgment of Diseases,' 1655, in the preface to which Brooks states that many of Culpeper's manuscripts came to him on his death; and (3) 'Arts Masterpiece, or the Beautifying Part of Physick,' 1660. The authenticity of these works seems in the main undoubted, in spite of Mrs. Culpeper's denials. In 1656 Peter Cole issued 'Two Books of Physick, viz. Medicaments for the Poor, or Physick for the Common People, from the Latin of Prævortius, and Health for the Rich and Poor by Diet without Physick.' In the preface Mrs. Culpeper denounced Brooks, and called 'Culpeper's Last Legacy' in part a forgery and in part 'an undigested Gallimawfrey.' In succeeding years Peter Cole employed Abdiah Cole [q.v.], probably a relative, to prepare for the press a large number of those medical tracts and translations which Culpeper was stated to have left him in manuscript. Among these are: 'The Rational Physician Library,' 1662; 'Chemistry made Easy and Useful,' translated from Sennertus, 1662; and 'The Chirurgeon's Guide,' 1677. In 1802 G. A. Gordon, M.D., published a collective edition of Culpeper's works in four volumes. This edition includes (1) The English Physician enlarged, or the Herbal, (2) the London Dispensatory, and (3) the Astrologicall Judgment.

A portrait of Culpeper was prefixed to the 'Last Legacy' as well as to the 'Directory.'

[Gent. Mag. 1797, pt. i. pp. 390–1, 477–8; Gordon's edition of Culpeper's Works; Culpeper's Works; Brit. Mus. Cat.; Watt's Bibl. Brit.; see also art. Abdiah Cole.] S. L.

CULPEPER, Sir THOMAS, the elder (1578–1662), writer on usury, was only son of Francis Culpeper, or Colepeper, who purchased the manors of Greenway Court and Elnothington, near Hollingbourn, Kent, of Sir Warham St. Leger, in Elizabeth's reign, and resided on the former. The father was the second son of William Culpeper, or Colepeper, of Losenham, and married Joan, daughter of John Pordage of Rodmersham, Kent; died in 1591 at the age of fifty-three, and was buried at Hollingbourn. Thomas, born in 1578, became a commoner of Hart Hall, Oxford, in 1591; left the university without a degree; entered himself as a student at one of the Inns of Court; purchased Leeds Castle, Kent, and lived either there or at Greenway Court until death. James I knighted him 23 Sept. 1619 (Nichols, *Progresses*, iii. 568). He was M.P. for Tewkesbury 1628. In 1620 he began writing his 'Tract against the high rate of Usurie,' and published it after having presented it to parliament in 1621. Culpeper argues that ten per cent., which was the legalised rate of interest at the time, was too high for commerce or morality, and argued for its reduction to six per cent. The subject came before parliament in 1623 and 1624. Ultimately the rate of interest was reduced to eight per cent. (21 Jac. I, c. 17). Bacon, whose essay on usury was first published in 1625, demanded a reduction to five per cent. Culpeper's tract was reprinted in 1641, and twice in 1668—first by Sir Josiah Child [q.v.]

as an appendix to his 'Discourse of Trade,' and secondly by Culpeper's son. It was translated into French with Sir Josiah Child's book in 1754. Culpeper died in January 1661–1662, and was buried in Hollingbourn church 25 Jan. He married Elizabeth, daughter of John Cheney of Guestling, Sussex, by whom he had three sons and eight daughters. The eldest son, Cheney, inherited Leeds Castle, which was entailed, but with the consent of his surviving brother he cut off the entail and sold the estate to his cousin John, lord Colepeper [q. v.] The second son, Francis, died young.

The third son, Sir Thomas Culpeper the younger (1626–1697), inherited Greenway Court. He entered as a commoner of University College, Oxford, in 1640; proceeded B.A. in 1643; travelled abroad, and was subsequently elected probationer-fellow of All Souls College. He was knighted soon after the Restoration; retired to his estate on his father's death in 1661, and died there in 1697. His will, dated March 1695, was proved 7 Dec. 1697. He was married, and left three sons (Thomas, William, and Francis) and three daughters. Besides editing and writing a preface for his father's tract on usury (1668), he published many pamphlets on the same subject, repeating his father's arguments. In 1668 appeared his 'Discourse shewing the many Advantages which will accrue to the Kingdom by the Abatement of Usury, together with the absolute necessity of reducing interest of money to the lowest rate it bears in other countries,' and later in the same year he issued a short appendix to this treatise. Thomas Manley controverted Culpeper's view in 'Usury at Six per Cent. examined,' 1669, and an anonymous writer argued against him in 'Interest of Money mistaken,' 1669. Culpeper replied to Manley in detail in 'The Necessity of abating Usury reasserted,' 1670. Culpeper also issued 'Brief Survey of the Growth of Usury in England with the Mischiefs attending it,' 1671; 'Humble Proposal for the Relief of Debtors, and speedy Payment of their Creditors,' 1671; 'Several Objections against the Reducement of Usury . . . with the Answer,' 1671. Culpeper was likewise the author of a collection of commonplace reflections entitled 'Essayes or Moral Discourses on several Subjects. Written by a person of honour,' 1655 and 1671, and a tract 'Considerations touching Marriage,' is also attributed to him.

[Hasted's Kent, ii. 466; McCulloch's Lit. Polit. Econ. 1845, p. 249; Wood's Athenæ Oxon. (Bliss), iii. 533, iv. 447; Brit. Mus. Cat.]

S. L.

CULVERWEL, NATHANAEL (*d.* 1651?), divine, was entered as a pensioner at Emmanuel College, Cambridge, 5 April 1633, when he is described as of Middlesex. He became B.A. in 1636, M.A. in 1640, was elected a fellow in 1642, and died not later than 1651. Nothing else is known of his life. A Nicholas Culverwel, who was a citizen of London in the reign of Elizabeth, had two daughters married to Laurence Chaderton [q. v.], master of Emmanuel, and to William Whitaker [q. v.], master of St. John's College, Cambridge. Nicholas had two sons, Ezekiel and Samuel. Ezekiel, educated at Emmanuel, was successively rector of Stambridge and vicar of Felstead, Essex; he was suspended for nonconformity in 1583; and published a 'Treatise on Faith,' 1623, which reached a seventh edition, edited by his nephew, William Gough, after his death. Samuel is said by Clark to have been a 'famous preacher.' Nathanael Culverwel was presumably a member of this family. His works were all college sermons or exercises. In 1651 William Dillingham (who in 1642 became fellow, and in 1653 master of Emmanuel) published 'Sacred Optics,' a discourse by Culverwel on 1 Corinthians xiii. 12. In 1652 Dillingham published 'An Elegant and Learned Discourse of the Light of Nature, with several other Treatises, viz. the Schism, the Act of Oblivion, the Child's Return, the Panting Soul, Mount Ebal, the White Stone, Spiritual Optics, the Worth of Souls, by Nathanael Culverwel, M.A., and lately fellow of Emmanuel College, Cambridge.' To this were prefixed commendatory letters by Dillingham and Richard Culverwel, the author's brother (*d.* 1688, aged 67, after being rector of Grundisburg, Suffolk, forty years). From some phrases in them it appears that Culverwel had suffered from ill-health, and that some people had been inclined to charge him with conceit. The 'Light of Nature' was republished in 1654, 1661, and 1669. It was edited by John Brown, D.D., of Edinburgh in 1857, with a critical essay by John Cairns of Berwick. In this edition the numerous classical and Hebrew citations, which are supposed to have frightened former readers, are replaced by translations.

Culverwel's 'Light of Nature' is a treatise of remarkable eloquence, power, and learning. Culverwel, brought up in the great puritan college, was a contemporary of Cudworth, Whichcote, and John Smith, all members of the same college. His sympathies were clearly with the puritans during the civil war (see *Mount Ebal*, p. 89), and he belonged theologically to the remarkable

school of Cambridge platonists. His writings were among the first of that school; his learning is great, and he is as familiar with Bacon, Descartes, Lord Herbert, and Lord Brooke as with the scholastic writers. His style, however, is vivid and forcible in spite of frequent citations and occasional quaintness; and is free from the fanciful neo-platonism of some of his successors. The chief interest of his book is in his theory of knowledge, which coincides remarkably with that of Lord Herbert of Cherbury. He quotes Herbert with cordial appreciation, though disapproving his freethinking tendencies. While strongly maintaining the existence of 'clear and indelible principles' stamped and printed upon the being of man, he argues against connate 'ideas' much in the vein of Locke. Upon this question he approves the teaching of Herbert. His ethical and theological doctrine is nearly the same as that of Cudworth. An excellent account of Culverwel's treatises is in Tulloch's 'Rational Theology.'

[Information from the Master of Emmanuel; preface to Light of Nature (1857), by John Brown; Sir W. Hamilton on Reid's Works, p. 782; Herbert's Autobiography, ed. by S. Lee (1886), pp. li, lii; Tulloch's Rational Theology (1874), ii. 410–26.] L. S.

CULY, DAVID (*d.* 1725 ?), sectary, was a native of Guyhirn, a hamlet in the parish of Wisbech St. Peter's, Cambridgeshire. He founded a new sect of dissenters who were called Culimites. They held him in such high esteem that he was styled the bishop of Guyhirn (*Notes and Queries*, 2nd ser. x. 407). Most of the inhabitants of Guyhirn became his disciples, as did many persons at Whittlesea, Wisbech St. Mary's, Outwell, and Upwell, until his flock was increased to seven or eight hundred. But after his death, which occurred about 1725, the Culimites gradually declined in numbers, and in 1755, when Bishop Mawson issued articles of inquiry respecting nonconformists, it appeared that there were only fifteen families belonging to the sect in the diocese of Ely, and that they all resided at Wisbech St. Mary's and Guyhirn. Culy's doctrine differed but little from that of the anabaptists, to which sect he had originally belonged.

Shortly after his death there appeared: 'The Works of Mr. David Culy, in three parts: I. The Glory of the two Crown'd Heads, Adam & Christ, unveil'd; or the Mystery of the New Testament opened. II. Letters and Answers to and from several Ministers of divers Persuasions, on various subjects. III. Above forty Hymns compos'd on Weighty Subjects,' London, 1726, 12mo; Boston, 1787, 12mo.

[Authorities quoted above; Stevenson's Appendix to Bentham's Hist. of Ely, p. 44*; Watson's Wisbech, p. 456.] T. C.

CUMBERLAND, Dukes of. [See Rupert, 1619–1682; George, Prince of Denmark, 1653–1708; William Augustus, 1721–1765; Henry Frederick, 1745–1790; Ernest Augustus, 1771–1851.]

CUMBERLAND, Earls of. [See Clifford, Henry de, first Earl, 1493–1542; Clifford, Henry de, second Earl, *d.* 1570; Clifford, George, third Earl, 1558–1605; Clifford, Henry, fifth Earl, 1591–1643.]

CUMBERLAND, Countess of (1560?–1616). [See Clifford, Margaret.]

CUMBERLAND, RICHARD (1631–1718), bishop of Peterborough, was born on 15 July 1631, in the parish of St. Bride's, London, or, according to Willis, at St. Anne's, Aldersgate, in 1632. His father was a citizen of Fleet Street. He was educated at St. Paul's School, and in 1648 admitted to Magdalene College, Cambridge. He graduated B.A. 1653, M.A. 1656, and was elected fellow of his college. He was incorporated M.A. at Oxford on 14 July 1657, and became B.D. at Cambridge in 1663. He was distinguished at college, where he became the friend of Pepys, Hezekiah Burton [q. v.], Orlando Bridgeman [q. v.], and other members of his college. After studying physic for a year or two he took orders, and was presented in 1658 to the rectory of Brampton, Northamptonshire. He was legally instituted in 1661, and made one of the twelve preachers at Cambridge. In 1667 Bridgeman, then lord keeper, gave to his old friend a living in Stamford. On 18 March 1667 Pepys mentions that his 'old good friend' Cumberland has come to town in a 'plain parson's dress.' Pepys would have given 100*l.* more with his sister 'Pall' to Cumberland than to any one else who could settle four times as much upon her. Pall was ultimately given to one Jackson, though Pepys could have 'no pleasure nor content in him, as if he had been a man of reading and parts like Cumberland.' Cumberland held the weekly lecture, and thus preached three times a week. In 1672 he published his most remarkable book, 'De Legibus Naturæ Disquisitio philosophica,' &c. dedicated to Bridgeman. An 'alloquium ad lectorem,' by Hezekiah Burton, is prefixed. In 1680 he was respondent at the public commencement. The office was regarded as unusual for a country clergyman. Cumberland's defence of

two theses directed against Roman catholic tenets was long remembered. He was so much alarmed by the attempts of James II to introduce catholicism as to fall into a dangerous fever. His protestantism and reputation for learning induced William III to confer upon him the bishopric of Peterborough. Going to a coffee-house on a fast day, according to his custom, he was astonished to read the first news of his preferment in a newspaper. He was consecrated on 5 July 1691, his predecessor, Thomas White, having been deprived for not taking the oaths. After his first book Cumberland devoted himself to the investigation of Jewish antiquities. In 1686 he published his 'Essay on Jewish Weights and Measures,' dedicated to his old friend Pepys as president of the Royal Society. He had begun to study the fragments of 'Sanchoniatho,' expecting to find in them a proof that all the heathen gods had been mortal men. He finished his first design about the time of the revolution, when his bookseller thought that readers would care even less than usual for Sanchoniatho. He thereupon gave up thoughts of publishing, but pursued his antiquarian investigations. The results of his prolonged labours appeared after his death, when his son-in-law and chaplain, Squier Payne, published 'Sanchoniatho's Phœnician History, translated from the first book of Eusebius de Præparatione Evangelica, &c.' with a preface giving a brief account of the life, &c. (1720), and 'Origines Gentium Antiquissimæ; or attempts for discovering the times of the first planting of nations,' 1724.

Cumberland died on 9 Oct. 1718, and was buried in his cathedral. A portrait is given in Cumberland's 'Memoirs.' From Payne's account he appears to have been a man of great simplicity and entire absence of vanity. He was slow and phlegmatic, and preferred the accumulation to the diffusion of knowledge. He received a copy of Wilkins's Coptic Testament at the age of eighty-three, and learned the language in order to examine the book. At the same age he was forced to give up the visitation of his diocese. He had previously discharged his duties conscientiously, saying often that 'a man had better wear out than rust out.' He was liberal, and at the end of every year gave all surplus revenue to the poor, reserving only 25*l.* to pay for his funeral. His book on the laws of nature was one of the innumerable treatises called out by opposition to Hobbes. It is rather cumbrous and discursive, but is ably written, and remarkable as laying down distinctly a utilitarian criterion of morality. The public good is the end of morality, and 'universal benevolence' the source of all virtues. Cumberland occupies an important place in English ethical speculation, and his influence seems to be traceable in the writings of Shaftesbury and Hutcheson. 'A Brief Disquisition of the Law of Nature' was published in 1692 by J. Tyrrell (a grandson of Archbishop Ussher), based upon Cumberland's treatise, translated, abridged, and rearranged with the approval of the author. The first edition of the book was very incorrectly printed, owing to the author's absence, and errors were subsequently multiplied. A translation by Meacock appeared in 1727, and another by John Towers, with the life and other documents, was published at Dublin in 1750.

Cumberland had an only son, Richard, archdeacon of Northampton and rector of Peakirk, who died on 24 Dec. 1737, aged 63. By his wife, Elizabeth Denison, the archdeacon had two sons, Richard (died unmarried) and Denison, bishop of Clonfert [see under CUMBERLAND, RICHARD, 1732-1811], and one daughter, married to Waring Ashby.

[Life by Payne, as above; Cumberland's Memoirs (1807), i. 3-6; Nichols's Lit. Anecd. i. 193, 287, 704, vi. 80; Pepys's Diary; Le Neve's Fasti, ii. 536; Willis's Survey of Cathedrals, iii. 510; Wood's Fasti (Bliss), ii. 205.] L. S.

CUMBERLAND, RICHARD (1732-1811), dramatist, was born on 19 Feb. 1732, in the master's lodge at Trinity College, Cambridge. His great-grandfather was Richard Cumberland, bishop of Peterborough [q. v.] The bishop's only son, Richard, was archdeacon of Northampton. Archdeacon Cumberland's second son, named Denison, after his mother, was born in 1705 or 1706, educated at Westminster, became a fellow-commoner of Trinity College, Cambridge, and in 1728 married Bentley's daughter, Joanna, who was adored by many young men at Cambridge (see MONK, *Bentley*, ii. 113, 267), and when eleven years old was celebrated by John Byrom [q. v.] in the 'Spectator.' Denison Cumberland was presented to the living of Stanwick in Northamptonshire by the Lord-chancellor King, and divided his time between Cambridge and Stanwick until Bentley's death (1742). Richard Cumberland spent much of his infancy in Bentley's lodge, and has left some curious reminiscences of his grandfather. When six years old he was sent to school under Arthur Kinsman, at Bury St. Edmunds. Before leaving this school he had written English verse, and compiled a cento called 'Shakespeare in the Shades,' specimens of which are given in his memoirs. When twelve years old he was sent to Westminster, where he lodged at first in the same house with Cowper, and was a

contemporary of Colman, Churchill, Lloyd, and Warren Hastings. He says that he was entered at Trinity College, Cambridge, in his 'fourteenth year,' though from the date of his graduation, 1750-1, it would appear that he must have come into residence in 1747, i.e. at the age of fifteen. Some of his grandfather's books and papers were presented to him by his uncle, Dr. Richard Bentley (the papers were ultimately given by Cumberland to Trinity College; Monk, *Bentley*, ii. 415). This led him to study Greek comedies, afterwards discussed in the 'Observer.' He also read mathematics, and distinguished himself in the schools, his name being tenth in the mathematical tripos for 1750-1. He was elected to a fellowship in the second year after his degree—the regulations which had hitherto excluded candidates until their third year having been altered on this occasion. He was afterwards chosen to one of the two lay fellowships.

After his degree he had gone to Stanwick, where he made preparations for a universal history, and wrote a play upon Caractacus in the Greek manner. Denison Cumberland had gained credit from the government by enlisting in his own neighbourhood two full companies for a regiment raised by Lord Halifax in 1745. By actively supporting the whigs in a contested election for Northamptonshire (April 1748), he established a fresh claim, which Lord Halifax recognised by taking the son as his private secretary in the board of trade. John, brother of Thomas Pownall [q.v.], was secretary, and Cumberland, whose duties were nominal, amused himself by studying history and composing an epic poem. His father, at the beginning of 1757, changed his living of Stanwick for Fulham. He was a prebendary of Lincoln from 1735 to 1763, and of St. Paul's from 1761 to 1763 (Le Neve, *Fasti*, ii. 215, 412). At Fulham Cumberland became acquainted with Bubb Dodington, who had a villa in the neighbourhood. He was employed as go-between by Halifax and Dodington when Halifax was intriguing with the opposition in the spring of 1757, and for a time left his office, though he did not actually resign.

Cumberland now wrote his first legitimate drama, called 'The Banishment of Cicero,' which was civilly declined by Garrick, but published in 1761. On 19 Feb. 1759 he married Elizabeth, daughter of George Ridge of Kelmiston, Hampshire, having obtained, through the patronage of Halifax, an appointment as crown agent to Nova Scotia. Halifax, after the death of George II, was appointed lord-lieutenant of Ireland (6 Oct. 1761). Cumberland became Ulster secretary, and his father one of Halifax's chaplains. Just before Halifax resigned the lord-lieutenancy he appointed Denison Cumberland to the see of Clonfert. He was consecrated 19 June 1763, and in 1772 translated to Kilmore. He died at Dublin, November 1774, his wife sinking under her loss soon afterwards. His son, who paid him annual visits, speaks strongly of his zeal in promoting the welfare of his tenants, and his general public spirit and popularity. Halifax became secretary of state in October 1762, and, to Cumberland's disappointment, gave the under-secretaryship to a rival, Cumberland—according to his own account—having been supplanted owing to his want of worldly wisdom in refusing a baronetcy. He was now glad to put up with the office of clerk of reports (worth 200*l.* a year) in the board of trade. Having little to do, and being in want of money, he began his career as a dramatist, and boasts (not quite truly) (*Memoirs*, i. 269) that he ultimately surpassed every English author in point of number of plays produced. His first production was a 'musical comedy,' the 'Summer's Tale' (1765), in rivalry of Bickerstaff's 'Maid of the Mill' (revived as 'Amelia' in 1768). His first regular comedy, 'The Brothers,' had a considerable success at Covent Garden in 1769. In the next year he composed the 'West Indian,' during a visit to his father at Clonfert. Garrick, whom he had flattered in the epilogue to the 'Brothers,' brought it out in 1771. It ran for twenty-eight nights, and passes for his best play. He received 150*l.* for the copyright, and says that twelve thousand copies were sold. Cumberland, who was now living in Queen Anne Street West, became well known in the literary circles. He used to meet Foote, Reynolds, Garrick, Goldsmith, and others at the British coffee-house. He produced the 'Fashionable Lover' in January 1772, and rashly declared in the prologue that it was superior to its predecessor. His sensitiveness to criticism made Garrick call him a 'man without a skin,' but he explains that there was then 'a filthy nest of vipers' in league against every well-known man (*Memoirs*, i. 347, 349). Cumberland's best performances belong to the sentimental comedy, which was put out of fashion by the successes of Goldsmith and Sheridan. Cumberland gives a very untrustworthy account of the first night (15 March 1773) of Goldsmith's 'She stoops to conquer.' Goldsmith died 4 April 1774, shortly after writing the 'Retaliation,' containing the kindly though subsatirical description of Cumberland as 'The Terence of England, the mender of hearts.' The famous caricature of Cumberland as Sir Fretful Plagiary in the 'Critic,' first performed in

1779, was said, according to a common anecdote, to have been written in revenge for Cumberland's behaviour on the first night of the 'School for Scandal,' 1777. It was alleged that Cumberland was seen in a box reproving his children for laughing at the play. 'He ought to have laughed at my comedy, for I laughed heartily at his tragedy,' is the retort commonly attributed to Sheridan. Cumberland's first tragedy, the 'Battle of Hastings,' was performed in 1778, and he denies the whole story circumstantially, and says that he convinced Sheridan of its falsehood (*Memoirs*, i. 271; see also MUDFORD, *Cumberland*, i. 179). Cumberland's 'Memoirs' supply sufficient proof that the portrait in the 'Critic' was not without likeness. Cumberland's 'Choleric Man' was produced in 1774 and published with a dedication to 'Detraction.' In 1778 he produced the 'Battle of Hastings,' the chief part in which was written for Henderson's first appearance in London. Garrick's retirement probably weakened his connection with the stage. At the end of 1775 Lord George Germaine (afterwards Lord Sackville) became colonial secretary. Through his favour Cumberland was appointed soon afterwards to succeed John Pownall as secretary to the board of trade. In 1780 he obtained some private information which led to his being sent on a secret mission to Spain in combination with an Abbé Hussey. A long account of his adventures on the voyage to Lisbon and his negotiations in Spain is given in his 'Memoirs,' and a volume of papers relating to it, left by him to his daughter, is in the British Museum (Addit. MS. 28851). The purpose was to induce the Spanish authorities to agree to a separate treaty with England. The great difficulty, according to Cumberland, was that he was forbidden even to mention a cession of Gibraltar, while the Gordon riots in 1780 excited the distrust of the Spanish ministers at a critical moment. In any case the mission was a failure. Cumberland returned to England, after a year's absence, in the spring of 1781, having incurred an expenditure of 4,500*l.*, for which he could never obtain repayment. Soon afterwards the board of trade was abolished and Cumberland sent adrift with a compensation of about half his salary. He had to reduce his expenditure, and settled for the rest of his life at Tunbridge Wells. Here he was a neighbour of Lord Sackville, of whom he gives an interesting account in his 'Memoirs.' He became a commander of volunteers during the war. He continued to display a restless literary activity, prompted partly by the need of money. Soon after his return (1782) he published 'Anecdotes of Eminent Painters in Spain,' in 2 vols. He returned to play-writing. His first drama, the 'Walloons' (performed 20 April 1782), was apparently a failure. Johnson tells Mrs. Thrale that he made 5*l.* by it and 'lost his plume' (to Mrs. Thrale, 30 April 1782). He produced many other plays, of which the 'Jew' (acted twelve times) and the 'Wheel of Fortune' seem to have been the most successful. The first is praised for the intention to defend the Jewish character. Besides his play-writing, which only ceased with his death, he wrote two novels, 'Arundel' (1789) and 'Henry' (1795) (in imitation of Fielding), and a periodical paper called the 'Observer,' almost the last imitation of the 'Spectator.' The second volume of the reprint in Chalmers's 'British Essayists' contains a continuous history of the Greek comic dramatists, with translations of fragments, founded on his youthful studies. It was first printed at Tunbridge Wells in 1785, and in a later edition (1798) formed 6 vols., including a translation of the 'Clouds' of Aristophanes. Cumberland's translations were included in R. Walpole's 'Comicorum Græcorum Fragmenta (1805) and in Bailey's edition of the same (1840). His translation of the 'Clouds' is included in Mitchell's Aristophanes. He published in 1801 'A few Plain Reasons for believing in the Christian Revelation,' and in 1792 a poem called 'Calvary.' This poem was analysed by Dr. Drake in his 'Literary Hours' (Nos. 18 to 21), according to the precedent of Addison upon 'Paradise Lost.' Drake thinks that Cumberland has happily combined the excellences of Shakespeare and Milton, of which he has certainly made pretty free use. In consequence of Drake's praise seven editions were published from 1800 to 1811. In conjunction with Sir James Bland Burges [q.v.] he wrote an epic called the 'Exodiad' (1808). Of some odes to Romney (1776), Johnson observed (BOSWELL, 12 April 1776) that they would have been thought 'as good as odes commonly are' if he had not put his name to them. He also took part in various controversies, defending Bentley against Bishop Lowth (1767) in a pamphlet on occasion of a remark in Lowth's assault upon Warburton, assailing Bishop Watson's theories about church preferment in 1783, and attacking Dr. Parr in a pamphlet called 'Curtius rescued from the Gulph' (1785). He left the care of his literary remains to his three friends, S. Rogers, 'Conversation' Sharp, and Sir J. B. Burges. He had four sons: Richard, who married the eldest daughter of the Earl of Buckinghamshire and died at Tobago; George, who entered the navy and was killed at the siege of Charleston; Charles, in the

army, and William, in the navy, who both survived him; and three daughters: Elizabeth, who married Lord Edward Bentinck (an alliance which, according to Mrs. Delany, was likely to produce serious consequences to the health of the Duchess of Portland); Sophia, married to William Badcock; and Frances Marianne, born in Spain, who lived with her father and married a Mr. Jansen. To her he left all his property, which was sworn under 450*l.*

Cumberland died at Tunbridge Wells 7 May 1811, and was buried at Westminster Abbey 14 May, when an oration was pronounced after the service by his old friend Dean Vincent. It is reported in the 'European Magazine,' lix. 397. Two volumes of 'posthumous dramatic works' were printed in 1813 for the benefit of his daughter, Mrs. Jansen. A list of fifty-four pieces, with some inaccuracies, is given in the 'Biographia Dramatica.' Genest (viii. 394) reckons thirty-five regular plays, four operas, and a farce; besides adaptations of 'Timon of Athens' (*Memoirs*, i. 384), in 1771, and others. Six of the later plays are printed in the fifth volume of Mrs. Inchbald's 'Modern Theatre' (1811). An engraving of a portrait by Clover is prefixed to his 'Memoirs.'

[Memoirs of Richard Cumberland, written by himself, 2 vols. 1807 (a very loose book, dateless, inaccurate, but with interesting accounts of Bentley, Dodington, Lord G. Germaine, and other men of note); Critical Examination of the writings of R. Cumberland, by William Mudford, 2 vols. 1812 (an impudent piece of bookmaking, founded upon the last to such an extent that an injunction was procured for the suppression of many appropriated passages); Davies's Life of Garrick (1808), ii. 289–304; Garrick Correspondence, i. 380–2, 387, 425, 427, 551–2, ii. 126, 282–286; Notes and Queries, 5th ser. xi. 504.]

L. S.

CUMBERLAND, RICHARD FRANCIS G. (1792–1870), captain, grandson of Richard Cumberland (1731–1811) [q. v.], was son of Richard Cumberland, once an officer in the 3rd foot guards, who died in the island of Tobago when awaiting a civil appointment there, and his wife, Lady Albinia Hobart, daughter of the third earl of Buckinghamshire, who died in 1853. He was born in 1792. Through his mother, who was one of the ladies of Queen Charlotte's suite, he became a page of honour, and on 27 Jan. 1809 was appointed to an ensigncy in the 3rd foot guards, in which he became lieutenant and captain in 1814. He served as aide-de-camp to the Duke of Wellington, of whose personal staff he was one of the last survivors, in the principal actions in the Peninsular war in 1812–14, and was wounded at the repulse of the French sortie from Bayonne. He left the army after the war. He died at the Royal Mint 9 March 1870.

[Foster's Royal Lineage, p. 180; Memoirs of Richard Cumberland (London, 1804); Times, 14 March 1870.]

H. M. C.

CUMINE AILBHE or FINN (657?–669?), seventh abbot of Hy, was son of Ernan, son of Fiachna, of the race of Conall Gulban. The term 'ailbhe' is explained as albus, or fair, in the 'Annals of Ulster,' and more fully in an ancient poem quoted in Reeves's 'Adamnan,' where he is referred to as 'Cumine of fair hair.' Cathal Maguir, cited by Colgan, notices him as 'Cumineus, abbot of Hy, son of Dunertach. It is he who brought the relics of St. Peter and St. Paul to Disert Cumini in the district of Roscrea.' But this is an error into which Cathal seems to have been led by the scholiast on the 'Calendar of Œngus.' Cumine Ailbhe was the author of a life of St. Columba, which was discovered at Compiègne and published by Mabillon in his 'Acta Sanctorum,' in 1733, under the author's name. When this work appeared it was seen to be identical with the first life in Colgan, which he took from a manuscript at Antwerp, and printed without knowing the author. It forms the groundwork of the third book of Adamnan's 'Life of St. Columba.' In the preface to Dr. Reeves's edition (p. vi) will be found a table of references to the passages thus incorporated by St. Adamnan. A composition of still greater interest is the letter on the Paschal controversy addressed to 'Segienus, abbot of Hy, and Beccan the Solitary with his wise men,' and written by a Cumean who, according to Colgan, the Bollandists, and Dr. O'Donovan, was Cumine Ailbhe. Dr. Lanigan, on the contrary, believes the writer to have been another of the name known as Cumine fota. This, however, is inconsistent with the fact that Cumine fota was a bishop, as is proved by his being so termed in the 'Calendar of Œngus,' the 'Annals of the Four Masters,' and the 'Martyrology of Donegal.' Dr. Lanigan objects again that it is improbable that the monks of Hy would [afterwards] choose for their abbot 'so great a stickler for the Roman cycle.' But 'in the Irish monastic system the free election of an abbot by monks was unknown, and the law of succession involved numerous and complicated rules to determine the respective rights of the church and the lay tribe' (*Anc. Laws of Ireland*, pref.) The latter, in fact, seem to have had rights resembling the right of nomination to a church or parish enjoyed by the original benefactor and his

representatives. Any argument founded on the supposed action of the monks of Hy in this case must therefore be precarious. Dr. Lanigan also thinks the style of the 'Letter' different from that of the 'Life,' observing in the former 'an affectation of rare words and Hellenisms,' but he does not appear to have noticed in the 'Life' such Hellenisms as 'agonothetæ, famen, exedra, trigonos,' &c. The 'Letter' was occasioned by the introduction of the cycle of 532 years, and the rules for calculating Easter connected with it, in lieu of the cycle of eighty-four years previously in use in Ireland. Cumine had adopted the new method, but before doing so says he studied the question anxiously for a whole year, first entering into 'the sanctuary of God,' as he terms the holy scriptures, and consulting the commentaries of Origen and Jerome, then applying himself to ecclesiastical history and the various cycles and Paschal systems of Jews, Greeks, Latins, and Egyptians. He believes this Paschal system to prevail all over the world except among the Britons and Irish, whose country, he is unpatriotic enough to say, is so insignificant as to be only like a 'slight eruption on the world's skin.' The position is that of Vincentius of the school of Lerins, which was so closely connected with the Irish church. In the course of his argument he quotes the councils of Nicea, Gangra, and Orleans; and, besides the fathers already alluded to, Cyprian, Gregory the Great, and Cyril of Alexandria, and uses language which curiously reminds us of the nineteenth article of the Anglican church. In treating of the various cycles, ten in number, 'he is no stranger,' as Dr. Ledwich observes, 'to the solar, lunar, and bissextile years, to the epactal days and embolismal months, nor to the names of the Hebrew, Macedonian, and Egyptian months. To examine the various cyclical systems and to point out their construction and errors required no mean abilities.' After this careful study he consulted the Coarbs of Emly, Clonmacnois, Birr, Mungret, and Clonfert-Mulloe, the leading authorities of the south. In this assembly, known as the Synod of Magh Lena, he advocated the change he had himself adopted. An unexpected opposition was raised by one of the members, supposed by some to be St. Fintan Munnu, and whom he terms 'a whited wall.' In the end it was arranged that a deputation should visit Rome in accordance with an ancient rule, 'If there be any greater causes, let them be referred to the head of cities,' i.e. the chief city of the world. These good people, as Ussher says, came home fully persuaded that the Easter observed at Rome was instituted by St. Peter, though it really dated only from the previous century. But however learned Cumine's arguments were, he did not succeed in convincing the community of Hy, who continued for many years after to follow the Irish computation. To the author of the 'Letter' is also ascribed a treatise 'De pœnitentiarum mensura,' which was found by Fleming in the monastery of St. Gall under the name of 'Abbot Cumean of Scotia.' It has been published by Sirinus, and in the 'Bibliotheca Patrum,' and 'bears every mark,' Dr. Lanigan says, 'of that line of studies to which the writer of the Paschal Epistle addicted himself,' and as the title of abbot is given to him we have a further reason for identifying him with Cumine Ailbhe. The treatise shows great knowledge of the discipline of both the Greek and Latin churches, and in reference to Easter lays special stress on the canons against 'Quartodecimans,' as if the author desired to guard the reader particularly against their errors. St. Cumine's day is 24 Feb.

[Ussher's Works, iv. 432–44; Colgan's Acta Sanct. pp. 408–11; Reeves's Adamnan, pp. vi, 175, 199, 288, 375; Calendar of Œngus, xliv, liv; Lanigan's Eccl. Hist. ii. 395–402; Ancient Laws of Ireland (Rolls ed.), iii. p. lxxii; Ledwich's Antiquities of Ireland, 107–9; Remains of Rev. A. Haddan, p. 289; Martyrology of Donegal at 24 Feb.] T. O.

CUMING. [See also COMYN and CUMMING.]

CUMING or CUMMING, SIR ALEXANDER (1690?–1775), chief of the Cherokees, was the only son of Sir Alexander Cuming, M.P., the first baronet of Culter, Aberdeenshire, by his first wife, Elizabeth, second daughter of the second wife of Sir Alexander Swinton, a Scotch judge with the courtesy title of Lord Mersington. He was probably born about 1690, for although his birth is not recorded in the Culter registers he is mentioned with his two sisters in the Aberdeen Poll Book of 1696. In 1714 he was called to the Scottish bar, and also held a captain's commission, it is said, in the Russian army. From his manuscripts, cited in Lysons's 'Environs,' iv. 20–3, and 'Notes and Queries,' 1st ser. v. 278–9, it appears that Cuming was induced to quit the legal profession by a pension of 300*l.* a year being granted to him by government at Christmas 1718, and that it was discontinued at Christmas 1721 at the instance, he suggests, of Sir Robert Walpole, who bore a grudge against his father for opposing him in parliament. It is far more likely that he was found of a too flighty disposition to fulfil the services ex-

pected of him. In 1729 he was led, by a dream of his wife's, to undertake a voyage to America, with the object of visiting the Cherokee mountains on the borders of South Carolina and Virginia. Leaving England on 13 Sept. he arrived at Charlestown on 5 Dec., and on 11 March following he began his journey to the Indians' country. It was on 3 April 1730 that 'by the unanimous consent of the people he was made lawgiver, commander, leader, and chief of the Cherokee nation, and witness of the power of God, at a general meeting at Nequisee [Nequassee], in the Cherokee mountains.' A place in Georgia was named 'Cumming' in memory of his visit. Extracts from his journal, giving an account of his transactions with the Indians and his explorations in the Cherokee mountains, were published in the London 'Daily Journal' of 8 Oct. 1730. He returned to Charlestown on 13 April 1730, accompanied by seven Indian chiefs of the Cherokee nation, and on 5 June arrived at Dover in the Fox man-of-war; on the 18th he was allowed to present the chiefs to George II in the royal chapel at Windsor, and four days later laid his crown at the feet of the king, when the chiefs laid also their four scalps to show their superiority over their enemies, and five eagle tails as emblems of victory (*Daily Journal*, 8, 12, and 20 June 1730). The proceedings of the chiefs while in England excited the greatest interest (see *Daily Journal* and *Daily Post*, June to October 1730, passim). Shortly before they returned to their country Cuming drew up an 'Agreement of Peace and Friendship,' which he signed with them on 29 Sept. at his lodgings in Spring Gardens, in the name of the British nation, and with the approval of the board of trade. There is little doubt that this agreement, the text of which is to be found in the 'Daily Journal' of 7 Oct. 1730 (see also *ib.* 1 Oct.), was the means of keeping the Cherokees our firm allies in our subsequent wars with the French and revolted American colonists.

By this time some reports seriously affecting Cuming's character had reached England. In a letter from South Carolina, bearing date 12 June 1730, an extract from which is given in the 'Eccho, or Edinburgh Weekly Journal,' for 16 Sept., he is directly accused of having defrauded the settlers of large sums of money and other property by means of fictitious promissory notes. He does not seem to have made any answer to these charges, which, if true, would explain his subsequent ill-success and poverty. The government turned a deaf ear to all his proposals, which included schemes for paying off eighty millions of the national debt by settling three million Jewish families in the Cherokee mountains to cultivate the land, and for relieving our American colonies from taxation by establishing numerous banks and a local currency. Being now deeply in debt, he turned to alchemy, and attempted experiments on the transmutation of metals. A few years later, in 1737, we find him confined within the limits of the Fleet prison, but having a rule of court. Here he remained until 1765, when, on 30 Dec. of that year, he was nominated by Archbishop Secker a poor brother of the Charterhouse, and took up his abode in the hospital on 3 Jan. 1766. Dying there nearly ten years afterwards, he was buried in the church of East Barnet on 28 Aug. 1775. He had been elected a fellow of the Royal Society on 30 June 1720, but, neglecting to pay the annual fee, was expelled on 9 June 1757. He married Amy, daughter of Lancelot Whitehall, a member of an old Shropshire family, and a commissioner in the customs for Scotland. By this lady, who was buried at East Barnet on 22 Oct. 1743, Cuming had a son, Alexander, born about 1737, and a daughter, Elizabeth, who predeceased him. His son, who succeeded to the title, was a captain in the army, but became disordered in his mind, and died some time before 1796 in a state of indigence in the neighbourhood of Red Lion Street, Whitechapel. At his death the baronetcy was supposed to have become extinct. It has been assumed, however, through the medium of an advertisement in the 'Times' of 2 March 1878, and other newspapers, by Kenneth William Cumming, M.D., surgeon-major in the army, whose statement of claim has not been deemed satisfactory by the genealogists.

[Marshall's Genealogist, iii. 1–11; Burke's Peerage (1832), i. 308; Foster's Baronetage (1882), p. 684; Scottish Journal of Topography, Antiquities, Traditions, &c., ii. 254.] G. G.

CUMING, HUGH (1791–1865), naturalist, was born at West Alvington, Kingsbridge, Devonshire, on 14 Feb. 1791. His early love for natural history was fostered by Colonel Montagu, who lived in the neighbourhood. He was apprenticed to a sail-maker, and in 1819 he sailed to South America and settled at Valparaiso. Here he found an ample opportunity for collecting shells, and was encouraged by the consul there, and several naval officers, particularly Captains King and FitzRoy. In 1826 he gave up business in order to devote himself to his favourite pursuit. For this he built a yacht and cruised for twelve months among the Pacific Islands, so successfully that on a second voyage the

Chilian government gave him special exemption from port dues, and privileges of buying stores free of duty. He thus spent two years on the coast of Chili, returning to his native land with his abundant collections.

In 1835 he determined to explore the Philippine Islands, and credentials from the Spanish authorities at Madrid, with his knowledge of the language, placed him at once on the most favourable footing. He was thus able to enlist the services of the clergy and their scholars, who were encouraged to hunt the wood for snails and other shells. Cuming returned after four years' labours, paying passing visits to Malacca, Singapore, and St. Helena. The dried plants amounted to a hundred and thirty thousand specimens; these, with the living orchids, were at once distributed, and his zoological collections also rendered available for science by being placed in museums at home and abroad. He died on 10 Aug. 1865 at his house in Gower Street, London, after long suffering from bronchitis and asthma.

G. B. Sowerby named a genus of bivalved shells *Cumingia*, after him, in 1833.

[Athenæum, 19 Aug. 1865, pp. 247–8; Gent. Mag. 3rd ser. xix. (1865), 517–19 (reprint of former); Proc. Linn. Soc. (1865–6), pp. 57–9; Roy. Soc. Cat. Sci. Papers, ii. 103–4.] B. D. J.

CUMMING. [See also COMYN and CUMING.]

CUMMING, ALEXANDER (1733–1814), mathematician and mechanic, was a native of Edinburgh. He was apprenticed to the watchmaking business, which he carried on with great reputation for many years in Bond Street, London. On retiring from trade he settled in Pentonville, where he had several houses. He was appointed a county magistrate, and elected a fellow of the Royal Society. He continued to pursue his mechanical studies with diligence to the time of his death, which occurred on 8 March 1814. He was the father of James Cumming (*d.* 1827) [q. v.]

Besides some papers in the 'Communications to the Board of Agriculture,' he wrote: 1. 'The Elements of Clock and Watch Work, adapted to practice,' London, 1766, 4to. 2. 'Observations on the Effects which Carriage Wheels, with Rims of different Shapes, have on the Roads' [London, 1797], 8vo, and 1809, 4to. 3. 'Dissertation on the Influence of Gravitation, considered as a Mechanic Power,' Edinburgh, 1803, 4to. 4. 'The Destructive Effects of the Conical Broad Wheels of Carriages controverted; with the improving effects of cylindrical wheels of the same breadth, as they regard the roads, the labour of cattle, &c.,' 1804, 4to. 5. 'A Supplement to the Observations on the Contrary Effects of Cylindrical and Conical Carriage Wheels,' London, 1809, 4to.

[Gent. Mag. lxxxiv. pt. i. p. 414; Biog. Dict. of Living Authors (1816), 83, 425; Cat. of Printed Books in Brit. Mus.; Watt's Bibl. Brit.] T. C.

CUMMING, JAMES (*d.* 1827), official in the India Office, son of Alexander Cumming [q. v.], watchmaker, of Bond Street, entered the service of the board of control in 1793 as a clerk. In 1807 he was appointed head of the revenue and judicial department under the board of control, which post he held until 1823, when he retired with his health broken down by overwork. According to the statement drawn up by himself and published in 1825, with a view to obtaining a pension equal to his salary of 1,000*l.* a year, he assisted in drawing up the fifth report of the select committee of the House of Commons on the internal government of Madras, for which he was voted a gratuity of 500*l.* in 1814, and 300*l.* in 1816. He also quotes in this pamphlet the minute of the board of control on his retirement in 1823, and the testimony of Canning, the Right Hon. John Sulivan, Lord Teignmouth, and Lord Binning to the efficiency of his services. In 1824 Lord Liverpool gave his sister, Miss Cumming, a pension of 200*l.* a year, after a laudatory notice of his services in a speech of Lord Binning's on the Superannuation Bill in the House of Commons on 12 June 1854. He died at Lovell Hill Cottage, Berkshire, on 23 Jan. 1827, and as in the notice of his death he is spoken of as an F.S.A., he is probably the same James Cumming, F.S.A., who published an edition of Owen Felltham's 'Resolves' in 1806, with a dedication to the Duke of Gloucester.

[Gent. Mag. February 1827; Brief Notice of the Services of Mr. Cumming, late head of the Revenue and Judicial Department in the office of the Right Hon. the Board of Commissioners for the Affairs of India, 20 July 1825.] H. M. S.

CUMMING, JAMES (1777–1861), professor of chemistry at Cambridge, was descended from the Scotch family of Cumming of Altyre. His grandfather, however, left Scotland after Culloden, and James Cumming was born in England on 24 Oct. 1777. Entering Trinity College, Cambridge, in 1797, he graduated tenth wrangler in 1801, and became fellow in 1803. He was proctor in 1818. While a student he made many experiments in natural philosophy, and in 1815 he was elected professor of chemistry in succession to Smithson Tennant [q. v.] He was keenly

alive to the chemical and physical discoveries being rapidly made at that time, and in 1819 he gave in his lectures Oersted's famous experiments, showing the deviation produced in a magnetised needle by an electric current parallel to its axis, and observed, 'Here we have the principle of an electric telegraph.' He was one of those who contributed much to the early fame of the Cambridge Philosophical Society, of which he was for some time president, and his papers in its 'Transactions,' vols. i. and ii., and in Thomson's 'Annals of Philosophy,' new ser. vols. v. vi. and vii. (1823–4), though extremely unpretentious, are landmarks in electro-magnetism and thermo-electricity. He 'seems, in fact, to have made an independent discovery of thermo-electricity' (Tait, 'Rede Lecture,' *Nature*, 29 May 1873, p. 86). He constructed most delicate electroscopes, and made important modifications and simplifications of electrical methods. He was the first to show, in 1823, that when the temperature of one junction of certain thermo-electric circuits was gradually raised, the current gradually rose to a maximum, then fell off, and finally was reversed at a red heat. He published an extended thermo-electric series in an appendix to his important paper 'On the Development of Electro-Magnetism by Heat' (*Camb. Phil. Trans.* ii. 47–76), read 28 April 1823. Had he been more ambitious and of less uncertain health, his clearness and grasp and his great aptitude for research might have carried him into the front rank of discoverers. He was remarkable for getting at the pith of any question and presenting it clearly, and thus made an excellent teacher, to which result also the success of his experiments contributed. He continued to lecture till 1860, and for years after went on working in his laboratory, within a few weeks of his death suggesting some ingenious crucial experiments in physical optics. He died on 10 Nov. 1861 at North Runcton, near Lynn, Norfolk, of which place he had been rector since 1819. Cumming was highly respected for his independence of thought and action and his kindly and unostentatious character. He was a liberal, well read in literature, conversationally polished, and good-naturedly ironical.

In 1827 Cumming published 'A Manual of Electro-Dynamics,' based on Montferrand's 'Manuel d'Electricité Dynamique,' with large additions and improvements. His papers, besides those already referred to, include a 'Report on Thermo-Electricity' in 'Brit. Assoc. Reports,' 1831–2, and two other papers, *ib.* 1833.

[Cambridge Independent Press, 16 Nov. 1861; Cumming's papers; Tait, loc. cit.] G. T. B.

CUMMING, JOHN (1807–1881), divine, was born in the parish of Fintray, Aberdeenshire, 10 Nov. 1807. He was educated at the Aberdeen grammar school, and in 1822 became a student at the university. He showed 'brilliant promise,' and graduated M.A. in 1827. He then studied in the Divinity Hall, and during vacations acted as a private tutor. He was licensed to preach 3 May 1832 by the Aberdeen presbytery. Soon afterwards, while acting as tutor in Kensington, he was invited to preach in the National Scottish Church at Crown Court, Covent Garden. On 18 Aug. 1832 he received a call from the church. In 1833 he married Elizabeth, daughter of James Nicholson, one of the elders. The church was then very small and inconvenient, and the minister's income not over 200*l.* His preaching soon attracted a larger congregation; and in 1847 the church was rebuilt at a cost of 5,000*l.* It was opened in 1848, with sittings for a thousand persons. The income from pew rents reached 1,500*l.*; but Cumming refused to receive more than 900*l.*, the remainder paying off the debt incurred for rebuilding. He afterwards raised funds by which schools in Little Russell Street were added in 1849; and ragged schools, with a church, in Brewer's Court in 1855. Cumming took an active part in a great number of philanthropic movements, and was a popular preacher. Cumming was prominent as a controversialist. He opposed the seceders, who ultimately formed the Free church, in many pamphlets and lectures. He declined several invitations to accept important charges in Scotland, vacated through that event. In 1839 he had a public discussion at Hammersmith, in which he defended protestant doctrine against Daniel French, a Roman catholic barrister. The published report went through many editions. He took part in the Maynooth controversy of 1845; he lectured on the same subject for the Protestant Reformation Society in 1849; he presided at meetings to protest against the 'papal aggression' of 1850; and had a correspondence with Cardinal Wiseman upon the 'persecuting clause' of the archiepiscopal oath. A testimonial was presented to him, to which the Duke of Norfolk subscribed. In 1853 the Wiseman controversy was revived, and a meeting was held at Exeter Hall, which the cardinal was invited to attend. Cumming became most widely known by his writings on the interpretations of prophecy, holding that the 'last vial' of the Apocalypse was to be poured out from 1848 to 1867. In 1863 he lectured against Bishop Colenso. In 1868, when the Œcumenical Council was summoned by Pius IX, Cum-

ming took occasion of a passage in the apostolic letter to ask whether he might attend. The pope explained, through Archbishop (now Cardinal) Manning, that his presence was not admissible.

Cumming relieved his hard labours in the pulpit and with the pen by brief holidays and a weekly excursion to a cottage near Tunbridge Wells. Here he amused himself with bee-keeping. His letters to the 'Times,' signed a 'Beemaster,' attracted much notice, and were the basis of a work called 'Bee-keeping,' published in 1864.

In 1876 Cumming's health began to decline, and on 21 July 1879 he sent in his resignation. A sum of 3,000*l.* was raised by his admirers, which brought an annuity of 300*l.* His wife died 1 Sept. 1879. His mind was already weakened, and he died 5 July 1881. He was buried at Kensal Green. He received the honorary degree of D.D. from Edinburgh in 1844. A list of more than a hundred publications of various kinds is given in Cumming's life.

Among them are: 1. 'Lectures for the Times, or an Exposition of Tridentine and Tractarian Popery,' 1844. 2. 'Is Christianity from God?' a manual of christian evidence, 1847 (11 editions). 3. 'Apocalyptic Sketches' (3 series), 1848–50. 4. 'Prophetic Studies, or Lectures on the Book of Daniel,' 1850. 5. 'Signs of the Times, or Present, Past, and Future,' 1854. 6. 'The Great Tribulation, or Things coming on the Earth,' 1859. 7. 'Popular Lectures on the "Essays and Reviews,"' 1861. 8. 'The Millennial Rest, or the World as it will be,' 1862. 9. 'Moses Right, and Bishop Colenso Wrong,' 1863. 10. 'Driftwood, Seawood, and Fallen Leaves,' 2 vols. of essays, 1863. 11. 'The Destiny of the Nations,' 1864. 12. 'Ritualism the Highway to Rome,' 1867. 13. 'The Sounding of the Last Trumpet, or the Last Woe,' 1867. 14. 'The Seventh Vial, or the Time of Trouble Begun,' 1870. 15. 'The Fall of Babylon, foreshadowed in her Teachings, in History, and in Prophecy,' 1870.

[In Memoriam, the Rev. John Cumming, D.D., F.R.S.E. (printed for private distribution), n. d.]

CUMMING, JOSEPH GEORGE (1812–1868), geologist and divine, was born on 15 Feb. 1812 at Matlock, Derbyshire. He was educated at Oakham grammar school, where he was remarkable for his grave earnestness, scarcely ever indulging in games. He was, however, fond of wrestling, and was a great walker, especially visiting Derbyshire and collecting fossil remains. He gained exhibitions at Oakham and proceeded to Emmanuel College, Cambridge, where he was senior optime in 1834. He was ordained in 1835 to the curacy of his uncle, James Cumming [q. v.], professor of chemistry at Cambridge, and rector of North Runcton, Norfolk. In 1838 he was appointed classical master of the West Riding proprietary school, and in 1841 he became vice-principal of King William's College in the Isle of Man. Cumming remained in the Isle of Man for fifteen years, and studied the geology and antiquarian remains of the district with great care. In 1848 he published 'The Isle of Man: its History, Physical, Ecclesiastical, Civil, and Legendary.' In this volume he has dealt largely with the mythical tales, succinctly recording the history of the island, and carefully examining all the interesting geological phenomena. The lithological character of the island and the disturbances which have produced the subsidence of some geological formations, and the emergence of others, are carefully and accurately described.

Cumming was appointed in 1856 to the mastership of King Edward's grammar school, Lichfield. In 1858 he became warden and professor of classical literature and geology in Queen's College, Birmingham. In 1862 he was presented by the lord chancellor to the rectory of Mellis, Suffolk, which he exchanged in 1867 for the vicarage of St. John's, Bethnal Green.

Cumming married in 1838 Agnes, daughter of Mr. Peckham, by whom he had a family of four sons and two daughters, who survived him. He became a fellow of the Geological Society of London in 1846, and he published some papers in the journal of that society. He died quite suddenly on 21 Sept. 1868.

[Quarterly Journal of the Geological Society, 1849; Cambridge Calendar; Walford's Men of the Time, 1862; New Philosophical Magazine, 1869; Journal of the Archæological Institute.]

R. H–T.

CUMMING, ROUALEYN GEORGE GORDON- (1820–1866), the African lion hunter, second son of Sir William Gordon Gordon-Cumming, second baronet of Altyre and Gordonstown, was born on 15 March 1820. He was educated at Eton, but even in his boyhood was distinguished more for his love of sport, especially salmon-fishing and deer-stalking, than for anything else. He entered the East India Company's service as a cornet in the Madras cavalry in 1838, and on his way had his first experience of sport in South Africa; but the climate of the East did not agree with him, and in 1840 he resigned his commission. He then returned to Scotland, and devoted himself to

deer-stalking; but in his own words he found 'the life of the wild hunter so far preferable to that of the mere sportsman' that he obtained an ensigncy in the Royal Veteran Newfoundland Companies. Not finding the opportunities for sport in America which he expected, he exchanged in 1843 into the Cape Mounted Rifles, and once more found himself in Africa. He did not long remain in his new regiment, but resigned his commission at the close of the year, and purchasing a wagon and collecting a few followers, he spent the next five years hunting in the interior of South Africa. In 1848 he returned to England, and in 1850 he published his 'Five Years of a Hunter's Life in the Far Interior of South Africa,' a book which had an immense success, and made him the lion of the season. In 1851 he exhibited his trophies of success at the Great Exhibition. He then went about the country lecturing and exhibiting his lion skins for some years, and under the sobriquet of the 'Lion Hunter' he obtained great popularity, and made a good deal of money. In 1856 he published a condensed edition of his book as 'The Lion Hunter of South Africa,' and in 1858 he established himself at Fort Augustus on the Caledonian Canal, where his museum was a great attraction to all tourists. He was a man of great height and physical strength, with very Scotch features, and he seems to have had a Scotch premonition of death, for he ordered his coffin and made his will just before he died at Fort Augustus on 24 March 1866.

[Preface to the first edition of his book; Gent. Mag. May 1866; private information.]

H. M. S.

CUMMING, THOMAS (*d.* 1774), quaker, commonly known as the 'fighting quaker,' was a private merchant engaged in the African trade. During a business voyage he contracted an acquaintance with the king of Legibelli (South Barbary), whom he found well disposed to English enterprise, and who, being exasperated with the French, had actually commenced a war against them. He requested the English to protect his trade, and on condition of receiving the sole privilege of trading with the country, Cumming agreed to exert his influence with the English government. After ascertaining the strength of the French positions on the coast, he returned to England, and having formed a plan for an expedition, presented it to the board of trade, by whom it was approved after a critical examination. Many obstacles were placed in his way by the government, but at length the ministry granted a military and naval force, though a much inferior one to that he considered necessary. This force was professedly put under the command of military officers, but Cumming really had the entire direction, and his local knowledge enabled him to guide it in such a manner that it proved entirely successful. Cumming had hoped, as he explained to the Society of Friends, that bloodshed might be avoided, and avowed that otherwise he would not have urged it. This hope, however, was fruitless, and he then took the entire blame on himself, but there is no reason to suppose he was disowned by the Friends. He died 29 May 1774.

[Hume's Hist. x. 96; State Records; Gent. Mag. 1774, 287.]

A. C. B.

CUMMING, WILLIAM (*fl.* 1797–1823), portrait-painter, was a painter of repute in Dublin towards the close of the eighteenth century, and his female portraits were much admired. Some of his portraits have been engraved, notably James Cuffe, Lord Tyrawley, engraved in mezzotint by John Raphael Smith, Edward Cooke, under-secretary for Ireland, and John Doyle, both engraved in mezzotint by W. Ward. He painted a picture of Christ and Zebedee's Children, which was engraved for Macklin's bible by J. Holloway, and published in 1798. In 1821, when the Royal Hibernian Academy, after a protracted controversy, succeeded in obtaining a charter, Cumming was one of three artists elected by ballot to choose eleven others, and thus form the first fourteen academicians.

[Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits; W. B. Sarsfield Taylor's History of the Fine Arts in Great Britain and Ireland.]

L. C.

CUMMING, WILLIAM (1822?–1855), the pioneer of modern ophthalmology, was the first to demonstrate that rays of light falling on the human retina might be reflected back to the eye of an observer, and that the fundus of the eye, till then a dark and hidden region, might, under certain conditions of illumination, become visible. This important fact was communicated by him to the Medico-Chirurgical Society of London in June 1846, in a paper 'On a Luminous Appearance of the Human Eye,' &c. He never obtained a view of the tissue and vessels of the retina. This was reserved for Helmholtz, who, in a tract of forty-three pages, described his method of viewing these structures by means of a polarising apparatus ('Beschreibung eines Augenspiegels,' &c., Berlin, 1851). This was afterwards superseded by a mirror, to which the now familiar name of 'Ophthalmoscope' was applied. It underwent many modifications

until the whole fundus of the eye, in its healthy and in its morbid state, has been so minutely described and depicted as to be familiar to every medical student.

Cumming was a singularly modest and retiring man, a thoughtful and accurate observer; and had his life been prolonged he would no doubt have further developed his important discovery. He fell into ill health, and died at Limehouse in 1855, aged 33.

[Personal knowledge.] J. D.

CUNARD, Sir SAMUEL (1787–1865), shipowner, son of Abraham Cunard, merchant, of Philadelphia, by his wife, a daughter of Thomas Murphy, was probably born at Halifax, Nova Scotia, on 21 Nov. 1787. He was for many years a merchant at Halifax, and the owner of whalers which went from Nova Scotia to the Pacific. In 1830 he contemplated the establishment of a mail service between England and America, his original plan, which he afterwards carried out, being to run steamers from Liverpool to Halifax, and thence to Boston in the United States. In 1838 he came to England, with an introduction from Sir James Melvill, of the India House, to Robert Napier of Glasgow, the eminent marine engineer. The result of an interview with Napier was that Cunard gave him an order for four steamships, each of 1,200 tons burden and 440-horse power. The project then assuming a proportion which was beyond the resources of a private individual, he joined with Mr. George Burns of Glasgow and Mr. David MacIver of Liverpool, and established in 1839 the British and North American Royal Mail Steam Packet Company. The government on 4 May 1839 entered into a contract with Cunard for the conveyance of the mails between Liverpool and Halifax, Boston and Quebec, for seven years at 60,000*l.* per annum, stipulating at the same time that the ships should be of sufficient strength and capacity to be used as troopships in case of necessity, and to receive a fitting armament. The first voyage of this line across the Atlantic was made by the Britannia, which in the presence of an immense concourse of spectators left Liverpool on 4 July 1840, Cunard himself sailing in the vessel. She arrived at Boston in fourteen days and eight hours, where on 22 July he was entertained at a public banquet given to celebrate the establishment of steam postal communication between America and Great Britain. During the next seven years the service was conducted by six boats, but at the end of that time the government determined to have a weekly mail, and four more ships were added to the fleet. The first iron boat used in this service was the Persia, built by R. Napier & Son in 1855, which was not only the largest of the ships, but surpassed in speed all the other vessels. The success of the iron steamers was from the first undoubted, and in course of time it was found advisable to abandon paddles as the propelling power, and to rely entirely on the screw, and no paddle-wheel boats were built after 1862, when the China was the first large ship sent across the Atlantic with a screw movement. On 9 March 1859, in recognition of the services which he had rendered to this country by the establishment of the Cunard line of steamers, her majesty, upon the recommendation of Lord Palmerston, conferred a baronetcy on Cunard. He was elected a fellow of the Royal Geographical Society in 1846. He died at his residence, 26 Princes Gardens, Kensington, London, on 28 April 1865, and his personalty, on 27 May, was sworn under 350,000*l.* He married, in February 1815, Susan, daughter of William Duffus of Halifax, Nova Scotia. She died at Halifax on 28 Jan. 1828.

[Lindsay's History of Merchant Shipping (1876), iv. 178–86, 217–20, 226–50; Fortunes made in Business (1884), ii. 325–71; London Society (1880), xxxviii. 33–47; On Halifax and Boston Mails—Parl. Papers, xlv. 195–231 (1846), and li. 37 (1851).] G. C. B.

CUNDY, THOMAS, the elder (1765–1825), architect and builder, eldest son of Peter Cundy of Restowrick House, St. Dennis, Cornwall, and Thomasine Wilcocks, his wife, was baptised at St. Dennis 18 Feb. 1765, and belonged to an ancient family, of which the main branch was long seated at Sandwich in Kent. Cundy left his home early, and after being apprenticed to a builder at Plymouth, at the age of twenty-one came to London to seek his fortune there. By his unremitting industry he overcame all difficulties, and establishing himself as an architect and builder in Ranelagh Street, Pimlico, secured extensive employment in that capacity in London and all parts of the country. At the age of twenty-eight he was employed as clerk of the works at Normanton Park, under Mr. S. P. Cockerell, upon whose retirement he was retained by Sir Gilbert Heathcote to complete the alterations in progress. He then commenced business as an architect and builder. He soon made a reputation for himself, and after being largely patronised by influential people, he was in 1821 appointed surveyor to Earl Grosvenor's London estates. Among the important buildings which Cundy either built or made extensive alterations in were Middleton Park and Osterley for the Earl of Jersey, Tottenham Park, Hawarden Castle,

Burton Constable, Sion House and Northumberland House, Wytham in Oxfordshire, and many others. He exhibited several designs for these and other buildings at the Royal Academy. Cundy died 28 Dec. 1825, in his sixty-first year. In 1789 he married, at St. Martin's-in-the-Fields, Mary Hubert of Abingdon Street, Westminster, by whom he was the father of seven sons, the eldest of whom, Thomas [q. v.], succeeded him. JAMES CUNDY, his second son, born in 1792, entered the schools of the Royal Academy as a sculptor. In 1817 he exhibited at the British Institution a group of 'Eve supplicating Adam,' and in 1818, at the same place, 'The Judgment of Paris.' In May 1826 he unfortunately met with a carriage accident in Waterloo Place, from the effects of which he died, leaving by Mary Tansley, his wife, a son, SAMUEL CUNDY, who was of some note as a modeller and mason, and was employed on the restorations at Westminster Abbey, St. Albans Abbey, and elsewhere. He died in 1866, aged about 50. JOSEPH CUNDY (1795–1875), third son of Thomas Cundy the elder, was also well known as a speculative architect and builder in Belgravia, and was father of Thomas Syson Cundy, the well-known surveyor to the Fountaine-Wilson-Montagu estates in the north of England. NICHOLAS WILCOCKS CUNDY, born 1778, a younger brother of Thomas Cundy the elder, was distinguished as a civil engineer, and as the projector of a ship canal from Portsmouth to London and one of the four competing schemes for the London and Brighton railway. He also designed the Pantheon in Oxford Street. He married Miss Stafford-Cooke, and unsuccessfully contested the borough of Sandwich.

[Information from Mr. Thomas Cundy; Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Builder, 1867, pp. 464, 607; Catalogues of the British Institution, Royal Academy, &c.] L. C.

CUNDY, THOMAS, the younger (1790–1867), architect, was eldest son of Thomas Cundy [q. v.] and Mary Hubert, his wife. He was associated with his father in many of his undertakings, and on his father's death in 1825 succeeded to his connection and also to his position as surveyor to Earl Grosvenor's London estates. This position he held for forty-one years, during which period the extraordinary speculations of Thomas Cubitt [q. v.] were commenced and completed. Cundy practised as an architect only, and among the important works erected or improved from his designs were Hewell Grange, Tottenham Park, Moor Park, Fawsley Park, and others, including alterations to the house and gallery in Grosvenor Street, the London residence of the Duke of Westminster. In later years he was largely employed in erecting churches in the west end of London, among which may be noted Holy Trinity, Paddington, St. Paul's, Knightsbridge, St. Barnabas's, St. Michael's, and St. Gabriel's in Pimlico, and others. Cundy resided latterly at Bromley in Kent, and died 15 July 1867, aged 77. He married Arabella, daughter of John Fishlake of Salisbury, by whom he left three sons and one daughter. His third son, Thomas Cundy, the third of that name, was born in 1820, and associated with his father in many of his undertakings. He eventually succeeded to his connection and his position, and occupies a distinguished place in the ranks of his profession.

[Redgrave's Dict. of Artists; Builder, 1867, p. 607; information from Mr. Thomas Cundy.] L. C.

CUNGAR or CYNGAR, SAINT (*fl.* 500?), anchorite, is said by Capgrave (*Nova Legenda*, fo. 80) to have been the son of an emperor of Constantinople and of an empress named Luceria, to have come to this country in the time of Dubritius, bishop of Llandaff (*d.* 612?), and to have founded an oratory, first at the place called, as it is supposed after him, Congresbury in Somerset, and afterwards in Morganwy, Glamorganshire, placing twelve canons in each. He is further said to have received a grant of land from Iva, king of the English (Ina or Ini, king of the West Saxons, *res.* 725), and to have been called both by English and Welsh Docwin, because he taught (*quod doceret*) the people the Gospel. While the circumstances of this legend are of course unhistorical, they are not without meaning. Congresbury was probably of some ecclesiastical importance in British times; for either a monastery or at least a church of sufficient size to be called a minster existed there in the days of Alfred, and was granted by that king to Asser [q. v.], bishop of Sherborne. The name Docwin seems to point to Docwinni, one of the three famous sanctuaries of Llandaff diocese. Again, the story of Ini in connection with a foundation at Wells is associated with the false notions that that king was the founder of the Somerset bishopric, and that the see was originally placed at Congresbury, and with the extremely probable notion that Ini really did set up a collegiate church of some kind at Wells, the existence of which accounts for that place being chosen for the see when the bishopric was founded by Edward the Elder. And if we disregard the dates assigned to Cungar, it may well be that the story of the saint coming

from beyond sea, first to a place now in Somerset, and then going across to the land to which we now appropriate the name of Wales, may be one of the many illustrations of the close connection between Armorica and the lands on either side of the Bristol Channel. St. Cungar's name is preserved in the dedication of the churches of Badgworth, Somerset, of Hope, Flintshire, and of Llangafo, Anglesey.

[Capgrave's Nova Legenda Aurea, fo. 80; Ussher's Brit. Eccles. Antiq. (ed. 1687), 36, 252; Rees's Welsh Saints, 183; Haddan and Stubbs's Councils and Ecclesiastical Documents, i. 150, 158; Hunt's History of Diocese of Bath and Wells, 5, 6.] W. H.

CUNINGHAM. [See also CUNNINGHAM and CUNYNGHAM.]

CUNINGHAM or **KENINGHAM, WILLIAM, M.D.** (*fl.* 1586), physician, astrologer, and engraver, was probably a native of Norfolk. He was born in 1531, and became a pensioner of Corpus Christi College, Cambridge, in 1548, but was not matriculated till 15 May 1551. In 1557 he was admitted to the degree of M.B. at Cambridge, having studied medicine for seven years, and been examined by Dr. Walker and Dr. Hatcher. He also studied in the university of Heidelberg, where he tells us he was genteelly entertained by Dr. John Langius, T. Erastus, physicians, and D. Balduinus, reader of the civil law, besides divers others, at the time of his commencement. It is supposed that he was created M.D. at Heidelberg in or about 1559, at which period he seems to have changed his name from Keningham to Cuningham. Between 1556 and 1559 he was residing at Norwich, of which ancient city he gives a very curious map in his 'Cosmographicall Glasse.' He afterwards attained eminence as a physician in London, being also noted for his skill in astrology. In 1563 he was appointed public lecturer at Surgeons' Hall. His town residence was in Coleman Street. Neither the date nor the place of his death has been discovered.

His works are: 1. 'A Newe Almanacke and Prognostication collected for y^e^ yere of our Lord MDLVIII., wherein is expressed the change and ful of the Mone, with their Quarters. The variety of the ayre, and also of the windes throughout the whole yeare, with infortunate times to bie, and sell, take medicine, sowe, plant, and journey, &c. Made for the Meridian of Norwich and Pole Arcktícke iii. degrees, and serving for all England. By William Kenningham, Physician,' London, 1558, 8vo. 2. 'The Cosmographicall Glasse, conteinyng the pleasant Principles of Cosmographie, Geographie, Hydrographie, or Navigation,' London, 1559, fol. Dedication to Lord Robert Dudley, K.G., master of the horse, dated Norwich, 18 July 1559. This learned old treatise, so remarkable for the beauty of the print and ornaments, is amply described in Oldys's 'British Librarian,' pp. 26–33. Cuningham states that he was only twenty-eight years of age at the time of its publication. 3. 'An Apology.' 4. 'A new Quadrat, by no man ever publish'd.' 5. 'The Astronomical Ring.' 6. 'Organographia.' 7. 'Gazophilacion Astronomicum.' 8. 'Chronographia.' 9. 'Commentaria in Hippocratem de Aëre, Aquis et Regionibus.' 10. An Almanack, licensed to John Day, 1559. 11. An invective epistle in defence of astrologers. Frequently quoted in Fulke's 'Antiprognosticon contra inutiles astrologorum prædictiones' (1560). 12. Address to the professors of Chirurgerie, prefixed to John Halle's translation of Lanfranc of Milan's 'Chirurgia Parva' (1565). Dated from his house in Coleman Street, 18 April 1565. 13. Letter to John Hall, chirurgeon, 1565, Bodl. MS. 14. 'A new Almanack and Prognostication, seruing for the year of Christ our Lorde MDLXVI., diligently calculated for the longitude of London and pole articke of the same,' London, 1565, 8vo. 15. 'De definitione, causis, signis, symptomatibus, et curatione Chameliantiaseos, sive morbi Gallici.' This is mentioned by Gale in a work of his published in 1583. 16. Epistle to his approved friend Thomas Gale. Prefixed to Gale's 'Workes of Chirurgerie,' 1586. 17. 'Abacus, or Book of Longitudes and Latitudes of various places,' MS. Cai. Coll. Cantabr. 226. It is a paper volume of 133 pages 12mo, and contains descriptions of continents, countries, and cities, and geographical questions and problems, partly in Latin and partly in English. According to Tanner it is merely a portion of the 'Cosmographicall Glasse.' The works numbered 3 to 9 are mentioned in the 'Cosmographicall Glasse,' but none of them appear to have been printed.

Cuningham was an engraver as well as an author, several of the woodcuts in the 'Cosmographicall Glasse' being the work of his own hand. Among other curious illustrations that book contains a portrait of the author arrayed in his doctor's robes.

From Cuningham's perspective map and the view in Braun, Richard Taylor made the very interesting picture of old Norwich given in his 'Index Monasticus,' a copy of which, by F. Basire, appears in the 'Record of the House of Gournay.'

[Aikin's Biog. Memoirs of Medicine, p. 137; Ames's Typogr. Antiq. (Herbert); Blomefield's Norfolk, iii. 278; Brydges's Restituta, iii. 235; Cooper's Athenæ Cantab. iii. 1; Fulke's Defence, ed. Hartshorne, p. v; Gough's British Topography, i. 86, 87, ii. 14; Granger's Biog. Hist. (1824), i. 306; Hutchinson's Biog. Med. i. 236; Masters's Hist. of C. C. C. C. ed. Lamb, p. 476; Notes and Queries, 1st ser. xi. 435, 3rd ser. iv. 305; Oldys's British Librarian, pp. 26, 46; Ritson's Bibl. Poet. p. 176; Smith's Cat. of Caius College MSS. p. 119; Tanner's Bibl. Brit. p. 213.] T. C.

CUNLIFFE-OWEN, SIR FRANCIS PHILIP (1828–1894), director of the South Kensington Museum. [See OWEN.]

CUNNINGHAM, ALEXANDER, first EARL OF GLENCAIRN (*d.* 1488), was descended from a family which obtained the manor of Cunningham, in the parish of Kilmaurs, Ayrshire, in the twelfth century. He was the eldest son of Sir Robert Cunningham (who received a charter of the lands of Kilmaurs from Robert, duke of Albany, and was knighted by James I) by his wife Ann, a daughter of Sir John de Montgomery of Eglinton and Ardrossan. He was created a lord of parliament by the title Lord Kilmaurs about 1450. In January 1477–8 he received a charter of the lands of Drip in the parish of Kilbride, Lanarkshire (*Register of the Great Seal of Scotland*, vol. i. entry 1,342). He was created Earl of Glencairn (a parish in the western part of Nithsdale, Dumfriesshire) by James III 28 May 1488, for the powerful assistance he had rendered against the rebel lords at Blackness. He was slain at the battle of Sauchieburn 11 June of the same year. By his wife Margaret, daughter of Adam Hepburn of Hailes, he had four sons. By the Rescissory Act passed by James IV 17 Oct. 1488, his eldest son Robert was deprived of the earldom and reduced to the rank of Lord Kilmaurs. It was, however, revived in the person of Cuthbert, third earl, in 1505.

[Acts of Parliament of Scotland, vol. ii.; Reg. Magni Sig. Scotl. vol. i.; Douglas's Scotch Peerage (Wood), i. 633–4.] T. F. H.

CUNNINGHAM, ALEXANDER, fifth EARL OF GLENCAIRN (*d.* 1574), one of the principal promoters of the reformation in Scotland, was the third son of William, fourth earl, by his second wife Margaret (or Elizabeth), daughter and heiress of John Campbell of West Loudoun. Along with his father he was, as Lord Kilmaurs, a supporter of the reformed faith as early as 1540, and about this time composed a satirical poem against the order of Grey Friars, who had lately made themselves odious by their persecution of George Buchanan. It is entitled 'Ane Epistle direct fra the Holye Armite of Allarit (Thomas Douchtie, the founder of the chapel of our Lady of Loretto; formerly called Allarit or Alarett) to his Brethern the Gray Freires,' and was printed by Knox in his 'History of the Reformation' (*Works*, ed. Laing, i. 72–5). It was also published in Sibbald's 'Chronicle of Scottish Poetry.' The fact that Knox printed the verses in his 'History' may be accepted as at least sufficient proof of their pungency and terseness. The fifth earl of Glencairn was perhaps the most consistent supporter of Knox among all the nobles of Scotland, and one of the few actuated by a strictly religious or ecclesiastical zeal. His valuable characteristics were at an early period discerned by Sir Ralph Sadler. Writing to Henry VIII in 1543, when Kilmaurs was in England as a pledge of his father's sincerity, he says: 'Furthermore, he' (the fourth earl of Glencairn) 'hath written to your majesty to have his son home, entering other pledges for him. He is called the Lord Kilmaurs and master of Glencairn; and in my poor opinion they be few such Scots in Scotland for his wisdom and learning, and well dedicate to the truth of Christ's word and doctrine' (SADLER, *State Papers*, i. 83). After receiving him safe from England his father, in January 1543–4, surrendered him as a pledge for the performance of a treaty with the governor against England, but on the invasion of Scotland by the English he appears to have been liberated by the governor along with Sir George Douglas on 15 May, and in the agreement concluded on the 17th by Lennox and Glencairn with Henry VIII an ample pension was conferred on the son as well as on the father. In September of the same year he along with his father declined to assist Lennox in his expedition to the west of Scotland. Succeeding to the earldom on the death of his father in 1547, he gradually came to the front as one of the most persistent opponents of the papal party. On the condemnation of Adam Wallace for heresy in 1550, Glencairn alone of those present protested that he consented not to his death (KNOX, *Works*, ed. Laing, i. 240). In September of the same year he formed one of the cortège of the nobility who accompanied the queen-dowager on a visit to her daughter in France (*ib.* i. 241). After the return of Knox to Scotland in 1555, Glencairn invited him to his house at Finlayston near Glasgow, where Knox, besides preaching, dispensed the Lord's Supper (*ib.* i. 250). In May of the following year he

allured the earl marischal and Henry Drummond to listen to Knox in Edinburgh, where he 'continued in doctrine ten days.' They were so 'well contented' with his preaching that they advised Knox to write the queen-dowager a letter that 'might move her to hear the word of God' (Knox, *Works*, i. 252). The letter (printed by Knox in the same year, and in 1558 at Geneva with additions) was delivered into the hands of the queen-dowager by Glencairn, but after reading it she turned to James Beaton, bishop of Glasgow, and in a mocking tone said: 'Please you, my lord, to read a pasquil.' The name of Glencairn is the first of the four signatures attached to the letter of 14 March 1556–7 inviting Knox to return from Geneva (*ib.* 267–8), and appears second (after Argyll) on the first bond of the Scottish reformers subscribed on 3 Dec. following (*ib.* i. 274). When in the beginning of 1559 the queen-regent issued a summons against the reformed preachers, Glencairn and his relative Sir James Loudoun, sheriff of Ayr, were sent to remonstrate with her, and finding their protests met with angry reproaches they boldly discharged their duty, plainly forewarning her of the 'inconveniences that were to follow' (*ib.* i. 316). Somewhat taken aback by their resolute attitude, she at last stated that she would take the matter into consideration, but after the destruction of the monasteries by the 'rascal multitude' at Perth on 11 May she advanced against the city. On learning by letter of her determination, the reformers in Cunningham and Kyle assembled in the church of Craigie, where the doubts of many about the propriety of taking action were dissipated by the resolution of Glencairn, who expressed his determination, although no one should accompany him, to go to the assistance of the city if it were but with a pick upon his shoulder; 'for,' he said, 'I had rather die with that company than live after them' (Calderwood, i. 452). These bold words produced such an effect that Glencairn soon found himself in command of 2,500 men, with whom he arrived in the camp of the 'congregation' in time to prevent the queen-regent from carrying out her purpose. Through the interposition of Argyll and Lord James Stuart, who had joined the forces of the regent, in order, as they affirmed, to moderate her counsels, hostilities were for the time averted, both armies agreeing to disperse. Before departing Glencairn, with Argyll, Lord James Stuart, and others, on the last day of May subscribed a bond, in which they obliged themselves to 'spare neither labour, goods, substances, bodies, or lives in maintenance of the liberty of the whole congregation' (Knox, *Works*, i. 345). After the reply (2 July 1559) of the queen-regent to the letter of the lords of the congregation, in which she asked to speak to some one of greater authority, Glencairn with other lords was sent to negotiate with her at Dunbar, but the end of the conference was that she desired to have a private consultation with Argyll and Lord James Stuart, which the council after deliberation deemed inexpedient. Glencairn signed the letter sent to Elizabeth on 19 July asking for assistance (*State Papers*, Scottish Series, i. 113). In the subsequent fruitless negotiations with the queen-regent Glencairn took a prominent part, and he signed the letter addressed to her by the protestant lords, 23 Oct. 1559, after they had suspended her from the regency (Knox, *Works*, i. 451). Glencairn was one of those who signed at Glasgow, 10 Feb. 1559–60, the instructions given to the Scottish commissioner sent to meet the commissioners of Elizabeth at Berwick, and on 10 May 1560 he signed at Leith along with other lords the ratification of the contract made at Berwick (*ib.* ii. 56). Previous to doing so he had, as one of the principal officers of the army of the congregation, joined his forces at Preston with those of the English army which entered Scotland on 2 April (*ib.* ii. 58). On 27 April he subscribed the bond of the lords and barons for defending the liberty of the Evangel and expelling the French from Scotland (*ib.* ii. 63). Shortly before the death of the queen-regent on 10 June, Glencairn with other protestant lords had an interview with her at which she expressed her desire for peace, and advised that both the French and English forces should be sent out of the kingdom (*ib.* ii. 70). After the parliament of August 1560 the Earls of Glencairn and Morton and Maitland of Lethington were sent ambassadors to England to claim the assistance of Elizabeth against the French invasion, and to propose a marriage between her and the Earl of Arran. Accompanied with fifty-four horsemen they set out from Edinburgh on 11 or 12 Oct., and they entered Edinburgh on their return on 3 Jan. at 'fyve houris at even' (*Diurnal of Occurrents*, p. 63), having obtained from Elizabeth a favourable reply so far as the promise of assistance was concerned, although the offer of marriage with the Earl of Arran was in flattering terms declined. On 27 Jan. following his return Glencairn subscribed the Book of Discipline in the Tolbooth (Calderwood, *History*, ii. 50; *Diurnal of Occurrents*, p. 63). In the ensuing June Glencairn, with the Earls of Arran and Argyll, was charged with the congenial commission of carrying out the edicts of the lords for the destruction

of 'all places and monuments of idolatry' in the west, in which designation were included the abbeys of Paisley, Fulfurd, Kilwinning, and Crossraguel, which were ruthlessly demolished.

After the arrival of Queen Mary in Scotland in 1561, Glencairn was among those elected members of her privy council, but he never went so far as Argyll and Lord James Stuart in his toleration of her papal practices. Influenced by the representations of Knox to some of the nobility in the west of Scotland, as to the dangers which he feared were shortly to follow, Glencairn, with the barons and gentlemen of the district, assembled in September 1562 at Ayr, where they signed a bond for the defence of the protestant religion (Knox, *Works*, ii. 348). Though Glencairn, with the other reformers, was strongly opposed to the marriage of the queen with Darnley in 1565 (Melville, *Memoirs*, p. 135), he did not, like Moray and Argyll, immediately take up arms, but was present at the ceremony, and at the banquet which followed attended on the king. Nevertheless, on 15 Aug. he joined the insurgent lords at Ayr (Knox, *Works*, ii. 496), and accompanied Moray when, on the last day of August, he entered Edinburgh at the head of six hundred horse (*Diurnal of Occurrents*, p. 82). The movement proved abortive, and they left the city about midnight on 1 Sept. (*ib.* 82). On 6 Sept. Glencairn was summoned to appear before the queen at St. Andrews within six days (*Register of the Privy Council of Scotland*, i. 365), and as he failed to appear he was on 1 Dec. declared guilty of the crime of lese majesty (*ib.* i. 409). Glencairn went to Berwick, but early in the following year returned to his own country (Knox, *Works*, ii. 520), and was in Edinburgh at the time of the murder of Rizzio. After the murder he was among the first of the lords to join the queen at Dunbar (*Diurnal of Occurrents*, p. 94). Glencairn's name was not attached to the document signed by the lords in Ainslie's tavern 20 April 1567 in favour of a marriage between Bothwell and Mary after the murder of Darnley (see document in Calderwood's *History*, ii. 352–4), for he was not in Edinburgh at the time. The original document was destroyed, and the list given in the copies is not authentic. On the contrary, he was from this time one of the persistent and unrelenting opponents of the queen. He declined after the marriage to sign a bond to defend the queen and Bothwell and all their deeds (*ib.* 358), and at Stirling signed the bond to defend the young prince from the murderers of his father (Knox, *Works*, ii. 556). He held high command in the army of the insurgents under the Earl of Morton, and when, before the battle of Carberry Hill, the French ambassador came from the queen promising pardon to those in arms if they would disperse, Glencairn answered that 'they came not in arms to crave pardon for any offence, but rather to give pardon to such as had offended' (Calderwood, *History*, ii. 363). A few days after Mary was committed to Lochleven, Glencairn with his domestics made an attack on the royal chapel at Holyrood (where Mary had been accustomed to have the Romish service performed), demolishing the altar and destroying the ornaments and images. This excess of zeal, though it gave much satisfaction to the ecclesiastics, was condemned even by those of the nobility who were not adherents of the queen (Spotiswood, *History of the Church of Scotland*, ii. 63). At the coronation of the king in the following July at Stirling, Glencairn carried the sword (*Historie of James the Sext*, p. 17). On the escape of Mary from Lochleven in May 1568 Glencairn marshalled his followers with great rapidity, and at the battle of Langside he commanded one of the divisions (Calderwood, *History*, ii. 415). After Mary's flight to England he was on 19 May appointed with Lord Semple lieutenant of the west (*Register of the Privy Council*, i. 625). Glencairn was taken prisoner at Stirling in September 1571, when the regent Lennox was shot, but was among those rescued by the sally of Captain Crawford (Bannatyne, *Memorials*, p. 184). He was one of the most frequent visitors of Knox on his deathbed (*ib.* 286). On 24 Nov., the day of Knox's death, he was nominated along with Morton for the regency, but Morton had a considerable majority of votes (Calderwood, *History*, iii. 243). Glencairn died on 23 Nov. 1574 (*Diurnal of Occurrents*, p. 342). By his first wife, Lady Johanna Hamilton, youngest daughter of James, first earl of Arran, he had two sons (William, who succeeded him in the peerage, and James, who became prior of Lesmahagow) and a daughter. He divorced his first wife, and was married a second time to Janet, daughter of Sir John Cunningham of Caprington, by whom he had a son, Alexander, commendator of Kilwinning, and a daughter, Janet, married first to Archibald, fifth earl of Argyll, and secondly to Humphry Colquhoun of Luss.

[Register of the Privy Council of Scotland, vols. i. and ii.; Register of the Great Seal, vol. ii.; State Papers (Scottish Series); Sadler's State Papers; Knox's Works, ed. Laing, vols. i. ii. iii. and iv.; Calderwood's History of the Church of Scotland, vols. i–vi.; Diurnal of Remarkable Occurrents (Bannatyne Club); Richard Banna-

tyne's Memorials (Bannatyne Club); Historie of James Sext (Bannatyne Club); the Histories of Spotiswood, Keith, and Lesley; Report of the Historical MSS. Commission, vol. iv.; Egerton MS. 1818; Addit. MS. 23109; the Histories of Tytler, Hill Burton, and Froude; Chambers's Biog. Dict. of Eminent Scotsmen. i. 412; Douglas's Scotch Peerage (Wood), i. 635-6.] T. F. H.

CUNNINGHAM, ALEXANDER (1655?–1730), critic and opponent of Bentley, son of the Rev. John Cunningham, minister of Cumnock in Ayrshire, and proprietor of the small estate of Block in that county, was born there between 1655 and 1660. He was probably educated both in Holland and at Edinburgh, and was selected by the first Duke of Queensberry to be tutor to his youngest son, Lord George Douglas. Through the Queensberry influence he was appointed by the crown to be professor of civil law in the university of Edinburgh about 1698, but in 1710, when the Duke of Queensberry was out of favour with the other whig leaders, the magistrates of Edinburgh asserted their ancient right and ousted Cunningham from the professorship to make way for their own nominee. He then left Scotland, and established himself at the Hague, where he lived on a handsome pension granted him by the Duke of Queensberry, devoting himself to chess and the study of the classical authors and of civil law. He soon became conspicuous in the literary circles at the Hague, and was a particular friend of Burmann, who speaks of him in his edition of 'Ovid' as 'doctissimus et mihi longâ amicitiâ conjunctissimus Alexander Cuninghamius' (see review of Southey's 'Life and Correspondence' in *Gent. Mag.* January 1851). In 1711 he discovered from Thomas Johnson, the well-known Scotch bookseller and publisher there, that Bentley was the author of the severe castigation inflicted on his friend Leclerc for his edition of the fragments of Menander (Monk, *Life of Bentley*, p. 215). For ten years he bore in mind this punishment of Leclerc, and in 1721 he tried to avenge his friend by publishing his 'Alexandri Cuninghamii Animadversiones in Richardi Bentleii Notas et Emendationes ad Q. Horatium Flaccum,' an able piece of criticism, in which, however, a certain spirit of obvious malevolence rather destroys the real value of his criticisms. In the same year he published his own critical edition of Horace under the title of 'Q. Horatii Flacci Poemata. Ex antiquis codicibus et certis animadversionibus emendavit, variasque scriptorum et impressorum lectiones adjecit Alexander Cuninghamius.' He also worked at his editions of Virgil and Phædrus, published at Edinburgh after his death, and projected books on the Pandects and the evidences of christianity. He is probably the Alexander Cuninghamius who took his degree at Leyden University on 4 Sept. 1724 (Peacock, *Index of English-speaking Students who have graduated at Leyden University*). But it was rather as a chess-player than as a scholar that he was famous at the Hague; in this quality he was visited by great chess-players from all parts of Europe, and was intimate with all the English ambassadors at the Hague, especially with Lord Sunderland, about whom and his chess-playing with Cunningham some curious anecdotes are told in Dr. Thomson's introduction to his edition of the history written by Alexander Cunningham (1654–1737) [q. v.] The curious controversy as to his identity with this other Alexander Cunningham is noticed under the life of his contemporary; and 'Crito's' letter, published in the 'Scots Magazine' in 1804, proves that Cunningham the critic died at the Hague in December 1730, and that his library was brought to Scotland, where it was dispersed. A 'Friend to Accuracy' in the 'Gentleman's Magazine' for 1818 asserts erroneously that Cunningham the critic was a pensioner of the Duke of Argyll instead of the Duke of Queensberry, and that he left the Hague during his last illness and died in Scotland. Beloe, in his 'Anecdotes of Choice Books' (ii. 400-2), however, confuses the two Cunninghams, and speaks of a copy of Horace in his possession with manuscript notes by Cunningham which he had received from the Earl of Buchan. His posthumous works, published in Edinburgh, bear the titles, 'P. Virgilii Maronis Bucolica, Georgica et Æneis, ex recensione Alexandri Cuninghamii Scoti, cujus emendationes subjiciuntur,' 1743, and 'Phædri Augusti, liberti, Fabularum Æsopiarum libri quinque, ex emendatione Alexandri Cuninghamii Scoti, accedunt Publii Syri et aliorum veterum Sententiæ,' 1757.

[Scots Mag. October 1804; Gent. Mag. August 1818 and January 1851; Monk's Life of Bentley.] H. M. S.

CUNNINGHAM, ALEXANDER (1654–1737), historian, whose identity has often been confused with that of Alexander Cunningham (1655?–1730) [q. v.], was the son of the Rev. Alexander Cunningham, minister of Ettrick, and was, by his own assertion in his will, a relation of General Henry Cunningham, governor of Jamaica, who was a descendant of the Earls of Glencairn. He was educated at Selkirk school and in Holland, and was travelling tutor to James, afterwards Earl of Hyndford, from 1692 to 1695, and by a letter to Carstares in October 1697 appears

at that date to have been established as tutor to John, marquis of Lorne, afterwards the great Duke of Argyll and Greenwich, who was then, though only nineteen years of age, colonel of a regiment in the Netherlands. He visited Rome in 1700, after giving up his tutorship to Lord Lorne, and in the following year, probably through the Campbell influence, received an important mission to Paris. He was nominally directed to prepare a trade convention, or sort of commercial treaty, between France and Scotland, but in reality he acted as a spy, and gave William III a full account of the French military preparations. The death of King William lost him his reward at the time, but he continued to be an active agent of the whig party, and visited Hanover with Addison in 1703, where he was graciously received by the Electress Sophia and the future George I of England. He was frequently consulted by the framers of the union between England and Scotland, tried to reconcile Harley and Somers, and was an acquaintance of Sir Isaac Newton; but he seems to have grown weary of political work in a subordinate capacity, and after the overthrow of the whig party in 1710, he returned to his old profession, and in 1711 accompanied Lord Lonsdale to Italy as travelling tutor. The accession of George I brought Cunningham his reward, and he was in 1715 appointed British envoy to Venice, where he remained till 1720, when he retired on a pension. He then returned to London, where he occupied himself in writing his great history in Latin, and where he died in 1737. He was buried in the church of St. Martin-in-the-Fields on 15 May 1737, and by his will, which is quoted in the 'Scots Magazine' for October 1804, left a fortune of 12,000*l.* behind him.

The controversy as to the identity of this Alexander Cunningham with Alexander Cunningham the critic was raised on the publication of his history in 1787, and has given rise to considerable literature. His manuscript history in Latin had come into the possession of the Ven. Thomas Hollingbery, archdeacon of Chichester, a relative of his, who entrusted it to Dr. William Thomson, the author of a continuation of Watson's 'Histories of Philip III and Philip IV of Spain.' Thomson published an elaborate translation of it, in two volumes 4to, in 1787 under the title of 'The History of Great Britain from the Revolution in 1688 to the accession of George I, translated from the Latin manuscript of Alexander Cunningham, Esq., Minister from George I to the Republic of Venice, to which is prefixed an Introduction containing an account of the author and his writings by William Thomson, LL.D.' The history is very valuable, and is an authority of the first order for many of the events of which it relates, but it is naturally written with a strong whig tendency and a disposition to eulogise the Duke of Argyll, and is further remarkable for the author's evident dislike to Bishop Burnet. Dr. Thomson, in a long and elaborate argument, tried to prove that his author was the same person as Alexander Cunningham the critic; he asserted that it was very unlikely there should have been two Alexander Cunninghams, both tutors to whig Scotch noblemen, both famous chess-players, and both good scholars, as the one's edition of Horace and the other's manuscript history abundantly proved. His view had many opponents and also many warm supporters, including Dr. Parr and David Irving, the author of the 'Life of Ruddiman,' and the latter's positiveness, and his declaration that every one who did not believe in the identity of the two Cunninghams was a fool, roused an anonymous critic to examine the wills preserved at Doctors' Commons, and thus in a very simple fashion to demolish Dr. Thomson's ingenious theory. The result of his investigations was published in a letter, signed 'Crito,' to the 'Scots Magazine' in October 1804, in which he gave the burial entry, and extracts from the will, of Alexander Cunningham the historian, dated 1737, and also proved the death of Alexander Cunningham the critic at the Hague in 1730. Another anonymous writer, who signs himself a 'Friend to Accuracy,' and evidently did not know of 'Crito's' letter, also demolishes the theory of identity in the 'Gentleman's Magazine' for August 1818, where he shows, from an anonymous book 'On the Present State of Holland' in 1743, that the critic died in 1730, and from his own independent inquiries he too shows that the historian died in 1737. The whole controversy is a curious one, and does not gain much additional light from Peacock's 'English-speaking Students who have graduated at Leyden University,' published by the Index Society in 1883, which contains two entries of the taking of degrees by Alexander Cunningham on 4 Sept. 1724, and by Alexander Cunningham on 25 Sept. 1709; these two Cunninghams may be the critic and historian, but if so, the degrees were probably honorary.

[Scots Mag. October 1804; Gent. Mag. August 1818; Thomson's edition of Cunningham's History; Chambers's Dict. of Eminent Scotsmen.] H. M. S.

CUNNINGHAM, Sir ALEXANDER (1703–1785), physician. [See Dick.]

CUNNINGHAM, ALLAN (1791–1839), botanist, was the eldest son of Allan Cunningham, a native of Renfrewshire. His mother was a native of Shropshire; by her second marriage in 1790 she had two children, Allan and Richard [q. v.] Allan was born at Wimbledon on 13 July 1791, and went to school at Putney. On leaving school he spent some time in a conveyancer's office in Lincoln's Inn, but the study of law proving uncongenial he readily accepted an engagement as clerk to W. T. Aiton, then at work upon the second edition of the 'Hortus Kewensis.' Thus he came into direct contact with Robert Brown, at that time librarian to Sir Joseph Banks, who had charge of the 'Hortus' through the press.

In 1814 he was appointed botanical collector to the royal gardens, Kew, and with James Bowie he set sail in October on board the Duncan, Captain Chambers. They anchored at Rio de Janeiro the last week of December, and spent three months collecting in that locality. In April 1815 they started for San Paulo, which they reached after a month of hard and rough travelling, and returned to Rio in August. The next year was spent in collecting from places within a moderate distance from Rio, sending home both dried and living plants. Cunningham was now ordered to sail for New South Wales (his companion proceeding to the Cape), which he reached after a voyage of more than three months in the Surry convict ship; on his arrival he took a cottage at Paramatta, which he used as his headquarters when not travelling. In the autumn (April) he crossed the Blue Mountains, and there saw the pile of stones named Caley's Repulse, as being the furthest point attained by that collector. On reaching the Lachlan they descended the river until it lost itself in swamps; the leader of the expedition, John Oxley, then struck S.W., and they suffered much from thirst. The expedition actually turned back when within twenty miles of the then unknown Murrumbidgee river, and once again struck upon the Lachlan. From this the party began the ascent until in August they came upon the Macquarie, near the Wellington Valley, reaching Bathurst by the end of the month, having traversed twelve hundred miles in nineteen weeks under most trying conditions. His next instructions placed him under Lieutenant King of the Mermaid, 85 tons, on a surveying expedition to the north-west. Six months gave a rich harvest of new forms, but shortness of provisions compelled them to sail to Timor, and after taking in supplies they safely reached Port Jackson. Cunningham then undertook a short expedition to the Illawarra, a more important one to Tasmania, and a second one to the north-west. The vessel had to refit in the mouth of the Endeavour river, the rest of the voyage being over much of the same ground as the former one. Another excursion to the Blue Mountains was made with Stein, the Russian naturalist, followed by a third voyage of the Mermaid to the north-west. On his return to Sydney he heard of the death of Banks. The next few years were spent in constant expeditions; he then returned to England, after an absence of nearly seventeen years. He took up his residence at Strand-on-the-Green, on the opposite side of the river to Kew, and here he devoted himself to arranging his large herbarium, publishing some of his plants in the botanical journals, his travels in the 'Royal Geographical Society's Journal,' and some geological remarks in the 'Geological Proceedings.'

The colonial botanist, Charles Fraser, died in 1832. The post was offered to Allan Cunningham, but declined in favour of his brother Richard, who three years later was killed by the natives. The vacant situation was again offered to Allan, and he accepted it, quitting England never to return. He reached Sydney in October 1836, after an absence of six years from Australia. On entering upon his duties he found that he would have far less chance of collecting than before, as his post was considered to include landscape and market gardening for the colonists, and forty convicts were assigned to quarters in the botanic garden, as a novel feature in a scientific establishment. Early in the following December he resigned his post, and then arranged for a journey to New Zealand, where he spent five months. His health for several years had been in a declining state, and he intended to sail for England in February, but his weakness increased until his death on 27 June 1839. He was buried on 2 July in the Scottish church at Sydney, where a tablet to his memory was inserted; a monument has also been placed in the Botanical Gardens. The coniferous genus *Cunninghamia* was named by Robert Brown in honour of Allan or Richard Cunningham, possibly both.

[Hooker's Journ. Bot. iv. (1842), 231–320; Hooker's Lond. Journ. Bot. i. (1842) 107–28, 263–92; Proc. Linn. Soc. i. 67–8; Heaton's Australian Dict. (1879), 49, 50; Roy. Soc. Cat. Sci. Papers, ii. 105.] B. D. J.

CUNNINGHAM, ALLAN (1784–1842), miscellaneous writer, was born in the parish of Keir, Dumfriesshire, on 7 Dec. 1784. His father, John Cunningham (1743–1800), was descended from an Ayrshire family, and in 1784 was factor to a Mr. Copeland of Black-

wood House, Keir. John Cunningham married Elizabeth Harley, daughter of a Dumfries merchant, and had by her five sons and four daughters. The mother's marked intellectual power was transmitted to her children. James, the eldest son (*b.* 1765), became a builder, contributed to magazines, and died on 27 July 1832. Thomas Mounsey (*b.* 1776) [q. v.] became managing clerk to Sir John Rennie, the engineer; he composed some popular songs and contributed articles called a 'Literary Legacy' to the 'Edinburgh Magazine' (1817); he died of cholera on 28 Oct. 1834. John, the third son, died young. Peter Miller, the fifth (*b.* 1789) [q. v.], became a surgeon in the navy. When Allan, the fourth son, was two years old, his father became factor to Mr. Miller at Dalswinton, and was a friend and neighbour of Burns during the poet's Ellisland period. He died in 1800. Allan was educated at a dame's school, and before completing his eleventh year was apprenticed to his brother James, then a stonemason in Dalswinton village. At leisure moments he read all the books he could procure, picked up popular poetry, was a welcome guest at village merrymakings, and fond of practical jokes. During the fears of an invasion he joined another lad in alarming the whole country-side by putting mysterious marks upon all the houses by night, which were attributed to French agents. They escaped detection. He saw Burns lying dead, and walked in the funeral procession. When about eighteen he went with his brother James to pay a visit of homage to Hogg, the Ettrick shepherd, who became a warm friend of both brothers. He paid twenty-four shillings for a copy of Scott's 'Lays' on its first appearance, and when 'Marmion' came out walked to Edinburgh and back to catch a glimpse of the author. A letter to the minister of Dalswinton, John Wightman (April 1806), shows that he was then reading various solid books, and both reading and writing poetry. Some poems signed Hidallan (a hero of Ossian's) were published in the 'Literary Recreations' (1807), edited by Eugenius Roche. His employer offered him a partnership, and while engaged in his work he fell in love with Jean Walker, servant in a house where he lodged, and addressed to her a popular song, 'The Lass of Preston Mill.'

In 1809 R. H. Cromek [q. v.] was travelling in Scotland to collect songs. He brought an introduction to Cunningham from Mrs. Fletcher, well known in the Edinburgh circles. Cunningham produced his poems, of which Cromek thought little. Cunningham then hit upon the plan of disguising them as old songs. Cromek now admired, and was probably taken in for the moment. He accepted them readily, and was not less eager for the songs, if, as is probable, he suspected their real origin. Cunningham continued to forward ballads to Cromek in London, and Cromek persuaded him to come to London himself and try literature. Cunningham consented, reaching London on 9 April 1810. A volume called 'Remains of Nithsdale and Galloway Song' appeared the following December, of which Cunningham says (Hogg, p. 79) that 'every article but two little scraps was contributed by me,' a fact by no means discoverable from Cromek's acknowledgment in the introduction of Cunningham's services in drawing 'many pieces from obscurity.' The book, which contains interesting accounts in prose of the Scotch border peasantry, obviously by Cunningham, was favourably received, and the mystification as to the origin of the ballads was always transparent to the more intelligent, especially Scott and Hogg. An article upon this volume by Professor Wilson in 'Blackwood's Magazine' for December 1819 first drew public attention to Cunningham's poetical merits. Cromek paid Cunningham with a bound volume and a promise of something on a new edition. He also received Cunningham in his house, and gave him an introduction to Francis Chantrey, who was just rising into notice.

Cunningham obtained employment from a sculptor named Bubb at twenty-five shillings (raised to thirty-two shillings) a week. He applied to Eugenius Roche, now editing the 'Day,' who allowed him a guinea a week for poetry, and employed him as a parliamentary reporter. He describes his performance in this capacity in a letter to his brother, dated 29 Dec. 1810, where he announces another collection of songs. Jean Walker now came to him, and they were married at St. Saviour's, Southwark, on 1 July 1811. He obtained employment from his countryman, Jerdan, editor of the 'Literary Gazette,' and in 1813 published a volume of 'Songs, chiefly in the rural dialect of Scotland.' In 1814 he was engaged by Chantrey as superintendent of the works, and gave up newspapers. He lived afterwards at 27 Lower Belgrave Place, Pimlico. He acted as Chantrey's secretary, conducted his correspondence, represented him during his absence, and occasionally ventured an artistic hint. He became known to Chantrey's sitters, and commanded general respect. The connection, honourable on both sides, lasted till Chantrey's death.

Cunningham had to provide for a growing family, and worked hard at literature. He 'rose at six and worked till six' in Chantrey's

studio, and wrote in the evening. He contributed a series of stories called 'Recollections of Mark Macrabin, the Cameronian,' to 'Blackwood's Magazine,' 1819-21. He gave up 'Blackwood' for the 'London Magazine.' In 1820 he submitted a drama called 'Sir Marmaduke Maxwell' to Sir Walter Scott, whose personal acquaintance he had made when Scott was sitting to Chantrey. Scott thought it unfit for the stage, though praising its poetry. He pays it a compliment in the preface to the 'Fortunes of Nigel.' It was published in 1822 with some other pieces. In 1822 appeared also two volumes of 'Traditional Tales of the English and Scottish Peasantry,' and in 1825 four volumes of 'The Songs of Scotland, Ancient and Modern.' This includes 'A Wet Sheet and a Flowing Sea,' which though written by a landsman is one of our best sea songs. In the following years he tried romances, now forgotten, 'Paul Jones,' 1826, 'Sir Michael Scott,' 1828, 'Maid of Elvar,' poem in 12 parts, 1833, and the 'Lord Roldan,' 1836. He adopted a fashion of the day by bringing out the 'Anniversary' for 1829 and 1830, an annual with contributions from Southey, Wilson, Lockhart, Hogg, Croker, Procter, and others. From 1829 to 1833 appeared his 'Lives of the most Eminent British Painters, Sculptors, and Architects,' 6 vols., forming part of Murray's 'Family Library.' It is well and pleasantly written, and had a large sale. His knowledge of contemporary artists gives it some permanent value. An edition in three volumes, edited by Mrs. Charles Heaton, appeared in Bohn's 'Standard Library' in 1879. A meritorious edition of Burns in eight volumes, which appeared in 1834, was the last work of importance during his life. He corrected the last proofs of a life of Sir David Wilkie just before his death, and it appeared posthumously.

Cunningham's domestic life was happy. His letters to his mother show that his filial affection was as enduring as Carlyle's. A poem to his wife, first printed in Alaric Watts's 'Literary Souvenir' for 1824, gives a pleasing and obviously sincere account of his lifelong devotion. They had five sons and a daughter. Scott in 1828 obtained cadetships for two sons, Alexander and Joseph [q. v.], in the Indian service. Both did well. Peter [q. v.] became clerk in the audit office, and was the well-known antiquary. Francis [q.v.] also entered the Indian army. In 1831 Cunningham visited Nithsdale, was presented with the freedom of Dumfries, and entertained at a public dinner, whither Carlyle came from Craigenputtock and made a cordial speech in his honour. Carlyle afterwards met Cunningham in London. He admired the 'stalwart healthy figure and ways' of the 'solid Dumfries stonemason' (*Reminiscences*, ii. 211), and exempted him as a pleasant *Naturmensch* from his general condemnation of London scribblers. He was generally known as 'honest Allan Cunningham,' and was a stalwart, hearty, and kindly man, with a tag of rusticity to the last.

Chantrey died in 1841, leaving an annuity of 100*l.* to Cunningham, with a reversion to Mrs. Cunningham. Cunningham had already had a paralytic attack, and he died on 30 Oct. 1842, the day after a second attack. He was buried at Kensal Green.

His widow died in September 1864.

[David Hogg's Life of Cunningham, 1875; Lockhart's Scott (1 vol. ed.), pp. 425, 440, 447, 457, 646, 685; Froude's Carlyle, i. 220, 293, ii. 186, 208, 441, 448; S. C. Hall's Memories of Great Men of the Age, pp. 422–30 (with passages from an unpublished autobiography); same in Art Journal for 1866, p. 369; preface by Peter Cunningham to A. Cunningham's Songs and Poems, 1847; James Hogg's Reminiscences in Works (1838–40), vol. v. pp. cix–cxiii; John Holland's Memorials of Chantrey (1856), p. 263; Mrs. Fletcher's Autobiography (1875), p. 122; memoir by Mrs. Henton prefixed to British Painters (1879); Fraser's Magazine for September 1832, with a portrait.] L. S.

CUNNINGHAM, SIR CHARLES (1755–1834), rear-admiral, a native of Eye in Suffolk, entered the navy, from the merchant service, in 1775, as a midshipman of the Æolus frigate. In 1776 the Æolus went to the West Indies, where Cunningham was transferred to the Bristol, carrying the flag of Sir Peter Parker. In June 1779 he received an acting order as lieutenant, and towards the end of the year was for a short time first lieutenant of the Hinchingbroke with Captain Horatio Nelson. Continuing on the same station he was, in September 1782, appointed to command the Admiral Barrington brig, and sent by Sir Joshua Rowley to cruise for the protection of Turk's Island, to the north of St. Domingo; but during the brig's absence at Jamaica for provisions the French occupied Turk's Island, and repelled an attempt to regain it, made by Captain Nelson in the Albemarle (*Nelson Despatches*, i. 73). The Admiral Barrington was paid off at Jamaica in May 1783, and Cunningham returned to England in the Tremendous. In 1788 he went to the East Indies in the Crown with Commodore Cornwallis, by whom he was made commander into the Ariel sloop on 28 Oct. 1790. On the declaration of war with France in February 1793, Cunningham, then in command of the Speedy brig, went out to the

Mediterranean with despatches, and remained attached to the Mediterranean fleet. On 12 Oct. 1793, having assisted in the capture of the Modeste and Impérieuse frigates, he was made post into the latter, renamed the Unité. In April 1794 he exchanged into the Lowestoft, and in the summer assisted at the siege of Calvi, a service for which he, together with the other frigate captains, was specially mentioned in Lord Hood's despatch (*ib.* p. 477 *n.*), which he had the honour of carrying home overland. He left Calvi on 11 Aug. and reached London on 1 Sept. In April 1796 he was appointed to the Clyde frigate, in the North Sea, and in May 1797 was refitting at the Nore when the mutiny broke out. Cunningham was, however, not absolutely dispossessed of the command, and succeeded, after seventeen days, in bringing his men back to their duty. During the night of 29 May the Clyde slipped her cables, and before morning was safe in Sheerness harbour. Her defection was the signal to many other ships to do likewise, and within a week the fleet had returned to its allegiance. Continuing in the Clyde, in the North Sea, and in the Channel, he had the fortune to meet the French frigate Vestale in the Bay of Biscay, which he captured without serious difficulty; for though of nominally the same number of guns, the Vestale mounted only 12-pounders on her main deck, while the Clyde carried 18-pounders (James, *Nav. Hist.* 1860, ii. 384). The capture, which was creditable enough to Cunningham, and not discreditable to the captain of the Vestale, was commended by Lord Keith, with absurd exaggeration, as 'one of the most brilliant transactions which have occurred during the course of the war;' and the king, being in the theatre at Weymouth when he received the news, commanded it to be communicated to the audience, on which 'Rule Britannia' was sung in wild chorus by the whole house. After a very active and successful commission, extending over more than six years, the Clyde was paid off in June 1802. In May 1803 Cunningham was appointed to the Prince of Orange, and for a few months commanded a squadron keeping watch on the Dutch in the Texel; but in September he was nominated a commissioner of the victualling board, and in 1806 was appointed commissioner of the dockyards at Deptford and Woolwich. He held this post till April 1823, when he was appointed superintendent of the dockyard at Chatham; and in May 1829 retired with the rank of rear-admiral. On 24 Oct. 1832 he was created knight commander of the Royal Hanoverian Guelphic Order, and died on 11 March 1834. He was twice married, but had been left a widower for some years, living latterly with his daughters in the neighbourhood of Eye.

[Marshall's Roy. Nav. Biog. ii. 75; United Service Journal, 1834, pt. ii. p. 84.] J. K. L.

CUNNINGHAM or CALZE, EDMUND FRANCIS (1742?–1795), portrait-painter, was the son of a gentleman of good family, and is stated to have been born at Kelso about 1742. His father, being involved in the Jacobite rebellion, fled from Scotland after the defeat of the Pretender in 1745, and settled in Italy, apparently at Bologna. Cunningham was brought up under the name of 'Calze' or 'Calzo,' doubtless from Kelso, his native place, and first studied painting at Parma, in the academy started by the duke at that town, taking Correggio as his principal model. Subsequently he worked at Rome under Raphael Mengs and Pompeo Batoni at Naples, where he studied the works of Solimena and Corrado, and also worked in the studio of Francesco de Mura and at Venice, where he studied the paintings of the contemporary painters there, and where he might have had considerable success himself had he not wished to continue his travels. He then visited Paris, and on this journey had the good fortune to paint a portrait of the king of Denmark, which brought him into great repute at court, and gained him numerous commissions. About this time he inherited his father's property, and seems to have resumed his family name; for a time he abandoned painting, but from his extravagance and irregular habits soon ran through his property, and another that also fell to him, becoming bankrupt in 1777. He was compelled to leave England, where he had resided for some years, drawing portraits in crayons, and occasionally exhibiting them and other paintings at the Royal Academy (1770–1781), always under the name 'Calze,' with sometimes the addition of 'Il Bolognese.' He then went in the train of the Duchess of Kingston to St. Petersburg, and, as he met with success there, quitted her service for that of the empress, Catharine II. In 1788 he went to Berlin, where he was extensively patronised by the court, and where he painted most of his best pictures in oil and in pastel. Subsequently he returned to London, where he continued to earn large sums of money; but his continued extravagance always kept him in debt, and he eventually died very poor in 1795. His finest portrait is generally reckoned to be that of 'Frederick the Great returning to Sans Souci after the manœuvres at Potsdam, accompanied by his generals.' Many of his portraits have been engraved, notably those of the Prussian court and nobility by

D. Cunego, Haas, Townley, and others, and some of English ladies by Valentine Green. There is a portrait of the queen of Prussia by him at Hampton Court.

[Redgrave's Dict. of Artists; Nagler's Künstler-Lexikon; Seubert's Allgemeines Künstler-Lexikon; Edwards's Anecdotes of Painters; Heineken's Dictionnaire des Artistes; Chaloner Smith's British Mezzotinto Portraits; Royal Academy Catalogues.] L. C.

CUNNINGHAM, FRANCIS (1820–1875), commentator on Ben Jonson, born in 1820, was the youngest son of Allan Cunningham (1784–1842) [q.v.] In 1838 he joined the Madras army as ensign in the 23rd light infantry. He won distinction as field-engineer at the defence of Jellalabad, and after the withdrawal of the army from Afghanistan he was placed by Lord Ellenborough on the Mysore commission. He retired from the service in 1861. In 1870 he published an edition of Marlowe, and in the following year an edition of Massinger. He also published an edition of Ben Jonson in three vols. (1871), and revised the reprint of Gifford's Ben Jonson (1875). It had been his intention to edit Ben Jonson elaborately, and he had many qualifications for the task. His admiration for Gifford did not blind him to that great scholar's shortcomings, and his corrections of Gifford are much to the point. The text of Cunningham's Marlowe is not remarkable for accuracy, but he made some useful notes and happy emendations. He died 3 Dec. 1875. In his interesting library, which was dispersed shortly after his death, was Charles Lamb's famous copy of Beaumont and Fletcher, now in the library of the British Museum.

[Athenæum, 18 Dec. 1875.] A. H. B.

CUNNINGHAM, JAMES (*d.* 1709?), botanist, a Scotchman, went out in 1698 as surgeon to the factory established by the East India Company at Emouï, on the coast of China, and in 1700 made a second voyage to the settlement at Chusan, on which island he remained two years. During his stay he turned his scientific knowledge to good account, and made large botanical and other collections. Through his diligence Sir Hans Sloane was enabled to add considerably to his cabinets and garden. He was the first Englishman to make botanical collections in China, and sent over to Ray, Plukenet, and Petiver many new plants, for which he is repeatedly thanked in their works; indeed his name occurs on almost every page of Plukenet's 'Amaltheum Botanicum,' where his collections, to the number of four hundred plants, are described, and in the third volume of the same writer's 'Phytographia,' where drawings are given of them. Petiver described about two hundred of Cunningham's plants in his 'Museum.' The whole collection forms part of the Sloane Herbaria, now in the Natural History Museum, South Kensington. From the island of Ascension Cunningham forwarded to Petiver an account of the plants and shells he observed there. In February 1702–3 he was sent to the company's station at Pulo Condore to try and open up a trade with Cochin China, but, through the jealousy of the Chinese, the attempt proved a failure, and in 1705 the Macassars, growing distrustful, made a sudden attack on the English, whom they killed almost to a man. Cunningham escaped the massacre only to endure a captivity of nearly two years in Cochin China, from which he proceeded in 1707 to Batavia, and thence to Banjar-Massin, to take charge of that settlement. He did not meet with any better success there, for a few weeks after his arrival the Banjareens, at the instigation of the Chinese, expelled him by dint of superior numbers, and destroyed the settlement (Bruce, *Annals of the East India Company*, iii. 664). Soon after this Cunningham embarked for England. His last letter, addressed jointly to Sloane and Petiver, is dated 'Calcutta, 4 Jan. 1708–9,' and he expresses a hope of overtaking it, and therefore writes but briefly. It was received by Sloane 'about August 1709.' What became of him is not known, for no trace of his will or report of his death is to be found in this country. He probably never reached England, but died on the voyage home.

The East India Company acknowledged his services by appointing him in 1704 second in council of the factory at Borneo, and in 1707 chief of Banjar.

Cunningham had been elected a fellow of the Royal Society in 1699, and his contributions to the 'Philosophical Transactions' are both numerous and important. The following may be mentioned: 'An Account of a Voyage to Chusan in China' (xxiii. 1201–1209; reprinted in vol. i. of Harris's 'Voyages'), in which he was the first writer to give an accurate description of the tea plant; 'Observations on the Weather, made in a Voyage to China,' 1700 (xxiv. 1639); 'A Register of the Wind and Weather at China, with the observations of the mercurial barometer at Chusan, from November 1700 to January 1702' (xxiv. 1648). His account of the massacre at Pulo Condore (a copy of which is to be found in the Sloane MS. No. 3322, ff. 76–7) was afterwards inserted in the modern part of the 'Universal History'

(x. 154, edit. 1759). Many of his letters to Petiver are preserved in the Sloane MS. No. 3322, ff. 54–75; those to Sloane himself are in the same collection, No. 4041, ff. 317–36. He invariably spells his name 'Cuninghame.' Robert Brown has complimented Cunningham by calling after his name a species of the madder tribe.

[Information from the India Office, and from B. D. Jackson, esq.; Pulteney's Biog. Sketches of Botany (1790), ii. 59–62; Bretschneider's Early Sketches, 37–88; Biographie Universelle (Michaud), ix. 571; Nouvelle Biographie Générale, xii. 628.] G. G.

CUNNINGHAM, JAMES, fourteenth EARL OF GLENCAIRN (1749–1791), the friend of Robert Burns [q. v.], was the second son of William, thirteenth earl, and the eldest daughter of Hugh M'Guire, a violin player in Ayr, and was born in 1749. Through the death of his elder brother, unmarried, in 1768, he succeeded to the earldom on his father's death in 1775. In 1778 he was captain of a company of the West Fencible regiment. He was one of the sixteen Scotch representative peers in the parliament of 1780–84. Glencairn was introduced to Burns by his cousin-german, Mr. Dalrymple of Orangefield, soon after the publication of the Kilmarnock edition of Burns's 'Poems,' to which his attention had been called by his factor, Mr. Dalziel. In a letter dated Edinburgh, 13 Dec. 1786, Burns numbers him among his 'avowed patrons.' Through Glencairn Burns was introduced to William Creech the publisher [q. v.], who had been Glencairn's tutor, and Creech agreed to publish the new edition of his 'Poems.' From the beginning of Burns's acquaintance with Glencairn he was strongly impressed by his 'worth and brotherly kindness,' and admitting that he owed much to Glencairn, he affirmed that the 'weight of the obligation' was a 'pleasing load.' In 1787 Burns composed 'Verses to be written below a Noble Earl's Picture,' which he wished to be allowed to insert in the forthcoming edition of his 'Poems,' to tell the world how much he owed, but apparently the earl withheld his consent. It was through Glencairn that Burns, at his own request, obtained a situation in the excise. In 1786 Glencairn disposed of the estate of Kilmaurs to the Marchioness of Titchfield. In 1790, owing to declining health, he was advised to pass the winter in Lisbon. The change failed to effect any benefit, and having decided to return, he died 30 Jan. 1791, soon after landing at Falmouth, and was buried in the church there. He was unmarried, and was succeeded by his brother John, on whose death, in 1796, without issue, the title became dormant. Burns wrote a 'Lament' on his death, concluding with the following stanza:

> The mother may forget the child
> That smiles sae sweetly on her knee,
> But I'll remember thee, Glencairn,
> And a' that thou hast done for me.

In memory of his patron, Burns named his fourth son, born in January 1794, James Glencairn Burns.

[Douglas's Scotch Peerage (Wood), i. 640; Works of Robert Burns.] T. F. H.

CUNNINGHAM, SIR JOHN (*d.* 1684), of Lambrughtoun, lawyer, eldest son of William Cunningham of Broomhill, a covenanter, by Janet, daughter of Patrick Leslie, lord Lindores, was assigned by the court to defend Argyll on his trial for high treason in 1661. In 1669 he was created a baronet of Nova Scotia. He was suspended from the practice of his profession in 1674 for adhering to the opinion that an appeal lay from the court of session to parliament by an ancient process known as a 'protestation in remeid of law,' in defiance of a rescript of Charles II declaring such process illegal and forbidding advocates to advise to the contrary. In 1678 he was elected member of parliament for Ayrshire, but the election was declared null and void on a technical point. Charles II, meditating in 1679 the disgrace of Lauderdale, held a sort of quasi-judicial inquiry into the character of his administration, hearing lawyers on both sides. Sir George Mackenzie, being king's advocate, acted for the defence, while Sir George Lockhart and Cunningham conducted the attack. Cunningham sat as member for Ayrshire in the parliament of 1681. He died on 17 Nov. 1684. By his wife Margaret, daughter of William Murray of Stirlingshire, he had two sons and one daughter. Though the son of a covenanter, he was, according to Burnet, a staunch episcopalian. Burnet also gives him credit for profound and 'universal' learning, 'eminent probity,' a 'sweet temper,' and exemplary piety.

[Nicoll's Diary (Bann. Club), p. 321; Fountainhall's Hist. Notices of Scottish Affairs (Bann. Club); Fountainhall's Observes (Bann. Club), p. 142, App. 277; Sir George Mackenzie's Memoirs, pp. 35, 222, 268–77; Acts Parl. Scot. viii. 220, 232; Burnet's Own Time (fol.), pp. 239, 469.] J. M. R.

CUNNINGHAM, JOHN (1729–1773), poet, born in Dublin in 1729, was the younger son of a wine cooper in Dublin of Scottish extraction, who after winning a prize in a lottery set up as a wine merchant there, and eventually became a bankrupt. He

was educated at Drogheda, and began at the early age of twelve to write poems, which were published in the Dublin newspapers. In 1747 he wrote a farce, 'Love in a Mist,' which was published in Dublin in that year, and acted at the Crow Street Theatre, and which supplied Garrick with many hints for his 'Lying Valet.' He went on the stage after the success of his piece, but was a very poor actor, and only successful in 'petit maître' parts and as a mock Frenchman. After travelling about a great deal as a strolling actor he eventually appeared at Edinburgh, where he became a great favourite with the manager, Mr. Digges, and the leading lady, Mrs. George Anne Bellamy [q. v.], and wrote many occasional prologues for them. It was at Edinburgh that he published his first poem, an 'Elegy on a Pile of Ruins.' It is a rather weak imitation of Gray's 'Elegy,' but had a great success, and caused him to be summoned to London by a company of booksellers, who, however, were bankrupt before he arrived. His brother Peter, who had by this time become a well-known statuary in Dublin, begged him to come and live with him, but he preferred a strolling actor's life, and continued at short intervals to publish small volumes of poems, which brought him a certain amount of reputation, but very little money. These volumes were 'The Contemplatist, a Night Piece,' published in 1762; 'Fortune, an Apologue,' in 1765, and 'Poems, chiefly Pastoral,' in 1766. His health at last broke down from his wandering mode of life, and he retired to Newcastle, where he died in the house of Mr. Slack on 18 Sept. 1773. He was buried in the churchyard of St. John's Church, Newcastle-on-Tyne, where it was engraved upon his tombstone that 'his works will remain a monument to all ages.'

[Memoirs of John Cunningham in London Magazine, October 1773, pp. 495–7, which seems to be the only authority for the lives of him prefixed to the editions of his poems in Johnson, Chalmers, Bell, and Cook's Collections of English Poems, and in Baker's Biographia Dramatica.]

H. M. S.

CUNNINGHAM, JOHN WILLIAM (1780–1861), divine, was born in London on 3 Jan. 1780. He was educated at private schools, his last tutor being the Rev. H. Jowett of Little Dunham, Norfolk, where he formed an intimate friendship with his fellow-pupils, the Grants, one of whom became distinguished as Lord Glenelg, and the other as Sir Robert Grant, governor-general of Bombay. Cunningham entered St. John's College, Cambridge. He was fifth wrangler in 1802, and was elected to a fellowship at his college. After passing some months with the Grants at Edinburgh, he was ordained in 1802 to the curacy of Ripley, Surrey. On 30 July 1805 he married Sophia, daughter of Robert Williams of Moor Park, Surrey. He became curate of John Venn, vicar of Clapham, and a well-known member of the so-called Clapham sect, who was described by Cunningham as 'Berkely' in the 'Velvet Cushion.' In 1811 Cunningham became vicar of Harrow, the presentation to which had been bought by his father-in-law. He held this post until his death on 30 Sept. 1861. By his first wife (*d.* 1821) Cunningham had nine children; the eldest son, Charles Thornton Cunningham, was lieutenant-governor of St. Christopher's from 1839 till his death in 1847. In June 1827 Cunningham married Mary, daughter of Sir H. Calvert, and sister of Sir Harry Verney; she died in 1849. Of his three children, (Sir) Henry Stewart Cunningham was a judge of the high court of judicature of Bengal (1877–87), and Mary Richenda married Sir J. F. Stephen [q. v.], judge of the high court of justice.

Cunningham was distinguished for courtesy and kindness of heart, and was a prominent member of the evangelical party in the church of England. He was elected in 1818 an honorary life-governor of the Church Missionary Society, and was editor of the 'Christian Observer' from 1850 to 1858. One of his books, the 'Velvet Cushion,' giving an account from the evangelical point of view of the various parties in the church of England since the Reformation, was very popular. The first edition was published in 1814, the tenth in 1816. He also wrote: 1. 'World without Souls,' 1805 (6th ed. 1816). 2. 'Christianity in India' (essay on duty of introducing the christian religion), 1808, 8vo. 3. 'Observations' in reply to Dr. Maltby's 'Thoughts on the Danger of circulating the Scriptures among the Lower Orders,' 1812. 4. 'Church of England Missions,' 1814. 5. 'De Rancé,' a poem. 6. 'Conciliatory Suggestions on Regeneration,' 1816. 7. 'Observations on Friendly Societies,' 1817. 8. 'Sancho, or the Proverbialist,' 1817. 9. 'Cautions to Continental Travellers,' 1818. 10. Two volumes of sermons, 1822–4, and many separate sermons.

[Christian Observer, November 1861; information from the family.]

L. S.

CUNNINGHAM, JOSEPH DAVEY (1812–1851), historian of the Sikhs, eldest son of Allan Cunningham, the well-known author (1784–1842) [q. v.], was born in Lambeth on 9 June 1812. He was educated at different private schools in London, and showed such aptitude for mathematics that his father was strongly advised to send him to Cambridge.

But the boy wished to be a soldier; and, at his father's request, Sir Walter Scott procured him a cadetship in the East India Company's army. He proceeded to Addiscombe, where his career was very brilliant, and he passed out of that college first, obtaining the first prize for mathematics, the sword for good conduct, and the first nomination to the Bengal engineers in 1831. He then went to Chatham, where he passed through the course of professional training given to the young officers of the royal engineers, and where he received the highest praise from his instructors, Colonels Pasley and Jebb. He sailed for India in February 1834 with strong letters of introduction to the many Scotchmen then filling high employments in India. On reaching India he was appointed to the staff of General Macleod, then chief engineer in the Bengal presidency, and in 1837 he was selected, entirely without solicitation from himself, by Lord Auckland to join Colonel (afterwards Sir) Claud Wade, who was then the political agent upon the Sikh frontier, as assistant, with the special duty of fortifying Firozpur, the agent's headquarters. This appointment brought him into close connection with the Sikhs, and, as he spent the next eight years of his life in political employments in this part of India, he was able to obtain that thorough knowledge of their manners and customs which makes his 'History of the Sikhs' one of the most valuable books ever published in connection with Indian history. In 1838 he was present at the interview between Lord Auckland and Runjeet Singh, the great Sikh chieftain; in 1839 he accompanied Colonel Wade when he forced the Khyber Pass, and he was promoted first lieutenant on 20 May in that year; in 1840 he was placed in charge of Ludhiana, under G. Russell Clerk, Colonel Wade's successor, and as political officer accompanied Brigadier-general Shelton and his army through the Sikh territory to Peshawur on his way to Cabul, and then accompanied Colonel Wheeler and Dost Muhammad, the deposed ameer of Afghanistan, back to British territory; in 1841 he was sent on a special mission to the principality of Jammu; in 1842 he was present at the interview between Lord Ellenborough and Dost Muhammad and the Sikhs; in 1843 he was assistant to Colonel Richmond, Mr. Clerk's successor, and in 1844 and 1845 he was British agent to the native state of Bahâwalpur. These numerous appointments had made him thoroughly conversant with Sikh character, and when the first Sikh war broke out he was attached first to the headquarters of Sir Charles Napier in Scinde, and then to that of Sir Hugh Gough, the general commanding the army in the field. Sir Hugh Gough on 16 Jan. 1846 detached Cunningham to act as political officer with the division under the command of Sir Harry Smith [q. v.] With Sir Harry he was present at the skirmish of Buddawal and the battle of Aliwal.

When Sir Harry Smith joined the main army, Cunningham was attached to the staff of Sir Henry Hardinge, to whom he acted as additional aide-de-camp at the battle of Sobraon. For his services he was promoted captain by brevet on 10 Dec. 1845, and was on the conclusion of the war appointed by Sir Henry Hardinge to the lucrative appointment of political agent at Bhopal. Cunningham was thus singularly fortunate for so young an officer, and, having now comparative leisure, he devoted himself to historical research. His earliest works were chiefly connected with archæological and antiquarian studies, in connection with which his brother Major-general Sir Alexander Cunningham has become famous; but he soon settled down, at his father's recommendation, to write his great work, the 'History of the Sikhs.' He spent four years on this book, and on its publication in 1849 it was received with the greatest favour by the English press, a verdict which posterity has ratified, for it is universally recognised as the one authority upon the subject. But though this history made his name as an historian, it brought him into deep disgrace with his superiors. In his last chapter he treated of the history of the first Sikh war, and in it he made use of the knowledge he had obtained while acting as political agent with the army in the field, and distinctly asserted that two of the Sikh generals, Lal Singh and Tej Singh, were bought. Both Lord Hardinge and Colonel (afterwards Sir) Henry Lawrence, who had acted as political agent after the death of Major Broadfoot, asserted that there had been no private negotiations with any of the Sikh leaders; but the confidential position which Cunningham had held, and still more his disgrace which followed, are strong arguments that such negotiations did pass, in which other individuals than the two alluded to were concerned. It was surmised at the time that Mr. Currie, who was created a baronet for his political services at the conclusion of the Sikh war, knew more of the matter than Hardinge or Lawrence, but the truth or falsity of Cunningham's statements has not yet been proved. As has been said, their truth seems probable from the prompt disgrace which fell upon the author, for in 1850 Cunningham was removed from his agency,

and ordered to go on ordinary regimental duty. This meant a reduction of his income to about one-fourth, besides the certainty of never being again employed in the political service, and the nominal cause of his disgrace was the disclosure of documents only known to him in his confidential, political capacity. The disgrace undoubtedly broke his heart, though he made no open or public complaint of his treatment. Cunningham had been promoted captain in the Bengal engineers on 13 Nov. 1849, and he had just been appointed to the Meerut division of public works when he died suddenly near Umballa on 28 Feb. 1851, before attaining his fortieth year.

[Sketch of his career written by himself as a preface to his History of the Sikhs; Gent. Mag. May 1851; Higginbotham's Men whom India has known.] H. M. S.

CUNNINGHAM, PETER (*d.* 1805), poet, son of a naval officer, was ordained by Dr. Drummond, archbishop of York, without a university education, in 1772. He first served the curacy of Almondbury, near Huddersfield, where he was favourably noticed by Lord Dartmouth, and in 1775 he became curate to the Rev. T. Seward, father of Anna Seward, at Eyam, near the Peak. He became very popular there, and is frequently mentioned in Anna Seward's correspondence. While at Eyam he published two poems, 'Britannia's Naval Triumph' and the 'Russian Prophecy.' These poems are not in the British Museum Library, but the first of them is noticed in the 'Gentleman's Magazine,' lv. 212. When he left Eyam is not certain, possibly not till Mr. Seward's death in 1790. In a letter to the Rev. T. Wilson in 1788, published in Mr. Raine's 'Memoirs and Correspondence of Rev. T. Wilson,' he says that he has become reconciled to obscurity, and had refused Lord Rodney's offer of an introduction to the Duke of Rutland, then lord-lieutenant of Ireland, and also the chaplaincy at Smyrna. He may possibly have left Eyam in 1788 for Chertsey, his last curacy, for in 1789 he published a poem, 'Leith Hill,' in imitation of Denham's 'Cooper's Hill,' which shows an intimate acquaintance with the neighbourhood. In 1800 he published his best known descriptive poem, 'St. Anne's Hill' at Chertsey, which has been twice reprinted, and in July 1805 he died suddenly at the annual dinner of the Chertsey Friendly Society, to which he had been in the habit of preaching a sermon every year.

[Nichols's Illustrations of Literature, vi. 47–67, where are printed three letters of his and a sermon upon him by the Rev. T. Seward; Notes and Queries, 2nd ser. viii. 259, where his letter to the Rev. T. Wilson is reprinted; Anna Seward's Correspondence.] H. M. S.

CUNNINGHAM, PETER (1816–1869), author and critic, third son of Allan Cunningham (1784–1842) [q. v.], was born at Pimlico on 1 April 1816. He was educated at Christ's Hospital, London, and in 1834, through Sir Robert Peel, obtained a position in the audit office, in which he rose to be chief clerk. He retired from the audit office in 1860, and died at St. Albans on 18 May 1869. The work by which he chiefly deserves to be remembered is his 'Handbook of London,' 2 vols., 1849; 2nd edition in one volume, 1850, containing in small compass an immense amount of original information about places of interest in London, illustrated by quotations from distinguished authors whose lives have been associated with them. All subsequent works on London have been more or less indebted to Cunningham's 'Handbook.' For the Shakespeare Society, of which he was treasurer, Cunningham edited 'Extracts from the accounts of the Revels at Court in the reigns of Elizabeth and James I,' 1842, and wrote a life of Inigo Jones, 1848. For the Percy Society he edited 'The Honestie of this Age' and 'a poem to the memory of Congreve.' Cunningham's collected edition of Horace Walpole's 'Letters,' 1857, is a valuable work. He was the author of 'Handbook of Westminster Abbey,' 1842; 'Modern London,' 1851, 3rd edition, 1854; and 'Story of Nell Gwynn,' 1852. He also edited the works of Drummond of Hawthornden, with a life, 1833; 'Songs of England and Scotland,' 1835; 'Specimens of the British Poets,' 1841; 'Works of Oliver Goldsmith,' 1854, and Johnson's 'Lives of the Poets,' 1854, for Murray's 'Library of British Classics;' and Pope's 'Works.' He was a contributor to 'Fraser's Magazine,' 'Household Words,' the 'Athenæum,' the 'Illustrated London News,' and the 'Gentleman's Magazine,' to which he contributed in 1851 some valuable notes for a new biographical dictionary.

[Men of the Time, 7th edition; Athenæum, May 1869; Additional MS. 28509; Egerton MS. 1787.] T. F. H.

CUNNINGHAM, PETER MILLER (1789–1864), navy surgeon, fifth son of John Cunningham, land steward and farmer (1743–1800), and brother of Thomas Mounsey Cunningham [q. v.] and of Allan Cunningham (1784–1842) [q. v.], was born at Dalswinton, near Dumfries, in November 1789, and was named after that Peter Miller who is generally recognised as the first person who used steam

in propelling boats. He received his medical education at the university of Edinburgh, and on 10 Dec. 1810 entered the royal navy as an assistant-surgeon, and in that capacity saw service on the shores of Spain, where the war was then raging. From August 1812 until promoted to the rank of surgeon (28 Jan. 1814) he was employed on board the Marlborough, 74, on the coast of North America. In 1816 he served in the Confiance, 32, on Lake Erie, where he became the close friend of the traveller, Hugh Clapperton [q. v.] After 1817 he made four voyages to New South Wales as surgeon-superintendent of convict ships, in which upwards of six hundred criminals were transported to that colony without the loss of a single life. The results of his observations during this period were embodied in his 'Two Years in New South Wales,' 1827, 2 vols., which was favourably noticed in the 'Quarterly Review' for January 1828, pp. 1–32. To the profits arising from this book he added his early savings while in the navy, and expended them in an attempt to open up a large tract of land in Australia, which he then fondly regarded as his adopted country. But the locality was perhaps badly chosen, the seasons were certainly unpropitious, and he soon abandoned the struggle, as far as his own personal superintendence was concerned. His well-earned reputation at the admiralty, however, speedily procured him employment, and on 22 Oct. 1830 he was appointed to the Tyne, 28, served on the South American station until January 1834, and had opportunities of observing the effects of tropical climates on European constitutions. He joined the Asia, 84, in 1836, and, proceeding to the Mediterranean, was present at the blockade of Alexandria in 1840. He left the sea in May 1841, and was placed on the list of medical officers unfit for further service in 1850. In addition to the work above mentioned he wrote two others: 'On the Motions of the Earth, and on the Conception, Growth, and Decay of Man and Causes of his Diseases as referable to Galvanic Action,' 1834; and 'Hints for Australian Emigrants, with descriptions of the Water-raising Wheels in Egypt,' 1841. He contributed an account of a visit to the Falkland Islands to the 'Athenæum' and was a frequent writer elsewhere. He was a man of remarkable powers of observation, greatly attached to his brother Allan, and very popular among his friends. He died at Greenwich on 6 March 1864, aged 74.

[Rev. D. Hogg's Life of Allan Cunningham (1875), pp. 12–14, 360–8; Gent. Mag. June 1864, pp. 799–800; O'Byrne's Naval Biog. Dict. (1861 edit.), p. 270.] G. C. B.

CUNNINGHAM, RICHARD (1793–1835), botanist, brother of Allan Cunningham (1791–1839) [q.v.], was born at Wimbledon 12 Feb. 1793. After his school days at Putney, under the same master, John Adams, M.A., at fifteen years of age he, like his elder brother, was employed by the king's gardener, W. T. Aiton, on the 'Hortus Kewensis.' Six years later, on the completion of that work and its 'Epitome,' he was transferred from Kensington to Kew, where he acted as Aiton's amanuensis for eighteen years. In May 1832 Charles Fraser, colonial botanist and superintendent of the Botanic Garden at Sydney, died, and Cunningham was appointed his successor on the recommendation of Robert Brown, and embarked at Sheerness in August of that year. After eighteen weeks at sea he landed at Sydney 5 Jan. 1833 with a cargo of living plants and vines, the latter specially selected from France and Spain. A short time after H.M.S. Buffalo landed its charge of convicts, and embarked Cunningham to superintend the cutting of Kauri pine in New Zealand; here he found a friendly reception from the natives, whom his brother Allan on a previous visit had conciliated. In March 1834 he returned to the Bay of Islands and reached Australia by the Alligator. The next year he started with an exploring party to investigate the course of the Darling river, under Colonel Mitchell. He was found to have a singular faculty for losing himself in the bush when intent on botany, and on 17 April he was missing when the party encamped. Search was made for him during the next four days; then his track was found, showing that he was leading his horse; then its corpse was discovered, and on 2 May his handkerchief. It seems that on 24 or 25 April, when exhausted by hunger and thirst, he fell in with a party of natives, by whom he was fed; during the night his strange manner, the effect probably of his sufferings, exciting their alarm, he was murdered by them [see article on his brother, CUNNINGHAM, ALLAN].

[Hooker's Comp. Bot. Mag. ii. (1826), 210–21; Mitchell's Three Exped. i. 176–204, with map of search for Cunningham; Roy. Soc. Cat. Sci. Papers, ii. 105.] B. D. J.

CUNNINGHAM, THOMAS MOUNSEY (1776–1834), Scottish poet, second son of John Cunningham and Elizabeth Harley, daughter of a Dumfries merchant, was born at Culfaud, Kirkcudbrightshire, on 25 June 1776. He was an elder brother of Allan Cunningham [q.v.], the biographer of Burns. He received his early education at a dame's school and the village school of Colliston, after which he attended Dumfries Academy,

where he acquired a knowledge of book-keeping and the elements of mathematics, French, and Latin. At sixteen he became clerk to John Maxwell of Terraughty, but remained with him only a short time. He was next apprenticed to a millwright, and on the conclusion of his apprenticeship in 1797 found employment at Rotherham. His master having become bankrupt, he went to London, and had formed a design of emigrating to the West Indies, when he learned that his master had set up in business at Lynn in Norfolk, upon which he joined him there. About 1800 he removed to Wiltshire, and soon afterwards to the neighbourhood of Cambridge. At an early age he had begun to compose songs and poetry in his native tongue, and in 1797 'The Har'st Kirn' (Harvest Home) was published in 'Brash and Reid's Poetry, original and selected.' While at Cambridge he wrote 'The Hills o' Gallowa,' one of the most popular of his songs, and of so high merit that it was attributed by some to Burns, and appeared in a collected edition of his works published by Orphoot at Edinburgh in 1820; a satirical poem entitled 'The Cambridgeshire Garland;' and another of a similar cast, 'The Unco Grave.' In 1805 Cunningham was in Dover, and proceeding thence to London, he found employment in the establishment of Rennie the engineer. Subsequently he was for some time foreman superintendent of Fowler's chain cable manufactory, but in 1812 he again joined Rennie's establishment as a clerk, and latterly rose to be the chief clerk. In 1806 he began to contribute poetry to the 'Scots Magazine,' and in 1809 was invited by Hogg, who styled him 'Nithsdale's lost and darling Cunningham,' to contribute to his 'Forest Minstrel.' On the establishment of the 'Edinburgh Magazine' in 1817, he contributed to it not only poems and songs, but, under the title of a 'Literary Legacy,' several prose sketches on modern society, as well as stories of the olden time, and interesting information on antiquarian subjects. Latterly he became discouraged in his literary ambition, and destroyed all his manuscript tales and poems, including one of considerable length entitled 'Braken Fell.' His verses are characterised by humour and tenderness, and are chiefly descriptive of the peasant life of his native district. He died on 28 Oct. 1834 in Princes Street, Blackfriars Road, London.

[Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson, i. 417–18; Charles Rogers's Modern Scottish Minstrel, ii. 223–39; Grant-Wilson's Poets and Poetry of Scotland, i. 537–8; Anderson's Scottish Nation; Hogg's Life of Allan Cunningham (1875), chap. i.] T. F. H.

CUNNINGHAM, TIMOTHY (*d.* 1789), founder of the Cunningham prize in the Royal Irish Academy, was a member of the Middle Temple, and lived in chambers at Gray's Inn during upwards of thirty years. He was probably a native of Ireland. In 1759 he solicited employment as copyist at the British Museum from Dr. John Burton (1697–1771) [q. v.] the antiquary. His terms, however, of twopence a sheet for foreign languages, with some small extra allowance for preliminary researches, seem to have been thought too high (Nichols, *Illustr. of Lit.* iii. 384–6). It may be presumed that his circumstances improved later, as he was the author or compiler of numerous legal and antiquarian books. Among them may be mentioned: 'A New Treatise on the Laws concerning Tithes,' 3rd ed. 1748, 4th ed. 1777; 'The Practice of a Justice of Peace,' 1762; 'A New and Complete Law Dictionary,' 2 vols. fol. 1764–5, 3rd ed. 1782–3, 4to; 'The History of the Customs, Aids, Subsidies, National Debts, and Taxes of England,' 1764, 3rd ed. 1778; 'History and Antiquities of the Inns of Court and Chancery,' 1780 and 1790; 'An Historical Account of the Rights of Election,' 1783, &c.

Cunningham was elected a fellow of the Society of Antiquaries on 29 Jan. 1761, and a testimonial for his admission to the Royal Society was signed in the same year by the Bishop of Ossory, by Dr. Morton, and others, but remained without effect (*Addit. MS.* 28536, f. 133). He died at Gray's Inn in April 1789, leaving a legacy of 1,000*l.* to the Royal Irish Academy for the encouragement of learning in Ireland by the bestowal of prizes on literary or scientific works of distinguished merit. The council made every effort to secure a portrait or bust of their benefactor, but none existed.

[Proc. R. Irish Acad. vii. 50; Gent. Mag. lix. i. 574; Europ. Mag. xv. 504; Monthly Review, xxvii. 153, xxxvii. 233, lxviii. 89 (1st series); Watt's Bibl. Brit.; Brit. Mus. Cat.] A. M. C.

CUNNINGHAM, WILLIAM, fourth Earl of Glencairn (*d.* 1547), was the only son of Robert, third earl, by Lady Marjory Douglas, eldest daughter of the fifth earl of Angus. While Lord Kilmaurs he was one of the strongest supporters of the English faction against the Duke of Albany, his adherence to the English court, as was then customary in the case of the Scottish nobility, being purchased by a pension. Lord Dacre, the English ambassador, writing to Wolsey on 23 Aug. 1516, states that for the purpose of making diversion against the duke he had the master of Kilmaurs kept in his house se-

cretly (Ellis, *Original Letters*, 1st ser. i. 131). On 22 Nov. 1524 he joined the force which under the Earls of Angus and Lennox made an attempt to withdraw the young king from the custody of the queen-mother to that of a council of regency. On 25 June 1526 he was appointed lord high treasurer of Scotland, but only held that office till 29 Oct. following. After James V assumed the government in 1528 Kilmaurs ceased to carry on his intrigues with England. In 1538 he and Lord Maxwell were sent over to France by James V as additional ambassadors to conclude the treaty for that monarch's marriage with Mary of Guise, regarding which the Earl of Moray and David Beaton, bishop of Mirepoix (afterwards cardinal-archbishop of St. Andrews), had been for some time negotiating. He had succeeded his father in the earldom some time before he was, on 27 Nov. 1542, taken prisoner at the battle of Solway Moss (*Diurnal of Occurrents*, p. 25; Knox, *Works*, i. 88). He was committed to the custody of the Duke of Norfolk (Calderwood, *History*, i. 153), but after the death of James V received his release in the beginning of 1543 on paying a ransom of 1,000*l.* and subscribing a secret bond, along with the other noblemen taken prisoners, to adhere, in the event of any commotion in Scotland, solely to the English interest. After Henry, in deference to the remonstrances of Glencairn and Cassilis, had agreed to modify his ambitious views in reference to Scotland, Glencairn, with Sir George Douglas and others, on 1 July, met the English commissioners at Greenwich to arrange for a marriage between Prince Edward of England and the Scottish queen. As an early adherent of the reforming party Glencairn was one of the chief supporters of Wishart, who about this time returned to Scotland. When the bishop of Glasgow made an attempt to prevent Wishart from preaching at Ayr, the Earl of Glencairn 'repaired with his friends to the town with diligence,' and while the bishop preached in the kirk to 'his jackmen and to some old bosses of the town,' Wishart at the market cross made 'so notable a sermon that the very enemies themselves were confounded' (Knox, *Works*, i. 127). In October he assisted the Earl of Lennox to intercept the military stores and money from France intended for the partisans of Cardinal Beaton, but which De la Brosse, the French commander, unsuspectingly committed to Lennox and Glencairn, who stored them in the castle of Dumbarton. To escape the sentence of forfeiture now suspended over them, Glencairn, Angus, Lennox, and Cassilis did not scruple, in January 1543-4, to transmit to Arran, the regent, who had recently returned to the church of Rome, a bond by which they engaged to remain true, faithful, and obedient servants to their sovereign lady and her authority, and to assist the lord governor for defence of the realm against the old enemies of England; but two months afterwards they despatched a messenger to the English court with a request that Henry would hasten his invasion of the country, transmitting at the same time minute instructions for the carrying out of the scheme. Already Glencairn had utilised his reconciliation with Arran to reap revenge on his rival Argyll by inducing Arran to let loose the highland chiefs imprisoned in Edinburgh and Dunbar on condition that they ravaged the territory of Argyll, and he now determined to turn the invasion of the English to the same advantage by advising Henry to send a fleet to the Clyde to produce a diversion in the same nobleman's country. Such was the influence of Glencairn in the west of Scotland that he undertook to convey the army of Henry from Carlisle to Glasgow without stroke or challenge (*ib.* i. 156). The burning of Leith by the English forces alienated from Henry the support of all the Scottish nobles with the exception of Lennox and Glencairn. On 17 May Glencairn, in consideration of an ample pension, and Lennox, on the promise of receiving the government of Scotland, concluded at Carlisle an agreement with Henry to acknowledge him as protector of the realm of Scotland, to use their utmost endeavours to deliver into his hands the young queen, and to obtain possession in his behalf of the principal fortresses. They moreover undertook that the Bible, which they described as the only foundation of all truth and honour, should be freely taught in their territories. Immediately after concluding the negotiation Glencairn hurried to Scotland to assemble his vassals, and by 24 May he had with him in Glasgow five hundred spearmen. With these he on the morning of that day marched out of the city to the adjoining borough muir to oppose the Earl of Arran, who was advancing against him with a force double his numbers. After a conflict 'cruellie fochtin,' Glencairn was at last compelled to retire, leaving his second son Andrew with a very large number of his party dead on the field, while many also were taken prisoners (*Diurnal of Occurrents*, p. 32; Calderwood, i. 179). Arran immediately occupied Glasgow, and Glencairn, attended by only a few followers, took refuge in Dumbarton Castle. Lennox left the castle in his hands and went to England, but when in the following August Lennox, relying on the co-operation of Glen-

cairn, made a descent on the west of Scotland, he found that Glencairn and his son declined meanwhile to give to the cause of Henry any active support. Their defection at such a critical moment necessarily rendered the expedition of Lennox abortive, and the supineness of 'the old fox and his cub' was bitterly inveighed against by Wriothesley the chancellor. Glencairn pleaded with considerable show of reason the difficulties of his position as his excuse, and although his apology was not accepted, he shortly afterwards gave a proof of his unabated attachment to the English cause by his treacherous flight with the Earl of Angus and others who led the Scottish vanguard, when a sally of a by no means overwhelming character was made against them by the English at Coldingham (*Diurnal of Occurrents*, p. 38). Uncertain, however, of Henry's sentiments towards them, and possibly in any case deeming it advisable to temporise with the queen-regent, Glencairn, with Angus and others, now intimated their determination to support her against Henry, and at a parliament held at Edinburgh in the following December they were formally absolved from the charge of treason. Glencairn died in 1547. He was twice married: first, to Catherine, second daughter of William, third lord Borthwick, by whom he had no issue; and secondly, to Margaret (or Elizabeth), daughter and heiress of John Campbell of West Loudoun, by whom he had five sons and a daughter. He was succeeded in the earldom by his eldest son Alexander [q. v.]

[Register of the Great Seal, vol. i.; State Papers, Scottish Ser. vol. i.; Sadler's State Papers; Knox's Works, ed. Laing, vol. i.; Calderwood's History of the Church of Scotland; James Melville's Diary; Diurnal of Remarkable Occurrents (Bannatyne Club); Douglas's Scotch Peerage (Wood), i. 634–5.] T. F. H.

CUNNINGHAM, WILLIAM, ninth EARL OF GLENCAIRN (1610?–1664), was the eldest son of William, eighth earl, and of Lady Janet Kerr. In 1639 he was on the king's side, having 'deserted his country' (BAILLIE, *Letters and Journals*, i. 206). In 1641 he was a privy councillor and a commissioner of the treasury; and in 1643 he joined Hamilton, Lanark, and Roxburgh in opposing the sending of a Scotch army to help the English parliament (DOUGLAS, *Peerage of Scotland*), but on the other hand appears to have supported the general assembly in refusing to give any active assistance to the king (BAILLIE, ii. 45). He was at Kilsyth in 1646, and in the same year was appointed by the parliament lord justice-general (*ib.* ii. 419). In 1648 he entered into the engagement for the rescue of the king, and was deprived of his office by the Act of Classes in the same year (*Cal. State Papers*, Dom. Ser. 1649, p. 242). He is mentioned at this time as being an able speaker and as holding moderate views (BAILLIE, iii. 35, 37). On 2 March 1649 the parliament passed a decreet against him, annulling his patent of earldom, passed in 1488. In 1651 he was a member of the committee of estates (*Hist. MSS. Comm.* 5th Rep. p. 645). In 1653, during the English occupation, he received a commission from Charles II to command the king's forces in Scotland, and in August left Finlayston for Loch Earn, where he was joined by Atholl and other chiefs with the clan of the Macdonalds, and for a while made head against Monck. Marching by way of Strathspey he fell upon the lowlands, but failed in his attempts upon Ruthven Castle (THURLOE, *Hist. Mem.* i. 495), and in other respects was able to do but little to disturb Monck. He was greatly hampered by the jealousies of his colleagues, especially of Lord Balcarres, and a quarrel with Lorne led to the desertion of the latter and other chiefs with all their men. In January he could muster only 4,320 men, many being armed only with cudgels, and those with guns having no ammunition (*ib.* ii. 4). An after-dinner quarrel with Monroe led to a duel first on horseback and then on foot, in which he defeated his antagonist, 'to his great commendation' (BAILLIE, iii. 255). Middleton taking the supreme command in 1654, Glencairn served under him in a subordinate post. In February he and Kenmure were badly beaten near Dunkeld by the English general Morgan (THURLOE, ii. 95). Shortly afterwards he was reported by Broghill to Thurloe as 'trinketing in England as well as at home' (*ib.* iv. 49). Betrayed by his agent, Major Borthwick, he was arrested by Monck's orders in December 1655, and imprisoned in Edinburgh Castle. He was excepted out of Cromwell's 'grace and pardon,' and would probably have lost his life but for the intercession of James Sharp. In 1656 his forfeiture of estates was discharged by capitulation (*Cal. State Papers*, Dom. Ser. p. 242). After Cromwell's death, when Monck was securing Scotland before marching to London, he was one of the peers summoned to the convention in 1659; and he was among those who urged Monck to declare for a free parliament. He was one of the Scotch commissioners to Monck in London. At the Restoration he went to court, was sworn a privy councillor and high sheriff of Ayr, and on 19 Jan. 1661 was appointed lord chancellor of Scotland; he had also been

previously, October 1660, made chancellor of the university of Glasgow (BAILLIE, iii. 452). On the restoration of episcopacy he escorted Fairfoul, the new bishop, to Glasgow; he appears even at this time to have been on terms of affection with Baillie, who terms him 'my noble kind scholar,' and to have taken an active interest in the welfare of the college (*ib.* iii. 487). In 1662 he acted with Middleton, the commissioner, in the billeting plot, by which it was sought to oust Lauderdale from the secretaryship, and generally opposed the latter's policy and interests (*Lauderdale Papers*, Camden Soc. i. p. 166). His general moderation in church matters (BURNET, *Hist. own Time*, Clarendon Press, i. 278) brought about a quarrel with Sharp, who in 1663 complained of his remissness at court (*ib.* i. 375), and in January 1664 obtained letters to the privy council from Charles II, giving the primate precedence in the council over the lord chancellor. The vexation caused by this slight brought on his death at Belton in Haddingtonshire, 30 May 1664. He was buried in the south-east aisle of St. Giles, Edinburgh, on 28 July, his funeral sermon being preached by Burnet, the archbishop of Glasgow. He married Lady A. Ogilvie, second daughter of James, first earl of Findlater.

[Authorities cited above.] O. A.

CUNNINGHAM, WILLIAM, D.D. (1805-1861), church leader and theological writer, was born in 1805 at Hamilton, Lanarkshire, where his father was a merchant. The father dying very early, the family removed to Dunse (now Duns), co. Berwick, where Cunningham received his early education. At the university of Edinburgh he was distinguished for scholarship, purity and honesty of character, and general ability, and for the part he took in the societies (especially the Diagnostic) and the other active work of the university. While in his undergraduate course he was greatly impressed by the preaching of the Rev. Dr. Gordon, and accepted very earnestly his lifelong views of evangelical truth. During his vacations he devoured books with extraordinary avidity, a list of books read during six vacations amounting to 520, besides pamphlets and magazines.

Having gone through the theological curriculum, he became a licentiate in 1828, and in 1830 was ordained as assistant-minister of the Middle Church, Greenock. His singular ability as a controversialist debater soon became apparent. In 1833, in the general assembly, he supported the motion of Dr. Chalmers, on the subject of the 'call' in the appointment of ministers, in a speech of two hours' length, which made a great impression. The lord provost of Edinburgh, being a member of the assembly, determined, after hearing the speech, to get Cunningham brought to Edinburgh on the first vacancy. This happened next year, when Cunningham became minister of Trinity College Church. Here, however, he was not very successful, partly, perhaps, owing to the extent to which he got involved in ecclesiastical controversy.

In 1839 he published a reply to a very elaborate pamphlet of Mr. Hope, dean of the Faculty of Advocates, on the collision then begun between the civil courts and the church, taking the side of the church in opposition to the dean, and defending it with much fulness of learning, force of logic, and mastery of facts. In 1840 he wrote a 'Defence of the Rights of the Christian People,' in opposition to Dr. Robertson of Ellon. A not less famous controversial pamphlet was his reply to Sir William Hamilton's 'Be not Schismatics, be not Martyrs, by Mistake.' In all his controversial speeches and writings he was very outspoken, and sometimes used such severity of language as led many to form an unfavourable view of his character. In 1841, in the general assembly, he seconded the motion of Dr. Chalmers for the deposition of the Strathbogie ministers. In all the deliberations and proceedings of what was called the 'non-intrusion' party Cunningham occupied a prominent place, delivering many speeches, both in church courts and popular meetings, which were marked by a combination of qualities unknown in any other leader. The peculiar character of his speaking was described by Hugh Miller in the following terms on occasion of a speech in 1840: 'Mr. Cunningham opened the debate in a speech of tremendous power. The elements were various—a clear logic, at once severely nice and popular; an unhesitating readiness of language, select and forcible, and well fitted to express every minute shade of meaning, but plain and devoid of figure; above all, an extent of erudition and an acquaintance with church history that, in every instance in which the arguments turned on a matter of fact, seemed to render opposition hopeless. But what gave peculiar emphasis to the whole was what we shall venture to call the propelling power of the mind—that animal energy which seems to act the part of the moving mind in the mechanism of intellect, which gives force to action and depth to the tones of the voice, and impresses a hearer with the idea of immense momentum.'

The general assembly of the Free church in 1843 appointed Cunningham to one of the chairs of theology in the New College; but before beginning work he was commissioned

to visit the United States, to explain what had taken place in Scotland, and to collect information respecting theological institutions in that country. In the year before (1842) he had received the degree of D.D. from the college of Princeton, New Jersey, the only degree he ever had. On his return home an effort was made to excite disaffection against him and his cause, by identifying his American friends with the slaveholders of the United States, and Cunningham had the delicate and disagreeable duty of showing that, however much he and others might disapprove of slaveholding, they could not withdraw from all fellowship with men that upheld it, unless they considered it, which they did not, to be in all circumstances a sin. In 1845 he was appointed professor of church history, in succession to the Rev. Dr. Welsh, and in 1847, on the death of Dr. Chalmers, he got the additional appointment of principal. It was his great desire to make the New College a model theological institution, and to a certain extent his wishes were carried out; but he was greatly discouraged by the institution of other colleges in Glasgow and Aberdeen, not deeming the resources of the Free church sufficient for so many. A temporary alienation from many of his companions in arms was the result, which, however, was healed two or three years before his death. In 1859 he was called to the chair of the general assembly. Some of his friends took the opportunity to raise a testimonial fund in acknowledgment of his past services, which was so successful that, while they aimed at 5,000*l.*, upwards of 7,000*l.* was realised.

In the assembly of 1861 he made what some of his friends counted his greatest speech, the subject being union among the presbyterian churches of Australia. To some it appeared that by countenancing a union of these colonial churches the Free church would be abandoning her own distinctive principles. Cunningham took the more liberal view, and, while eloquently maintaining it, did not scruple to deal some of the hard blows of former days at those who, in upholding the narrower position, claimed to be 'faithful found among the faithless.' At the end of 1861 his health, which had been declining, quite gave way, and after a short illness he died, early in the morning of 14 Dec. 1861, on the same day as the prince consort, but a few hours earlier.

During his lifetime Cunningham published (besides his controversial pamphlets) an edition of Stillingfleet's 'Doctrines and Practices of the Church of Rome,' with additional matter nearly as large as the book itself; also a considerable number of articles in the 'North British Review' and the 'British and Foreign Evangelical Review,' the latter of which he edited from 1855 to 1860. Before he died he committed his manuscripts to two literary executors, by whom four large volumes were issued, on which his theological reputation mainly rests. These are: 1. 'The Reformers and the Theology of the Reformation.' 2. 'Historical Theology: a Review of the principal Doctrinal Discussions in the Christian Church from the Apostolic Age,' 2 vols. 3. 'Discussions on Church Principles—Popish, Erastian, Presbyterian.' A volume of sermons was also published, edited by Rev. J. J. Bonar, Greenock; and another volume, edited by Dr. Thomas Smith, entitled 'Theological Lectures on subjects connected with Natural Theology, Evidences of Christianity, the Canon, and Inspiration of Scripture.'

A prominent public man, whose lifework has been done mainly by his living voice, occupies an undesirable position when he comes to be known chiefly by his posthumous writings. The bareness of some of these, especially the 'Historical Theology,' has been admitted by some of his friends; and it is probable that if he had himself published the work he would have introduced many of those references to the views of other theologians with which his stores of learning supplied him, and which he was accustomed to make *vivâ voce*. The most characteristic of his writings, in this point of view, is his 'Reformers and the Theology of the Reformation.' His own theological beliefs rested firmly on two fundamental principles: first, the supreme authority of holy scripture; and second, the scriptures a definite revelation of God's will. What he aimed at, as a theologian, was to reach the conclusions which these two principles involved. The three theological systems to which he was chiefly opposed were the Roman, the Socinian, and the Arminian; his opposition to the last being confessedly on grounds less important than in the case of the other two. He was the ablest defender of Calvinism in his day, and yet he did not go so far in the development of Calvinistic positions as some divines of the seventeenth century. The gentleness of his personal character was a striking contrast to his boldness and vehemency in controversy. The transparency of his nature was very obvious; though severe in argument he was honest and fair; often he expressed his sense of the evils of controversy, necessary though he deemed it; as years gathered on him he grew in charity, and among his later prayers was that of Melanchthon—'A rabie theologorum libera nos, Domine.'

[Scott's Fasti; Life of William Cunningham, D.D., by Robert Rainy, D.D., and the late Rev. James Mackenzie; Disruption Worthies; Proceedings of the General Assembly of the Free Church of Scotland, 1862.] W. G. B.

CUNNINGTON, WILLIAM (1754–1810), antiquary, was born at Grafton, Northamptonshire, in 1754. He settled as a tradesman at Heytesbury in Wiltshire about 1775. He was a man of active mind and acute observation. Frequent rambles among the Wiltshire downs caused him to turn his attention to the sepulchral tumuli. He formed a collection of British antiquities, and also of minerals and fossils, and opened numerous barrows in Wiltshire, among which were the Golden Barrow in the parish of Upton Lovel (opened 1803, further excavated 1807), and the barrows at Corton, Boyton, Sherrington, &c. Cunnington was a fellow of the Society of Antiquaries, and vol. xv. of the 'Archæologia' contains (pp. 122–9) an 'Account of Tumuli opened in Wiltshire, in three Letters from Mr. William Cunnington to Aylmer Bourke Lambert.' In the same volume (pp. 338–46) is a 'Further Account of Tumuli opened in Wiltshire' by him. Sir Richard Colt Hoare, who describes Cunnington's methods of excavating as being much more thorough than those of his predecessors, dedicated to him the first part of his 'Ancient History of South Wiltshire,' on the ground that the existence of the work was mainly due to Cunnington's collections and discoveries. From 1804 till his death Cunnington had placed all his materials at Hoare's disposal, and made new investigations for the purpose. His collection of antiquities was bought by Hoare, and is now in the museum at Devizes. Cunnington, who during the last twenty years of his life suffered much from ill-health, died towards the close of 1810, aged 57. Cunnington was a correspondent of William Smith, the geologist, for whom he procured a fine series of fossils. His portrait was painted by Samuel Woodford, R.A., and there is an engraving of it by J. Basire prefixed to the dedication of Hoare's 'Ancient Wiltshire.' In 1787 he married Mary, daughter of Robert Meares, by whom he had three daughters.

[Gent. Mag. (1810), vol. lxxx. pt. ii. p. 670, (1811) vol. lxxxi. pt. i. pp. 185, 186; Hoare's History of Modern Wiltshire, Hundred of Heytesbury, 265, 266, 269; Upcott's English Topography, iii. 1286; Archæologia, vol. xv.; information from H. Cunnington.] W. W.

CUNOBELINUS (*d.* 43 ?), British king, was, as is shown by his coins, the son of King Tasciovanus, of whom history knows nothing, but who is sometimes supposed to have been the son or grandson of Cassivelaunus. The frequent occurrence of the names of Cunobelinus and Tasciovanus on the same coins suggest that the former at first ruled jointly with his father. Verulamium, the old stronghold of Cassivelaunus, seems to have been the capital of Tasciovanus, but Camalodunum, the modern Colchester, was the residence of Cunobelinus (Dio, lib. lx. sec. 21 in *Mon. Hist. Brit.* p. lv; compare the constant occurrence of the name of this town on his coins). This rather suggests that Cunobelinus conquered the Trinovantes, whom nothing but the protection of Cæsar had saved from the arms of Cassivelaunus, and one of whose princes, Dubnovellaunus, had sought, apparently in vain, the protection of Augustus, and another that of Gaius, with equal ill success. But his coinage shows that after Tasciovanus's death Cunobelinus also ruled in Verulamium; and possibly his influence may have extended over the Iceni of Norfolk as well (Tacitus, *An.* lib. xii. c. 37, speaks of his son 'pluribus gentibus imperitantem'). Such territories made him the first British king of his age, and Suetonius (*Vit. Cæs., Gaius*, c. 44) actually calls him 'rex Britannorum.' He must have been prominent among the British kings who, after provoking Augustus by their power to project an invasion of Britain, avoided his attack by a timely submission, and became his close friends and dependents (Strabo, lib. iv. in *M. H. B.* p. vii). The coins of Cunobelinus far surpass those of previous British kings, both in excellence of workmanship and in the artistic character of their design. While the earlier types are but bad imitations of Gaulish reproductions of the Macedonian stater, these are in many cases excellent imitations of contemporary Roman pieces of money.

Cunobelinus was in his later years involved in troubles with his son Adminius, whom he expelled from Britain, and who by seeking assistance from Gaius (Suetonius, *Gaius*, c. 44) became the cause of the expedition that at last was sent in 43 under Aulus Plautius. But Cunobelinus died just before this invasion, leaving the kingdom to his faithful sons, Caractacus and Togodumnuus.

Cunobelinus is famous in literature as the original of Shakespeare's Cymbeline, but there is nothing but the name in common between the historical and the poetical king, for the plot of 'Cymbeline' is only very partially derived from the legendary history of Cunobelinus that Shakespeare found in Holinshed's 'Chronicle' (bk. iii. ch. xviii.), and that even has no claim to historic truth.

The etymology of Cunobelinus is traced by

Professor Rhys (*Celtic Britain*, 286–7) in its first part, 'cuno,' to the Welsh word for dog ('ci,' then probably 'cu,' genitive 'cuno(s)'), and in its second part to the god Belinus, equated in continental inscriptions with Apollo.

[Besides references in text, J. Evans's Coins of the Ancient Britons; the Catalogues and Plates of Coins in the Monumenta Historica Britannica; Birch's Dissertation on the Coins of Cunobelin, read before the Numismatic Society; Akerman's paper in Archæologia, vol. xxxiii.; Rhys's Celtic Britain; Mommsen's Römische Geschichte, v. 156–60.] T. F. T.

CUNYNGHAME, Sir ARTHUR AUGUSTUS THURLOW (1812–1884), general, colonel-commandant 1st battalion king's royal rifles, fifth son of Colonel Sir David Cunynghame, fifth baronet of Milnecraig, Argyllshire, by his first wife, a daughter of Lord-chancellor Thurlow, was born 12 Aug. 1812. He obtained a commission as second lieutenant, by purchase, in the 60th royal rifles 2 Nov. 1830, and was made a first lieutenant 22 May 1835. After serving with his battalion in the Mediterranean he became aide-de-camp to that fine soldier, Lord Saltoun, in China in 1841, and was present at the capture of Chingkeang-foo and the investment of Nankin. He got his company in the 3rd Buffs in 1841, became major therein in 1845, and lieutenant-colonel 13th light infantry in 1846, exchanging as captain and lieutenant-colonel to the Grenadier guards 1 Dec. 1846, and thence as junior lieutenant-colonel to the 20th foot in America 27 April 1849. He next exchanged to the 27th Inniskillings, which he commanded for a short time in Ireland, and retired on half-pay in 1853. In 1854 Cunynghame, who became a brevet-colonel 20 June that year, accompanied the army to the east as assistant quartermaster-general of the 1st division, and was present at the landing in the Crimea, the battles of Alma, the Tchernaya, Balaclava, Inkerman, where he was with the guards in the sandbag battery, and led into action a party of his old corps, the 20th (Kinglake, v. 246), and at the siege of Sebastopol up to March 1855. In that month he became a local major-general, and in May took command of a division of the Turkish contingent, and for his services therewith received the thanks of the sultan and the Turkish rank of lieutenant-general. In October 1855 he sailed with ten thousand Turks to occupy Kertch (which had been captured by Sir George Brown in May previous), and held that fortress during the second winter of the Crimean occupation. For his services in the Crimea and Turkey he was made C.B., an officer of the Legion of Honour, and received the English and Turkish Crimean and Turkish war medals, and the Medjidie. He became major-general in the British service in 1861, and in 1863, when on the Bengal staff, was at Lahore in command of the reserve of the army employed in the Sittana campaign. In April 1869, when in command of the northern district of Ireland, he twice received the thanks of the Irish executive during the Fenian rising. The same year he was made a K.C.B. He commanded the forces in South Africa from 1874 to 1878, including the period of the sixth Kaffir war. In 1876 he was transferred as colonel-commandant to his old corps, the royal rifles, from the 36th, of which he had been appointed colonel in 1868. He became general in 1877, and was retired in 1879, residing at Hurlingham Lodge, Fulham. He died on board ship on 1 April 1884, on his return from India, whither he had been on a pleasure trip.

Cunynghame married, 18 Sept. 1845, the Hon. Frances Elizabeth, daughter of Field-marshal Viscount Hardinge, by whom he left two sons and three daughters.

Cunynghame, who was an extensive traveller and a most intelligent observer, was author of the following works: 1. 'An Aide-de-camp's Recollections of Service in China,' &c., London, 1844, 12mo. 2. 'A Glimpse of the Great Western Republic,' London, 1851, 8vo. 3. 'Travels in the Eastern Caucasus, especially Daghestan,' 2 vols. 8vo, illust., London, 1872, 8vo. 4. 'My Command in South Africa in 1874–8,' London, 1879, 8vo. The latter work, though hastily put together, contains much valuable information relating to South Africa generally during the government of Sir Bartle Frere at the Cape.

[Burke's Baronetage; London Gazettes, various; Hart's Army Lists; Kinglake's Invasion of the Crimea; Parl. Papers; Accts. and Papers, 1856 (Turkey, iii.), xl. 341; Narrative of the Sittana Campaign; Cunynghame's Works; Illustr. London News, 29 Nov. 1884 (will).] H. M. C.

CURE, WILLIAM (*d.* 1632), statuary, was son of Cornelius Cure, a native of the parish of St. Thomas the Apostle, Southwark, who held the office of master-mason under Queen Elizabeth and James I, was employed in 1605–6 to erect monuments to Queen Elizabeth and Mary Queen of Scots in Westminster Abbey, and died in 1607. On his father's death William succeeded to his post of master-mason to James I, and completed the monument to Mary Queen of Scots. This monument, the painting of which was executed by one James Mauncy or Manuty, presents perhaps the most faithful portrait of that ill-fated queen at the time of her death; Cure received 825*l.* 10*s.* for his share in the work.

Payments for the services of Cure and his father on these works occur in Sir Julius Cæsar's papers (*Brit. Mus. Lansd. MS.* 164). In 1613 Cure signed an agreement to erect a monument in Cranford Church, Middlesex, to Sir Roger Aston, master of the great wardrobe to James I, his two wives, and his children; this agreement still exists (*Gent. Mag.* 1800, lxx. 104). In 1618 he signed another agreement to erect a monument in the Abbey Church at Bath to James Montague, bishop of Winchester, for 200*l.*; this agreement also exists, and it is noteworthy that he spells his name in his signature as Cuer (Dingley, *History from Marble*, i. 155, Camd. Soc. Publ.) Cure worked under Inigo Jones at the Banqueting House, Whitehall, and continued to hold the office of master-mason until his death in 1632, when he was succeeded by Nicolas Stone [q. v.] On 4 Aug. 1632 he was buried in the church of St. Thomas the Apostle, Southwark. Francis Meres, in his 'Palladis Tamia' (published 1598), says: 'As Lysippus, Praxiteles, and Pyrgoteles were excellent engravers, so have we these engravers, Rogers, Christopher Switzer, and Cure.' It is no doubt Cornelius Cure who is thus extolled. It would appear that Cure was of Dutch origin, as in 1576 there exists a payment to 'W. Cure, Duchemane graver,' for making a clay figure of the tartar, lately brought to England by Sir Martin Frobisher (Rye, *England as seen by Foreigners*, p. 205).

[Redgrave's Dict. of Artists; Scharf's Cat. of the National Portrait Gallery, 1884; Peter Cunningham in the Builder, 4 April 1863; Lysons's Parishes of Middlesex; authorities cited above.]

L. C.

CURETON, WILLIAM (1808–1864), Syriac scholar, was born in 1808 at Westbury, Shropshire, and educated at the Newport grammar school. The death of his father having greatly reduced the means of the family, Cureton determined to spare his mother expense by proceeding to Christ Church, Oxford, as a servitor. He took a Careswell exhibition from his school, and was thus enabled to support himself. He entered in 1828, took his B.A. degree in 1831 (not in 1830, as all his biographies state), his M.A. in 1833, and eventually added the degrees of B.C.L. and D.C.L. by accumulation in 1858. Meanwhile he had taken deacon's orders in 1831, and was ordained priest in 1832. His first curacy was at Oddington in Oxfordshire, and Dean Gaisford, who was much attached to the industrious student, appointed him one of the chaplains of Christ Church. In 1840 he was select preacher to the university. In 1847 he became a chaplain in ordinary to the queen, and finally Lord John Russell presented him in 1849 to a canonry at Westminster, which he held, together with the adjoining rectory of St. Margaret's, until his death (17 June 1864), which was accelerated by a railway accident in the preceding year from which he never entirely rallied. His devotion to oriental learning began at an early age. He had hardly taken his bachelor's degree when he began Arabic, and his appointment to the post of sub-librarian at the Bodleian Library afforded him ample opportunities for continuing the study. He was at the Bodleian from 1834 to 1837, and then was transferred to the British Museum, where he became assistant-keeper of manuscripts, in succession to Sir F. Madden, promoted. His first duty at the Museum, where he was the only oriental scholar in the department, was to prepare a classified catalogue of the Arabic manuscripts, and the first part of this laborious work, comprising christian writings and treatises of Mohammedan theology, jurisprudence, and history, all minutely described in Latin, appeared in 1846. The materials for the continuation of the catalogue were also prepared. But a new study had already engaged Cureton's attention. During his official occupation at the British Museum immense additions had been made to the collection of Syriac manuscripts. When he entered the department these numbered about eighty; but the accession of numerous manuscripts of the highest importance from the Nitrian monasteries, which were purchased and brought over partly by the mediation of Dr. Tattam in 1841 and 1843, raised the total to nearly six hundred. Cureton, who knew nothing of Syriac when he came to the department, set himself zealously to work to conquer the not very serious difficulties of the language, and to set in order and classify the new acquisitions from the Nitrian valley. His labours while drawing up an outline catalogue were amply rewarded by the discovery of many manuscripts of the highest interest, of which he gave an account in the 'Quarterly Review,' 1845, together with an interesting narrative of the manner in which they were discovered and purchased. He had afterwards occasion to review his official labours in his evidence before the commission on the constitution of the British Museum, from the minutes of which some of the foregoing statements have been derived. The most celebrated discovery which Cureton made among the Syriac manuscripts in the Nitrian collection was that of the famous Epistles of St. Ignatius to Polycarp, the Ephesians and the Romans, which he maintained

to be the only original and genuine text. He published his 'Epistles of St. Ignatius' in 1845, and a spirited controversy followed. Christopher Wordsworth, afterwards bishop of Lincoln, Lee, and Bunsen supported Cureton, while Baur, Jacobson, and others opposed him. Cureton himself replied to Wordsworth in a calm and convincing manner in his 'Vindiciæ Ignatianæ,' 1846, and Lipsius afterwards confirmed his view. The latest verdict, however, that of Dr. Lightfoot, bishop of Durham, has been given decisively against the position taken by Cureton. Another discovery was of at least equal importance. Among the British Museum MSS. Cureton lighted upon some fragments of a Syriac version of the Gospels, differing decidedly from the ordinary Peshito version, and, as the discoverer maintained, representing the original Hebrew of St. Matthew much more closely than the Peshito. The 'Curetonian Gospels' will always remain a monument of his discernment and industry. Another important discovery was that of the 'Festal Letters of Athanasius,' which Cureton hastened to publish through the Oriental Text Society in 1848; they have been translated into English for Pusey's 'Library of the Fathers,' and also into German. Other editions of this energetic scholar during his official career were the 'Corpus Ignatianum,' 1849, and 'Fragments of the Iliad from a Syriac palimpsest,' found among the Nitrian MSS., and published by the trustees in 1851. After his retirement to Westminster, Cureton continued his scholarly labours unabated. In 1853 appeared his text of the 'Ecclesiastical History of John of Ephesus' (Oxford University Press), an important work, which was translated in 1860 by Dr. Payne Smith, the present (1887) dean of Canterbury. In 1855 Cureton brought out his 'Spicilegium Syriacum,' containing valuable remains of Bardesanes, Melito of Sardes, Ambrose, and others, the attribution of which, however, has since been contested by Merx and Ewald. The 'Remains of an ancient recension of the Four Gospels in Syriac,' already referred to, came out in 1858; Eusebius's 'History of the Martyrs in Palestine' in 1861; and Cureton's latest work, 'Ancient Syriac Documents relative to the earliest Establishment of Christianity in Edessa and the Neighbouring Countries,' was published, after his death, in 1864. As a Syriac scholar, Cureton's industry and zeal gave him a high, though not an unassailable, position, and his amiability of character was seen alike in controversy and in the help he was ever pleased to render to fellow-students. Witnesses of his early labours in Arabic are his edition of Esh-Shahrastani's 'Kitab el-milal wa-n-nahal,' or 'History of Mohammedan Sects,' published by the Oriental Text Society in 1842 (vol. ii. 1846); of Nasafi's 'Pillar of the Faith of the Sunnites,' in the same series, 1843; and of Thancum ben Joseph of Jerusalem's Arabic 'Commentary on Lamentations,' 1843. He was an active member of the Society for the Publication of Oriental Texts, a member of the Royal and other societies, and an honorary D.D. of Halle. In 1855 he was elected a correspondent of the Institute of France. Académie des Inscriptions et Belles-lettres, and in 1860 obtained the rare distinction of being chosen a foreign associate of that academy. He was also crown trustee of the British Museum. As a clergyman he was noted for his excellent educational work in Westminster, and several of his sermons have been published.

[Times, 30 June 1864, an article understood to have originated in the department of manuscripts of the British Museum; British Museum and Bodleian Library Archives; Report of Commissioners appointed to inquire into the constitution, &c., of the British Museum, Minutes of Evidence, 1850; Oxford University Calendar, 1829 ff.; private information.] S. L.-P.

CURLE, HIPPOLITUS (1592–1638), Scotch jesuit, was son of Gilbert Curle, secretary to Mary Queen of Scots, by his wife, Barbara Mowbray. He studied in the Scotch seminary at Douay, and entered the Society of Jesus at Tournai. During the second year of his noviceship his aunt, Elizabeth Curle, died at Antwerp (29 March 1619), leaving him sixty thousand florins. The bulk of this fortune he devoted to the use of the seminary at Douay, of which he is regarded as the second founder. He was appointed rector of the college in 1633, and died on 21 Oct. 1638.

[Dodd's Church Hist. ii. 42; Oliver's Jesuit Collections, p. 18; Foley's Records, vii. 189; Gordon's Catholic Church in Scotland, p. 539.] T. C.

CURLING, HENRY (1803–1864), novelist, was a captain in the 52nd foot, and died at Kensington on 10 Feb. 1864. Among his numerous novels are 'The Soldier of Fortune,' 1843; 'John of England,' 1846; 'Frank Beresford,' 1847; 'The Miser Lord,' 1847; 'Shakspeare, a Romance,' 1848; 'Nonpareil House,' 1855; 'Love at First Sight,' 1860; and 'Self-Divorced,' 1861. He also published a variety of other works, including 'Recollections of the Mess-table and the Stage,' 1855; 'The Merry Wags of War, a Drama,' 1854; and 'Camp Club in the Crimea,' 1856.

[Gent. Mag. 1864, i. 405; Cooper's Biog. Dict.; Brit. Mus. Cat.]

CURLL, EDMUND (1675–1747), bookseller, was born in 1675 in the west of England (*New and General Biog. Dict.* 1798, iv.), of humble parentage. He was apprenticed to 'Mr. Smith, by Exeter Change,' most probably the Richard Smith who published an edition of Cæsar's 'Commentaries, made English by Capt. Bladen,' 'at the Angel and Bible without Temple Bar,' in 1705. The 'second edition, improv'd,' a mere reprint with a new title, was 'sold by E. Curll at the Peacock without Temple Bar,' in 1706. 'A Letter to Mr. Prior' was also published by him. It is likely that Curll succeeded to Smith's business on the same premises, changing the sign of the house from the Angel and Bible to that of the Peacock. In 1708 he published 'An Explication of a Famous Passage in the Dialogue of St. Justin Martyr with Tryphon,' 'the first book I ever printed' (*Apology for W. Moyle*, p. 17), and, in conjunction with E. Sanger, a translation of Boileau's 'Lutrin.' Like other booksellers of the time, Curll sold patent medicines. He had not been long in business when he began a system of newspaper quarrels with a view to force himself into public notice. Having published a quack medical work known as 'The Charitable Surgeon,' he got up a fictitious controversy about its authorship in 'The Supplement' newspaper of 8 April 1709. An interesting volume lately added to the British Museum shows us that Curll was a pamphleteer during the Sacheverell controversy in 1710. It contains some curious notes in Curll's own neat handwriting. The first book entered under his name in the 'Registers of the Stationers' Company' was 'Some Account of the Family of Sacheverell,' on 13 Sept. 1710. Very few books at all were entered at that period, and his name only appears ten times between 1710 and 20 Aug. 1746. In 1710 he had taken the premises in Fleet Street formerly occupied by the well-known bookseller A. Bosvill, where he published 'A Complete Key to the Tale of a Tub,' 'printed for E. Curll at the Dial and Bible against St. Dunstan's Church.' He remained at this address until 1718. Besides his house in London he also had a shop in Tunbridge Wells, as an advertisement dated 15 July 1712 calls attention to one 'on the walk at Tunbridge Wells. Gentlemen and Ladies may be furnish'd with all the new Books and Pamphlets that come out; also French and Italian Prints, Maps, &c.' (*Notes and Queries*, 6th ser. ii. 484).

In 1716 Curll had his first quarrel with Pope on the publication of 'Court Poems,' in March 1716, by James Roberts, a minor bookseller. In the advertisement it is hinted that certain 'lines could have come from no other hand than the laudable translator of Homer.' Lady Mary Wortley Montagu had some share in bringing out the book, and it is impossible to say whether or not Pope secretly promoted the volume while openly expressing annoyance. Pope, finding that Curll had to do with the publication, sought an interview with him through Lintot, which led to the famous scene at the Swan Tavern in Fleet Street, told in the 'Full and True Account of a Horrid and Barbarous Revenge by Poison on the Body of Mr. Edmund Curll, Bookseller; with a faithful copy of his last Will and Testament.' This was circulated shortly after the event, and reprinted in the 'Miscellanies' of Swift and Pope. It was followed by a 'Further Account,' and 'A strange but true Relation how Mr. E. Curll out of an extraordinary desire for lucre was converted by certain eminent Jews.' The meeting was the only occasion on which the poet and bookseller were in company (*Dunciad*, ii. 54, note). It is certain that some practical joke was played upon Curll, who refers to the 'emetic potion' he was made to drink in the 'Curliad,' where he describes how the 'Court Poems' came to be published. Pope returned to the subject in 'Moore's Worms, for the learned Mr. Curll, bookseller' (E. Smith, 1716); and Curll retaliated with satirical advertisements (see *Flying Post*, 5 and 10 April 1716) relating to the translation of Homer.

Four days after the death of Robert South, on 8 July 1716, a Latin oration was delivered over the body in the college hall of Westminster School by John Barber, then captain of the king's scholars. Curll obtained a copy of the oration and

> . . . . did th' Oration print
> Imperfect, with false Latin in't.

The Westminster boys enticed the bookseller into Dean's Yard, and tossed him in a blanket. The incident is referred to in the 'Dunciad,' and Pope gleefully speaks of it in a letter to Martha Blount. It was the theme of a poem, 'Neck or Nothing, a consolatory letter from Mr. D—nt—n to Mr. C—rll,' sold by Charles King in Westminster Hall (1716), believed to have been written by Samuel, the elder brother of John Wesley, and sometime head usher of the school (*Alumni Westmonasterienses*, 1852, pp. 255–6). In the 'Curliad' (p. 25) the victim states that the torture was administered, not with a blanket, but 'a rugg, and the whole controversy relating thereunto shall one day see the light.'

Curll as publisher and Bridge as printer of a pirated edition of the trial of the Earl of Wintoun were reprimanded on their knees at the bar of the House of Lords in 1716 (*Journals*, May 1716). He was released on 11 May, and soon after was in correspondence with Thoresby, with reference to Erdeswicke's 'Survey of Staffordshire,' published by him in 1717 (*Letters addressed to Ralph Thoresby*, ii. 360, 362–3). Many of Curll's publications were scandalously immoral. The writer in the 'Weekly Journal, or Saturday Post,' of 5 April 1718, afterwards known as 'Mist's Journal,' identified by Lee with Defoe (Lee, *Defoe*, ii. 32), says: 'There is indeed but one bookseller eminent among us for this abomination [indecent books], and from him the crime takes the just denomination of *Curlicism*. The fellow is a contemptible wretch a thousand ways: he is odious in his person, scandalous in his fame; he is marked by nature.' Curll defended himself in 'Curlicism Display'd.' A Mr. William Clarke prosecuted Curll for a libel, and in a pamphlet, 'Party Revenge' (1720), states (p. 40) that it had been his practice 'for many years to print defaming, scandalous, and filthy libels, particularly of late against the Honourable Commissioners of H.M.'s Customs, to be seen by his recantation in the "Daily Courant," Feb. 17, 1720.' He now removed to Paternoster Row, where he brought out 'The Poetical Register,' by Giles Jacobs. Another address in this year was 'next the Temple Coffee House in Fleet St.' In 1721 Curll was again at the bar of the House of Lords for publishing the 'Works of the Duke of Buckingham,' which was the occasion of the well-known resolution, making it a breach of privilege to print, without permission, 'the works, life, or last will of any lord of this house' (*Standing Orders*, 31 Jan. 1721). This order was not annulled until 28 July 1845. In the same year he was in correspondence with White Kennett, and vainly endeavoured to get permission from the bishop to reprint his translations of Erasmus's 'Praise of Folly' and Pliny's 'Panegyric' (*Lansdowne MS.* 1038, f. 96, in British Museum). Between 1723 and 1726 he was living 'over against Catherine Street in the Strand.'

Some letters reprinted in the 'Gentleman's Magazine' (1798, vol. lxviii. pt. i. pp. 190–1) reveal that he was protesting, 2 March 1723–4, to Walpole his 'unwearied diligence to serve the government,' and that 'Lord Townshend assured me that he would recommend me to your honour for some provision in the civil list. In the Stamp Office I can be serviceable.' On 30 Nov. 1725 he 'was tried at the king's bench bar, Westminster, and convicted of printing and publishing several obscene and immoral books' (Boyer, *Political State*, November 1725, p. 514). Curll's own case has been preserved (*Rawlinson MSS.*, c. 195, in Bodleian Library). He was found guilty, but an arrest of judgment was permitted, on the ground that the offence was only punishable in the spiritual courts. The judges finally gave against him (Strange, *Reports*, ii. 788). On 12 Feb. 1728 he was sentenced to be fined for publishing 'The Nun in her Smock' and 'De usu Flagrorum,' and to an hour in the pillory for publishing the 'Memoirs of John Ker of Kersland' (*Daily Post*, 13 Feb. 1728). He 'stood in the pillory [23 Feb. 1728] at Charing Cross, but was not pelted or used ill. . . . He had contrived to have printed papers dispersed all about Charing Cross, telling the people he stood there for vindicating the memory of Queen Anne' (*State Trials*, xvii. 160). We learn from the 'Curliad' (p. 17, &c.) that he was imprisoned five months in the king's bench for the two books, and that it was from Ker, a fellow-prisoner, that he had the papers on which the 'Memoirs' were based. The latter book was the subject of a separate indictment. A letter signed 'A. P.' in the 'London Journal,' 12 Nov. 1726, on 'Deceptive Title Pages' refers to a recently published edition, in six volumes, of 'Cases of Impotence and Divorce,' by Sir Clement Wearg, with which it is affirmed that the late solicitor-general had nothing to do. To this accusation Curll replied with an evasively worded affidavit. In 1726 were written Swift's famous verses of 'Advice to Grub Street Verse Writers,' who are recommended to have their poems well printed on large paper, and then 'send these to paper-sparing Pope,' who will cover them with his manuscript, and, when they are returned,

> Sell them to Curll for fifty pound,
> And swear they are your own.

One of Pope's untrue charges was that Curll starved one of his hacks, William Pattison, who actually died in his house of small-pox, and received every attention (M. Noble, *Hist. of England*, iii. 304). Curll again tried to show his patriotic zeal by discovering what seems to have been a mare's nest of his own contriving, and wrote to Lord Townshend, 29 Sept. 1728: 'There is a conspiracy now forming which may be nipt in the bud, by a letter which I have intercepted, I may say, as miraculously as that was which related to the Gunpowder Plot' (*Gent. Mag.* 1798, vol. lxviii. pt. i. p. 191). In 1729 he lived 'next to Will's Coffee-house in Bow Street, Covent Garden,' and in 1733 was at Burleigh

Street, Strand. He was mixed up with Eustace Budgell [q.v.] and the affair of Tindal's will, and had quarrelled with Budgell, who attacked him in the 'Bee' (7 July and 6 Oct. 1733). Curll printed both the will and memoirs of Tindal, the latter being dedicated to the Mrs. Price in whose handwriting the forged will was drawn up.

In 1726 Curll had printed Pope's 'Familiar Letters to Henry Cromwell,' purchased for ten guineas from Mrs. Thomas, Cromwell's mistress, and in the 'Daily Post Boy' of 12 May 1735 advertised 'Mr. Pope's Literary Correspondence for thirty years, from 1704 to 1734,' price 5*s*. Pope having instigated Lord Islay to move in the matter, the stock was seized, and Curll and Wilford, the printer of the newspaper, ordered to appear at the bar of the House of Lords (*Journals*, 12 and 13 May 1735). It was suspected at the time, and has now been fully proved, that the publication of this volume was promoted by Pope himself, who wanted an excuse to print his letters. A go-between was invented in the mysterious P. T., who wrote to Curll in 1733 to offer a collection of Pope's letters. Nothing was done until March 1735, when Curll told Pope of this fact, which Pope answered by advertising in the 'Daily Post Boy' that he had received such a communication, that he knew of no such person as P. T., and that the letters in question must be forgeries. P. T. wrote to Curll again, and a short man calling himself Smythe (afterwards discovered to be a certain James Worsdale) called at the bookseller's with some printed sheets and real letters. Fifty copies were delivered and sold on 12 May, and a second batch of 190 came just in time to be seized by the lords' messenger. As directed by P. T., Curll advertised that the volume would contain letters to peers, which made it a breach of privilege, and Lord Islay informed the committee of the house that on p. 117 of a copy he possessed there was some reflection upon the Earl of Burlington. No such passage could be found in the copies seized on Curll's premises, as Pope had artfully suppressed it in the copies of the second batch. The house decided that the book contained no breach of privilege, and the copies were returned (*Journals*, 15 May 1735). The sale proceeded, and Curll boldly announced, 26 July, that 'the first volume was sent me ready printed by [Pope] himself,' and that a second and third volume were in preparation. He ultimately produced six volumes of 'Mr. Pope's Literary Correspondence' (1735–41), of which, indeed, a large proportion of the contents had nothing to do with Pope or his correspondence. Pope's authentic edition, to which these intrigues were introductory, was issued in 1737–41.

In 1735 Curll was living in Rose Street, Covent Garden, having changed his sign to the Pope's Head. Hence the allusion in the 'Dunciad'—

Down with the Bible, up with the Pope's Arms.

Mrs. Pilkington (*Memoirs*, 1749, ii. 189) tells a story of receiving a mysterious visit from 'an ugly squinting old fellow' about 1741, who turned out to be Curll trying to obtain, in his usual roundabout way, some letters of Swift which he wished to include in his forthcoming 'Life of Barber.' The last book entered to Curll on the 'Registers of the Stationers' Company' was 'Achates to Varus' on 20 Aug. 1746. He died 11 Dec. 1747, aged 72 (*Gent. Mag.* 1747, xvii. 592).

A figure of him appears in an engraving on the wall in the first state of Hogarth's 'Distressed Poet' (1736), and the frontispiece to Wesley's 'Neck or Nothing' (1716) represents three acts of his punishment by the Westminster boys (*Catalogue of Prints and Drawings in the British Museum*, Div. I. ii. 408–9, iii. 212–14).

His son Henry had a separate shop in Henrietta Street in 1726, and advertised in the 'Daily Post Boy' of 7 Aug. 1730 that he was leaving off business (in Bow Street, Covent Garden), and that the standard antiquarian books issued by his father might be had for a time at a cheap rate. Like his father he seems to have suffered personal chastisement at Westminster, a fact which produced a satirical pamphlet, 'Hereditary Right exemplified; or a Letter of Condolence from E.C.,' 1728, 8vo.

The fame of 'Dauntless Curll' lives in some of the most unsavoury lines of the 'Dunciad,' but we know that the poet and the bookseller were quarrelling for twenty years. Nichols says that, whatever his demerits, 'he certainly deserves commendation for his industry in preserving our national remains' (*Lit. Anecd.* i. 456). He had knowledge and a ready pen, plenty of courage and more impudence. He had no scruples either in business or private life, but he published and sold many good books. At the end of Hale's 'Discourse' (1720) is a list of forty-three publications, and in a volume of Addison's 'Miscellanies' (1723) is a list of theological books also issued by him. In the second edition of Ashmole's 'History of the Garter' (1726) is a catalogue of sixteen pages of his books, which include no less than 167 standard works. All of his authors were not paid at a niggardly rate, as may be seen from some notes by Upcott extending from 1709 to 1740 (*Gent.*

Mag. xciv. pt. i. 318, 410, 513). He was active in bringing out lives and wills of noted persons; in the 'Life of Barber' (1741) is a list of thirty-one, some of considerable biographical value. In 1730 he was busy producing a collection of antiquarian volumes, including Ashmole's 'Berkshire' and Aubrey's 'Surrey,' and Browne Willis allowed his opinion to be advertised to the effect that 'Mr. Curll, having been at great expense in publishing these books (now comprised under the title of "Anglia Illustrata," in 20 vols.), and adorning them with draughts of monuments, maps, &c., deserves to be encouraged by us all, who are well-wishers to this study; no bookseller in town having been so curious as he' (*Daily Post*, 7 Feb. 1729–30). A graphic picture is to be found in Amory's 'Life of John Buncle' (1770, iv. 137–68): 'Curll was in person very tall and thin, an ungainly, awkward, white-faced man. His eyes were a light grey, large, projecting, gogle, and purblind. He was splayfooted and baker-kneed. He had a good natural understanding, and was well acquainted with more than the title-pages of books. He talked well on some subjects, and was not an infidel. . . . He was a debauchee. . . . His translators in pay lay three in a bed at the Pewter Platter Inn in Holborn. . . . No man could talk better on theatrical subjects.'

During the forty years Curll was in business many of his publications were edited by himself. Besides the Popean volumes, the following is a list of some to which his name can be fixed with some degree of certainty: 1. 'The Case of Dr. Sacheverell represented in a Letter to a Noble Lord,' London, 1710, 8vo ('by E. Curll,' in British Museum copy). 2. 'Some Considerations humbly offer'd to the Bp. of Salisbury [G. Burnet], occasioned by his speech upon the First Article of Dr. Sacheverell's Impeachment, by a Lay Hand' ('i.e. E. Curll,' in British Museum copy), London, J. Morphew, 1710, 8vo (two editions). 3. 'An impartial Examination of the Bishop of Lincoln's and Norwich's Speeches at the opening of the Second Article of Dr. Sacheverell's Impeachment,' London, E. Curll, 1710, 8vo ('by E. Curll,' on title of British Museum copy; at the end is an advertisement of pamphlets on the Sacheverell controversy, and of theological works published by Curll). 4. 'A Search after Principles in a Free Conference between Timothy and Philatheus concerning the present times,' London, J. Morphew, 1710, 8vo. 5. 'A Meditation upon a Broomstick [by Swift] and somewhat beside of the same author's,' London, E. Curll, 1710, 8vo. 6. 'A complete Key to the Tale of a Tub; with some account of the authors, the occasion and design of printing it, and Mr. Wotton's remarks examin'd,' London, 1710, 8vo (in the British Museum copy the preface is signed in manuscript 'E. Curll,' who also noted that the annotations were 'given to me by Ralph Noden, esq., of the Middle Temple.' Nos. 5 and 6 were reprinted by Curll in 1711 as 'Miscellanies by Dr. Jonathan Swift'). 7. 'Some Account of the Life of Dr. Walter Curll, Bishop of Winchester,' London, E. Curll, 1712, 12mo. 8. 'The Character of Dr. Robert South, being the Oration spoken at his Funeral, on Monday, July 16, 1716, in the College Hall of Westminster, by Mr. Barber,' London, E. Curll, 1716, 8vo. 9. 'Posthumous Works of the late Robert South, D.D., containing Sermons, &c.,' London, E. Curll, 1717, 8vo (edited by Curll, who contributed 'Memoirs,' and added No. 8). 10. 'Curlicism Display'd, or an Appeal to the Church, being observations upon some Books publish'd by Mr. Curll. In a letter to Mr. Mist,' London, 1718, 8vo (signed 'E. Curll,' see Thoms, *Curll Papers*, pp. 46–9). 11. 'Mr. Pope's Worms, and a new Ballad on the Masquerade,' London, 1718, 8vo. 12. 'A Discourse of the several Dignities and Corruptions of Man's Nature since the Fall, written by Mr. John Hales of Eton, now first published from his original manuscript,' London, E. Curll, 1720, 8vo (preface signed 'E. Curll'). 13. 'Doom's Day, or the Last Judgment; a Poem written by the Right Honourable William, earl of Sterline,' London, E. Curll, 1720, 8vo (preface signed 'A. Johnstoun,' i.e. Curll, see Thoms, p. 55). 14. 'The Humble Representation of Edmund Curll, bookseller and citizen of London, concerning five books complained of to the Secretary' [London, 1726?], 8vo (*ib.* p. 63). 15. 'An Apology for the Writings of Walter Moyle, Esq., in Answer to the groundless Aspersions of Mr. Hearne and Dr. Woodward, with a word or two concerning the frivolous cavils of Messieurs Whiston and Woolston relating to the Thundering Legion,' London, 1727, 8vo (contains letters to and from Curll). 16. 'An Answer to Mr. Mist's Journal of the 28 Jan. No. 98,' London, M. Blandford, 1727, 8vo (signed 'Britannus,' i.e. Curll). 17. 'Miscellanea,' London, 1727, 5 vols. 12mo (these volumes were sold separately, and some sets contain more than others; the third volume is 'Whartoniana,' and the fifth 'Atterburyana'). 18. 'The Curliad; a hypercritic upon the Dunciad Variorum, with a further key to the new characters,' London, printed for the author, 1729, 8vo (some anti-Popean skits are advertised at the back of the title; signed at the end 'E. Curll, Strand,' 25 April 1729). 19. 'The Life of that eminent Comedian,

Robert Wilks, Esq.,' London, E. Curll, 1733, 8vo (the dedication to Mrs. Wilks is signed 'E. C.') 20. 'A true Copy of the last Will and Testament of Matthew Tindal, LL.D.,' London, E. Curll, 1733, 8vo. 21. 'Memoirs of the Life and Writings of Matthew Tindal, LL.D., with a History of the Controversies wherein he was engaged,' London, E. Curll, 1733, 8vo (dedicated to the Mrs. Lucy Price of No. 22). 22. 'The Life of the late Honourable Robert Price, Esq., one of the Justices of her Majesty's Court of Common Pleas,' London, printed by the appointment of the family, 1734, 8vo (the dedication is signed 'E. C., Strand,' 18 Dec. 1733; Mrs. Price was connected with the Budgell-Tindal forgery). 23. 'The History of the English Stage from the Restoration to the Present Times, including the Lives, Characters, and Amours of the most eminent Actors and Actresses, by Mr. Thomas Betterton,' London, E. Curll, 1741, 8vo. (William Oldys is usually credited with the authorship; the dedication to the Duke of Grafton is signed E. Curll; the Life of Mrs. Oldfield forms the second part). 24. 'An impartial History of the Life, Character, Amours, Travels, and Transactions of Mr. John Barber, city printer and lord mayor of London,' London, 1741, 8vo.

[Many facts are collected in Curll Papers, stray notes on the life and publications of E. Curll, 1879, 12mo, privately reprinted from Notes and Queries by W. J. Thoms. Curll's dealings with Pope are summarised in ch. vi. of Pope by Mr. Leslie Stephen (English Men of Letters series) and dealt with in detail in Dilke's Papers of a Critic, i. 97–339, and in Elwin and Courthope's edition of Pope, passim, especially Poetry, vols. i. and iv.; see also lives of Pope by Roscoe and Carruthers. There are numerous references in Swift's Correspondence, Works, 1814, vols. ii. xvi–xix. Curll's own statements in the Curliad, 1729, as to personal matters can be confirmed in many particulars. There is a burlesque life in Remarks on Sqre. Ayre's Memoirs of Pope, in a letter to Mr. E. Curll, with authentic Memoirs of the said E. C., by J. H., 1745, 8vo. The Memoirs of the Society of Grub Street, 1737, 2 vols. 12mo, contain passages relating to Curlus and his bookselling; see also Amhurst's Terræ Filius, 1726, i. 142, 155, and E. Budgell's Bee, 1733–4; see also Notes and Queries, 1st ser. xii. 277, 392, 431, 2nd ser. ii. 203–4, iii. 50, x. 381, 485–7, 505–6, xi. 61–2, 3rd ser. ii. 162, 295, v. 425, 6th ser. ii. 484, iii. 95, iv. 98, 112, 171, 192, 437, x. 204, xii. 55; Nichols's Lit. Anecd. i. 455, v. 491, viii. 295; Timperley's Encyclopædia, pp. 600, 635, 677, 712, 713; Curwen's Hist. of Booksellers, 1873, pp. 36–48; Curll's bibliography is treated by Mr. W. Roberts in Notes and Queries, 6th ser. xi. 381–2, and in articles by him and Mr. E. Solly in Antiquarian Magazine, 1885, vii. 157–9, 868–73.] H. R. T.

CURLL, WALTER, D.D. (1575–1647), bishop of Winchester, was born at Hatfield in Hertfordshire in 1575. His father was probably the same William Curll who was auditor of the court of wards to Queen Elizabeth, and who has a monument in Hatfield church. At Hatfield Walter Curll came under the notice of the Cecil family, and their influence had a great deal to do with his subsequent success in life. In 1592 Curll entered at Peterhouse, Cambridge, and was eventually elected fellow of his college. Shortly after his election he travelled for four years on the continent, still holding his fellowship, and receiving also a small annual sum from the college towards defraying his expenses. In 1602 he took holy orders, and held in turn the livings of Plumstead in Kent, Bemerton in Wiltshire, and Mildenhall in Suffolk. He was admitted to the degrees of B.D. in 1606, and D.D. in 1612. He resigned his fellowship in 1616, receiving from the college one year's profits in addition to what he was entitled to; this was a mark of the esteem in which he was held, but it was rather hard upon his successor. He was appointed chaplain to James I, prebendary of Lyme and Halstock in Salisbury Cathedral, and dean of Lichfield in 1621, in succession to William Tooker. While dean of Lichfield he was elected prolocutor of the lower house of the convocation of Canterbury. He was consecrated bishop of Rochester in 1628; was translated to Bath and Wells in 1629; and finally, through the influence of Archbishop Laud, was chosen to succeed Neal as bishop of Winchester in 1632. He was also lord high almoner to Charles I. It was at once seen that in the new bishop of Winchester Laud had secured a most zealous co-operator in his efforts for removing abuses and restoring something of the dignity and beauty of divine worship. 'In the first year of his accession to this see,' says Milner, 'he [i.e. Bishop Curll] set on foot many improvements respecting the cathedral. Several nuisances and encroachments were removed; the south end of the cathedral had been so blocked up that there was no way northward of going into the close without going through the church itself; these obstructions he removed, and opened a passage where the houses had stood.' He also at great expense decorated and improved the interior of the cathedral. Great abuses had sprung up under the two previous deans, Abbott and Morton, but Dean Young cordially seconded the bishop's efforts. The altar was restored to its original position, and duly railed in according to the archbishop's regulations. Suitable plate and sanctuary hangings were provided, and four copes

which were to be used on all Sundays and holidays. The prebendaries were solemnly bound by oath to make a reverence before the altar when entering or leaving the choir. The bishop did not confine his attention to the cathedral, but throughout the diocese similar customs were most rigorously enforced. In 1636 the archbishop, in his annual report on the state of the southern province, represents the diocese of Winchester as 'all peace and order,' so zealously had Curll worked. Events soon showed, however, that beneath this outward uniformity there was a vast amount of smouldering discontent. In July 1642 civil war broke out. Farnham Castle, which had been placed by the bishop at the king's disposal, was captured on 3 Dec.; on the 13th Winchester fell, and the cathedral was plundered. But towards the close of 1643 Winchester was once more in the hands of the royalists, and the bishop was living there in state. With him were Dr. Heylyn and Chillingworth, author of 'The Religion of the Protestants.' In March of the following year the city again fell into the hands of the parliamentarians, and the bishop escaped, probably to his palace at Waltham; but this also fell into the hands of his enemies after a gallant resistance (9 April). According to local tradition, the bishop escaped in a dung-cart, hidden under a layer of manure. The palace was burnt and has never been rebuilt. The bishop is next heard of at Winchester, which had once more been deserted by the parliamentary party. On 29 Sept. 1645 Cromwell appeared before the city and demanded the surrender of the castle, which was held by Lord Ogle for the king, at the same time offering a safe-conduct to the bishop if he chose to leave the city before the siege began. Curll refused the offer, and took his place with the defenders in the castle. After the bombardment had commenced, however, he repented, and sent to say that he would accept Cromwell's offer. But it was now too late, and the bishop had to take his chance with the rest. On 5 Oct. the garrison surrendered, and were allowed their liberty. The bishop was deprived not only of his episcopal income but even of his private property. He retired to his sister's house in the village of Soberton, Hampshire, and took no further part in public life. In 1647 he journeyed to London to seek advice concerning his health, and died there the same year in his seventy-third year. His body was taken back to Soberton to be buried. He left a widow and several children. There is an entry of the baptism of one of them in the parish register of Bromley in Kent (26 Dec. 1629): 'William, son of Walter Curll, Lord Bishop of Bath and Wells.' Edmund Curll, writing in 1712, states that the tombstone remains over the bishop's grave, but that the pieces of brass containing the inscription have been broken off and stolen by sacrilegious hands. There is still a monument there to his grandson Sir Walter Curll, on which are the arms vert, a chevron ingrailed or, with the arms of Ulster impaling or, a fess between three wolves' heads couped sable. Walker, in his 'Sufferings of the Clergy,' says that this prelate 'was a man of very great charity to the poor, and expended large sums in the repairs of churches.' He contributed largely to the building of a new chapel for his college at Cambridge; promoted the costly work of producing the Polyglot Bible; and out of his very slender means at the last helped many a starving royalist. As an author he is known only by one sermon preached by him when dean of Lichfield, before James I, and published in 1622 by special command of his majesty.

[Cassan's Lives of the Bishops of Winchester, vol. ii.; Milner's Hist. of Winchester; and a short Life of the bishop, written by Edmund Curll, 1712.] W. B.

CURRAN, JOHN PHILPOT (1750–1817), Irish judge, belonged to a family said to have originally come from Cumberland, where it bore the name of Curwen. Under the protection of the Aldworth family, on whom was bestowed the forfeited estate in county Cork of thirty-two thousand acres formerly belonging to the Irish McAuliffes, the Currans removed to the south of Ireland, and of this estate James Curran was seneschal of the manor court at Newmarket, co. Cork, about 1750. Here on 24 July 1750 John Philpot Curran was born. The father, James, was a man of some scholarship and a student of Locke, but it was from his mother, a Miss Sarah Philpot, a woman of strong character and very ready wit, that the boy inherited most of his mental characteristics. To his father he was indebted chiefly for his very ugly features. His early training, as he was the eldest of a family of five, was somewhat rough, but his wit soon attracted the attention of the Rev. Nathaniel Boyse of Newmarket, who gave him his first education. His parents at this time desired him to enter the church, and throughout her life, especially after Curran had written in 1775 a most successful assize sermon at Cork for his friend the Rev. Richard Stack, his mother could never be consoled for her son's missing the bench of bishops. From Newmarket he was sent to Mr. Cary's free school at Middleton, partly by the aid of Mr. Boyse, who gave up one of his own ecclesias-

tical emoluments for his maintenance, partly by the assistance of Mrs. Aldworth. Among his Middleton schoolfellows were his subsequent friends: Yelverton, afterwards Lord Avonmore, lord chief baron; Robert Day, afterwards judge; and Jeremy Keller. He was mischievous and idle at school, and both there and at home associated with the peasantry, and gained his great familiarity with their habits and control over their emotions, whether in cross-examination or in speaking. On 16 June 1769 he was entered a sizar at Trinity College, Dublin, taking the second place at the entrance examination. In right of his sizarship he was entitled to rooms and commons free, but his industry, though considerable, was irregular and ill-directed. He failed to secure a fellowship. He was an ardent classical scholar, and never allowed his knowledge to fall into disuse in after life. He also read a good deal of French, and was powerfully attracted by Rousseau's 'Héloïse.'

Through the Aldworth family, with whom he spent a considerable part of his vacations, he saw something of Dublin society, and caught here his first ideas of oratory; but he was personally a sloven and a debauchee, and constantly guilty of breaches of college discipline. He was often penniless and often drunk; he was frequently left in the streets after an affray, senseless from loss of blood, and on one occasion publicly and audaciously satirised the censor of Trinity, Dr. Patrick Duigenan, in an oration which had been imposed on him by way of punishment. In after life he always entertained a profound contempt for Trinity College, which had tolerated his misconduct. Though a distant relative promised him a small living, he decided in his second year at college to go to the bar, and accordingly, early in 1773, he left Ireland, entered at the Middle Temple, and spent a couple of years in London. His life was at first dull, hard, and laborious, and he was impeded by a severe attack of fever. He rose at 4.30 a.m., read law and politics some ten hours a day until almost exhausted, and spent his evenings in the galleries of theatres, at coffee-houses, or in debating societies. His knowledge of law, which, though inconsiderable in amount, was not so scanty as was generally supposed, was acquired at this period. In after life he read little of anything, but his time now was given chiefly to history and English literature. His first speech in a debating society was a failure; nor did he discover his power until, at a society called the 'Devils of Temple Bar,' he was one night attacked so insolently that he was spurred into a successful and impetuous reply. He now laboured hard to overcome his defects of elocution, his shrill voice, his stutter, and his brogue. He declaimed from Junius before a glass, practised Antony's speech over Cæsar, read Bolingbroke, and argued imaginary cases in his own room. He attended the Robin Hood Debating Society on weekdays, and another on Sundays at the Brown Bear in the Strand, where his zeal for the Roman catholic claims and his strict black coat won him the name of the 'little jesuit from St. Omer.' He was often, from his appearance, mistaken for a Roman catholic. Already his friends expected great things of him, but his health, though soon restored, was delicate, and he was now, as always, constitutionally subject to fits of despondency. In the Temple he lived almost exclusively among the Irish. Once he met Goldsmith, and once in St. James's Park, being temporarily penniless, he made Macklin's acquaintance and obtained relief from him. His friend Phillips says that at this time he lived by his pen, and wrote, among other things, a song, 'The Deserter's Lamentation,' which became very popular, and was sung by Vaughan, Bartleman, and Mrs. Billington. His son denies that he wrote at all, and declares that he lived upon his parents or his richer friends. He had, however, a taste for versifying, which he continued to exercise all his life, but his compositions were tame and cold. Lines of his 'On Friendship' to his friend Weston, 'On Pope's Cave,' and 'On the Poisoning of the Stream at Frenchay,' and a satire called 'The Platewarmer,' are preserved. His vacations were spent at home at Newmarket, moving among the small gentry and the peasantry, whose language he spoke, and with whose sufferings he at all times sympathised. The 'keening' at a wake, he said, gave him some of his first inspirations of eloquence. He married in 1774 a daughter of Dr. Creagh, a physician of Newmarket, and an earnest whig, whose slender portion served to maintain her husband till he succeeded at the bar; but this union, a love match, was to him a source of perpetual bitterness. After some thought of trying his fortune in America, Curran was called to the Irish bar in Michaelmas term, 1775. The Irish bar was at this time looked up to by all classes as the nursery of public virtue and services, and the avenue to political success. Eloquence of a somewhat turgid kind was the chief recommendation of a barrister. The course of study pursued was far more literary and far less technical than that followed in England. Curran made at first but a poor figure. His first brief was on a chancery motion, when he was so overcome with nervousness, that when Lord Lif-

ford, the chancellor, bade him speak louder, his papers fell from his hand, and a friend had to finish the motion. Although he had from the first some practice and made as much as eighty-two guineas in his first year and between one and two hundred in his second, he was for some time little more than a witty idler in the Four Courts, and lived in poverty in a lodging on Redmond's Hill, then the legal quarter of Dublin. He attended the Cork sessions, and after a time his friend Arthur Wolfe (afterwards Lord Kilwarden) obtained for him a brief in the Sligo election case of Ormsby *v.* Wynne from the well-known attorney Lyons, afterwards his great friend and constant client. He was also engaged in the Tullagh election petition, and his fiery temper brought him in another case into very sharp conflict with Mr. Justice Robinson. These circumstances and his wit were already making him well known. Fitzgibbon, afterwards his enemy, gave him his 'red bag.' Barry Yelverton (afterwards Lord Avonmore) stood his friend, and when in 1779 he founded a convivial and political society, called the Order of St. Patrick, or Monks of the Screw, which lasted until 1795 and met at the house in Kevin Street afterwards used as the seneschal's court, he made Curran the prior. The first case which made Curran truly popular was at the Cork summer assizes in 1780. Lord Doneraile was sued for a brutal assault upon a priest, Mr. Neale, and so high did religious feeling run that the plaintiff could find no counsel to undertake his case, until Curran, though a protestant, volunteered to represent him, and by dint of great zeal and extraordinary fierceness of language obtained a verdict for thirty guineas. Having stigmatised a relative and accomplice of Lord Doneraile, Captain St. Leger, as a 'renegade officer,' Curran was challenged by him. St. Leger missed, and Curran did not return his fire. This trial and duel made Curran popular, both for religious and political reasons, and his practice grew apace. He was a very fine cross-examiner, a perfect actor, and intimately acquainted with every winding of an Irish witness's mind. In 1782, after seven years at the bar, he became, by the influence of Yelverton, a king's counsel, and in 1783, during Lord Northington's administration, was returned to the Irish House of Commons by Mr. Longfield (afterwards Lord Longueville) as the colleague of Flood for one of his two seats at Kilbeggan, Westmeath. Curran had given no pledges, but was no doubt expected to adopt Longfield's party. Being, however, a personal friend of Grattan and one of his warmest admirers, he joined the opposition along with Sir Laurence Parsons and Mr. A. Browne. Finding that Longfield considered himself aggrieved, he laid out his only 500*l.* and 1,000*l.* more, which he borrowed, in purchasing another seat for Longfield. During the administration of the Duke of Rutland he continued in opposition, and in the next parliament was elected at his own expense for Rathcormac, county Cork. He spoke frequently in parliament, but with little success in comparison with that he won at the bar. His genius was forensic rather than political; he spoke often late at night or in the small hours of the morning, after an exhausting day in court, and his speeches are ill-reported, most of the reporters being employed by the government. His first speech was on 12 Nov. 1783, on a motion for a new writ for Enniscorthy, and he spoke again on the 18th on the manufacturing distress; but his first considerable appearance was on 29 Nov., on Flood's motion for parliamentary reform, when he cautioned the house not to make a public declaration against the convention of volunteers, which was at that time sitting for the purpose of intimidating the house into passing the motion. The house, however, rejected Flood's motion, and carried a counter-motion against interference by the volunteers. On 14 Feb. 1785 he supported a motion of Flood's for retrenchment, and on the same day pronounced a panegyric on the volunteers, which, in consequence of an attack which he made in it on Mr. Gardiner, brought him for the first time into open collision with Fitzgibbon. They were by this time no longer intimate; they differed in all their associations and tastes. On 24 Feb. a debate took place on the abuse of attachments in the king's bench, in connection with the attachment of O'Reilly, sheriff of Dublin, for complying with a requisition to summon a meeting to elect members for a conventional congress on parliamentary reform. Fitzgibbon and Curran girded openly at one another. Fitzgibbon spoke of him as a 'puny babbler.' Curran replied in savage terms, and a duel resulted in which neither was hit, though Fitzgibbon at any rate was observed to take very deliberate aim after Curran had fired and missed. The quarrel was renewed on 12 Aug., in the course of a very able speech of Curran's, begun at six o'clock in the morning, on Mr. Secretary Orde's commercial proposals.

When, in 1789, Lord Lifford resigned the chancellorship, and Fitzgibbon, as Lord Clare, succeeded him, Curran lost his considerable chancery practice owing to the chancellor's visible personal hostility to him in court, and was compelled to confine himself to the less

lucrative practice at nisi prius. He estimated his loss by this treatment at 30,000*l*. His revenge came in the following year. The Dublin board of aldermen had the right to elect a lord mayor, subject to the approval of the common council. In 1790 the burgesses had pledged themselves to accept no placeman or pensioner as mayor. On 16 April the aldermen elected Alderman James, who was a commissioner of police. The common council rejected him without assigning any reason. The aldermen declining to make any other choice, the common council became thereon entitled to elect, and headed by Napper Tandy chose, by eighty-one to eight, Alderman Howison, the popular candidate. The aldermen re-elected James, who thereon petitioned the privy council for a declaration that the common council could only reject him if they assigned a reason. The petition was heard before Lord Clare and the privy council, and a new election was ordered. The farce was repeated, and the matter came before the privy council again on 10 June. Curran, who was a member of the Whig Club, in which the opposition to James had originated, was leading counsel for Howison. He refused any fee, for his reward was of a different kind. Knowing that nothing that he could say could injure his client or affect the result, he attacked Clare with the most undisguised and bitter virulence. Clare cleared the court and endeavoured without success to induce the council to refuse Curran any further hearing, but in vain. The decision was, as a matter of course, in favour of James, but he at length put an end to the dispute by resigning and thus allowed Howison to be elected without opposition.

Curran's practice and his parliamentary importance had meantime been steadily increasing. In 1776 he had been in the well-known case of Newbery *v.* Burroughs. He went the Munster circuit twice a year and was received in the neighbourhood of his home as a popular hero. On one of his circuits he wrote the plaintive song called the 'Deserter's Answer,' 'If sadly thinking with spirits sinking,' which was afterwards set to music. As his circumstances improved he had removed his residence in Dublin from Redmond's Hill to Fade Street, and thence in 1781 to 12 Ely Place. About 1786 he leased a site in a glen near Newmarket, and built a house there, which, as prior of the Monks of the Screw, he called the Priory. This he afterwards let, and in 1790 bought Holly Park, an estate of thirty-five acres, at Rathfarnham, about four miles from Dublin, on the road to Whitechurch, situated on a hill and commanding a noble view, which, under the name of the Priory, he retained till his death. He was careless at this time in money matters, and large as was his income he did not trouble himself to keep a regular fee-book. He found relief from work in several visits to the continent, to France with Lord Carleton's family in the autumn of 1787, and in the following August to Holland. His parliamentary importance was also growing during these years. In 1786 he spoke on the question of the Portugal trade on 11 March, and again on the 13th on Forbes's motion for the reform of the pension list. Owing to the distress prevalent in Ireland during these years he moved an amendment to the address in 1787 and spoke on pensions, on tithes, and against the extension of the English Navigation Act to Ireland on 23 Jan., 19 Feb., and 12 and 13 March respectively. His only speech during 1788 was upon contraband trade. At the end of that year George III became insane, and Pitt, who had defeated Fox and secured the imposition of considerable restrictions on the power of the regent, was anxious that they should be adopted by the Irish parliament. Every vote was of moment. Curran was told that a judgeship should be the price of his, with the prospect of a peerage. He, however, refused. A formal opposition was now constructed; the Duke of Leinster, Lord Ponsonby, and his brother George all resigning their places in order to take part in it. Grattan and Curran with Daly and Forbes all joined. The immediate contest, however, dropped on George III's sudden recovery. On 21 April 1789 Curran supported a bill for forbidding excise officers to vote at parliamentary elections, and on the 25th spoke against the government's mode of bestowing the posts in the Dublin police. In 1790 he was betrayed into a duel on political grounds. He fought five duels during his career: one with St. Leger, one with Fitzgibbon, one with Lord Buckinghamshire, one with Egan, chairman of Kilmainham (in which Curran made his famous proposal that he should equalise matters by marking his small outline in chalk on Egan's big body, 'hits outside not to count'), and lastly, this in 1790, with Major Hobart, Irish chief secretary to the viceroy, Lord Westmore. Having on 4 Feb., in a speech on the salaries of the stamp officers, made a strong attack on the extravagance of the administration, and its bestowal of patronage on venal persons, Curran was insulted in the street a few days after by a government press-writer, who shook a stick at him. He applied to Major Hobart to dismiss the man, and was curtly refused. Curran sent his old antagonist, Egan, with a message to Major Hobart, and a duel was

fought, but no one was hurt. In the same year he supported Forbes's motion for a place bill, and Grattan's for an inquiry into the sale of peerages, and also advocated the rights of the catholics and parliamentary reform. He made a fierce attack on the government corruption on 12 Feb. 1791, and spoke on the Roman Catholic Disabilities on 18 Feb. 1792, on the approaching war with France on 11 Jan. 1793, and on parliamentary reform on 9 Feb. 1793. 'He animated every debate,' says Hardy, Lord Charlemont's biographer, of him, 'with all his powers; he was copious, splendid, full of wit and life and ardour.'

From 1789 popular discontent had been growing. In August 1792 Archibald Hamilton Rowan, secretary of the Dublin Society of United Irishmen, published, in reply to a proclamation against them, an address to the volunteers of Ireland, inviting them, in view of the public dangers, to resume their arms. The government decided to prosecute him. Rowan desired that Thomas Emmett and the Hon. Simon Butler should defend him, but they finally prevailed on him to entrust the task to Curran, who then entered on that great series of defences in state trials which raised him to his highest fame. The trial did not come on until 29 Jan. 1794. The court was filled with soldiery, who frequently interrupted Curran with menaces. His speech, which occupies twenty-five pages of print (being one of the few which are fully and correctly reported), was delivered from a dozen catchwords on the back of his brief, and was frequently stopped by bursts of applause, and on leaving the court the mob, on this as on many other occasions, took out his horses and dragged his carriage home. Rowan, after a violent summing-up from Lord Clonmel, was convicted and sentenced to two years' imprisonment, followed by seven years' security for good behaviour and a fine of 500*l*., and a motion on 4 Feb. to set aside the verdict was fruitless. Rowan, however, escaped to France. On 25 June of the same year Curran successfully defended Dr. William Drennan, author of 'Orellana,' who had been chairman of the volunteers' meeting at which Rowan's address was adopted; the proof of publication of the seditious libel broke down.

On 23 April he appeared at the Drogheda assizes for the seven 'Drogheda defenders,' Kenna, Bird, Hamill, Delahoyde, and three others, on a charge of conspiracy to levy war, and obtained an acquittal. In May he was at Belfast, and obtained an acquittal from a charge of libel for the proprietor of the 'Northern Star.' It shows how highly his services were esteemed that at this time there was an initial fee of 10*l*. necessary to procure the royal license for a king's counsel to appear for a prisoner against the crown. The next in this series of trials was the dramatic case of the Rev. William Jackson, who, after an imprisonment of a year, was at length brought to trial in April 1795 upon the charge of having been sent to Dublin upon a treasonable mission by the committee of public safety. It was the first trial for high treason for a period of a century. The Irish law permitted a conviction upon the testimony of one witness only. Jackson was convicted on such evidence, after a trial which lasted until four o'clock in the morning. He was brought up for judgment on 30 April, and before the arrival of Curran, who was to move in arrest of judgment, died in court of poison taken in prison. Curran had already, two days after the conviction, moved for leave to bring in a bill to assimilate the Irish law of treason to the English. At the attorney-general's request he postponed it lest doubt should seem to be cast on the legality of Jackson's conviction. After this tragic circumstance he dropped it altogether, and the reform was only effected in 1854. In December came the case of James Weldon, who was convicted and hanged for high treason in connection with the 'Dublin Defenders' movement. On 22 Dec. 1797 Curran defended Peter Finnerty for a seditious libel, in publishing on 26 Oct. in his newspaper, 'The Press,' to which Curran himself had sometimes contributed, a letter by Deane Swift, a grandson of Swift's biographer, fiercely attacking the conduct of the government in Orr's case. William Orr had been tried for administering the 'United Irishman's' oaths, and had been convicted by a jury which was alleged to have been drunk and intimidated. The government, however, executed the sentence, and 'The Press' virulently attacked them in consequence. In spite of the efforts of Curran and the five other counsel who appeared with him, Finnerty was convicted and sentenced to stand one hour in the pillory, to be imprisoned for two years, and to be fined 20*l*.

Meantime political events had been taking a darker and darker colour, and Curran had gradually withdrawn from any share in them. From 1789 onwards the government had been endeavouring to secure his adhesion. Kilwarden, when attorney-general, repeatedly pressed him to come over to them. In 1795 only the speedy recall of Lord Fitzwilliam prevented his appointment as solicitor-general. Yet at this juncture, with these hopes, and knowing how short-lived whig administrations were, he had the courage to oppose Grattan's ministerial motion, pledging the House of Commons to a

vigorous support of the French war. Many were daily falling away from the opposition. In 1796 he was exposed to fierce attacks on the Roman catholic question from his inveterate foe Dr. Duigenan. But he clung to a broken cause. In May 1795, by way of protest, for he had no chance of success, he moved, in a long speech, for an address to the crown on the Irish distress. The government met him with a motion for adjournment and carried it. In October 1796 he supported Grattan's motion, in face of the projected invasion of Hoche, that union could best be secured by legislation to guarantee 'the blessings and privileges of the constitution without distinction of religion.' On 24 Feb. 1797 he supported an address for an increase in the domestic Irish troops, especially the yeomanry. On 20 March he spoke on the disarming of Ulster, and last of all on 15 May he supported Ponsonby's plan for parliamentary reform and catholic emancipation. It was the last effort of the constitutional opposition to obtain a conciliatory policy from the government on domestic grievances. After it had been rejected they withdrew from the commons and ceased to attend its debates until the parliament adjourned on 3 July. This left matters wholly in the hands of the revolutionary party. The insurrection of 1798 was now being prepared, and on the information of Thomas Reynolds of Kilkea Castle, who had been in 1797 treasurer of the United Irishmen for Kildare, Major Swan, on 12 March 1798, arrested, in Bond's house, 12 Bridge Street, Dublin, the general committee of the conspiracy. Whether Curran was connected with them it is hard to say. The government was told by another informer, a member of the general committee, that Curran was to have been proposed for the committee of one hundred, and would have been arrested had Major Swan arrived two hours earlier (Froude, *English in Ireland*, iii. 330). He was certainly acquainted with Wolfe Tone's designs, and when in 1798 the Hon. Valentine Lawless, afterwards Lord Cloncurry, was arrested in London on suspicion of treason, a letter of his having been found among the papers of Broughall, the secretary of the Irish Catholic Association, Curran chanced to be with him, and was arrested too, but was at once set at liberty. On the appointed day, 23 May 1798, the rising took place, though deprived of its leaders, and after much bloodshed Lord Castlereagh announced on 17 July that it was suppressed. The government proclaimed an amnesty for all but the leaders, and entered on a terrible series of prosecutions. Curran defended the prisoners in nearly every case, and this he did although his own position was insecure. He was threatened with deprivation of his rank as king's counsel; soldiers were vexatiously billeted on him, anonymous letters were sent to him, and, but for the protection of Lord Kilwarden, he would probably have been arrested. The first case was that of the brothers Sheares, who were arrested on 21 May. They were two barristers, sons of a banker in Cork, who, as a member of the Irish parliament, had promoted the act of 5 George III, under which a copy of the indictment was to be furnished to a prisoner and counsel to be assigned him. Under that act Curran, McNally, and Plunket were assigned to defend his sons. The case (after an adjournment) came on on 12 July. After a sixteen hours' sitting, with but twenty minutes' interval, Curran rose to address the court at midnight. Lord Carleton refused to adjourn the court. After an extraordinary display of eloquence, and a prolongation of the trial for eight hours more, the prisoners were convicted and sentenced to be hanged and beheaded. The other cases followed rapidly. McCann was tried on 17 July, and Byrne on the 20th; both were convicted and executed. Curran's speeches were suppressed. On the 23rd Oliver Bond was tried. The principal witness was again Thomas Reynolds of Kilkea. The court was full of soldiers, and Curran, who was in ill-health, was thrice silenced by interruption. 'You may assassinate me,' he cried, 'but you shall not intimidate me.' Bond was found guilty, but died in prison of apoplexy. On 20 Aug. Curran was heard at bar against the bill of attainder upon the late Lord Edward Fitzgerald on behalf of Lord Henry, his brother, Pamela, his widow, and her children. He was unsuccessful, and this act passed, by which a dead man was declared a traitor, and his estate taken from his heirs. On 10 Nov. Wolfe Tone was tried and sentenced by a court-martial, in spite of his pleading his French commission and rights as a prisoner of war. Curran and Peter Burrowes [q. v.], though uninstructed, applied to the king's bench for a habeas corpus instantly, Tone being that day marked for execution. The court granted it on the ground that Tone not having held the king's commission was not amenable to a court-martial, when word was brought that Tone had attempted suicide and was only barely alive. In spite of the writ he was not removed from military custody, and died of his wound on 19 Nov. The last of Curran's efforts in connection with the rising of 1798 was on 19 May 1800, when he appeared for Napper Tandy, who was charged with not surrendering before 1 Dec. 1798, pursuant to the Attainder Act of that year, on pain of

outlawry. Curran was elected to the Irish House of Commons for Banagher in May 1800. There followed the Act of Union, to which Curran was firmly opposed. In 1785 he declared that the union would be 'the annihilation of Ireland.' Disheartened with the sufferings of his country, weakened by a surgical operation, he thought of going to America, spent much time in England, especially with his friends Lord Moira and Godwin, and contemplated joining the English bar. In 1802, during the peace, he revisited Paris, and saw much of the Abbé Grégoire. He continued, however, his Irish practice. On 13 April 1801 he prosecuted at the Cork assizes Sir Henry Hayes for the abduction of a quaker heiress, Miss Pike. Hayes was convicted, sentenced to death, and ultimately transported. On 17 May 1802 he appeared for the plaintiff Hevey in an action tried before Lord Kilwarden against Sirr, the town-major of Dublin, for false imprisonment, and alleged against Sirr gross brutality towards Hevey during the insurrectionary period. He obtained a verdict for 150*l*. In February 1804 he prosecuted Ensign John Castley for a conspiracy to murder Father W. Ledwich; in July he appeared at the Ennis assizes in the celebrated crim. con. case for Mr. Massey against the Marquis of Headfort, and obtained the huge sum of 10,000*l*. damages. On 4 Feb. 1804 he appeared for Mr. Justice Johnson, who was prosecuted for a libel by him signed 'Juverna,' reflecting on Lord Hardwicke and Lord Redesdale and on other judges, and published in Cobbett's 'Political Register' on 5 Nov. 1803, Cobbett having given up his name after being convicted at Westminster. Johnson was found guilty and allowed to retire on his pension. Domestic trouble now overwhelmed Curran. His wife eloped with a clergyman named Sandys. When, in 1803, Robert Emmett was arrested after his brief and ill-fated insurrection of 23 July 1803, Curran's house was searched and he himself appeared before the privy council prepared to answer any inquiries, but he was generously treated. It appeared that Emmett was secretly attached to Sarah, Curran's youngest daughter, and had spent the hours when he might have escaped in lingering about the Priory to say farewell to her. Sarah left her father's house and went to a Mr. Penrose's at Cork, where she married a Captain Sturgeon, but in a few months died in Sicily of a broken heart, and was buried at Newmarket. To her Moore's lines, 'She is far from the land where her young hero sleeps,' are addressed. These circumstances prevented Curran from defending Emmett as had been intended. He appeared, however, on 1 Sept. for several of the nineteen persons who were tried for complicity in this rising, though he spoke only on behalf of the tailor, Owen Kirwan. Kirwan was hanged on 3 Sept.

In 1806 Pitt died and the whigs came in, and Curran looked for his well-earned promotion. He desired the attorney-generalship. In 1789, when the opposition was formally constituted, it had been arranged that when they took office Ponsonby was to have the first and he the second legal post. The heads of the party in London seem to have intended that he should be attorney-general, but Lord Ellenborough refused to join a cabinet which sanctioned the appointment. It was difficult to know what to do for him. He was certainly unfit to be a judge. Grattan suggested an Irish bishopric. Ponsonby remaining silent, Curran employed a friend Burne to expostulate with him. Ponsonby then proposed that he should be master of the rolls, with a seat in the privy council. Curran was disposed to have refused; he was still in the prime of life and did not wish, as he said, 'to be stuck in a window a spectator of the procession.' His family, however, pressed him, and he accepted. To induce Sir Michael Smith, the then master of the rolls, to retire, a pension was promised to him and to each of his four inferior officers. Curran was not consulted about this, and when the short-lived ministry went out without having obtained grants for these pensions, Curran found himself expected to pay them to the amount of 800*l*. a year. This he refused to do, and Ponsonby was compelled to find the money, after which, to the end of their days, Curran and he were never reconciled. On the bench Curran was never at home. In spite of many efforts he could neither grasp the practice nor the principles of equity, and his only decision of any importance was that in Merry *v.* Power. Since the union Dublin society had lost much of its brilliancy, and after removing in 1807 to a house in Harcourt Street, and afterwards to 80 Stephen's Green South, he spent most of his time at the Priory, and took refuge as often as possible in England among his friends Lord Holland, Lord Erskine, Moore, and Godwin. He had some thoughts of writing a novel, some of writing memoirs, and did indeed commit to paper some of his views on Irish affairs. He spent a portion of the year 1810 in Scotland and at Cheltenham. For some time he and his friends had desired that he should be returned to the United Parliament to assist Grattan in his advocacy of catholic emancipation. This was not incompatible with his Irish judicial position. After some disappointed hopes

of a borough formerly belonging to Lord Camelford, he accepted the invitation of the electors of Newry to contest that place in 1812 against General Needham, the government candidate. He was received with enthusiasm, and his horses taken out two miles from the town, but after one speech, almost the only considerable one to a purely popular assembly, he retired on 17 Oct., the sixth day of the contest, the numbers then being Needham 346, Curran 144. In 1814 there was some suggestion that he should contest Westminster, but he was indisposed to do so. Withdrawn from the active life of the bar, his mind preyed on itself, and falling into ill-health and the settled melancholy to which he was always prone, he retired from the bench in 1814 on a pension of 2,700*l.* a year, receiving on his retirement an address from the Roman catholic board. He travelled in France in June, and during the last year of his life resided entirely at 7 Amelia Place, Brompton. While still master of the rolls his melancholy led him to seek relief and amusement by asking junior barristers picked up in the hall of the Four Courts to the Priory rather than his old associates at the bar. Later, music, of which he was passionately fond, being himself a good performer on the violoncello, exasperated him beyond control. In the spring of 1817, while dining with Moore, he had a slight attack of paralysis and was ordered to Italy, but after a last visit to Dublin to arrange his affairs he returned to London in September, was seized with apoplexy on 8 Oct. and died on the 14th. He was buried privately on 4 Nov., and in 1834 his remains were removed by public subscription to a tomb at Glasnevin, designed by Moore, and at the same time a medallion was placed in St. Patrick's in Dublin. In spite of irregularities in his habits, 'a prudence almost Scottish' accumulated a fair fortune. He had at his death the Priory, ten or twelve thousand pounds in Irish 3½ per cents., and some sums in the American funds. To his wife he left 80*l.* a year for life; the only child mentioned in his will was his daughter Amelia. He had several children, William Henry, a member of the Irish bar and his biographer; Richard, also a barrister, who retired under a mental attack of settled melancholy; John, a captain in the navy; and James, who died in the East Indies. His daughters were Amelia, who died a spinster in Rome, and is buried in the church of St. Isidore; another, who married an English clergyman named Taylor; Sarah; and Gertrude, a child of great musical promise, to whom he was passionately attached, who died on 6 Oct. 1792, at the age of twelve. In figure he was under the middle height, with intensely bright black eyes, perfectly straight jet black hair, a thick complexion, and a protruding under-lip on a retreating face. Yet though very ugly, he was as a young man highly successful in his amours. There are two portraits of him, one, the most characteristic, by J. Comerford of Dublin, engraved in his son's life of him, the other by Sir T. Lawrence in Phillips's book. His knowledge of English literature was considerable, though he had an extraordinary antipathy to Milton; he read French much and with pleasure, and some Italian. His speeches were prepared while walking in his garden or playing the violoncello, but to write them out or even to prepare the words, spoilt, he found, the freedom of his eloquence. Though often turgid and pompous, they abound in passages of extraordinary eloquence, which made him the first orator of his time. But of their effect little judgment can be formed, for they were ill reported, and except in one or two cases he never would prepare them for the press, though offered considerable sums to do so—indeed he offered 500*l.* to suppress the existing editions. Croker, an observer by no means prejudiced in his favour, says: 'I have heard four orators, Pitt, Canning, Kirwan, and Curran . . . perhaps Curran was the most striking, for you began by being prejudiced against him by his bad character and ill-looking appearance, like the devil with his tail cut off, and you were at last carried away by his splendid language and by the power of his metaphors' (*Croker Papers*, iii. 215). His wit and conversational powers were so brilliant that they have almost eclipsed his reputation as a statesman and an advocate. At table the servants were frequently incapacitated from attending to the guests by laughter at his talk. During the peace of Amiens, when he was just falling into his later state of settled gloom, Dr. Birkbeck was with him in Paris, and said of him: 'For five weeks there were not five consecutive minutes in which he could not make me both laugh and cry.' Byron writes: 'He has fifty faces and twice as many voices when he mimics. . . . I have heard that man speak more poetry than I have ever seen written, though I saw him seldom and but occasionally.' Yet, on the other hand, when irritated or discomposed he could render himself inconceivably disagreeable. His tastes and mode of life were simple; but, partly owing to domestic circumstances, partly to the habits of the times, he was, especially in his earlier life, very convivial, and even dissolute. His dress was very shabby and dirty, and his manners fidgety. Of his judgment

and statesmanship there may be much doubt. Of his integrity there can be none. It is true that Moore says of him: 'Curran no doubt was far above Grattan in wit and genius, but still farther below him in real wisdom and goodness;' but on the whole he amply deserves O'Connell's epitaph: 'There never was so honest an Irishman.'

[W. H. Curran's Life of Curran; Ch. Phillips's Curran and his Contemporaries, 1850; O'Regan's Memoir of Curran, 1817; A. Stephens's Memoir, 1817; Davis's edition of Curran's Speeches, 1855; Moore's Memoirs, 1853; Reminiscences of Lord Cloncurry; Hardy's Life of Lord Charlemont.]

J. A. H.

CURRER, FRANCES MARY RICHARDSON (1785–1861), book collector, born 3 March 1785, was the posthumous daughter and sole heiress of the Rev. Henry Richardson (1758–1784), who, a short time before his death, took the name of Currer upon succeeding to the estates of Sarah Currer after the death of his uncle. Her mother was Margaret Clive Wilson, only surviving child and heiress of Matthew Wilson of Eshton Hall, Yorkshire. After the death of her husband Mrs. Richardson married her cousin, Matthew Wilson. Their descendants still own Eshton.

From her earliest youth Miss Currer was fond of books and reading. 'She is in possession of both the Richardson and Currer estates,' says Mrs. Dorothy Richardson in 1815, 'and inherits all the tastes of the former family, having collected a very large and valuable library, and also possessing a fine collection of prints, shells, and fossils, in addition to what were collected by her great-grandfather and great uncle' (account of the Richardson family in Nichols, *Illustrations*, i. 225–52). 'A Catalogue of the Library of Miss Currer at Eshton Hall, in the deanery of Craven and county of York,' drawn up by Robert Triphook, bookseller, was printed in 1820. The edition was limited to fifty copies. Eshton Hall, which is very picturesquely situated, was partially rebuilt in 1825, the portion containing the library being then erected. Miss Currer continually added to her collection, and found it necessary to have a new 'Catalogue' compiled by Mr. C. J. Stewart. One hundred copies of this handsome volume were printed in 1833 for private circulation. It contains four steel engravings representing the book-rooms and outside of the house; two may be seen in Dibdin's works quoted below. The catalogue is admirably arranged after a modification of Hartwell Horne's system of classification, and has a good alphabetical index. It is a model catalogue of a private library, and is now rare and much sought after. Miss Currer's library was chosen with a view to practical usefulness, but it contained many rarities. It was rich in natural science, topography, antiquities, and history. There was a fair collection of Greek and Latin classics. The manuscripts included the correspondence (1523–4) of Lord Dacre, warden of the east and middle marches, the Hopkinson papers, and the Richardson correspondence. The books were all in choice condition, many with fine bindings.

In 1835 she was at the expense of printing for private circulation 'Extracts from the Literary and Scientific Correspondence of Richard Richardson, M.D., of Bierley, Yorkshire,' her ancestor, edited by Dawson Turner. Dibdin describes Eshton Hall and its literary and artistic treasures in his usual enthusiastic manner (*Reminiscences*, ii. 949–957), and gives some further details on a second visit (*Bibliographical Tour*, ii. 1081–1090). The 'Tour' is dedicated to Miss Currer. He estimates the number of volumes in the library at fifteen thousand. Another authority (Sir J. B. Burke, *Seats and Arms of the Nobility*, &c., 1852, i. 127), who furnishes an account of the house and its contents at a later period, places the number at twenty thousand. She died at Eshton Hall, 28 April 1861, and was buried at Gargrave, Yorkshire.

She was an extremely accomplished and amiable woman, and had the scholar's as well as the collector's love of books. She was unfortunately deaf, and although not unsocial, found among books the chief occupation of her life. Dibdin refers to her as being 'at the head of all female collectors in Europe' (*Reminiscences*, ii. 949). She was an intimate friend of Richard Heber, and gossip whispered that there was once some likelihood of a marriage between them. It was believed she had intended her library to remain as an heirloom at Eshton Hall, but the principal part was sold by Messrs. Sotheby in August 1862. The sale produced nearly 6,000*l.* (*Athenæum*, 16 Aug. 1862). A fine collection of coins and medals was also sold. The books contain an heraldic book-plate, and are generally noticeable for their fine condition. Dibdin speaks of a whole-length portrait at Eshton of Miss Currer when about twenty-eight years of age, painted by Masquerier (*Tour*, ii. 1083).

[Gent. Mag. 3rd ser. xi. 1861, pp. 89–90; Annual Register, 1861, pp. 425–6; Burke's Peerage, 1887; Whitaker's Craven, 3rd ed. 1878; Martin's Catalogue of Privately Printed Books, 2nd ed. 1854, pp. 257, 445, 459; Nichols's Illustrations, i. 225–52.]

H. R. T.

CURREY, FREDERICK (1819–1881), mycologist, was born at Norwood in Surrey 19 Aug. 1819, his father, Benjamin Currey, being clerk of the parliaments. After Eton, and Trinity College, Cambridge, he took his B.A. in 1841, and proceeded M.A. in 1844; in the latter year being called to the bar. In 1860 he was elected secretary of the Linnean Society, which office he held for twenty years, when he became treasurer. He died at Blackheath 8 Sept. 1881, and was buried at Weybridge, where his wife had been previously interred. His publications consist of a translation of Hofmeister's 'On the Higher Cryptogamia,' a new edition of Dr. Badham's 'Esculent Funguses,' sundry papers on fungi and local botany.

The genus of fungi *Curreya* was founded by Saccardo as a memento of the deceased mycologist. His collection of fungi is now part of the Kew Herbarium.

[Proc. Linn. Soc. 1880–2, pp. 59, 60; Journ. Bot. new ser. x. (1881), 310–12; Roy. Soc. Cat. Sci. Papers, ii. 108–9.] B. D. J.

CURRIE, SIR FREDERICK, bart. (1799–1875), Indian official, third son of Mark Currie of Cobham, Surrey, by Elizabeth, daughter of John Close of Easby, Yorkshire, was born on 3 Feb. 1799. He was educated at Charterhouse and the East India Company's College at Haileybury, and was appointed a cadet in the Bengal civil service in 1817. He reached India in 1820, and, after serving in various capacities in the revenue and judicial departments, was appointed a judge of the court of sudder adawlut of the north-western provinces in 1840. From this post he was removed in 1842, and made secretary in the foreign department to the government of India. It was in this capacity that he rendered his greatest services to the East India Company, especially during the first Sikh war. He accompanied the governor-general, Sir Henry Hardinge, to the front, and when the war was concluded by the victory of Sobraon, he was selected to draw up the treaty of peace with the Sikhs. He made the arrangements for the settlement of the Punjab, of which Sir Henry Lawrence was appointed president. For these services he was warmly mentioned in despatches by the governor-general, who spoke in the highest terms of his 'tact and ability,' and was created a baronet on 11 Jan. 1847. He remained in his office until 1849, twice serving as temporary member of council in 1847 and 1848, and on 12 March 1849 he was appointed member of the supreme council, and held that office until 1853, when he returned to England. In April 1854 he was elected a director of the East India Company, and he was elected chairman of that company in April 1858.

Sir Frederick Currie's advice was greatly followed by the government in the transference of power from the company to the crown in 1858, and had especial weight, both from the position he held and from his valuable services in India, and when the transference was completed he was one of the eight members of the first council of the secretary of state for India nominated by the crown. He was at once appointed vice-president of the council of India, a post which he held until the year 1860, and as a most active member of that council he had much to do with settling the system upon which India is still governed. Currie was made an honorary D.C.L. by the university of Oxford in 1866; he was married three times, and left at his death, which took place at St. Leonards on 11 Sept. 1875, a family of eight sons and four daughters.

[Times, 16 Sept. 1875; Despatches of Lord Hardinge and Lord Gough relating to the late war, 1847.] H. M. S.

CURRIE, JAMES, M.D. (1756–1805), physician, only son of James Currie, minister of the church of Kirkpatrick Fleming, Dumfriesshire, was born in that parish on 31 May 1756. His first education was at the parish school and at that of Middlebie, to which place his father removed, and at these schools he read much Latin and began Greek. After his mother's death in 1769 he was sent to the grammar school of Dumfries. In 1771 he visited Glasgow with his father, and had already thought of studying medicine, but conversation which he had heard about America fired his mind with the desire to emigrate. His father consented, and he sailed for Virginia, where he landed on 21 Sept. 1771, and settled in a mercantile situation on the James river. He suffered from the endemic fever, and found his prospects less favourable than he had hoped. His father died in 1774, leaving several daughters but ill provided for. Currie at once wrote to his aunt, resigning his share of the parental estate in favour of his sisters, and in spite of fever and of hardships worked steadily on at Cabin Point, Virginia. The troubles which preceded the war of independence added another discomfort to his life, and he published in 'Pinckney's Gazette' a vindication of the Scottish residents in the colony from the charges brought against them by the Americans. This was his first printed work. He next went to live with a relative of his own name, a physician, at Richmond, Virginia, and determined to give up commerce and take to medicine. In the spring

of 1776, having obtained leave from the convention, he sailed for Greenock, intending to graduate at Edinburgh and return to practise in America. After three days an armed vessel seized the ship in the name of the revolted colony, and, confiscating their goods, turned Currie and his fellow-passengers to wander on the shore. He returned to Cabin Point, and was twice drafted to serve in the colonial army, only escaping by a heavy payment. He again obtained a passage, his vessel was again seized, and he had to make a journey of a hundred and fifty miles in an open boat to appeal against the seizure. Fever and dysentery, a hurricane, and an accident were added to his misfortunes, but at last the vessel got away after six weeks and reached St. Eustachius. On the voyage he read the Bible, Swift, Addison, and Pope, and the tragedy of 'Douglas,' and wrote literary exercises. He endeavoured to repair his fortunes by purchasing goods for the English admiral on the West Indian station. But the admiral took advantage of a fall in the market and declined to pay for the goods he had ordered. Disappointed, almost ruined, and exhausted, Currie had another fever, which was followed by paralysis. He recovered, went on to Antigua, and after a time sailed for England. Many storms delayed the vessel, and she was twice nearly wrecked, but at last reached Deptford on 2 May 1777.

In the autumn of the same year he went to Edinburgh University and began the study of medicine. He had little to live on, but worked hard, and was soon well known to the professors and remarkable at the students' societies. On 1 Sept. 1778, after a day's walk of thirty-two miles with a fellow-student, during which they had bathed twice, he bathed a third time, after sundown, in the Tweed (*Medical Reports*, 1797, p. 110). The water felt cold, and no reaction followed; he soon had a rheumatic fever, in which probably began the affection of the heart which afterwards interrupted his work and finally contributed to his death. Though he worked hard at medicine he did not neglect other studies, and read much metaphysics and wrote a review of Reid's work on the active powers of man (*Analytical Review*, 1 Nov. 1778). An appointment in the West Indies seeming within his reach if he had a degree, he went to Glasgow, where it could be obtained earlier, and there graduated in April 1780. Soon after he went to London, and when the hoped-for appointment was given to another, he took his passage for the West Indies, hoping for some other employment. The vessel was delayed; he was detained in London, saw something of men of letters there, and seems to have received encouragement from Burke. He began to wish to stay in England, and at last, having learnt that a physician was wanted in Liverpool, settled there in October 1780. The evils of climate, civil war, storms at sea, illness, and want of means which had hitherto crossed his course had made him neither morose nor sordid. He wrote to his aunt (12 Dec. 1780): 'I would fondly believe, that if to propose no selfish views as the ends of my ambition entitle, in any degree, to the smiles of heaven, there is a claim which I may prefer.' It was the lofty spirit indicated in this sentence and his freedom from any but high-minded aims that made Currie respected and prominent in Liverpool. He was elected physician to the dispensary, and soon after, with Roscoe, Rathbone, Professor Smyth, and others, established a literary society, of which he became president. At the Literary and Philosophical Society of Manchester he published in 1781 a paper on hypochondriasis. In January 1783 he married the daughter of Mr. William Wallace, an Irish merchant in Liverpool. In the next year he had pleurisy, with blood-spitting, and went for his health to Bristol. He consulted Dr. Darwin, who has published his case in the 'Zoonomia' (ii. 293). A long tour on horseback restored his health, and he returned to work at Liverpool, where in 1787 he became a warm advocate of the abolition of the slave trade, and joined Rathbone, Yates, and Roscoe in opposing the trade feeling of Liverpool for slavery. In 1790 he wrote, conjointly with Roscoe, a series of twenty essays called 'The Recluse' (*Liverpool Weekly Herald*, 1790). In 1792 he was elected F.R.S., and now, after twelve years of practice in Liverpool, was rich enough to buy a small estate in his native district. He published in June 1793 a letter to Mr. Pitt, under the signature of Jaspar Wilson, which went through several editions. Its object was to persuade the prime minister not to declare war with France, and the opinions expressed are somewhat nearer those of Dr. Price than of Burke, but are for the most part such as only the excited feeling of the times could have made readable. Vansittart (Lord Bexley) wrote a reply, and when it became known that Currie was Jaspar Wilson his practice suffered a little. He thenceforward avoided politics, but in 1797 published at Liverpool the medical work by which he is remembered, 'Medical Reports on the Effects of Water, cold and warm, as a Remedy in Fever and Febrile Diseases, whether applied to the Surface of the Body or used as a Drink, with Observations on

the Nature of Fever and on the Effects of Opium, Alcohol, and Inanition.' A second edition was published in 1799, a third in two volumes in 1804, and a fourth in 1805. The object of the book is to establish three rules of practice: that the early stage of fever should be treated by pouring cold water over the body, that in later stages the temperature should be reduced by bathing with tepid water, and that in all stages of fever abundant potations of cold water are advantageous. These propositions are supported by a large number of carefully observed cases and by passages from old medical books. Currie's is the first series of English medical observations in which clinical thermometrical observations are systematically recorded. Since the time of Galen cold bathing had been from time to time tried as a remedy, but Currie was the first exact observer of its effects, and he deserves the further credit of turning attention to the importance of repeated thermometrical observations in fever. No method of cold affusion has ever been universally adopted in England, but this book led to the use of cold water applications by many practitioners, and undoubtedly saved life in severe cases of scarlet fever and in some forms of enteric fever. The publication of the 'Medical Reports' had been delayed for a year by another work, a life of Burns, undertaken for the benefit of the poet's family, and prefixed to an edition of his poems. Currie had but once spoken to Burns for a few moments in the streets of Dumfries in 1792, but he was well acquainted with the surroundings of the poet. The life is praised by Dugald Stewart (Letter, 6 Sept. 1800) as a 'strong and faithful picture.' It narrates the facts without much art, and succeeded in its object of raising money for the widow.

In 1804 Currie's health began to fail, and he went to Bath for a visit, but, finding a short time insufficient to restore him, decided to settle in Bath. Soon, however, he grew worse and went to Sidmouth, where he died of the results of long-continued valvular disease of the heart on 31 Aug. 1805. He is buried in the parish church, with an epitaph by Professor Smyth of Cambridge, which celebrates his memorable contribution to practical medicine in the couplet:

Art taught by thee shall o'er the burning frame
The healing freshness pour and bless thy name.

Williamson painted a portrait of Currie for Roscoe in 1791, which is engraved in his 'Memoir' by his son.

[Memoir of the Life, Writings, and Correspondence of James Currie, M.D., of Liverpool, edited by his son, William Wallace Currie, 2 vols., London, 1831. Vol. ii. contains a selection from Currie's letters. The Medical Times and Gazette of 10 Oct. 1885. Vol. for 1841 contains a discussion of Currie's relation to other writers on cold affusion. Jackson's History and Cure of Fever, Edinburgh, 1798; Exposition of the Practice of Affusing Cold Water on the Surface of the Body as a Remedy for Fever, Edinburgh, 1808.] N. M.

CURRIEHILL, Lords. [See Skene, Sir John, 1543?–1617, Scottish judge; Marshall, John, 1794–1868, Scottish judge.]

CURRY, JOHN, M.D. (*d.* 1780), historian, was descended from an ancient Irish family (O'Corra) who lost their estates in the county of Cavan during the wars of 1641–52 and 1689–91. His grandfather commanded a troop of horse in the service of James II, and fell at the head of it in the battle of Aughrim. His father took to commerce. He was born in Dublin, studied medicine for many years at Paris, and afterwards obtained a diploma for the practice of physic at Rheims. Having returned to his native city, he rose there to eminence as a physician. In the hope of dispelling the prejudices against the Roman catholics, caused by the sermons annually preached on the memorial day of the Irish rebellion of 1641, he published what is described as a 'Dialogue.' It is probably the book entitled 'Brief Account from the most authentic Protestant Writers, &c., of the Irish Rebellion, 1641,' London, 1747, 8vo (Shirley, *Cat. of the Library at Lough Fea*, p. 132). Curry's work was attacked in a voluminous pamphlet by Walter Harris, entitled 'Faction Unmasked, or an Answer to a Dialogue, lately published by a Popish Physician, and pretended to have passed between a Dissenter and a member of the Church of Ireland; wherein the causes, motives, and mischiefs of the Irish Rebellion and Massacres in 1641 are laid thick upon the Protestants,' Dublin, 1752, 8vo. Curry rejoined in his 'Historical Memoirs,' from which Henry Brooke [q. v.] gathered the materials for his 'Tryal of the Cause of the Roman Catholicks' (1761). Subsequently Curry enlarged his plan in a work entitled 'An Historical and Critical Review of the Civil Wars in Ireland,' Dublin, 1775, 4to, in which he gives a general view of the times from Henry II, and begins his details with the reign of Queen Elizabeth, ending with the settlement under King William. After the author's death, which occurred in 1780, a new edition, prepared by Charles O'Conor of Belanagare, Roscommon, appeared in 2 vols., Dublin, 1786 (reprinted in one volume, Dublin, 1810, 8vo).

This was greatly enlarged from the author's manuscripts, with new matter taken from parliamentary journals, state acts, and other authentic documents. To it the editor added an account by Curry of 'The State of the Catholics of Ireland from the settlement under King William to the relaxation of the Popery Laws in 1778.' Besides the above-mentioned works Curry wrote 'An Essay on ordinary Fevers,' London, 1743, 8vo; and 'Some Thoughts on the Nature of Fevers, on the causes of their becoming mortal, and on the means to prevent it,' London, 1774, 8vo. He was one of the founders of the first catholic committee, which met privately in March 1760 at the Elephant Tavern in Essex Street, Dublin, and which was the forerunner of the powerful associations that achieved emancipation seventy years afterwards under O'Connell.

[Memoir by O'Conor; Shirley's Library at Lough Fea, pp. 82, 251; Webb's Compendium of Irish Biog. p. 120; Cat. of Printed Books in Brit. Mus.; Wyse's Hist. Sketch of the Catholic Association, i. 33 seq.] T. C.

CURSON, DE COURÇON, DE CORCEONE, or DE CURCHUN, ROBERT (*d.* 1218), cardinal, born at Kedleston in Derbyshire, was a member of a noble family. He is said to have studied at Oxford, and certainly did so at Paris, where he became a scholar of some eminence, and from Paris went to Rome (Du Boulay). He returned to France, and was employed there by Innocent III. He was a canon of Noyon in 1204 (Ep. Innocent III, vi. 399) and of Paris in 1211 (*ib.* xiv. 563). The next year he was made cardinal-priest of S. Stefano in Monte Celio, was employed by the pope in the case of Philip Augustus and his wife Ingeborg, and appears to have received the queen's confession as to the relations that existed between her and her husband (*ib.* xv. 688). In 1213 he was appointed legate *a latere* in France, with the special charge of preaching a crusade for the deliverance of Jerusalem. He at once held a council at Paris for the reformation of abuses (Raynaldus, xx. 331), in which many canons were published (Labbe, xxii. 818–43, where this council is wrongly dated 1212; comp. Martene, *Collectio Ampliss.* vol. vii. col. 102). Usurers were especially denounced; these usurers, who were called 'Causins,' carried on a vast business in France, and the king wrote to the pope complaining of the legate's attack on them. Innocent replied that, though it certainly was not exactly what he sent the legate to do, the suppression of usury was needful in order that money might be forthcoming for the crusade (D'Achery, iii. 577). Robert's action in this matter was remembered in England when the oppressions of the Causins became intolerable here, and Bishop Grosseteste spoke of him as one of 'the fathers and doctors' who had protested against their practices (Paris, v. 404, an. 1253). He and the preachers whom he enlisted in the cause of the crusade preached rather for the people than for the nobility; they said what pleased the lower classes, and spoke with great bitterness of the clergy. Their sermons attracted large crowds, and they gave the cross to 'little children, old men, and women, to the halt, the blind, the deaf, and the lepers,' so that the rich held back from offering themselves (Will. of Armorica, *Recueil*, xvii. 108). While Robert angered the clergy by his denunciations of them, he was by no means stainless himself. At Limoges, for example, in August 1214, he deposed the abbot of S. Martial as incapable, and gave his office to another, who offered him 'half the treasure' of the abbey for himself, and a pension of twenty livres to be paid to the canons of S. Stefano (Bernard of Limoges, *Recueil*, xvii. 233, 799). He succeeded in gaining nearly all who were engaged in preaching for the Albigensian crusade as preachers for the crusade in the East, and this greatly annoyed Simon of Montfort and his party (Peter of Vaux-Cernay, *Recueil*, xix. 82). Moreover, he offended the French as a nation, for after the battle of Bouvines, when John was still in Poitou, he acted as his ambassador, and joined the Earl of Chester in arranging a truce for five years between him and the French king, when Philip, it was said, might easily have destroyed his enemy, and though he pretended that he made peace in order to remove any hindrance to the crusade, it was generally held that he acted as 'one Englishman for another' (Alberic Trium-Fontium, *Recueil*, xviii. 783; Peter of Vaux-Cernay). He also incurred a rebuke from Innocent for interfering in the affairs of the convent of Grammont, and taking the part of the lay brethren against the prior and clergy (*Recueil*, xix. 593).

The renewed energy with which the Albigensian war was conducted after the victory of Muret, and the interest that the pope took in its progress, caused Robert to suspend his labours on behalf of the Holy Land, to preach the crusade against the heretics of Toulouse, and to take the cross himself. His zeal in the cause became notorious, and he is said to have invented new names for the heretics, calling them 'Almericani' and 'Godini,' after two of their principal teachers (*Chron. Mailros*, p. 183). He marched with the army of Guy

of Montfort, and Marcillac in Le Rouergue surrendered to him as the papal representative. There seven persons who were brought before him for trial confessed their heretical opinions, and the crusaders burnt them 'with exceeding joy;' he was evidently no merciful judge in such cases (PETER OF VAUX-CERNAY, comp. PARIS, iv. 270). He summoned and was present at, though another cardinal actually presided over, the council held at Montpellier, 8 Jan. 1215, in which all the states of the Count of Toulouse were handed over to Simon of Montfort. About this time he arranged a settlement of the dispute between the chancellor and the university of Paris, and made some regulations as to the government of the university (DU BOULAY). In this year he held a council of the Gallican church at Bourges. Here, however, his offences against the clergy caused a revolt against his authority, and he was accused of wantonly annoying the bishops and infringing on the rights of chapters. The bishops appealed against him, his council came to nought, and Innocent, having heard the appeal in a council at Rome, sent him a sharp reproof (ROBERT OF AUXERRE, *Recueil*, xviii. 283; COGGESHALE, p. 170). He continued to exercise the office of legate, and in 1216 the people of Cahors were in some trouble for shutting their gates against him. In 1218 the Count of Nevers, who was then at Genoa with a large body of crusaders bound for the siege of Damietta, wrote to Honorius III asking that a legate might accompany them. Honorius sent them Robert, not as legate, for he had already appointed Pelayo, bishop of Albano, as his representative, but that he might preach to them. He sailed with Pelayo and other crusaders in August, arrived at Damietta, and died there (*Gesta Dei*, p. 1134). The works attributed to him are 'Summa Theologiæ,' 'De Salvatione Origenis,' 'Lecturæ Solennes' (BALE), 'De Septem septenis' (PITS), and 'Distinctiones' (TANNER). His name appears under many forms besides those at the head of this article.

[The letters of Innocent III and Honorius III will be found in Bouquet's Recueil des Historiens, t. xix.; Guillelmus Armoricus de Gestis Philippi in t. xvii., Chron. Bernardi, mon. S. Martialis Lemovicencis, Chronologia Roberti Altissiodorensis, and Chron. Alberici, mon. Trium-Fontium in t. xviii., Petri, Vallium Sarnaii mon., Hist. Albigensium, in t. xix. of the same collection; Raynaldi Ann. Eccles. xx. 331; Labbe's Conciliorum S. Collectio, xxii. 818–43; D'Achery's Spicilegium, iii. 577; Du Boulay's Historia Universitatis Paris., iii. 81; Fell's Chron. de Mailros, i. 183; Roger of Wendover, iv. 43, Eng. Hist. Soc.; Matthew Paris, iv. 270, v. 404, Rolls Ser.; Ralph of Coggeshale, p. 170, Rolls Ser.; Ann. de Dunstaplia, Ann. Monast. iii. 55, Rolls Ser.; Jacobi de Vitriaco, Hist. Orient., ap. Gesta Dei per Francos, p. 1134; Bernardi Thesaurar. De Acquisitione Terræ Sanctæ, Muratori, vii. col. 829; Bale's Scriptt. Brit. Cat. cent. iii. 79; Pits, De Scriptoribus, p. 292; Tanner's Bibl. Brit. p. 213.]

W. H.

CURTEYS, RICHARD, D.D. (1532?–1582), bishop of Chichester, was a native of Lincolnshire. He received his academical education at St. John's College, Cambridge, where he was elected to a scholarship on the Lady Margaret's foundation on 6 Nov. 1550. He proceeded B.A. in 1552–3, was elected a fellow of his college on the Lady Margaret's foundation on 25 March 1553, and commenced M.A. in 1556. During the reign of Queen Mary he remained unmolested at the university. He was appointed senior fellow of his college on 22 July 1559. In 1563 he was elected one of the proctors of the university, which office he held when Queen Elizabeth visited Cambridge in August 1564. On the 4th of that month he made a congratulatory oration in Latin to Sir William Cecil, chancellor of the university, on his arrival at St. John's College, and as proctor he took part in the disputation before the queen during her continuance at Cambridge. By grace 21 Nov. 1564 he was constituted one of the preachers of the university, and on 25 April 1565 he was appointed one of the preachers of St. John's College. In the latter year he proceeded B.D., and towards its close he made a complaint against Richard Longworth, the master of his college, and William Fulke, one of the fellows, for nonconformity.

He was appointed dean of Chichester about November 1566, and installed in that dignity on 5 March 1566-7. About the same time, if not before, he was chaplain to the queen and Archbishop Parker. In November 1568 her majesty granted him a canonry in the church of Canterbury, but he does not appear to have been admitted to that dignity. In 1569 it was suggested that he should become archbishop of York, but Archbishop Parker favoured the claims of Grindal, and opposed the appointment of Curteys to that see, on the ground that his services as chaplain at court, where he was an admired preacher, could not be dispensed with. In the same year he was created D.D. by the university of Cambridge, being admitted under a special grace, in the Jerusalem Chamber at Westminster, by Dr. Gabriel Goodman, dean of that church.

On the death of Barlow, bishop of Chi-

chester, Archbishop Parker had written to Sir William Cecil on 19 Aug. 1568 recommending Curteys for the vacant see. He was eventually elected to it, though not till 15 April 1570, and he obtained on the 22nd of the same month the royal assent to his election, which was confirmed by the archbishop on the 26th. He was consecrated on 21 May at Canterbury by the archbishop, who 'thus affected to renew an ancient right and custom, which was for bishops of the province to be consecrated there, at the metropolitical church.' In consideration of Curteys being his chaplain the archbishop remitted the accustomed fees. On this occasion the archbishop, in commemoration of Henry VIII, who had driven out the monks and reformed the church of Canterbury, gave a sumptuous banquet in the hall of his palace, which was magnificently decorated ('Matthæus,' in a few copies of Parker, *De Antiquitate Britannicâ*, p. 14; Strype, *Grindal*, p. 161, folio). Curteys received restitution of the temporalities of the see of Chichester on 6 June. It has been stated that he was forty-eight years of age at this period (Wood, *Athenæ Oxon.* ed. Bliss, ii. 803), but it is not probable that he was then more than thirty-eight, judging from the time at which he took his first degree. On 11 April 1571 he was presented by the queen to the vicarage of Ryhall, with the members in Rutland. Soon after he became bishop of Chichester he was engaged in a lawsuit with the lord admiral with respect to wrecks on the coast of Sussex. Indeed he was constantly involved in disputes. On 24 March 1576–7 he held a visitation, and cited and questioned many of the gentry of his diocese who were suspected of absenting themselves from divine service, of sending letters and money to, or receiving letters from, the Roman catholic fugitives, or of possessing the books of Harding, Stapleton, Rastal, Sanders, and Marshal. Three of the principal gentry who had been molested at this visitation exhibited articles against Curteys on 26 April 1577, and to these articles the bishop made replies which were referred to commissioners who prescribed conditions for his observance. In June 1577 he was obliged to procure a testimonial, under the hands and seals of several gentlemen, that he was not drunk at John Sherwin's house, as by some he was most unjustly slandered. To his translation of Hugo's 'Exposition,' which appeared in the same year, was appended a preface, signed by about forty preachers, commending him for the good he had done in his diocese, especially by suppressing 'Machevils, papists, libertines, atheists, and such other erroneous persons.' In 1579 he was called upon to deprive his brother Edmund of the vicarage of Cuckfield and of a canonry in Chichester as 'a lewd vicar, void of all learning, a scoffer at singing of psalms, a seeker to witches, a drunkard, &c.' The bishop adroitly waived the delicate task, and subsequently the Bishop of London was directed to proceed to the deprivation of the delinquent.

He died in August 1582, and was buried in Chichester Cathedral on the 31st of that month (Godwin, *De Præsulibus*, ed. Richardson, 513 *n.*) The spiritualities were seized on 1 Sept. 1582 by commission from the Archbishop of Canterbury, and the see remained vacant till January 1585–6, when Thomas Bickley, D.D., was consecrated to it. Curteys left a widow. It appears that he had adopted a generous and hospitable mode of living, far exceeding what was justified by the slender revenues of his see, and that he consequently died very poor and greatly in debt to the queen. There is extant a curious inventory of his goods, taken by commissioners appointed by the lord-treasurer.

In addition to several sermons preached before the queen and at St. Paul's Cross, he published: 'An Exposition of certain Wordes of S. Paule to the Romaynes, entitled by an old writer, Hugo, a Treatise of the Workes of thre Dayes. Also another Worke of the Truthe of Christes naturall Bodye,' London, 1577, 8vo; a translation. A treatise by him, 'An Corpus Christi sit ubique?' and his translation from English into Latin of the first part of Bishop Jewel's answer to Harding's 'Confutation' are among the manuscripts in the British Museum (Royal Collection, 8 D. vii., articles 1 & 2).

[Authorities cited above; also Baker's Hist. of St. John's, ed. Mayor, i. 249, 286, 325, 333; Nichols's Progresses of Queen Elizabeth, 1st ed. iii. 46; Cooper's Annals of Cambridge, ii. 184, 185, 191, 195; Cooper's Athenæ Cantab. i. 455; Le Neve's Fasti, ed. Hardy, i. 250, 257; Parker Correspondence, pp. 290, 350; Strype's Parker, p. 302, Append. p. 158; Strype's Annals, ii. 18, 19, 408–10, 487, 488, 591, iii. 332, fol.; Strype's Whtigift, pp. 132, 242, fol.; Rymer's Fœdera, ed. 1713, xv. 680, 682, 697; Dallaway's Western Sussex, i. 77; Sussex Archæological Collections, iii. 90, x. 55 *n.*; Lansdowne MSS. 54, art. 44, 982, f. 21 *b.*] T. C.

CURTIS, JOHN (*fl.* 1790), landscape-painter, was a pupil of William Marlow [q. v.] at Twickenham. In 1790 he exhibited at the Royal Academy 'A View of Netley Abbey,' and was an occasional exhibitor in the following years. In 1797 he departed from his usual style, exhibiting a picture of the

Indefatigable and Amazon frigates under Sir Edward Pellew engaging Les Droits de l'Homme, a French seventy-four. Nothing is known of his subsequent career. Some of his views have been engraved.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; R. A. Catalogues.] L. C.

CURTIS, PATRICK (1740–1832), Roman catholic archbishop of Armagh, was born in Ireland in 1740, and was probably educated at the Irish College of Salamanca, to which he must have returned, after serving as a parish priest in Ireland, about 1778, for in a letter to the Duke of Wellington in 1819 he says that he had been absent from Ireland for forty years before his return in 1818 (*Wellington Correspondence*, i. 48), and in a letter in 1813 that he had been connected with the college for thirty-three years before its dissolution in 1811 (*Wellington Supplementary Despatches*, vii. 517–20). He was regius professor of astronomy and natural history at the university of Salamanca, and had held the post of rector of the Irish college there for many years, when he was arrested as a spy by the French in that city in 1811. That he gave very valuable information to Wellington in that and the following year there can be no doubt from the duke's frequent mention of his valuable services, and high recommendations of him to the Spanish authorities, but there is no document published which states them in detail. He was probably one of those informants in high places of whom Wellington speaks, through whose information the English general was able to strike such sudden and unexpected blows at the French armies, and he certainly entertained Wellington under his roof during the English occupation of Salamanca in 1812, just before the battle near that city. He determined to return to Ireland in 1813, in which year Wellington gave him letters of introduction, but did not actually return until 1818, unless the date given in the letter quoted above is a misprint for 1813. He lived quietly in Dublin on a pension granted him by the government for his services in the Peninsula until 1819, when the Irish Roman catholic bishops, probably on account of his known friendship with the Duke of Wellington, determined to recommend him to the pope for the vacant archbishopric of Armagh and titular primacy of all Ireland. On this he wrote a curious letter to the duke, dated 4 Feb. 1819, in which he says that he only consented to be nominated on condition that he might give notice to the ministers and obtain their approval, and the duke recommended Curtis most warmly to Lord Sidmouth as an 'honest, loyal man, who behaved well throughout the war,' and to Lord Castlereagh (*Wellington Correspondence*, i. 28). The great age of Curtis, and his long absence from Ireland, caused his influence to be overshadowed during his primacy by more vigorous prelates, but his attitude towards the English government, and his opposition to O'Connell and the agitation of the Catholic Association, are extremely noteworthy. Nevertheless, he was naturally in favour of catholic emancipation, and ardently advocated such a measure in his evidence before the committee of the House of Lords on the state of Ireland on 21 March 1825, in which he asserted that there was an essential difference between the obedience owed by catholics to their sovereign and to the pope, and that the two were not incompatible. From his advanced age, Curtis was allowed a coadjutor in the person of Dr. Kelly, bishop of Dromore, in December 1828, in which month he wrote a remarkable letter to Wellington, proposing that the characters and careers of all nominees to catholic sees should be examined and approved by a competent official before their names should be sent to the pope, or before they were put in possession of their sees (*ib.* v. 308, 309). The duke's answer to this letter of 11 Dec. marked an epoch in the history of catholic emancipation. In it he distinctly showed himself in favour of catholic emancipation, but recommended the catholics to bury their grievances in oblivion for a time. The letter had an important effect in the political world. A copy of it was sent to the Marquis of Anglesey, who was then viceroy, and he wrote an equally remarkable letter to Curtis on 23 Dec., in which he declared his entire opposition to the duke's opinion, and says that 'every constitutional means should be adopted to force on the measure.' In consequence of this letter Lord Anglesey was recalled from Ireland, but other reasons were alleged at the time. The Duke of Wellington was extremely angry at the publication of his letter, and sent Curtis a very stiff note on the subject, to which the archbishop wrote an elaborate defence. Curtis did not long survive the settlement of the great question of catholic emancipation. He died of cholera at Drogheda on 26 Aug. 1832.

[Wellington Despatches, ed. Gurwood; Wellington Supplementary Despatches, and Wellington Despatches and Correspondence, ed. by his son, the second duke; Evidence of the Right Rev. James Doyle, D.D., Roman Catholic Bishop of Kildare and Leighlin, given before the Committee of the House of Lords on the State of Ireland, with extracts from the evidence of Drs. Curtis, Kelly, Murray, &c., 1825.] H. M. S.

CURTIS, SIR ROGER (1746–1816), admiral, was the son of Mr. Roger Curtis of Downton in Wiltshire, and presumably descended from that Roger Curtis who served with Sir John Lawson on board the Swiftsure, and was slain at Algiers in 1662 (*Cal. of State Papers*, Dom. 7 Feb. 1663). He entered the navy in 1762, on board the Royal Sovereign, with Vice-admiral Holburne; and after the peace served in the Assistance on the coast of Africa, in the Augusta guardship at Portsmouth, and for three years in the Gibraltar frigate in Newfoundland. In 1769 he joined the Venus with Captain Barrington, whom he followed to the Albion. He was made lieutenant in 1771, and was again sent to Newfoundland in the Otter sloop. There he had the good fortune to attract the notice of the governor, Captain (afterwards Lord) Shuldham, who, having attained his flag, was in 1775 appointed commander-in-chief on the North American station, took Curtis with him as a lieutenant of the flagship, and the following year promoted him to the command of the Senegal sloop. On 30 April 1777 he was posted by Lord Howe to the command of the flagship, in which he returned to England with Howe in the autumn of 1778. In 1779 he had temporary command of the Terrible in the Channel, and in 1780 commissioned the Brilliant for service in the Mediterranean. He had intended going at once to Gibraltar, then besieged and blockaded by the Spaniards, but being chased through the Straits by three of the enemy's ships, from which he escaped with difficulty, he went on to Minorca, where he arrived on 31 Dec. He was afterwards charged by the first lieutenant of the Brilliant with permitting himself to be blockaded there by three French frigates of a force inferior to that which he had under his command (*A New Edition of the Appeal of a neglected Naval Officer: to which are now added the Reply of Sir Roger Curtis, intersected with remarks by Lieutenant Campbell, and important and curious letters on the blockade of Mahon*, 1785). The statement that the French force was inferior is borne out, not only by the letters quoted by Mr. Campbell, the genuineness of which there seems no reason to doubt, but by other independent French testimony (BRUN, *Guerres Maritimes de la France*, ii. 41); but the accusation unquestionably sprang out of personal ill-feeling; the exaggerated estimate which Curtis formed of the French force would seem to have been perfectly honest, and no blame was officially imputed to him. On 15 April he convoyed a number of storeships, mostly private adventurers, which he had got together for the relief of Gibraltar, and brought them in safely on the 27th; and for the next eighteen months he co-operated with the governor, and had a very important share in the defence of the beleaguered fortress, and especially in the repulse and destruction of the formidable floating batteries on 13 Sept. 1782. On 18 Oct. the place was relieved by the grand fleet under Lord Howe, and Curtis being charged with some letters from the general went on board the Victory. The allied fleet prevented his return, and he was carried to England, when he was knighted, and at General Eliott's request immediately sent out again, with the established rank of commodore.

After the peace he was appointed to command the Ganges guardship at Portsmouth, and in 1789 was employed on a special mission to the Baltic powers. During the Spanish armament in 1790 he was appointed Howe's flag-captain, and was afterwards captain of the Brunswick, which he commanded till 1793. He then joined the Queen Charlotte as first captain, or captain of the fleet, and continued in that capacity as long as Howe's flag was flying. His name was thus much mixed up with the questions that were raised as to the battle of 1 June 1794; and it was roundly asserted that the not following up the pursuit of the defeated enemy was due to his cautious counsels and his influence with the commander-in-chief (BOURCHIER, *Life of Sir Edward Codrington*, i. 28) [see HOWE, RICHARD, EARL]. He was sent home with Howe's despatches; and the king on visiting the Queen Charlotte at Spithead threw over his neck a massive gold chain, desiring him to keep it in his family as a lasting proof of the royal regard and friendship. On 4 July Curtis was raised to the rank of rear-admiral, and in September was created a baronet.

In 1796–7 he had command of a detached squadron on the coast of Ireland; and in 1798 joined the fleet off Cadiz under Lord St. Vincent. On 14 Feb. 1799 he was made vice-admiral, and was shortly after appointed commander-in-chief at the Cape of Good Hope. On 23 April 1804 he attained the rank of admiral, and in January 1805 was appointed on the commission for revising the civil affairs of the navy [see BRIGGS, SIR JOHN THOMAS]. It was in his connection with this office that he was consulted as to the new edition of the 'Admiralty Instructions,' issued in January 1806; and it was to a great extent on his advice, in correspondence with Lord Gambier, that the long-established order for ships of war to compel all foreign ships to salute the king's flag

within the narrow seas was omitted. In January 1809 he was appointed commander-in-chief at Portsmouth, and was thus president of the court-martial which tried and acquitted Lord Gambier in August 1809 [see COCHRANE, THOMAS, EARL OF DUNDONALD; GAMBIER, JAMES, LORD]. He had long been Gambier's intimate friend; but independently of that, his whole career shows that his personal courage was so tempered by prudence as to lead to sympathy with that excess of caution with which Gambier was charged. In 1815 he was made a G.C.B., and died on 14 Nov. 1816.

He married Sarah, daughter and coheiress of Mr. Brady of Gatcombe House, Portsea, Hampshire, and had by her a daughter and two sons, of whom Roger, the eldest, died, a post-captain, before his father; the other, Lucius, the second baronet, died, admiral of the fleet, in 1869.

[Naval Chronicle (with a fancy portrait), vi. 261; Annual Biog. and Obit. i. 380; Ralfe's Nav. Biog. ii. 32.] J. K. L.

CURTIS, SAMUEL (1779–1860), florist, was born in 1779 at Walworth in Surrey. In 1801 he married the only daughter of William Curtis, author of 'Flora Londinensis,' and founder of the 'Botanical Magazine,' thereby succeeding to its proprietorship. Not long after he removed to Glazenwood, near Coggeshall, Essex. The editorship of the 'Botanical Magazine' was resigned by Dr. Sims in 1826, Dr. (afterwards Sir William) Hooker succeeding him. In 1827 Curtis had the misfortune to lose his wife, the mother of a numerous family. About 1846 he sold his rights in the magazine, just when lithography was about to supersede the slow and costly plate-printing. He retired to an estate he bought, La Chaire, at Rozel in Jersey, where he died on 6 Jan. 1860.

[Bot. Mag. vol. lxxxvi. (1860), extra leaf, issued with No. 877, February.] B. D. J.

CURTIS, WILLIAM (1746–1799), botanist, was born at Alton in Hampshire in 1746. When but fourteen years old he was apprenticed to his grandfather, an apothecary. He appears to have acquired his taste for botany from an ostler, who had studied some of the popular herbals of that day. At the age of twenty, Curtis removed to London in order to finish his medical education. He associated himself after a short period with a Mr. Talwin, licentiate of the Apothecaries' Company, to whose practice he at length succeeded. Curtis soon made himself known as a botanist, and became a demonstrator of practical botany at the medical schools; his students frequenting a botanical garden which he planted at Bermondsey, though later in life he cultivated a more extensive establishment at Lambeth Marsh, and eventually he organised a still larger and more important garden in Brompton.

Curtis combined the study of insect life and their metamorphoses with his botany, his first published work being a pamphlet entitled 'Instructions for Collecting and Preserving Insects.' This was published in 1771, and in the following year he produced a translation of Linnæus's 'Fundamenta Entomologiæ.' These publications secured him a name, and in 1777 he commenced his 'Flora Londinensis,' which established his reputation. This work extended to six fasciculi of seventy-two plates each. In 1781 he undertook the 'Botanical Magazine,' which was long continued, and added to Curtis's income. In 1782 there was much alarm created by the appearance in vast numbers of the brown-tailed moth. Large rewards were offered for collecting and destroying them. Curtis carefully studied the natural history of this caterpillar, and wrote a pamphlet proving that there was no reason for fearing any increase in their numbers.

Curtis from time to time printed catalogues of his garden, and he published his 'Lectures on Botany,' which after his death were illustrated with beautifully coloured plates. His work also on 'British Grasses' was of great value to the farmer. He was one of the original fellows of the Linnean Society, and he furnished two of his most complete entomological papers to the transactions of that body, one on the 'Silpha Grisca and Curculio Lapathi' and the other showing that the aphides or lice of plants were the sole cause of the honey dew. This last paper was not published until after Curtis's death, on 7 July 1799. For a considerable time he had laboured under an organic affection of the heart and the vessels connected with it. He bore his affliction with much resignation, and died regretted by a large circle of scientific friends, who followed his remains to their resting-place in Battersea Church.

[Gent. Mag. 1799, lxix. 628; Rees's Cyclopædia; Transactions of the Linnean Society; Rose's Biographical Dictionary; Flora Londinensis.] R. H–T.

CURTIS, SIR WILLIAM (1752–1829), lord mayor of London and M.P., third son of Joseph Curtis of Wapping, was born in London on 25 Jan. 1752. Both his father and grandfather had been the owners of a business in sea-biscuits at Wapping, to which William and his elder brother, Timothy, suc-

ceeded. They largely extended their business, and in 1785 Curtis was elected alderman of the Tower ward, though only thirty-three years of age and not yet a freeman of the city. He had already made some successful ventures in the Greenland fisheries, and now established the bank which was at first known as Robarts, Curtis, Were, & Co., and is now represented by Robarts, Lubbock, & Co. His speculations were very successful, and he served the office of sheriff in 1789 with Sir Benjamin Hamett, and in 1790 he was elected M.P. for the city of London, a seat which he held for twenty-eight years continuously. He was a supporter of Pitt and of the war, and acted as colonel of the 9th regiment of London volunteers and as colonel of the Honourable Artillery Company (1803–1817), and president (1795 till death). He served the office of lord mayor in 1795–6, and was created a baronet for steady voting on 23 Dec. 1802. He was a man of great importance as head of the tory party in the city, though he was a pitiably bad speaker, very badly educated, and the constant butt of all the whig wits. His toryism caused him to be elected only at the bottom of the poll in 1806, and his staunch support of the war and all tory measures made him at last so unpopular that he lost his seat for the city in 1818, when he was offered a peerage as Lord Tenterden, a place to which his wife's family belonged. He refused the honour, and in 1819 was elected M.P. for Bletchingley, Surrey. He was partly compensated for his defeat by a great meeting in the Drapers' Hall, of which company he was a liveryman, where he was presented with a gold snuff-box, an address, and two hundred guineas, and in 1820 he was once more elected M.P. for the city. George IV was always intimate with him, and stayed at his house at Ramsgate in 1821 when on his way to the continent. Curtis was fond of the sea, and the whig and radical wits were never tired of laughing at the sumptuous fittings of his yacht, in which the king often accompanied him in his cruises. In 1822 he accompanied George IV to Scotland, where he appeared in a kilt, and was presented by the king with a portrait by Sir Thomas Lawrence, inscribed 'G. R. to his faithful and loyal subject Sir William Curtis.' In 1821 he became father of the city, in the place of Sir Watkin Lewes, and exchanged the representation of the Tower ward for that of Bridge Without, which used to be always held by the senior alderman; and in 1826 he refused to stand a contested election for the city, and took his seat in the House of Commons for Hastings. This seat he resigned, however, on account of ill-health in December, and retired to his house at Ramsgate, where he died on 18 Jan. 1829. Every shop in Ramsgate was closed on this occasion, and his funeral cortège was followed by an immense crowd halfway to Canterbury, on its way to Wanstead in Essex, where he was buried. He left a fortune of 300,000*l.* behind him, a legacy to his friend Lord Sidmouth, and mourning rings to every member of the court of aldermen. No man of his time was ever the subject of so much ridicule, of which Peter Pindar's 'The Fat Knight and the Petition' is a good example. The Rev. Charles Curtis, his brother, rector of Solihull and of St. Martin's, Birmingham, who died only six days before him, was also a well-known man in his day, and is chiefly famous for his controversy with Dr. Parr, who had attacked and, as he asserted, insulted Sir William. There is a well-known portrait of Curtis by Sir Thomas Lawrence, which was engraved by W. Sharpe.

[Gent. Mag. March 1829; European Mag. March 1799 and March 1829; perpetual allusions in contemporary newspapers, magazines, and satirical poetry, especially in Peter Pindar's Works.] H. M. S.

CURWEN or **COREN, HUGH, D.C.L.** (*d.* 1568), successively archbishop of Dublin and bishop of Oxford, was a native of High Knipe in the parish of Bampton, Westmoreland (Atkinson, *Worthies of Westmoreland*, i. 81, ii. 149). He took the degree of bachelor of civil law in the university of Cambridge in 1510 (Cooper, *Athenæ Cantab.* i. 280, 556). On 20 Nov. 1514 he was presented to the vicarage of Buckden, Huntingdonshire, by Dr. Oliver Coren, prebendary of Buckden in the church of Lincoln, who was probably a relative. He afterwards went to Oxford, and, according to Wood, became a student there 'in one of the inns or hostles frequented by civilians and canonists, or in Brasen-nose Coll. (or both successively) about 1521,' and took one degree in arts (*Athenæ Oxon.* ed. Bliss, ii. 803). The accuracy of the latter statement is doubtful. He became chaplain to Henry VIII, and was created doctor of civil law at Oxford 5 July 1532 (Wood, *Fasti*, i. 93; Boase, *Reg. of Univ. of Oxford*, p. 151). In a sermon which he preached before the king in Lent 1533 he declaimed against heretical opinions concerning the real presence in the sacrament of the altar, pointedly alluding to John Frith, who was then confined in the Tower. This led to Frith's examination and condemnation for heresy. On Sunday, 8 May in the same year, Curwen preached before the king a sermon defending his marriage with Anne Boleyn, and denouncing Friar Peyto, who on the previous

Sunday had preached against the marriage (Strype, *Parker*, p. 255 folio). He became prebendary of Hunderton in the church of Hereford 29 Jan. 1537-8, and the see of Hereford being shortly afterwards vacant by the death of Dr. Edward Fox he was appointed by Archbishop Cranmer keeper of the spiritualities, and empowered to visit that church and diocese, as he accordingly did, giving the clergy certain injunctions, providing among other things for the free use of the holy scriptures in the vernacular (Strype, *Cranmer*, 70). On 1 Sept. 1538 he was admitted to the living of Great Mongeham, Kent, and probably he is identical with the Hugh Curryn who was prebendary of the college of Bridgnorth, Shropshire, and who at its dissolution had a pension allotted to him of 10*l.* a year. In the week before Easter 1540 he was sent to Calais with the Earl of Sussex, Lord Saint John, Sir John Gage, Sir John Baker, and others. They were commissioned by the king to inquire as to matters of religion, and Curwen on their arrival preached a notable sermon on charity. The result of the commission was the persecution of many for religious opinions, and the removal of Lord Lisle from the office of lord deputy of Calais.

On 1 June 1541 he was installed dean of Hereford, and in April 1551 was collated to the prebend of Bartonsham in his own cathedral. He acted as one of the keepers of the spiritualities of the church and diocese of Hereford during the vacancy occasioned by the death of Bishop Skip in 1551. Queen Mary wrote letters directing his appointment to the archbishopric of Dublin 18 Feb. 1554-5, and he was elected accordingly. It appears from the Consistorial Act, dated 21 June 1555, which makes Curwen the successor of John Allen, that George Browne [q. v.], who had been made archbishop of Dublin by Henry VIII in 1535, was ignored in the papal records (Brady, *Episcopal Succession*, i. 327). The pallium was granted by the pope 23 Aug. 1555, and Curwen was consecrated on 8 Sept. 1555 in St. Paul's Cathedral, London, according to the form of the Roman pontifical, together with William Glynne, bishop of Bangor, and James Turberville, bishop of Exeter (Machyn, *Diary*, p. 94; Stubbs, *Registrum Sacrum Anglicanum*, p. 81). By letters patent, dated at Greenwich on 13 Sept. the same year, Curwen was appointed lord chancellor of Ireland, in which country he arrived on 20 Oct. The next day he received restitution of the temporalities of his see, and on the 24th took his oath as lord chancellor before the lord deputy and council. Immediately after his elevation to the archbishopric of Dublin he resigned the deanery of Hereford, which, however, he resumed a month afterwards, and retained till 1558. He held a provincial synod in 1556, wherein many constitutions were enacted respecting the ceremonies of divine worship. He and Sir Henry Sidney were lords justices of Ireland from 5 Dec. 1557 till 6 Feb. following, during which period the Earl of Sussex, lord deputy, was absent from that realm.

Although Curwen had displayed remarkable zeal in restoring the Roman catholic religion in Ireland, he did not hesitate to avow himself a protestant on the accession of Queen Elizabeth. Indeed he is the only possessor of an Irish see who is proved to have changed his religion at that period. Strype truly describes him as 'a complier in all reigns' (*Cranmer*, p. 38, folio). On 14 Dec. 1558 Queen Elizabeth confirmed him in the office of lord chancellor of Ireland. He had other grants of that office dated 8 June 1559 and 5 Oct. 1562. He took his place in the parliament held in Ireland in 1559, which passed the Act of Uniformity, the act empowering the crown or lord deputy to collate to archbishoprics and bishoprics, the act restoring the jurisdiction of the crown over the state ecclesiastical, and the act annexing first-fruits and twentieths to the crown. In the same year he was in a commission for mustering the inhabitants of the county of Dublin, and he occurs as detecting an 'impious fraud,' said to have been concocted by Father Richard Leigh and others, who contrived that a marble image of our Saviour at Christ Church, Dublin, should appear to sweat blood. The impostors were obliged to stand for three Sundays upon a table before the pulpit, with their hands and legs tied, and with a paper on their breasts stating their crime; they were afterwards imprisoned and ultimately banished the realm (Strype, *Parker*, p. 45, folio). On the first Sunday they were thus exhibited the archbishop preached before the queen's lieutenant and the council from 2 Thess. ii. 11. He states that his sermon and the disgrace of the impostors converted above a hundred persons in Dublin, who vowed that they would never more hear mass. The image, which the archbishop had himself set up on his first coming to the see, he caused to be taken down 10 Sept. 1559.

The Earl of Sussex, lord deputy, writing to Cecil, 2 Nov. 1560, says the lord chancellor desired to have his revocation into England to the bishopric of Hereford, 'in remembrance he is the man that of his cote hath surlyest stood to the crowne ether in Ingland or Irland, and therfor it shall be well her matʸ hath hym in remembrance accord-

ingly to comfort him in his old yeres' (SHIRLEY, *Original Letters on the Church in Ireland*, p. 94). It would seem that his character suffered under some heavy moral imputations, for Adam Loftus, archbishop of Armagh, writing to Archbishop Parker 27 Sept. (1561 ?), expressed a hope that Curwen would be removed, as he was a 'known enemy,' and laboured under open crimes, 'which, although he shamed not to do, I am,' added Loftus, 'almost ashamed to speak' (STRYPE, *Parker*, p. 111). In 1563 Queen Elizabeth proposed that he should resign his archbishopric and chancellorship, and receive a pension during life, but this project was not carried into execution (SHIRLEY, p. 124). In 1564 he strenuously opposed the scheme so long entertained of converting St. Patrick's Church into a university (*Cottonian MS.* Titus B. xiii. 116). On the other hand Hugh Brady, bishop of Meath, thought no one but the devil could oppose such a scheme, and in a letter to Cecil (23 June 1565) he recommended the recall of the archbishop of Dublin, 'the old unprofitable workman.' Loftus also urged Curwen's removal, because he would not co-operate in the reform (SHIRLEY, pp. 151, 226). On 3 April 1564 Curwen, writing to the queen and to Cecil, had himself desired to be disburdened of his offices by reason of his sickness, not age, and to be translated to a bishopric in England or to be presented with a pension of equal amount to his archbishopric. It is significant that he 'fears lest her highness, upon sinister information, had conceived some misliking towards him.' On 5 Oct. 1566 Loftus wrote from Cambridge to Cecil, begging, for the sake of Jesus Christ, the archbishopric of Dublin for himself, because Curwen did no good in preaching or in making others preach, or in reforming his diocese at all, because he appointed open enemies to livings, and because (though the writer was sorry to say it) he swore terribly in open court, not only once or twice, but frequently (*ib.* p. 274). In 1567 he gave up the office of lord chancellor, to which Robert Weston was appointed by patent, dated 10 June. He also resigned the archbishopric of Dublin, and was nominated bishop of Oxford, his election to that see being confirmed by the queen on 8 Oct., and he having restitution of the temporalities on 3 Dec. It is remarkable that in the grant of the bishopric no mention is made of his having been archbishop of Dublin (WARE, *Bishops of Ireland*, ed. Harris, p. 353). This appointment must be regarded as a very scandalous proceeding, for there is good evidence that from his age and infirmities he was altogether unfitted to discharge the duties of the episcopate. There being no house then attached to the see of Oxford, he fixed his residence at Swinbrook, near Burford, Oxford. He did not long survive, and was buried in the church of Burford on 1 Nov. 1568.

He was uncle to Richard Bancroft [q. v.], afterwards archbishop of Canterbury, and placed him at Christ's College, Cambridge.

[Bedford's Blazon of Episcopacy, p. 84; Brenan's Eccl. Hist. of Ireland, 411; Churton's Lives of Smyth and Sutton, 520; Cotton's Fasti Eccl. Hiberniæ, ii. 19, 20; D'Alton's Archbishops of Dublin, 235; Foxe's Acts and Monuments; Godwin, De Præsulibus (Richardson); Havergal's Fasti Herefordenses, 39; Lascelles's Liber Hiberniæ, ii. 3, 14, iv. 111; Le Neve's Fasti (Hardy), i. 477, 495, 509, ii. 504; Mant's Hist. of the Church of Ireland, i. 237, 255, 281; Mason's St. Patrick's, 157, 163; Parker Correspondence, 95, 96, 305; Renehan's Collections on Irish Church Hist. i. 183; Calendar of State Papers (Dom. 1547-80), 298, 307; Strype's Works (gen. index); Thomas's Historical Notes, 1122, 1176; Wood's Athenæ Oxon. (Bliss), ii. 803, 830, 893, Fasti, i. 58, 93, 150, 324; Wright's Letters relating to the Suppression of Monasteries, 49.] T. C.

CURWEN, JOHN (1816-1880), writer on music, the eldest son of the Rev. Spedding Curwen, an independent minister of an old Cumberland family, was born at Hurst House, Heckmondwike, Yorkshire, on 14 Nov. 1816. His mother was Mary, daughter of John Jubb of Leeds. Curwen's boyhood was principally spent at Hackney and (after 1828) at Frome. His earliest schools were at Ham, Surrey, and at Frome, but at the age of sixteen he entered Wymondley College to prepare for the independent ministry. A few months after his entry the college was moved to London, where the students attended University College. In 1838 Curwen was appointed assistant minister at Basingstoke, where he also kept a small school; in 1841 he held a similar post at Stowmarket, and, after living at Reading with his father for a year, in May 1844 he was ordained to the charge of the independent chapel at Plaistow, where he remained until 1864. At an early stage in his ministerial career he showed great interest in teaching: it was this which drew his attention to the educational value of music, and, though he was himself an amateur, led him to the elaboration of the system with which his name is chiefly connected. About 1840 he met at Norwich a Miss Glover, the daughter of a clergyman, who had employed in a school where she taught a very successful system of musical instruction. In the autumn of 1841, at a conference of Sunday-school teachers at Hull, the subject of school and congregational singing was discussed, and Curwen was requested

to recommend the best and simplest way of teaching music. This led to an examination and partial adoption of Miss Glover's system, which was embodied in a series of articles on 'Singing' in the 'Independent Magazine' for 1842, in which the tonic sol-fa system was first advocated by Curwen. In the same year he became engaged to Miss Mary Thompson of Manchester, to whom he was married in May 1845. In June 1843 the first edition of Curwen's 'Grammar of Vocal Music' appeared, and from this time the adoption of the system spread with astonishing rapidity. About 1849–50 Curwen was engaged in compiling the 'People's Service of Song,' the tunes of which were harmonised by Mr. G. Hogarth, and at the same time he advocated the tonic sol-fa system in a series of papers which appeared in Cassell's 'Popular Educator.' In 1853 he delivered a course of lectures at Crosby Hall, which first called public attention to the system. At this time it was estimated that two thousand persons were engaged in learning the tonic sol-fa method; ten years later the number had increased to 186,000, while at the present day there are a million and a half of children learning to sing by this system in the elementary schools alone. In 1853 Curwen started the 'Tonic Sol-fa Reporter,' and in 1855 visited Scotland, lecturing on the new system. In April 1856 he was compelled by ill-health to leave England for seven months, which he spent at Langen Schwalbach, at Ziegelhausen on the Neckar, and in Switzerland. His letters from these places were afterwards published as 'Sketches in Nassau, Baden, and Switzerland,' 1857. On his return he devoted himself to the study of harmony, and in 1861 he issued a small work on the subject, which was followed by the establishment of 'correspondence classes' for teaching isolated students. In 1862 he visited Ireland, and in the same year read a paper on the tonic sol-fa system at the Social Science Congress in London. On the outbreak of the American war he sided ardently with the North, publishing various tracts on the subject, and organising the first Freed Slaves' Aid Society in England. About 1863 he recognised what was really the great danger of his system, viz. that it led to imperfect musical culture, and he henceforth devoted all his energy to raising the general standard of musical education among both teachers and students of the tonic sol-fa method. He also set to work on a series of manuals of instrumental music, and, in order to facilitate their printing, established a press at Plaistow, where most of his future publications appeared. In 1864 Curwen resigned his ministry and devoted himself entirely to music. He continued to lecture throughout the kingdom, and in the winter of 1866–7 was appointed Euing lecturer at Anderson's College, Glasgow. In 1870 he was elected a member of the school board of West Ham, on which he served for three years. In the autumn of 1873 he acted as one of the judges at the Welsh National Eisteddfod at Mold; in the following year he became engaged in a controversy with the education department, owing to the appointment as inspector of music in training colleges of Mr. Hullah [q. v.], who was notoriously hostile to the tonic sol-fa system. The opposition he met with here led eventually to the foundation of the Tonic Sol-fa College (incorporated in 1875), an examining body founded on a popular basis, which, by a system of certificates, chiefly granted by local examiners appointed by the college, insures that a certain standard of efficiency shall be attained by the teachers of the system. The first wing of the building was opened in 1879. On 17 Jan. 1880 Curwen sustained a great blow in the loss of his wife. In May he went to Manchester to visit a sick brother-in-law. He stayed at Heaton House, Heaton Mersey, Lancashire, and here he was suddenly taken ill, and after a few days' illness died on Wednesday, 26 May. He was buried at Ilford cemetery on 3 June. A portrait of him, presented as a testimonial in 1874, is now at the Tonic Sol-fa College. In addition to those already mentioned, the following are some of Curwen's chief works: 1. 'Nelly Vanner,' 1840. 2. 'Child's own Hymn Book,' 1841. 3. 'Look and Say Method of Teaching to Read,' 1842. 4. 'People's Service of Song,' 1850. 5. 'Sabbath Hymn and Tune Book,' 1859. 6. 'How to observe Harmony,' 1861. 7. 'Songs and Tunes for Education,' 1861. 8. 'Commonplaces of Music,' 1866, &c. 9. 'New Standard Course on the Tonic Sol-fa Method,' 1872. 10. 'Present Crisis of Music in Schools,' 1873. 11. 'Musical Statics,' 1874. 12. 'Teachers' Manual,' 1875. 13. 'Musical Theory,' 1879.

[Memorials of John Curwen, 1882; information from Mr. J. S. Curwen; newspapers for May and June 1880.] W. B. S.

CURWEN, THOMAS (*fl.* 1665), quaker, was a useful and influential minister in the Society of Friends. In 1659 he is known to have been imprisoned, and suffered the distraint of his goods for non-payment of tithes, and also to have been imprisoned at Lancaster both in 1660 and 1663, probably for refusing to take the oath of allegiance. In 1665 he was again imprisoned at Lancaster for having created a disturbance in a church. In 1676 he

and his wife Alice, also a well-known minister, visited America, and endeavoured to propagate quakerism in the New England States, when they were imprisoned and exposed at the whipping-post at Boston two years later. In 1679 his wife died, and he wrote a testimony to her memory (see *A Relation of the Labours, Travails, and Sufferings of Alice Curwen*, 1680). In 1683 he was committed to the house of correction in Whitechapel, charged, with several other Friends, with creating a riot and disturbance in the streets—that is, with attempting to preach. On trial he was fined five shillings and sent to Newgate, presumably in default of payment, which, as his name does not appear in Besse's list of those 'who died under sufferings,' he appears to have survived. When he died is unknown. He wrote 'This is an answer to John Wiggan's Book spread up and down in Lancashire, Cheshire, and Wales, who is a Baptist and a Monarchy man,' &c., London, 1665, a curious work of about 160 pages.

[Smith's Catalogue of Friends' Books, vol. i.; Besse's Sufferings of the People called Quakers, i. 303, &c., ii. 259, Curwen; A Relation of the Labours, Travails, &c., 1680.] A. C. B.

CURZON, ROBERT, fourteenth BARON ZOUCHE (or de la Zouche) of Harringworth (1810–1873), elder son of Harriet Anne Bisshopp, in her own right Baroness Zouche, by the Hon. Robert Curzon, son of Assheton, first viscount Curzon, was born at London on 16 March 1810. He was educated at the Charterhouse, and entered Christ Church, Oxford, as a gentleman commoner in 1829, but left without taking his degree in 1831, when he was returned by Clitheroe to the House of Commons. The borough was disfranchised in 1832, and Curzon never sat for another. In 1833 he began those travels which have made his name renowned. He visited Egypt and the Holy Land in 1833–4, on a tour of research among the monastery libraries, whence he succeeded in rescuing many valuable manuscripts and showed the way to other explorers, such as Dr. Tattam. Continuing his investigations in the Meliora convents of Albania, he finally in 1837 visited Mount Athos and its colony of monks. His varied experiences are recorded in his 'Visit to the Monasteries in the Levant' (1849), one of the most charming books of travel ever written and a worthy companion even to 'Eothen.' It immediately took hold of the popular fancy; three editions were issued in 1849, a fourth in 1851, a fifth in 1865, and a sixth (the latest) in 1881. From a scientific point of view, also, these revelations of monastic treasures were of great importance, and it was Curzon's experience that set others on the track which led to the acquisition of the magnificent collection of Nitrian manuscripts by the British Museum.

In October 1841 he was appointed attaché at the embassy at Constantinople and private secretary to Sir Stratford Canning (afterwards Viscount Stratford de Redcliffe). Here his antiquarian tastes found a congenial soil, and it is recorded that, without shirking work that was required of him, he greatly preferred a ramble in the bazaars or among the ruined vestiges of Old Stamboul to the copying of even the most exciting of his chief's famous despatches. In January 1843 he was appointed a commissioner, conjointly with Lieutenant-colonel (afterwards Sir W. Fenwick) Williams, for defining the boundaries between Turkey and Persia, and he remained, at Erzeroum for the most part, engaged in this task until January 1844, when he returned to England. In recognition of his services the shah and sultan bestowed upon him respectively the decorations of the Lion and Sun of Persia and the Nishan (or 'Pour le mérite') of Turkey. His impressions of the country, derived from a year's residence, are published in his 'Armenia,' of which three editions appeared in 1854. In the meanwhile he had married in 1850 Emily, daughter of Sir R. Wilmot-Horton, by whom he left issue the fifteenth Baron Zouche (*b.* 1851) and a daughter. His later travels in Italy were devoted partly to the same object which had inspired his early explorations of the Levantine and Egyptian monasteries—the discovery of manuscripts; and the Philobiblon Society published in 1854 his 'Account of the most celebrated Libraries of Italy.' His interest in manuscripts, however, was at least as much excited by the actual writing as by the contents. He was a student of the history of handwriting, and his valuable collection of manuscripts had been gathered with a view to an exhaustive treatise on the subject, which he never completed. In 1849, indeed, he printed fifty copies of his 'Catalogue of Materials for Writing, Early Writings on Tablets and Stones, Rolled and other MSS. . . . and Books in the Library at Parham,' which comprised examples in Syriac, Arabic, Turkish, Uigur, Persian, Armenian, Greek, and Coptic, and upon which he intended to found a larger work. These manuscripts have lately been temporarily deposited by his son in the charge of the department of manuscripts at the British Museum. The only other work he published, and that in an edition of thirty copies, was the 'Lay of the Purple Falcon,' 1847, a poem in archaic style,

professing to be a translation of a manuscript at Parham. The earlier part of the 'Lay' was really written by Bishop Heber, and Curzon completed it. In 1870 he succeeded his mother in the barony. The title was originally created by writ in 1308 in the person of William le Zouche, son of Eudo, a younger brother of Alan, baron Zouche of Ashby. It fell into abeyance in 1625, and was not revived till Sir Cecil Bisshopp made good his claim in 1815. On his death the barony again fell into abeyance between his two daughters, but this was terminated by the crown in favour of the elder. Lord Zouche was deputy lieutenant of Sussex and Staffordshire, where his estates of Parham and Ravenhill are situated. He died at Parham on 2 Aug. 1873, at the age of sixty-three.

[Times, 7 Aug. 1873; private information; Foster's Peerage.] S. L.-P.

CUSACK or CUSAKE, SIR THOMAS (1490–1571), lord chancellor of Ireland, of an ancient family in Meath, was sheriff of Meath in 1541, and took an active part in the pacification of Ireland by Henry VIII, who granted lands and honours to the chieftains out of the spoil of the church. He was master of the rolls in Ireland from 1542 to 1550, and he acted as lord chancellor in 1551. Next year he received the patent for the latter office. Hugh Curwen [q. v.] succeeded him in 1553. For his exertions in the English cause he was presented by the council of Edward VI with the site of Clonard Abbey, and several parsonages, and was allowed augmentations of his fees. In 1552 he sent to the Duke of Northumberland a long epistle or 'book' on the state of Ireland, of which there are three manuscript copies, one in the Record Office, another in the Lambeth Library, and a third in the library of Trinity College, Dublin (HAMILTON, *Cal. of Irish State Papers*, p. 126; LELAND, *Hist. of Irel.* ii. 202). He urged the settlement of the island by extending English law to every part, and putting an end to the ancient Brehon jurisdictions. In the same year he was chosen one of the two lords justices, along with Aylmer, in which office he was continued under Mary; and, in the absence of the lord deputy, at the head of the Dublin militia, he defeated the great northern rebel, O'Neal, at Dundalk on 8 Sept. 1553 (Cox, *Hibern. Anglicana*, pp. 293, 298). In Elizabeth's time he was active in reconciling the wild Irish, and engaged in extensive journeys with that design. In 1563 he seems to have visited England, bearing a recommendation from the lord deputy Sussex (HAMILTON, *Cal.* 214). In the same year he was much concerned in the reduction of Shane O'Neal by Lord Sussex, and drew up the conditions on which that chieftain was pardoned and received into favour (*ib.* 219–24). He applied in the course of these negotiations for a grant of lands belonging to the dissolved religious house of Thomas Court (*ib.* p. 229). He was occupied with business as a commissioner in the west of Ireland and elsewhere almost to the time of his death in 1571, and declared to Cecil of himself that his services in Munster would not be forgotten for a hundred years.

[Most of the particulars above given are from Hamilton's Calendar of State Papers, Ireland; see also Ware's Works concerning Ireland, transl. by Harris.] R. W. D.

CUST, SIR EDWARD (1794–1878), general and military historian, sixth son of Brownlow Cust, first lord Brownlow, and brother of John Cust, first earl Brownlow, was born at 30 Hill Street, Berkeley Square, London, on 17 March 1794. He was educated at Eton, gazetted a cornet in the 16th light dragoons on 15 March 1810, and was present at the battle of Fuentes de Onoro. He was promoted lieutenant into the 14th light dragoons on 27 Dec. 1810, and served with that regiment at the sieges of Ciudad Rodrigo and Badajoz, and in the battles of Salamanca, Vittoria, the Pyrenees, the Nivelle, and the Nive, and only left the army in the field on promotion to the rank of captain in his old regiment, the 16th light dragoons, in December 1813. He was decorated with the war medal and seven clasps. He was placed on half-pay in 1814, recalled to service in 1815, and did not see active service again. He became major in 1821, was raised to the rank of lieutenant-colonel in 1826, to that of colonel in 1841, major-general in 1851, lieutenant-general in 1859, colonel of his old regiment, the 16th light dragoons, in the same year, and general in 1866. In 1816 Prince Leopold of Saxe-Coburg (afterwards king of the Belgians), who was then honorary colonel of the 16th light dragoons, appointed Cust as his equerry. This position he held for many years, and became master of the household to the king, retaining a position of confidence up to the king's death. From him he received the grand cross of the order of Leopold of Belgium, and in 1831, when Prince Leopold was made king of the Belgians, he was made knight commander of the Guelphic order of Hanover. In 1818 he was elected tory M.P. for Grantham, for which place he sat till 1826, when he was elected for Lostwithiel, which

place he represented until the suppression of that borough by the Reform Bill of 1832. During this period he took an active part in criticising the public architectural works of the time, and succeeded in securing a system for the competition of public buildings, under which he was named a commissioner for rebuilding the Houses of Parliament, and for selecting the design of the Wellington monument. In 1845 he was appointed assistant-master of the ceremonies to her majesty, and in 1847 master of the ceremonies. He enjoyed the personal friendship of her majesty for many years, and only resigned his post from ill-health in February 1876, when he was created a baronet in reward for his services. Cust dabbled in literature, and wrote military histories, which were at one time considered of standard value, viz. 'Annals of the Wars of the Eighteenth Century,' and 'Lives of the Warriors of the Thirty Years' War.' For these works he received in 1869 the gold medal of the Austrian empire from the emperor of Austria. He also wrote 'Noctes Dominicæ, or Sunday Night Readings,' published in 1848, and 'Family Readings—the New Testament harmonised and explained,' published in 1850. For these works the honorary degree of D.C.L. was conferred upon him in 1853 by the university of Oxford. He was senior magistrate for the hundred of Wirral, and rendered long service in that capacity. He died in Jermyn Street on 14 Jan. 1878, in his eighty-fourth year, being one of the last surviving officers who had served in the Peninsular war, and was buried at Belton, near Grantham. He married on 11 Jan. 1821, at Marylebone Church, Mary Anne, only child of Lewis William Boode, of Amsterdam and Peover Hall, Cheshire, and heiress of her mother, Margaret Dannett, of Leasowe Castle, Birkenhead, daughter of the Rev. Thomas Dannett, rector of Liverpool. This lady was bedchamber-woman to H.R.H. the Duchess of Kent, the mother of Queen Victoria. She wrote a book on 'Cats,' being a great fancier of these animals, and died on 10 July 1882, aged 82. By her Cust left one son, Leopold, who succeeded him, and to whom the king of the Belgians was godfather, and four daughters.

[Burke's Peerage and Baronetage; Hart's Army List; Men of the Time; obituaries in daily papers, January 1878; private information.]

CUST, Sir JOHN (1718–1770), baronet, speaker of the House of Commons, was the eldest son of Sir Richard Cust, bart., by his wife Anne, daughter of Sir William Brownlow, bart., and sole heiress of her brother, Sir John Brownlow, bart., who in 1718 was created Baron Charleville and Viscount Tyrconnel in the kingdom of Ireland. He was born on 29 Aug. 1718 and was baptised at the church of St. Martin's-in-the-Fields, Westminster, on the 25th of the following month. He was educated at Eton and Benets (afterwards Corpus) College, Cambridge, where he received the degree of M.A. in 1739. He succeeded to the title as third baronet upon the death of his father on 25 July 1734, and was called to the bar at the Middle Temple on 26 Nov. 1742.

In April 1743 he was elected member for Grantham without a contest, in the place of Sir Michael Newton, bart., and thenceforth continued to represent that borough during the remainder of his life. On 18 Dec. 1743 Cust married Etheldred, daughter and coheiress of Thomas Payne of Hough-on-the-Hill, Lincolnshire, by whom he had two sons and two daughters. In 1747 he was appointed one of the clerks of the household to Frederick, prince of Wales, and upon that prince's death in 1751, he received a similar appointment in the household of the Princess Dowager of Wales. Onslow having resigned the office of speaker, which he had held for more than thirty-three years, Cust was unanimously chosen in his place on 3 Nov. 1761. He was admitted to the privy council on 24 Jan. 1762, and was again elected speaker on the opening of George's second parliament on 10 May 1768. Worn out by the fatigue of his office the speaker became so ill that on 17 Jan. 1770, being unable to attend, he entreated the house, through the mouth of the clerk, 'to excuse him at present from any further attendance on their service' (*Parl. Hist.* xvi. 733). He resigned the speakership on 19 Jan., and Sir Fletcher Norton was elected in his place on 22 Jan. Cust died two days afterwards, on 24 Jan. 1770, in the fifty-second year of his age. This date is confirmed by letters still in the possession of the family as well as by the inscription on his monument. Upon the election of Sir Fletcher Norton to the chair, Lord North paid an eloquent tribute to the late speaker's unwearied diligence, his uniform impartiality, and his minute knowledge of the proceedings of the house (*ib.* pp. 734–5). He was buried on 8 Feb. at Belton, near Grantham, where there is a monument erected to his memory. His widow survived him, and died on 27 Jan. 1775. Cust is represented in Hogarth's print of 'The Times' (plate ii.) Horace Walpole, in a letter to George Montagu, dated 7 Nov. 1761, writes: 'Sir John Cust is speaker, and, bating his nose, the chair seems well filled' (Walpole, *Letters*, 1857, iii. 458). In Wrax-

all's opinion, which, however, has little authority, 'the chair of the House of Commons during the whole course of the eighteenth century was never filled with less dignity or energy than by Sir John Cust' (*Historical and Posthumous Memoirs*, 1884, i. 260). Wilkes was very severe on him; his merciless attack upon Cust's speech to the ten Oxford gentlemen who were reprimanded for bribery appeared in the appendix to the 'North Briton' (1769). A corrected edition of it is given in Almon's 'Correspondence of the late John Wilkes' (1805), iii. 245-62. Lord Brownlow possesses a fine full-length portrait of Cust, by Sir Joshua Reynolds, dated 2 Dec. 1761 (*Catalogue of the 3rd Exhibition of National Portraits*, 1868, No. 885). It was engraved by James Watson in 1769. There are portraits at Corpus College, Cambridge, and in the speaker's residence. Sir Brownlow Cust, the speaker's only surviving son, was in consequence of his father's services created Baron Brownlow of Belton on 20 May 1776. He was succeeded in turn by his eldest son, who was advanced to the earldom of Brownlow on 27 Nov. 1815. The earl's eldest grandson ultimately became entitled to the great Bridgewater estates, after one of the most remarkable lawsuits of the century (Egerton *v.* Earl Brownlow, *House of Lords' Cases*, iv. 1-256). The present earl is a great-grandson of the first Baron Brownlow.

[Manning's Speakers of the House of Commons (1851), pp. 440-5; Collins's Peerage (1812), vii. 478-81; Edmondson's Baronagium Genealogicum (1784), vi. 69; Parl. Hist. vols. xv. xvi.; Burke's Extinct Peerage (1883), pp. 80, 188; Allen's Hist. of Lincolnshire (1834), ii. 309-10; Turnor's Hist. of Grantham (1806), pp. 92-3, 101, 104; Official Return of Lists of Members of Parliament, pt. ii. pp. 89, 101, 113, 128, 140; Graduati Cantab. (1823); Gent. Mag. (1770), xl. 47; Notes and Queries, 7th ser. i. 228, 274, ii. 72, 113; private information.] G. F. R. B.

CUTCLIFFE, ROCHETAILLADE, or DE RUPESCISSA, JOHN (*fl.* 1345), Franciscan, is described by Fuller (*Worthies of England*, 1662, p. 263) as a native of Gammage (or, as it should be, Dammage) in the parish of Ilfracombe in Devonshire. The manor of Dammage is mentioned as having been long the seat of the family of Cutcliffe (Lysons, *Magna Britannia*, 1822, vi. 290). But beyond the presumption afforded by the name, there is nothing, so far as is known, to show that John de Rupescissa was a Devon man, or even that he was an Englishman at all. The identification and localisation of the friar seem to make their first appearance in Fuller (*l. c.*), who quotes the name 'Johannes Rupe-Scissanus or de Rupescissa [Cutclif]' from a manuscript of Sir John Northcote; and though it is not clear whether the translation of the Latin name (in brackets) is due to Fuller or his original, the entry in Northcote's collections is evidence that the latter claimed him for his own county. On the other hand, neither in Trithemius nor in any of the ecclesiastical biographers, nor even in Foxe's 'Acts and Monuments' (where actually de Rupescissa and Rochetaillade are distinguished as two persons), is there the slightest trace that John de Rupescissa was in any way connected with England. Bale speaks of him in his 'Acta Romanorum Pontificum,' p. 331 (Frankfurt, 1567), but does not include him in his 'Scriptorum Britanniæ Catalogus.' The only writers after Fuller who make the identification seem to be Prince (*Worthies of Devon*, 1701, p. 141) and Tanner (*Bibl. Brit.* 1748, p. 646). As, moreover, Rochetaillade is recognised as the name of a noble Gascon family in the fourteenth century (Kervyn de Lettenhove, notes to Froissart, xi. 452), it will be best to speak of the friar by his French name, and leave the English identification, at least provisionally, on one side.

Rochetaillade was born in the early years of the fourteenth century. Of his education he tells us himself (*De consid. quint. essent.*, p. 11, ed. 1561) that he studied worldly philosophy for above five years at Toulouse, and then entered the Franciscan order. His profession was made in the province of Aquitaine, and at a later time he is found holding official posts in the convents of his order at Rodez and Aurillac (see the title of his 'Prophetia' in Edward Browne's *Fasciculus Rerum expetendarum et fugiendarum*, ii. 494, London, 1690; and compare Baluze, *Vit. Pap. Aven.*, 1693, i. 942, and the Paris MS. Bibl. Nat. 3598, cited by Kervyn de Lettenhove, notes to Froissart, vi. 494). For five years after his profession he continued his secular education, but then turned exclusively to spiritual things (*De Consid. l. c.*) He immersed himself in the study of alchemy, on which he has left several treatises, and of prophecy; in his published writings he looks back to St. Hildegard, and the title of one manuscript shows that he was a commentator upon, perhaps an avowed follower of, the famous Abbot Joachim of Flore. He soon became himself known as a prophet; and because in that capacity he made no scruple of speaking evil of dignities, and criticising with unsparing freedom the abuses of the church, he was in 1345 condemned to imprisonment at Figeac by William Farmena, the minister of his province (Baluze, *l. c.*) Four years later he was summoned to Avignon by Clement VI,

and lodged there in prison ('qui carcer vocatur Carcer Soldan,' BROWNE, ii. 494). A prophecy, written in his captivity and ostensibly addressed to the pope (November 1349), is printed by Browne (*l. c.*) After some years he was removed to another of the Avignon prisons, that of Baignolles (JEAN LE BEL, ii. 235; FROISSART, vi. 262), where he was still confined in 1356, as he states in his 'Vade Mecum,' which was written just after the battle of Poitiers (BROWNE, ii. 496, 497). The cardinals of Auxerre and Ostia were sent to persuade him to leave off his denunciations, but his reply (according to the story which Froissart, xi. 253 et seqq., says he heard when he was in Avignon in the time of Innocent VI) was only a new prophecy, given in the familiar fable of the bird which came into the world without feathers and was kindly clothed by the other birds, whereupon it became puffed up, and was despoiled. This story, together with its application to the endowments of the church, was already a commonplace in religious controversy; it reappears ten years later in Wycliffe 'De civili Dominio,' ii. 1 (cited by SHIRLEY, *Fasciculi Zizaniorum*, introd. p. xxi). Froissart (xi. 257) adds that the cardinals would gladly have condemned him to death, but could find no cause, and so left him in prison so long as he lived. The ordinary account, however, as given by Bale and Foxe, is that he was burnt at Avignon by order of Innocent VI; and this is referred to the notice of the Saint Albans chronicle (as given in the *Chron. Angl.* p. 31, ed. E. M. Thompson, 1874; in Walsingham's *Hist. Angl.*, i. 278, ed. H. T. Riley, 1863; and in the Continuation of Adam of Murimuth, p. 184, ed. T. Hog, 1846) that two Franciscan friars were so burned for erroneous opinions in 1354 (cf. RAYNALD, *Annal. Eccl.*, vi. 610 et seq., Lucca, 1750), whereas we have Rochetaillade's own word (see above) that he was alive in 1356.

His works are numerous. First, Trithemius mentions a commentary on the four books of the 'Sentences,' which is not known to exist. Secondly, on alchemy Rochetaillade wrote at least three treatises, all of which have been published: (1) 'De confectione veri lapidis philosophorum . . . quem libellum composuit ad hoc divina præmonitus revelatione,' printed in the 'Theatrum Chemicum,' iii. 191–200, Altorf, 1602; (2) 'Liber Lucis,' in the same collection, p. 297; (3) 'De consideratione quintæ essentiæ rerum omnium,' edited by G. Grataroli, Basle, 1561, reprinted *ibid.* 1597, the second book of which is entitled 'De generalibus remediis.' In the Digby manuscript (Bodleian Library) No. 43, f. 101, this last named work bears the title 'Liber de famulatu philosophie ewangelio domini nostri Jesu Christi et pauperibus ewangelicis viris: Primus liber de consideracione,' &c., which explains how the author has been credited with a work 'De famulatu' as though distinct from the 'De consideratione.' Rochetaillade's prophetical writings are cited generally by Trithemius as his 'Revelationes,' a title which is enlarged by Wadding (*Script. O. M.* p. 154 *a*) into 'Revelationes Antichristi de adventu [? 'de adventu Antichristi'] et ecclesiasticorum correptione et reformatione,' who speaks of a manuscript of the work in the Vatican. Wadding also notices an 'Epistola ad quendam cardinalem [no doubt William Curt, bishop of Tusculum, see BALUZE, *l. c.*] in vinculis scripta de suis vaticiniis et tribulationibus,' which is probably the same with the latter part (beginning 'Reverendissime pater') of the 'Copia prophetiæ' printed by Browne, ii. 494 et seqq., the former part being apparently an hysterical address to the pope, and prefixed by an error. Another work, 'Commentarius super prophetiam Cyrilli eremitæ . . . simul cum commento Joachim,' is stated by Oudin to exist in manuscript at Paris. Lastly, there is the 'Vade mecum in tribulatione,' written in 1356, and already referred to, full of prophecies of future reformation, and of the overthrow of existing evils (in BROWNE, ii. 496–508). In this work Rochetaillade mentions three other prophetic books of his, 'De speculis temporum,' 'De reserationibus arcanorum scripturæ sacræ,' and 'Ostensor quod adesse festinant tempora,' of which nothing further is known.

The prophecies of Rochetaillade were not confined to the future of the church. Helped, he said, by the study of the prophetical writings, he claimed to have correctly foretold various events in the history of France, Castile, &c.; and chroniclers like Jean le Bel and Froissart are manifestly persuaded that he was often right. Nor will it be denied that his prophecies, pervaded as they are by a spirit of exaggeration and an attempt at an impossible precision, show an exceedingly shrewd insight into the affairs of the writer's time.

Rochetaillade has sometimes been confounded with another John de Rupescissa, who was archbishop of Rouen in the second quarter of the fifteenth century.

[Jean le Bel's Vrayes Chroniques, ch. ciii. vol. ii. 235 (ed. M. L. Polain, Brussels, 1863); Froissart's Chroniques, vi. 262–5, xi. 253–7 (ed. Kervyn de Lettenhove, Brussels, 1868–70); Trithemius, De Scriptoribus Ecclesiasticis, p. 249 (ed. Cologne, 1546); Simler's Biblioth. p. 411 (Zürich, 1574); M. Flacius Illyricus, Catal. Tes-

tium Veritatis, xviii. 1785 et seq. (ed. Basle, 1608); Bzovius, Ann. Eccl. xiv. 1252 (Cologne, 1618); Foxe, Acts and Monuments, i. 510 *b*, 512 *a* (8th edit. 1641); Casimir Oudin, Comm. de Script. Eccl. iii. 1011–15 (Leipzig, 1722); Wadding's Ann. Minorum, viii. 132 (ed. J. M. Fonseca, Rome, 1733), and his Scriptores Ord. Min. p. 154 *a* (ed. Rome, 1806). These all speak only of J. de Rupescissa or Rochetaillade. For some references the writer is indebted to the kindness of Miss Ida E. Cutcliffe.] R. L. P.

CUTHBERT, Saint (*d.* 687), bishop of Lindisfarne, though said by Irish historians to have been the son of an Irish king named Muriadach (*Libellus de Ortu*), a statement adopted by Wessington, prior of Durham in the fifteenth century (*Rites of Durham*, 64, 65), was probably born of parents of humble condition dwelling in the Lothians. When he was in his eighth year, and naturally fond of childish play, he was amusing himself, so he afterwards told Bishop Trumwine, who repeated the story to Bæda, with other children, by contorting his limbs and making faces, when a little boy about three years old prayed him to desist, telling him that he would hereafter be both priest and bishop (Bædæ *Vita S. Cuthberti*, 4). As a boy he suffered from a disease in the knee, and he had a vision which led him to believe that his cure was miraculous. His home was probably on the banks of the Scottish Tine, near the monastery of Tiningham; for he was believed to have wrought a miracle there by his prayers while he was still a youth. He next appears as keeping sheep upon the hills near the Lauder, a tributary of the Tweed, in 651. While thus engaged he saw in a vision the soul of Bishop Aidan [q. v.] carried up to heaven by angels, and a few days later heard of his death (*Vita*, anon. 8). This vision made him determine to enter the monastic life. He went to the monastery of Melrose, which stood about a day's journey from where he was keeping sheep, on a site still called Old Melrose, on the same bank of the Tweed as the famous house of later days. At the time of his arrival the abbot Eata [see art. on Colman, *d.* 676] chanced to be away, and he was received by the prior Boisil, who, Bæda tells us on the authority of an eye-witness, when he saw him, said to those who stood by, 'Behold a servant of God,' and greeted him with the words addressed to Nathanael (Bæda, 10). A few days afterwards, when Eata returned, Cuthbert received the tonsure, and soon surpassed the other monks in prayer, in labour, in reading, and in discipline. When the Northumbrian king, Alchfrith [q. v.], built the monastery of Ripon and gave it to Eata, Cuthbert was one of the party the abbot took with him to his new house, and he there held the office of hostillar, or receiver of guests. Alchfrith, however, adopted the Roman usages, and in 661 Cuthbert and the rest of the Melrose monks who adhered to the customs of the Celtic church were expelled from Ripon, and returned to their old house. Soon after their return the plague broke out in their monastery. Cuthbert was attacked by it, and his life was despaired of. He recovered, but the disease left him with an internal tumour, from which he suffered during the rest of his life. He was somewhat tall of stature, and before this attack had been stout and strong. As soon as he had recovered, his friend and teacher, Boisil, fell sick, and called him to him, and told him that he had not more than a week to live, and bade him learn something from him while he was yet able to teach him. So in the course of the next seven days they read through the Gospel of St. John together, and then Boisil died. Cuthbert succeeded to his office as prior of Melrose, and gave himself with great earnestness to going about from place to place instructing the people, being absent from the monastery sometimes for a week, sometimes for as long as a month at a time, preaching to the ignorant inhabitants of the upland villages. Wherever he went, his loving and persuasive manner and the sweetness of his face brought men to confession and repentance. Visits that he made to Coldingham and to the land of the Picts, probably to Nithsdale ('quæ Niduari vocatur'), are specially recorded. It is evident that he adopted the Roman usages after the synod of Whitby (664), and Eata, the abbot of Lindisfarne, appointed him prior of his house in order that he might introduce the observance of the Roman rule in the convent, a work which he did not accomplish without considerable difficulty. In spite of the departure of Colman and his company, a strong party in favour of the usages of the Celtic church appears to have been left at Lindisfarne, and Cuthbert often met with rudeness in the discussions held in the chapter-house. Gradually, however, his loving nature and patient temper overcame his enemies, and won them over to his views. Gentle with others, he was severe with himself, and was unsparing in his acts of mortification and devotion. He wore no robe different from that worn by all the brethren, which was of undyed wool.

In 676, after Cuthbert had been twelve years at Lindisfarne, he determined to adopt a solitary life, and retired to a lonely spot, where he gave himself up to religious meditation. Tradition has identified the place of his first retirement with a cave called St.

Cuthbert's Cave, in the southern slope of the hills near Howburn (RAINE, *Life*, 21). After a while he resolved to enter on a life of severer seclusion, and fixed on Farne Island, about two miles distant from Bamborough Castle. This island, the nearest to the coast of the group of islands and rocks known by the common name of Farne Islands, is now generally called House Island; it consists of a few acres of ground partially covered with coarse grass, and hemmed round with an abrupt border of basaltic rocks, which on the side towards the mainland rise to the height of eighty feet, while on the other side they slope down to the water. On this slope Cuthbert made his cell. With the help of his brethren he built an enclosure wall of stones and turf so high that he could not see over it, and within this he made his abode, the walls being of unhewn stones, and the roof of timber thatched with grass. Outside it was about the height of a man, while inside it was much higher; for it was dug out so that the occupant could see nothing but the sky from its single window. The cell was divided into two chambers, one to be used as an oratory, the other as a dwelling. A larger hut was built at the landing-place for the accommodation of the brethren who came to visit the anchorite. Here Cuthbert gave himself up to austerities. At first he would come out of his cell and receive his brethren when they came to visit him, and would wash their feet. After a while, however, he kept within his cell, and would only talk to them through the window, and then at last he kept that closed, and never opened it except to give his blessing, or when he needed something (BÆDÆ *Vita*, 18). Cuthbert passed nine years in this seclusion. Once in 684, at the earnest request of Ælfflæd, abbess of Whitby, he met her on Coquet Island. She prayed him to tell her how long her brother Ecgfrith had yet to reign, and he foretold the king's death, which took place the next year, and the succession of Aldfrith [q. v.] When, in the same year, Tunberct was deposed from the see of Hexham, Cuthbert was unanimously elected to succeed him by a council held at Twyford, on the Alne, in Northumberland, in the presence of Ecgfrith, and under the presidency of Archbishop Theodore. Many letters and messengers were sent to him to beg him to accept the bishopric; and as he continued to refuse to do so, the king and Bishop Trumwine, accompanied by a large number of churchmen and powerful laymen, went to his island, and after some difficulty persuaded him to agree to their request. His old abbot, Eata, then bishop of Lindisfarne, was transferred to Hexham, and Cuthbert was given the diocese where his home was. He was consecrated at York, in the presence of Ecgfrith, by Theodore and seven bishops at the Easter festival, on 26 March 685 (BÆDÆ *H. E.* iv. 28; *Councils and Eccl. Docs.* iii. 166). Although the charter which declares that Ecgfrith gave Cuthbert Crake and a considerable district, together with Carlisle, is certainly a forgery, it is possible that such a grant was made. It is mentioned by Symeon of Durham (*Historia Dunelm. Eccl.* i. c. 9), and Bæda connects Cuthbert with Carlisle (BÆDÆ *Vita*, pp. 27, 28). As bishop, Cuthbert was diligent in preaching, he delivered the poor from him that oppressed him, he spent little on himself, for he still lived a strictly monastic life, and he gave food and raiment to the needy.

Two years after his election, feeling that his death was near, he gave up his bishopric and returned to his cell on Farne Island. As he was leaving the mainland, a monk of Lindisfarne asked him when he would return. 'When you bring my body hither,' he answered, as simply as though he were stating an ordinary fact. This was just after Christmas 686 (BÆDÆ *Vita*, p. 37). Two months later, on 27 Feb. 687, he suddenly fell sick. Bæda describes his last days from information he received from Henfrith, abbot of Lindisfarne, who was with him when the sickness came on him. His complaint arose from the tumour from which he had suffered ever since he recovered from the plague. Cuthbert told the abbot of the preparations he had made for his burial: in the north side of the oratory, hidden by the turf, Henfrith would find a stone coffin that had been given him long before by the abbot Cudda; in this his body was to be laid after it had been wrapped in a shroud that Verca, the abbess of Tiningham, had sent him, and he desired that he might be buried on the south side of his dwelling-place, with his face to the east, looking towards a cross he had set up in his cell. He would not allow the abbot to leave any one with him, but desired that he would return before long. For five days Henfrith was unable to go back to him on account of the stormy weather. When at last he came to the island again, he found him sitting in the hut built at the landing-place; he had been there during the whole time waiting for some one to come and minister to him, for he seems to have been too weak to move, nor had he eaten anything save that he had moistened his mouth with part of an onion. Then the abbot washed one of his feet that was ulcerated by his disease and gave him some warm wine, and when he returned to the monastery left certain brethren to take

care of him. When Henfrith told his monks that Cuthbert desired to be buried in his cell, they sent some of their number back with the abbot to beg him to allow them to lay his body in their church. Cuthbert granted their request, and told them that the reason why he had ordered otherwise was because he feared that if he were buried at Lindisfarne, it would be made the resort of evil men who would come thither for the purpose of claiming sanctuary. When he found that his death was drawing near, Cuthbert caused the monks to carry him back to his cell, and in the afternoon of the same day he sent for Henfrith. The abbot found him lying in a corner of his oratory over against the altar. Although scarcely able to speak, he sent the monks a farewell charge; he prayed them above all things to live a life of humility and peace, to hold catholic unity, especially in the matter of keeping Easter, and to observe the catholic commands of the fathers, and the institutes of monastic life which they had received from him, and he bade them remember that his wish was that if ever they were compelled to leave their monastery they should take his body from the tomb and carry it with them whithersoever they went. At midnight the abbot gave him the last sacraments, and when he had received the holy elements he died on 20 March 687. Cuthbert had been a monk for thirty-seven years (Symeon of Durham, *Hist. Dunelm. Eccl.*), and as he entered the monastic life at an early age, he probably was not sixty at the time of his death. As soon as Cuthbert had breathed his last, one of the monks who were in attendance on him took a torch in each hand and went up to the highest point in the island looking towards the mainland, and so gave the signal of his death to the brethren who were spending the night in watchfulness and prayer in their church. The monks dressed Cuthbert's body in his priest's robes, put his sandals on the feet, and placed the sacramental elements on the breast; they then conveyed the body to Lindisfarne and laid it on the south side of the altar. In spite of Bale's assertion to the contrary, there seems no reason for believing that Cuthbert was the author of any works. His life was one of asceticism rather than of labour. By far the larger part of it was devoted to the care of his own soul, and he was not remarkable either as a reformer of ecclesiastical order or as a preacher of the gospel. Yet the church held him in extraordinary veneration. It has not been thought necessary to give any account here of the numerous miracles that were attributed to him. Those recorded by Bæda were believed to be genuine by the saint's contemporaries; many of them were told to the historian by men of the greatest sanctity of life who were eye-witnesses of the facts they related, and who believed them to be evidences of Cuthbert's miraculous power. They are proofs of the high place that he held in the church even during his life. It is easy to see why this was. Although Northumbria could already boast of many men of eminent holiness, a large number of them differed from the Roman church, and held to the peculiar Celtic usages. Cuthbert was a convert to the Roman ritual, a fruit probably of the synod of Whitby; he supplied the loss that the church would otherwise have sustained when Colman turned his back on an ungrateful land, and he brought Colman's famous house into the catholic unity. Men saw in him then an embodiment of the triumph of the ecclesiastical order established in 664, and every proof of saintship that was attributed to him must have been looked on as a fresh seal to the victory of the church over her former Celtic teachers.

Eleven years after Cuthbert's death, in 698, the monks of Lindisfarne, wishing to do him honour, translated his body, and placed it above the floor of their church. On opening the coffin they found the body of the saint in a state of incorruption, and the robes undecayed. They took off the chasuble, which became a miracle-working relic, and put another in its place (Bæda; Reginald). When Lindisfarne was laid waste by the Danes in 793, the body of the saint was left undisturbed. In 875 the see was again ravaged by another pagan invasion, and Bishop Eardulf determined to flee for safety. Mindful of the saint's charge to Henfrith, he and the monks took Cuthbert's body with them in their flight, carrying it in a wooden coffin. They went into Cumberland, and intending to migrate to Ireland put the body on board a ship at the mouth of the Derwent; the ship, however, was driven back, and the bishop and his monks journeyed to the coast of Witherne in Galloway, and then again to Northumbria. Wherever the body of the saint rested during these seven years of wandering, it is said that a church or chapel was built and dedicated to him. At length in 883 Guthred, the christian king of the Danes, believing that he had been helped by the saint, gave Eardulf Chester-le-Street, a few miles to the north of Durham, for the place of his see, and there Cuthbert's body was laid in the church. The body remained at Chester for about a hundred years, until Bishop Ealdhun, fearing another Danish invasion, carried it to Ripon. After a few months the bishop left Ripon, intending to return to Chester. He and his

monks did not take the direct road, and finally, in obedience, as it was supposed, to the saint's directions, settled at Dunholme or Durham. There Cuthbert's body was deposited first in a little chapel made of the branches of trees, then in a wooden church, and on 4 Sept. 998 was removed into Ealdhun's church, which was built of stone. When William the Conqueror ravaged the north in 1069 the monks of Durham fled for shelter to Lindisfarne, taking the body of their patron with them, but returned again the next year. In 1104 the body was transferred to the new church built by Bishop William, and the monks on opening the coffin found it still in a state of incorruption, and with it the head of King Oswald, slain in 642 (St. Cuthbert is usually represented as holding the king's head in his hand) and various other relics. In 1542 the magnificent shrine of the saint was defaced, and the body was buried below the floor of the church immediately beneath the spot where it had formerly lain. Finally, on 17 May 1826 the tomb was opened, apparently for no other reason than to gratify the curiosity of certain of the cathedral clergy. The bones of the saint were found, and the head of Oswald was with them. Pieces of Cuthbert's robes were taken out of the tomb, and it was further rifled of several relics, which are now exhibited by the dean and chapter in their library. A fuller account of these translations will be found in the Rev. J. Raine's article on St. Cuthbert in the 'Dictionary of Christian Biography.' That article, to which the present writer acknowledges his obligations, also contains an admirable bibliographical and critical account of the various works written on the saint's life and miracles.

[Bædæ Vita S. Cuthberti Metrica, and the later but more valuable prose Liber De Vita et Miraculis; Hist. Eccl. iv. c. 26–32; Vita S. Cuthberti, auct. anon., the foundation of Bæda's prose Life, written by a monk of Lindisfarne; Historia Translationis S. Cuthberti, extending from 875 to 1080, all these are edited by Stevenson in 2 vols. (Eng. Hist. Soc.); the prose Life by Bæda, the work of the anonymous author, and the Historia Translationis are in the Bollandists' Acta SS. 20 Mar. 93 et seq. with valuable notes; see also under Bæda for bibliography of his works on St. Cuthbert; Symeon of Durham, Hist. Dunelm. Eccl. and other tracts under Symeon's name in Twysden's Decem Scriptores, and the edition of Symeon now in course of publication in the Rolls Series; Reginaldus mon. Dunelm. Liber de B. Cuthberti virtutibus (Surtees Soc.); Liber de Ortu S. Cuthberti, containing the Irish account of him, and Vita apud Miscell. Biog. (Surtees Soc.); J. Raine's (the elder) Saint Cuthbert, a work to which little if anything can be added; Raine's North Durham; Registrum Palatinum Dunelm. i. preface (Rolls Series), edited by J. Raine (the younger), and by the same the article on Cuthbert in Dict. Christian Biog.; Bale's Scriptt. cent. i. 84.] W. H.

CUTHBERT (*d.* 758), archbishop of Canterbury, said to have been of noble parentage, first appears as abbot of Liminge in Kent (*Codex Dipl.* lxxxvi; Dugdale, *Monasticon*, i. 453). He was consecrated by Archbishop Nothelm to the see of Hereford, in succession to Wahlstod in 736 (Sym. Dunelm. 659), and was thence translated to Canterbury in 740 (*ib.* 661; according to Florence of Worcester in 741, and Osbern in 742). He attests a grant made by Æthelberht, king of Kent, to Liminge in 741. He went to Rome for the pall, and is said to have received it from Gregory III, and therefore before 29 Nov. 741; but the statement is probably a mere matter of calculation (*Councils and Eccl. Docs.* iii. 340). In 742 Cuthbert sat with Æthelbald, king of Mercia, who at that time had supremacy over Kent, at a council held at Clovesho, in which the king confirmed the privilege granted by Wihtred, king of Kent about 700, to the churches and monasteries of his kingdom. Cuthbert was friendly with Boniface, archbishop of Mentz, and it was probably on account of information received from him that Boniface and the five German bishops wrote their letter to Æthelbald, exhorting him to reform his evil life (*Epp. Bonif.* ed. Migne, lxxxix. 757; *Councils and Eccl. Docs.* iii. 350; Will. Malm., *Gesta Regum*, i. c. 80). In September 747 Cuthbert, acting on the wishes of Pope Zachary, held a provincial synod at Clovesho, which was attended by eleven bishops and other clergy. The archbishop opened the synod by reading the pope's letters, and then the assembly made various canons concerning the monastic life and the duties of bishops and priests. Every priest was to learn and to explain to the people the Creed, the Lord's Prayer, and the offices of the Mass and Baptism in their own tongue; the festivals and fasts, the canonical hours, and litanies of the Roman church were to be observed in England, and the feasts of St. Gregory the Great and St. Augustine were instituted. The effect of Cuthbert's synod was to bring the English church to a closer following of Rome (the acts of the synod are given at length in 'Councils and Eccl. Docs.' iii. 362–76, and in an abbreviated form in 'Gesta Pontiff.' i. c. 5). Cuthbert sent the proceedings by his deacon, Cyneberht, to Archbishop Boniface, and received a letter of thanks from him. In this letter Boniface gives a report of a council he had held, in which it was ordained that the German

church should be in union with and in subjection to the church of Rome. This letter has long been held to have been the cause of the synod of Clovesho (Will. Malm., *Gesta Regum*, i. c. 83; Inett, *Origines*, i. 243; Hook, *Lives*, i. 224). The authors of 'Councils and Ecclesiastical Documents' (iii. 383), however, have clearly proved that Boniface, so far from dictating in this letter the course to be taken by the English church, must have written it to show Cuthbert that he had followed his example; and apart from other arguments, the opening words of the letter, in which he thanks the English archbishop for the communications received through the deacon Cyneberht, afford a strong presumption that this was the case. When Cuthbert heard of the martyrdom of Boniface, who was slain on 5 June 755, he wrote to Lullus, his successor in the see of Mentz, informing him that it had been determined at a general synod of the English church to celebrate the martyr's anniversary. Up to this time Christ Church, Canterbury, although the cathedral church of the province, had scarcely been looked on as equal in dignity to the church of St. Peter and St. Paul (St. Augustine's), which, as the burial-place of the archbishops, received many rich offerings. It is said that Cuthbert, anxious for the honour and welfare of his cathedral, obtained leave from the pope, when he went to fetch the pall, that he and his successors might be buried there. Having persuaded King Eadberht to confirm this license, he built at the east end of the cathedral a chapel of basilican shape, and dedicated it to St. John the Baptist. This new building served both for the baptistery of the church and for the court of the archbishop, and he intended that he and his successors should be buried in it. As he knew that if the monks of St. Augustine's heard of his intention, which their chronicler describes as 'foul, snake-like, and matricidal,' they would endeavour to thwart it, he kept the matter secret, and when he felt his death was near, instructed his clerks not to toll for him or allow any one to know that he was dead until they had buried him some days. He died on 26 Oct. 758, and was buried according to his desire. It was not until the third day that his death was made known, and the bells of the church were tolled for him. Then Ealdhun, abbot of St. Augustine's, came with his monks to take the body to their church, and found that they were too late. The contest was revived on the death of Bregwin [q. v.], Cuthbert's successor; but from this time every archbishop up to the time of the Conquest, to go no further, was, with one exception, buried in Christ Church. Besides the letter to Lullus, two short poems written by Cuthbert are preserved by William of Malmesbury—one on a splendid cross he presented to the church of Hereford, and the other on a tomb he erected there for some of his predecessors in that see (*Gesta Pontiff.* 299). Leland says that he saw a volume of his epigrams in the library of Malmesbury Abbey, but no trace of this work now exists.

[Haddan and Stubbs's Councils and Eccl. Docs. iii. 340–96; Gervase's Actus Pontiff. Cantuar. (Twysden), 1640; Thorn's Chron. (Twysden), 1772; Anglo-Saxon Chron. sub ann. 741, 742, 758; Florence of Worcester (Eng. Hist. Soc.), i. 54, 57; Symeon of Durham (Mon. Hist. Brit.), 659, 661; William of Malmesbury's Gesta Regum (Eng. Hist. Soc.), i. 115, 116; William of Malmesbury's Gesta Pontiff. 8, 9, 15, 299; Osbern's Vita St. Bregwini; Metrical Life of Cuthbert (both these are in Anglia Sacra, vol. ii.); Hook's Lives of the Archbishops, i. 217–34; Inett's Origines Anglic. Eccl. (Griffiths), 224, 243; Migne's Patrol. lxxxix. 763, 767; Wright's Biog. Lit. i. 305–8.] W. H.

CUTHBURH or CUTHBURGA, Saint (*fl.* 700), abbess, sister of Ine, king of the West Saxons, married Aldfrith [q. v.], king of the Northumbrians, and probably bore him Osred, his son and successor. With her husband's consent Cuthburh adopted the monastic life. After spending some time in the nunnery of Barking in Essex, then under the government of the abbess Hildelitha, she founded, probably with the co-operation of her sister Cwenburh, the nunnery of Wimborne in Dorsetshire. As Bishop Aldhelm [q. v.], in a letter written in 705, speaks of her as abbess of that house, her foundation must bear an earlier date. She remained abbess of Wimborne until her death. A manuscript in the British Museum (*Lansdowne MS.* 436, f. 38) contains what purports to be a dialogue between her and her husband Aldfrith, and her farewell charge to her nuns. Her day is 31 Aug.

[Anglo-Saxon Chron. an. 718; Aldhelmi Opera, ed. Giles, pp. 1, 351; William of Malmesbury, Gesta Regum, i. 49 (Eng. Hist. Soc.); Acta SS. Aug. vi. 696–700; Hardy's Descriptive Cat. of MSS. i. 384, gives an account of Lansdowne MS. 436, f. 38, mentioned above; Smith's Dict. of Christian Biog. i. 730; Dugdale's Monasticon, ii. 88, 89.] W. H.

CUTHRED (*d.* 754), king of the West-Saxons, succeeded his kinsman Æthelheard in 740, when the Mercian Æthelbald was at the height of his power, and appears to have been over-lord of the West-Saxon kingdom. Cuthred struggled against both the Mercians and the Welsh, though he managed never to

have both foes arrayed against him at the same time. In 750 he had to meet with an enemy among his own subjects, and fought with Æthelhun, 'the proud ealdorman,' and defeated him. Determined to shake off the supremacy of the Mercian king, he made war on Æthelbald in 752 and put him to flight at Burford in Oxfordshire, a victory largely due to the valour of the former rebel Æthelhun, who bore in the battle the royal standard, the golden dragon of Wessex. The rout of Æthelbald at Burford freed the West-Saxons from the dominion of Mercia, and forms an important epoch in their history. The next year Cuthred defeated the Welsh with great slaughter. He died in 754, according to the chronology of the 'Anglo-Saxon Chronicle,' and was succeeded by Sigeberht.

[Anglo-Saxon Chron. sub ann.; Flor. Wig. i. 54-6 (Eng. Hist. Soc.); Henry of Huntingdon, p. 728 (Mon. Hist. Brit.); Freeman's Old English History, p. 75; Green's Making of England, p. 396.] W. H.

CUTLER, Sir JOHN (1608?–1693), a wealthy merchant of London, whose avarice, handed down by tradition and anecdote to Pope, has become immortal, was the son of Thomas Cutler, a member of the Grocers' Company, and was born in or about 1608. Though little scrupulous in his business dealings, he appears to have been 'one of those contradictory but by no means rare characters who with habits of petty personal parsimony combine large benevolence and public spirit.' In 1657, when Lord Strafford was obliged to part with his estate and manor of Harewood and Gawthorpe in Yorkshire, Cutler, along with Sir John Lewys, bart., became a joint purchaser, and soon afterwards the sole possessor. He chose to reside for a while at Gawthorpe Hall, where, tradition says, he lived in miserly seclusion. He would seem, however, to have had his difficulties, for on the few occasions of his venturing abroad he was laid in wait for, and once nearly seized by the well-known freebooter John Nevison. His narrow escape, and the fact of his enormous wealth having attracted Nevison to the neighbourhood, induced him to quit the hall and take a cottage in the village, where, attended by his servant, a man of similar habits to his own, he lived secure from the dread of attack. At the approach of the Restoration Cutler took an active part in promoting the subscriptions raised by the city of London for the use of Charles II. His services were duly appreciated by the king, who created him a knight on 17 June 1660, and a baronet on the following 9 Nov. His election to the treasurership of St. Paul's in April 1663 proved very unpopular, for, as his acquaintance and admirer Pepys tells us, 'it seems he did give 1,500*l.* upon condition that he might be treasurer for the work, which, they say, will be worth three times as much money, and talk as if his being chosen to the office will make people backward to give.' In June 1664, having founded a lectureship on mechanics at Gresham College with a salary of 50*l.* a year, he settled it upon Dr. Robert Hooke for life, the president, council, and fellows of the Royal Society being entrusted to appoint both the subject and the number of lectures. The society thereupon elected him an honorary fellow on 9 Nov. An influential member of the Grocers' Company for many years, Cutler on 6 Feb. 1668 intimated to the court through Mr. Warden Edwards his intention of rebuilding at his own expense the parlour and dining-room, which had been destroyed in the great fire. As the company was at this time suffering the greatest inconvenience, arising from its inability to discharge the debts contracted under its seal for the service of the government and the city in 1640, 1641, and 1643, he suggested at the same time, as a measure of precaution, that the ground should be conveyed to him under a peppercorn rent for securing it when built on against extent or seizure. This proposal met with the company's approbation, and an indenture of sale and demise of the grounds and buildings about the hall was made to Cutler and sixteen other members who had contributed and subscribed 20*l.* and upwards, according to the direction of the committee, for five hundred years at a peppercorn rent. Upon the completion of the work a cordial vote of thanks to Cutler was passed in January 1669, when it was resolved that his statue and picture should be placed in the upper and lower rooms of his buildings, 'to remain as a lasting monument of his unexampled kindness.' The restoration of the hall, towards which Cutler again contributed liberally, was not finished until Michaelmas 1681. Seven years later an inscription recounting Cutler's benefactions was placed in the hall, wherein it is stated that having been fined for sheriff and alderman some forty years previously, he was chosen master warden of the company in 1652–3, and again in 1685–6; was assistant and locum tenens to the master warden (Sir Thomas Chicheley) in 1686–7; and in 1688, at a period when all the members shrank from the charge, as one involving risk and responsibility besides a great loss of time, he consented to be elected master warden for the fourth time. To the College of Physicians he also proved a liberal friend. On 13 May 1674 it was announced at a col-

lege meeting by Dr. Whistler that Cutler had it in contemplation to erect an anatomical theatre in the college at his own sole charge. In compliance with his wish this noble addition, which was opened on 21 Jan. 1678-9, was placed on the east and abutting on Warwick Lane. The whole of this, the eastern side of the college, was erected at Cutler's expense, and the theatre itself was named after him the Cutlerian Theatre, and bore on its front towards Warwick Lane, in bold letters, its title 'Theatrum Cutlerianum.' In a niche on the outside of the building, and looking west into the courtyard, was a full-length statue of Cutler, placed there in obedience to a vote of the college on 8 Oct. 1680 (MUNK, *Coll. of Phys.* 1878, iii. p. 328). Pennant, however, asserts, on the authority of Dr. Richard Warren, that in 1699 Cutler's executors made a demand on the college of 7,000*l.*, which sum was supposed to include the money actually lent, the money pretended to be given but set down as a debt in Cutler's books, and the interest on both. The executors were prevailed on to accept 2,000*l.* from the college, and remitted the other five. The college afterwards obliterated the inscription which in the warmth of its gratitude it had placed beneath the figure, 'Omnis Cutleri cedat labor Amphitheatro' (PENNANT, *Some Account of London*, 3rd edit. pp. 372-3). One of his last acts was to rebuild in 1682 the north gallery in the church of St. Margaret, Westminster, his own parish, for the benefit of the poor. He also gave an annual sum of 37*l.* to the parish for their relief. He was M.P. for Bodmin from 1689 till his death. After a long illness Cutler died on 15 April 1693, aged 85, worth 300,000*l.* according to Luttrell. He was buried at St. Margaret's, Westminster, and although he himself desired 'to be buryed without any sort of pompe,' the almost incredible sum of 7,666*l.* is said to have been expended on his funeral. His will is not wanting in philanthropy. By his first wife, Elicia, daughter of Sir Thomas Tipping, knt., of Wheatfield, Oxfordshire (marriage license dated 26 July 1669), he had an only daughter Elizabeth, who married Charles Bodville Robartes, earl of Radnor, and died issueless on 13 Jan. 1696. She had married without her father's consent, but two days before his death he sent for her and her husband and 'told them he freely forgave them and had settled his estate to their satisfaction.' He married secondly Elizabeth, daughter and coheiress of Sir Thomas Foote, lord mayor of London in 1650, and one of Cromwell's knights. The only child of this marriage, a daughter named also Elizabeth, became the wife of Sir William Portman, bart., K.B., of Orchard, Somersetshire, and brought him a fortune of 80,000*l.* She died before her father, leaving no children. The portrait of Cutler at Grocers' Hall is that of a good-looking man in a black wig. Arbuthnot's anecdote of his stockings is well known: 'Sir John Cutler had a pair of black worsted stockings which his maid darned so often with silk that they became at last a pair of silk stockings.' Wycherley, his contemporary and possibly his debtor, has addressed a copy of verses to him, called 'The Praise of Avarice.'

[Heath's Some Account of the Company of Grocers, 2nd edit. pp. 24-5, 29, 134. 298-307; Le Neve's Pedigrees of Knights, Harl. Soc. viii. 75; Burke's Extinct Baronetage, p. 147; Pope's Works (Elwin and Courthope), iii. 154; Monk's Coll. of Phys. (1878), i. 250-1, iii. 328; Pennant's Some Account of London, 3rd edit. pp. 372-3, 441-2; Brayley's Londiniana, iv. 138; Ward's Lives of the Professors of Gresham College, i. 174; Birch's Hist. of the Royal Society, i. 484-5; Boyle's Works, v. 322; Jones's Hist. of Harewood, pp. 61, 66. 149, 150, 200. 270-79; Notes and Queries, 3rd ser. ii. 16; Lysons's Magna Britannia, Cambridgeshire, vol. ii. pt. i. pp. 286-7; Stow's Survey (Strype), vol. i. bk. i. p. 289; Brayley and Britton's Beauties of England and Wales, vol. x. pt. iii. p. 416; Pepys's Diary (Bright), ii. 132, 162, 349, 388; Evelyn's Diary (1850-2), i. 331, ii. 69, 73; Thoresby's Diary, i. 233, 300; Luttrell's Relation of State Affairs (1857), ii. 608, iii. 23, 76, 78, 81, 87, 94, 125, 126; Will reg. in P. C. C. 42, Coker; Cal. State Papers (Dom. 1660-1), p. 429, (Dom. 1663-4), p. 115; Lysons's Environs, iii. 454, iv. 257, 371, 388; Wycherley's Posthumous Works (1728), pt. ii. pp. 200-6; Chester's London Marriage Licenses, ed. Foster, 369; Household Words, xii. 427-9.] G. G.

CUTLER, WILLIAM HENRY (*b.* 1792), musician, born in London in 1792, was taught music by his father at a very early age. Before he was five years old he could play a violin concerto, but showing more talent for the spinet he had some lessons on that instrument from J. H. Little, and subsequently on the pianoforte from G. E. Griffin. About 1799 he learnt singing and thorough bass from Dr. Arnold, and in 1800 he made his first appearance at a concert at the Haymarket Theatre, when he played a pianoforte concerto by Viotti. In 1801 he studied at Cambridge for a short time under Busby, but in 1803 he was placed in the choir of St. Paul's Cathedral, on leaving which he studied the theory of music under W. Russell. In 1812 Cutler took the degree of Mus.Bac. at Oxford; his exercise, an anthem, 'O praise the Lord,' was performed there on 1 Dec. and subsequently published by subscription. In 1818 he was appointed organist of St. Helen's, Bishopsgate, and shortly afterwards

adopted the Logierian system of teaching music. He opened an academy for this purpose, but the venture was unsuccessful, and came to an end in a few years' time. In 1821 Cutler sang at the Drury Lane oratorios, but failed, owing, it was said, to nervousness. In 1823 he resigned his post at St. Helen's, and became organist—or, as he styled it, 'Maestro di Capella'—of Quebec Street Chapel. About this time he seems to have taught in Yarmouth and Norwich as well as in London; he is last heard of in the latter place on 5 June 1824, when he gave a grand concert at the Opera House, which a contemporary describes as 'the most extraordinary performance of the season.' Braham and Pasta both sang, but in spite of this the affair was a disastrous failure. Cutler afterwards published a manifesto, explaining that he hoped to have gained both fame and money by this venture, but the critics declared that 'his exposé is even more curious than his oratorio, and he has condescended to prove that however bad his music may be, his logic and his English are even worse.' After this Cutler disappears without leaving any trace, even the date of his death being unknown. He published some miscellaneous music (a list of which is given in the anonymous 'Dictionary of Musicians,' ed. 1827), but none of it is at all remarkable.

[Dict. of Musicians, ed. 1827, p. 195; Harmonicon, July 1824; London Magazine, July 1824.] W. B. S.

CUTPURSE, MOLL (1584?–1659), criminal. [See FRITH, MARY.]

CUTTANCE, SIR ROGER (*fl.* 1650–1669), captain in the navy, a native of Weymouth, was in June 1651 appointed captain of the Pearl frigate, and served for some months under the command of Sir George Ayscue. On the breaking out of the Dutch war in May 1652, he was transferred to the Sussex of 40 guns, and commanded her till the peace, taking part in the battles of the Kentish Knock, 28 Sept. 1652, of Portland, 18 Feb. 1652–3, and off the Texel, 2–3 June and 31 July 1653. In 1654 he commanded the Langport, with Blake, in the Mediterranean, and assisted in the reduction of Porto Farina, 4 April 1655 [see BLAKE, ROBERT]. In October 1655 he accompanied the general to England, returning with him to the coast of Spain in the following spring, but came home again with Mountagu and Stayner in October 1656. In May 1657 he was appointed to the Naseby, in which ship he continued for the next four years, for the greater part of the time as Mountagu's flag captain, and especially when, in May 1660, the Naseby had her name changed to Royal Charles, and brought the king to England. In 1661 he moved, with Mountagu, then Earl of Sandwich, to the Royal James, and in 1665 to the Prince, in which Sandwich hoisted his flag as admiral of the blue squadron, and by his decisive conduct in the battle of 3 June mainly contributed to the defeat and rout of the Dutch [see MOUNTAGU, EDWARD, EARL OF SANDWICH]. On the return of the fleet Cuttance was knighted by the king, 1 July 1665. The Duke of York resigned the command to Sandwich, with whom Cuttance still continued in the position afterwards known as captain of the fleet. It was Sandwich's last command at sea in that war, owing, it was freely said, to the scandal that was spread abroad about the plundering certain Dutch East Indiamen that were captured. Whatever the blame was, Cuttance shared it, and indeed, according to Pepys, was the really guilty person (PEPYS, *Diary*, 25 Feb. 1667–8, 27 Dec. 1668). In any case it was probably considered unadvisable to employ him again afloat at that time, and of any civil employment he may have had we have no information. In the next war, 1672, when Sandwich again hoisted his flag, Cuttance was no longer with him; but whether by reason of death, sickness, or his holding some office on shore, does not appear.

In 1658 his son, after serving as a lieutenant at Porto Farina and Santa Cruz, when in command of a ship of war and in charge of a convoy for Bordeaux, was taken prisoner, and carried into San Sebastian. 'There,' wrote his father (27 Dec. 1658), 'he is closely confined through the means of Captain Beach's wife, until her husband, who is a prisoner in England, is set at liberty.' Two months later he was exchanged for Beach, who after the Restoration returned to England, and served for many years both afloat and at the admiralty (CHARNOCK, i. 51), but of young Cuttance nothing more is known.

[Calendars of State Papers, Domestic, 1651–1667; Pepys's Diary, passim (see Index); Penn's Memorials of Sir William Penn. The memoir in Charnock's Biog. Nav. i. 12 is valueless.] J. K. L.

CUTTINGE, FRANCIS (16th cent.), lutenist and musical composer, was one of the most distinguished composers of lute music towards the close of the reign of Elizabeth and the beginning of that of James. Nothing is known of his parentage, but families of the same name were living about this period in Cornwall and Devonshire, and one William Cuttinge, a native of East

Dereham, Norfolk, was living in London, where he died 4 March 1599. In 1596 Cuttinge contributed several pieces to William Barley's 'New Booke of Tabliture;' other manuscript compositions by him are preserved in the British Museum (Eg. 2046, Add. MS. 31392) and the Oxford Music School Collection. On 9 March 1607 Anne of Denmark wrote to Arabella Stuart that 'the king off denmarks gentleman haith insisted with us, for the licensing your seruant Thomas Cottings to depart from you but not without your permission to our brothers seruice,' and the request was repeated in a letter from Prince Henry: 'The queenes ma. hath commaunded me to signifie to your la. that shee would haue Cutting your la. seruant to send to the king of Denmark because he desyred the queen that shee would send him one that could play vpon the lute.' It seems possible that this Thomas Cuttinge was the same as Francis, and that the queen mistook his christian as well as his surname. Arabella Stuart yielded, and it is to be presumed that Cuttinge went to Denmark, though if he did he must, like Dowland [q. v.], have returned before long, as the list of Prince Henry's household in 1610 contains the name of 'Mr. Cuttynge' as one of the musicians. After this there is no further trace of him.

[Harl. MSS. 252, 642, 6986; Add. MS. 32490, T. T. 49; Blomefield's Hist. of Norfolk, x. 219; Somerset House Gazette, ii. 27; Preface to Dowland's First Book of Airs (Mus. Ant. Society); Visitations of Cornwall and Devon (Harl. Soc.); information from Mr. W. R. Sims.] W. B. S.

CUTTS, JOHN, Baron Cutts of Gowran, Ireland (1661–1707), lieutenant-general, was second son of Richard Cutte or Cuttes of Woodhall, Arkesden, an Essex squire of an old family owning property at Arkesden and Matching in that county, by his wife Joan, daughter of Sir Richard Everard, baronet, of Much Waltham, Essex. Richard Cuttes about 1670 became devised of the Cambridgeshire estates of his collateral relative, Sir John Cutts, baronet, of Childerley, Cambridgeshire. His second son, John, was probably born in 1661, at Arkesden, not at Matching as often stated (for particulars and pedigree see *Trans. Essex Archæol. Soc.* iv. 31–42). He entered Catharine Hall, Cambridge, as a fellow-commoner in February 1676 (St. Cath. Coll. MSS. in *Hist. MSS. Comm.* 4th Rep. 424), but his name does not appear among the graduates until the date of his honorary degree in 1690. After the deaths of his father and elder brother Richard, who died unmarried, he succeeded to the paternal estates, which he states were then worth 2,000*l.* a year (*Trans. Essex Archæol. Soc.* ut supra), and appears to have been in the suite of the Duke of Monmouth at the Hague at the period described by Macaulay in 'History of England,' i. 531. Cutts states (*ib.*) that 'in the year Charles II died' (1685) he broke off an engagement with Mrs. Villiers, at the express desire of William, prince of Orange, conveyed through the Duke of Monmouth, with solemn assurance of high reward in the event of the prince ever coming to England. Which of the ladies whose names scandal associated with William of Orange (Strickland, *Queens of England*, vii. 49 et seq.) is here meant is not apparent from Cutts's hasty memoranda. Later in the same year Cutts, who had scholarly tastes and wrote flowing and not ungraceful verses, made his first appearance in print, in England, 10 Nov. 1685, in 'La Muse de Cavalier; or an Apology for such Gentlemen as make Poetry their Diversion not their Business, in a letter by a scholar of Mars to one of Apollo.' The letter, which is in rhyme, alludes to some anonymous critic, who had objected to soldiers wielding the pen, and accused Cutts of 'railing against the stage and court,' and to whom there is an indecent rejoinder appended. Next year Cutts was among the English volunteers serving under Charles, duke of Lorraine, against the Turks in Hungary. He greatly distinguished himself by his heroism at the siege and capture of Buda in July 1686, for which he received the appointment of 'adjutant-general' to the Duke of Lorraine, stated to have been the first military commission he ever held (*Compleat Hist. of Europe*, 1707, p. 455). A passage in Addison's 'Musæ Anglicanæ' is said to refer to Cutts having been the first to plant the imperialist flag on the walls of Buda. In March 1687 he published in London his 'Poetical Exercises, written on several occasions,' with a dedication to Mary, princess of Orange. Some extracts from this little book are given by Horace Walpole in 'Royal and Noble Authors,' v. 220–2. It also contains a piece dedicated to the Duchess of Monmouth, who had asked Cutts's opinion of Boileau's poems, and a few songs 'set by His Majesty's Servants, Mr. Abel and Mr. King.' In March 1688, Narcissus Luttrell records that 'Mr. Cutts is gone to Holland, and made lieutenant-colonel of a regiment there' (*Relation of State Affairs* (1857), i. 435). A small portrait of Cutts, taken by the court painter Wissing, somewhere about this time, is now in the National Portrait Gallery, and was engraved among Richardson's portraits. It represents a handsome young fellow, with dark hazel eyes, and features less aquiline

than in later likenesses, in silvered corslet, lace neckcloth, and dark wig. General Hugh Mackay of the Dutch service, who knew Cutts well, described him a year or two later as 'pretty tall, lusty and well shaped, an agreable companion, with abundance of wit, affable and familiar, but too much seized with vanity and self-conceit,' which was, no doubt, a truthful epitome of his character. Cutts was one of 'the gentlemen of most orthodox principles in church and state' who returned to England with William of Orange at the revolution, his rank being that of lieutenant-colonel in a regiment of English foot, formed in Holland by Colonel Sidney, afterwards Earl of Romney, and colonel 1st foot guards. Of this regiment—which was not one of the six so-called 'Holland' regiments, and was disbanded later—Cutts soon became colonel, but his name has not been found in the War Office (Home Office) military entry books of the period. In January 1690 he was ordered to complete his regiment to a hundred men per company, and in March proceeded with it to Ireland. Before leaving, 'the king made him a grant of lands belonging to the jesuits in certain counties' (*Relation of State Affairs* (1857), ii. 24). He served through the campaign of that year, signalised himself at the battle of the Boyne, and was wounded during the siege of Limerick. Macaulay states that at the Boyne Cutts was at the head of his regiment, since famous as the 5th fusiliers (*Hist. of Engl.* iii. 625). There is no proof that Cutts was ever in that regiment, and the regiment known then and after as 'Cutts's' foot, as stated above, was one of those afterwards disbanded. On 6 Dec. 1690, King William 'was pleased to confer a mark of favour on Colonel John Cutts,' by creating him Baron Cutts of Gowran in the kingdom of Ireland. About the same time the university of Cambridge conferred on him the honorary degree of LL.D. On 18 Dec. 1690, Cutts married his first wife, a widow with a large jointure. She was Elizabeth, daughter of George Clark, merchant, of London, and had been twice married before, first to John Morley of Glynde, Sussex, and secondly to John Trevor, secretary of state to Charles II. The special license is extant, and describes Cutts as a bachelor, aged twenty-nine, and the lady a widow, aged thirty. Cutts returned to the army in Ireland in July 1691, and succeeded to the command of the Prince of Hesse-Darmstadt's brigade when the prince was disabled by wounds at Aughrim. He commanded the troops that took possession of Limerick on its surrender. He afterwards went as brigadier-general to Flanders, and fought at the battle of Steinkirk, where his regiment was one of those cut to pieces in Mackay's division, and himself was grievously wounded in the foot. He returned to England on crutches, and soon after his recovery lost his wife, who died 19 Feb. 1693, her jointure of 2,500*l.* a year passing away to the next heir. In July the same year he was reported to be engaged to one of the queen's maids of honour, a sister of the notorious Lord Mohun (Luttrell, iii. 143), but the match never took place. The same year he was appointed governor of the Isle of Wight. Extracts from a series of thirty-two letters, addressed by Cutts to his lieutenant-governor, Colonel John Dudley, afterwards governor of Massachusetts, have lately been printed by the Massachusetts Historical Society from the originals in possession of the Winthrop family. They extend over a period of ten years, and afford some insight into Cutts's ways. Dissimilar as they were in many respects—for Dudley had been bred to the ministry and had much of the puritan about him—the men were both eager place-hunters, and conscious that they were necessary to each other. Cutts is constantly stimulating Dudley's zeal by promises of preferment, and exacting in return all manner of services, not only in managing the municipal and electoral constituencies of the island, but in paying his bills, pacifying his creditors, who appear to have never been wanting, and even bottling his wine. Now and then Dudley is taken to task with some vivacity, but the coolness never endured long. Unfortunately the lieutenant-governor's replies are not forthcoming (*Proc. Mass. Hist. Soc.* 1886). Cutts was one of the brigadiers in the disastrous Brest expedition of 1694. He accompanied Carmarthen in his daring reconnaissance, in a small galley, of the French position in Camarets Bay (Peregrine Osborne, Marquis of Carmarthen, *Narrative Brest Exp.* p. 14), and was wounded at the third landing at Brest. When General Talmash died of his wounds, Cutts succeeded him as colonel of the Coldstream guards on 3 Oct. 1694. On the death of Queen Mary in December of the same year, Cutts, who appears to have indulged his poetic tastes amidst all the distractions of court and camp, wrote a monody, a rather stilted effusion, which appears in 'State Poems,' p. 199. In the spring of 1695 Cutts was sent to Flanders as one of the commissioners for settling the bank of Antwerp, and in the summer he was engaged at the siege of Namur, where his splendid courage throughout the siege, and particularly at the final assault, gained him the honourable nickname of 'the Salamander' (Macaulay,

Hist. iv. 590-7). Returning to England, the popular hero of the siege, he was in constant attendance on the king's person when not employed on military duty. Besides the Earl of Portland, he was the only witness of William's interview with the conspirator Prendergrass (*ib.* 666), and his devotion to the king in defeating Barkley's plot was recompensed by the gift of the forfeited manor of Dumford, said to be worth 2,000*l.* a year, which had belonged to Caryll [q. v.], the late queen's secretary, and which Cutts afterwards sold to Caryll's brother for 8,000*l.* In 1696, Cutts was appointed captain of the body guard, and in January 1697 he married his second wife, Elizabeth, only daughter of Sir Henry Pickering, baronet, of Whaddon, Cambridgeshire. She is described as possessing 1,400*l.* a year (Luttrell, iv. 174). In the summer of 1697 he was engaged in the negotiations which led to the treaty of Ryswick, during which he was despatched on a mission to Vienna. He brought home the welcome tidings of peace, and a few weeks later had the misfortune to lose his young wife, who died on 23 Nov. 1697, after giving birth to a dead child. She was only eighteen, and is described by Bishop Atterbury, who preached her funeral sermon, as a young person of great piety (Atterbury, *Sermons and Discourses*, i. sermon vi.) Nahum Tate addressed to Cutts 'a consolatory poem . . . on the death of his most accomplished lady,' and John Hopkins published an elegy at the same time (1698). An allegorical print designed by Thomas Wall, and engraved in mezzotint by B. Lens, suggested by Tate's poem, is described in Noble's continuation of Granger's 'Biog. Hist.' i. 369-70. On 4 Jan. 1698 the palace at Whitehall was burned down, on which occasion Cutts, combating the flames with the wretched appliances then available, at the head of his Coldstreamers, was as conspicuous as he had been in the breach at Namur. In 1699 he addressed to the king a curious letter on the subject of his debts, which some years ago was printed in the 'Transactions of the Essex Society,' from an original then in possession of Mr. W. W. Cutts of Clapham. In this letter Cutts estimates his debts at 17,500*l.* He reminds the king of many promises, and begs that his confidence may be respected, as he has never betrayed his majesty's secrets. In 1700 Cutts was engaged in a dispute with the burgesses of Newport, Isle of Wight, in respect of their having returned a certain mayor after another person had been appointed to the office by Cutts. The case was tried at nisi prius before Lord-chief-justice Holt, on 7 May 1700, when the jury found a special verdict. A little later, Richard Steele, who was Cutts's private secretary, and was indebted to him for his company in Lord Lucas's fusiliers, dedicated to Cutts his 'Christian Hero.' Steele subsequently published in the fifth volume of the 'Tatler' some of Cutts's verses, as the productions of 'Honest Cynthio.' As brigadier-general, Cutts accompanied Marlborough to Holland in 1701. In March 1702 he became a major-general on the English establishment, and lieutenant-general the year after (*Home Office Military Entry Books*, vol. v.) After a brief visit to England in the spring of 1702, he returned to Holland bearing the tidings of the combined declaration of hostilities, which formally opened the war of the Spanish succession. He bore an active part in the ensuing operations, and won fresh fame by the capture of Fort St. Michael, a detached outwork of the important fortress of Venloo in Guelderland, by a sudden assault on 18 Sept. 1702. The achievement was variously regarded. Cutts's enemies, and they were many, viewed it as a vain-glorious act of one who, in the words of Swift, was 'brave and brainless as the sword he wears.' Nor was this idea altogether scouted in the army, where Cutts's romantic courage rendered him popular. Captain Parker of the royal Irish, who was one of the storming party, after describing the onrush of the assailants 'like madmen without fear or wit,' winds up by saying: 'Thus were the unaccountable orders of my Lord Cutts as unaccountably executed, to the great astonishment of the whole army and of ourselves when we came to reflect upon what we had done; however, had not several unforeseen accidents concurred, not a man of us could have escaped' (*Captain Parker's Memoirs*). Probably Cutts, the hero of many assaults, had measured the chances more truly than his critics. In any case, the enterprise succeeded. It was, as Cutts suggests in a modest and soldierlike letter to Lord Nottingham, the first real blow struck at the enemy. Cutts's persistent detractor, Swift, who wrote of him as 'about fifty, and the vainest old fool alive,' seized the occasion for a scurrilous lampoon, entitled 'Ode to a Salamander,' which gave deep offence to Cutts's friends. Cutts had sat for the county of Cambridge in five successive parliaments, from 1693 to 1701, and on his first election had been very nearly unseated on petition (see *Commons' Journals*, xi. 27, 46, 84, 90-3). In the first parliament summoned after the accession of Queen Anne he was returned for the borough of Newport, Isle of Wight, for which he sat up to the time of his death. Cutts remained in com-

mand of the English troops when Marlborough went home in the winter of 1702–3, and subsequently made the campaign of 1703. When the troops again went into winter quarters he returned home, and appears not to have rejoined the army until after its arrival in Bavaria. Queen Anne is stated to have made him a present of 1,000*l.* out of her privy purse before starting. He was third in command at the battle of Blenheim, where his division was hotly engaged throughout the day. An English brigade of his division, Row's, supported by a brigade of Hessians, commenced the action by an attack on the village of Blenheim. In the distribution-list of the queen's bounty after the victory Cutts's name appears as senior of the four lieutenant-generals with the army who received 240*l.* each as such (*Treasury Papers*, xciii. 79, in Public Record Office). Blenheim was Cutts's last fight. Early in the following year he was appointed commander-in-chief in Ireland under the Duke of Ormonde, a post considered to be worth 6,000*l.* a year (*Hist. MSS. Comm.* 7th Rep. 246). He was cordially received by Ormonde, and was sworn in one of the lords justices; but his health was much broken, and he appears to have been aggrieved at removal from more active scenes. According to some accounts (*Monthly Misc.* i.) he contracted a third marriage, but of this there are no particulars. He died in Dublin, rather suddenly, on 26 Jan. 1707, and, his detractors said, left not enough money to bury him (*Hist. MSS. Comm.* 7th Rep. ut supra). He was interred in Christ Church Cathedral, but no trace can be found of any monument having ever been erected to him (*Notes and Queries*, 5th ser. x. 498). George Montague, the friend of Horace Walpole and a grandson of the first Lady Cutts by a former husband (*Hist. MSS. Comm.* 8th Rep. (2), 112–13), appears to have intended to erect a monument to Lord Cutts somewhere, for which Walpole wrote an epitaph, but there is no proof that the design was ever carried further. Cutts at the time of his death was one of the lords justices of the kingdom of Ireland, commander-in-chief of the king's forces there, a lieutenant-general on the English and Irish establishments, colonel of the Coldstream guards and of a regiment of royal dragoons in Ireland (afterwards disbanded), captain of the king's body guard of gentlemen-at-arms, and governor of the Isle of Wight. He left no issue by either of his wives. Besides his elder brother, who, as stated before, predeceased him, Cutts had three sisters: Anne, who married John Withers of the Middle Temple, and died young; Margaret, who married John Acton of Basingstoke; and Joanna, who was unmarried. Joanna Cutts appears to have remonstrated with Swift on account of his persistent abuse of her brother (Swift, *Works*, ii. 395), and her name appears in the 'Calendar of Treasury Papers,' 1708–14, as her late brother's representative in respect of certain outstanding claims for sums expended on Carisbrook Castle during his governorship of the Isle of Wight.

[Biographical notices of Lord Cutts are comparatively few and brief, and mostly exhibit some confusion of persons and dates. Materials will be found in Essex Archæol. Soc. Transactions, vol. iv.; London Gazettes, 1688–1706; Burnet's Hist. of his own Time; Narcissus Luttrell, Relation of State Affairs (1857); D'Auvergne's Histories of the Flanders Campaigns; Macaulay's Hist. of England, vols. iii. iv. v. and the works therein referred to; in the published lives of King William and Marlborough, and in Marlborough Despatches, where the notices are few. Of 'Military and other poems . . .' anon. 1716, four relate to Cutts. The letters to Colonel Dudley published in the Massachusetts Hist. Soc. Transactions have been issued as a separate reprint. In the Foreign Office Records in the Public Record Office incidental particulars will be found in Treaty Papers 80, 81, 82, and under Flanders, 128–9. The military records offered very little information respecting him. Autograph letters in Cutts's peculiarly tall, bold handwriting are to be found in Brit. Mus. Add. MSS. 28880, 28900, 28901, 28911, 28913–14, 28926 (letters to J. Ellis, 1696–1703), 29588–9 (letters to Lord Nottingham, 1702–3), and 15896 (letter to Lord Rochester, 1702). A large number of Cutts's letters appear to be among the Marquis of Ormonde's papers at Kilkenny Castle, Hist. MSS. Comm. 3rd Rep. 426, and which are noted, but no extracts given, in 8th Rep.] H. M. C.

CUTWODE, THOMAS (*fl.* 1599), poet, published in 1599 a very curious poem entitled 'Caltha Poetarum: or The Bumble Bee,' 8vo, consisting of 187 seven-line stanzas. Prefixed is a prose address 'To the Conceited Poets of our Age,' which is followed by some verses headed 'G. S. in commendation of the author.' The poem shows some skill of versification and archness of fancy; but as the veiled personal allusions are now unintelligible, it is tedious to read through the 187 stanzas. Occasionally Cutwode is somewhat licentious. His lapses from the path of modesty are not so serious as Warton represents (*Hist. of Engl. Poetry*, ed. Hazlitt, iv. 370); but the Archbishop of Canterbury disapproved of the poem, and in June 1599 ordered it to be committed to the flames, with Marston's 'Pygmalion' and Marlowe's translation of Ovid's 'Epistles.' In 1815 a reprint of 'Cal-

tha Poetarum' was presented to the Roxburghe Club by Richard Heber.

[Ritson's Bibl. Poet.; Arber's Transcript, iii. 677; Collier's Bibl. Cat. i. 432.] A. H. B.

CWICHELM (*d.* 636), king of the West Saxons, eldest son of Cynegils [q. v.], was associated with his father in the kingship in 614, and with him inflicted a severe defeat on the Britons at Beandûn, probably Bampton in Oxfordshire, slaying two thousand and sixty-five of the enemy (*A.-S. Chron.* sub an. 614). Fearful of the rapidly growing power of Eadwine, king of Northumbria, and conscious probably that he was about to attack the West-Saxon kingdom [see CYNEGILS], Cwichelm in 626 sent an assassin named Eumer to slay him. Eumer found Eadwine holding his Easter-court near the Derwent, and obtained an audience by feigning to bring a message from his master; he attacked the king with a poisoned dagger, and would have slain him had not the faithful thegn Lilla sacrificed his own life for the king (BÆDA, *H. E.* ii. 9). Cwichelm shared the defeat inflicted on his father by Eadwine. He assisted him in his victorious war against the East Saxons, and in the fierce and undecided battle with the Mercian king Penda at Cirencester. In 636, the year after his father had received christianity, he too was baptised by Birinus at Dorchester in Oxfordshire. He died before the end of the year, leaving a son Cuthred [see CENWEALH]. Cwichelm's memory is preserved by Cwichelmshloewe (Scutchamfly), a mound covered with a clump of trees in the midst of the Berkshire hills, about midway between Wallingford and Ashbury.

[Bæda's Hist. Eccl. (Eng. Hist. Soc.); Anglo-Saxon Chron. (Rolls Ser.); Florence of Worcester (Eng. Hist. Soc.); Henry of Huntingdon (Mon. Hist. Brit.); Parker's Early History of Oxford (Oxford Hist. Soc.)] W. H.

CYBI, CUBI, or **KEBI** (*fl.* 560 ?), saint, was one of the more famous of the great host of Welsh saints who flourished during the sixth century. His existence may be regarded as proved by the foundations always connected with his name, but the details of his life, as told by the hagiographers, are not trustworthy. He is said to have sprung from a noble Cornish stock, and to have been, through his mother Gwen, a cousin of St. David. The different genealogies of the saint do not, however, entirely agree, and as there were other districts besides the modern county which were known as Cornwall, and with which the saint is equally likely to be connected, his Cornish origin also has sometimes been disputed. It is said that he spent much of his early life in Gaul, and went on a pilgrimage to Jerusalem; but the latter is almost as unlikely as the story that he was consecrated bishop by Hilary of Poitiers, who flourished two centuries earlier than he. He is then said to have returned to his native land, and, after various adventures in Gwent, to have betaken himself to Ireland. Thence he was expelled by a wicked chief, Crubthir Fintam, and compelled to put to sea with his disciples in an open boat. He was miraculously saved from a tempest, and landed in Anglesea, then under the power of the 'island dragon,' Maelgwn, king of Gwynedd, whom we know, from Gildas, his contemporary, to have flourished about the middle of the sixth century. At first Maelgwn was hostile, but ultimately proved a good friend to him. On the island on which the town of Holyhead is now built, and which Maelgwn himself perhaps granted to the saint, Cybi found a remote and congenial site for the great Celtic monastery over which he became abbot and bishop, and with which he is chiefly connected. The island still retains in Welsh the name of Ynys Gybi, and Holyhead itself of Caergybi. There Cybi lived for the rest of his life, and there he was buried. The parish church of the modern town still retains its dedication to him. The names of his followers, such as Caffo, appear among the saints giving name to neighbouring parishes in Anglesea. Three Llangybis, in widely different parts of Wales (Carnarvonshire, Cardiganshire, and Monmouthshire), are named after the saint. The day of St. Cybi is 8 Nov.

[Vita Sancti Kebi in Rev. W. J. Rees's Lives of the Cambro-British Saints, pp. 183–7, from MS. Cott. Vespasian A. xiv.; Professor R. Rees's Essay on the Welsh Saints, p. 266.] T. F. T.

CYFEIAWG (*d.* 927), bishop of Llandaff. [See CIMELLIAUC.]

CYMBELINE (*d.* 43 ?), British king. [See CUNOBELINUS.]

CYNEGILS or **KINEGILS** (*d.* 643), king of the West Saxons, the son of Ceol [q. v.], succeeded his uncle Ceolwulf in 611 (*A.-S. Chron.* sub an.) His accession was followed by an inroad of Britons into the West-Saxon kingdom. In 614 the invaders, probably striking over the Cotswolds by Cirencester, and perhaps, as in early years, in alliance with the Hwiccan, advanced as far as Beandûn, which has been identified with Bampton, about two miles north of the Isis. It may be taken for granted that this inroad was connected with the fact that in this

year Cwichelm [q. v.], the son of Cynegils, was associated with his father in the kingship. The two kings met the Britons at Bampton, and defeated them with great slaughter. The rapid growth of the power of Eadwine, the Northumbrian king, endangered the independence of the West-Saxon monarchy. Already master of the Trent valley, Eadwine, by his marriage with the sister of Eadbald, king of Kent, while threatening the dominion of Cynegils from the north, cut him off from the chance of an alliance in the south. How fully conscious the West-Saxon kings were of their danger is proved by the attempt of Cwichelm to procure the assassination of Eadwine. The attempt failed, and in 626 Eadwine made war on Cynegils, defeated him, and compelled him to acknowledge his supremacy (Bæda, *H. E.* ii. 9). About this time Cynegils overthrew the two kings of the East Saxons who had succeeded their father Sæberht; the two kings were slain in the battle, and it is said that almost their whole army, which was far inferior in strength to the enemy, was destroyed (Hen. Hunt. p. 716). A fresh danger threatened the West-Saxon kingdom when Penda of Mercia had established his power in the central portion of the island. In 628 the Mercian king invaded the dominions of Cynegils, and a fierce battle was fought at Cirencester. After a day's fighting, in which neither side gained any decisive advantage, the kings the next morning made a treaty. The terms of this treaty are not known. The site of the battle shows that the immediate purpose of Penda's invasion was to gain the land of the Hwiccan, and it is probable that this treaty handed it over to Mercia, for it certainly formed part of the dominions of Penda's son Wulfhere. During the reign of Cynegils, Birinus preached the gospel to the West Saxons, and in 635 the king became his convert. Cynegils was baptised at Dorchester in Oxfordshire, Oswald, the Northumbrian king, who was about to marry his daughter, standing his sponsor. After his baptism he founded the West-Saxon see at Dorchester, acknowledging Birinus as the bishop. Oswald took part in the grant of Dorchester to the bishop, and this fact illustrates the continuance of the Northumbrian supremacy. The work of Birinus prospered during the rest of the reign of Cynegils, several churches were built, and many converts were made. Cynegils died in 643, and was succeeded by his son Cenwalh [q. v.]

[Bæda's Hist. Eccl. ii. 9, iii. 7; Anglo-Saxon Chron. sub ann.; Florence of Worcester, i. 12, 16, 17 (Eng. Hist. Soc.); Henry of Huntingdon, pp. 715, 716, 719 (Mon. Hist. Brit.); Green's Conquest of England, pp. 238, 239, 259, 267.] W. H.

CYNEWULF (*fl.* 750), Anglo-Saxon poet. [See Kynewulf.]

CYNEWULF (*d.* 785), king of the West Saxons, of the royal race, took the leading part in the expulsion of his kinsman Sigeberht from the throne by the Witan in 755, and was chosen to succeed him, Sigeberht being allowed to reign for a while as underking in Hampshire. He fought many battles with the Welsh. During his reign the Mercian power, which had been greatly lessened by the consequences of Æthelbald's defeat at Burford [see Cuthred], began to revive under Offa, who in 777 attacked the portion of the West-Saxon territory that lay to the north of the Thames. Cynewulf was defeated at Bensington (Benson in Oxfordshire), and the battle gave the conqueror not only the district north of the river, but, according to one account, the land that lay between it and the Berkshire hills (*Chron. Abingdon*, i. 14; Parker). After he had reigned about thirty-one years Cynewulf ordered the ætheling Cyneheard, the brother of Sigeberht, to go into banishment. Cyneheard, however, gathered a band of men, and hearing that the king had gone to Merton in Surrey to visit his mistress, and had taken only a few men with him, he went thither, beset the house by night, and surrounded the room where the king was before his men were aware of it. The king came to the door, defended himself desperately, and when he saw the ætheling rushed forth, fell upon him, and wounded him sorely, but was himself slain by Cyneheard's men. Then Cyneheard seized Merton and made the gates fast. In the morning Osric the ealdorman and Wiferth the late king's thegn and others of his men came against the ætheling. He tried to persuade them to make him king, promising them gold and lands, and pointing out that many of their kinsfolk had sworn to stand by him. They answered him that 'no kinsman was dearer to them than their lord, and that they would never follow his murderer;' and so they fought with him and slew him and all his company save one. Cynewulf was buried at Winchester, and was succeeded by Beorhtric [q. v.]

[Anglo-Saxon Chron. sub an. 755, where the story of the death of Cynewulf is told at unusual length; Æthelweard's Chronicle, cap. xviii. (Mon. Hist. Brit.); Flor. Wig. i. 60 (Eng. Hist. Soc.); Chron. Mon. Abingdon, i. 14 (Rolls Series); Parker's Early History of Oxford, p. 109 (Oxford Hist. Soc.); Freeman's Old English History, p. 89; Green's History of England, p. 419.] W. H.

CYPLES, WILLIAM (1831–1882), philosophical writer, was born on 31 Aug. 1831 at Longton in the Staffordshire potteries. His parents were engaged in the local industry. He educated himself with the help of his mother, a woman of unusual strength of character, took to journalism, edited several provincial newspapers, and contributed to many of the best periodicals of the day. He published two volumes of verse, 'Pottery Poems' and 'Satan Restored,' 1859, besides some anonymous novels. He had for many years devoted his chief thought to philosophy, and had been encouraged by J. S. Mill and G. H. Lewes. In 1877 he left Nottingham, where he had long resided, for London. Here he became known to many eminent thinkers, and in 1880 published his 'Inquiry into the Process of Human Experience; attempting to set forth its lower laws with some hints as to the higher phenomena of Consciousness.' The book shows thorough familiarity with the psychological researches of Professor Bain, G. H. Lewes, Mr. Herbert Spencer, and others, and contains many original and acute remarks upon the topics discussed. Its main purpose, however, is to indicate the defects of these writers in regard to higher philosophy, and to show the necessity of finding fuller satisfaction for the moral and religious aspirations. Unfortunately, it is defaced by the adoption of an elaborate system of new technical phrases, which was a stumbling-block to readers, and perhaps covered some real looseness of thought. It certainly impeded the success of the book, and led to some sharp criticisms, to which Cyples replied forcibly and with good temper in 'Mind' (v. 390). He was disappointed at the want of recognition of his prolonged labours. Soon afterwards he fell into ill-health, and died of heart disease at Hammersmith on 24 Aug. 1882. He was a man of great refinement and nobility of character. A novel by him called 'Hearts of Gold' was published posthumously in 1883.

[Mind, v. 273, 390, viii. 150.] L. S.

D

DABORNE, ROBERT (*d.* 1628), dramatist and divine, states in the preface to 'A Christian turn'd Turke,' 1612, that his descent was 'not obscure but generous,' and it is probable that he belonged to the family of Daborne of Guildford, Surrey. A warrant was granted to 'Daborne and others the queen's servants, 4 Jan. 7 Jacobi, to bring up and practise children in plays by the name of The Children of the Queen's Revels' (COLLIER, *New Facts*). Among the Dulwich MSS. are preserved many letters, chiefly written in 1613, from Daborne to Henslowe. It appears from this correspondence that he wrote in 1613 four unpublished plays: (1) 'Machiavell and the Devil;' (2) 'The Arraignment of London,' one act of which was by Cyril Tourneur; (3) 'The Bellman of London;' (4) 'The Owl.' In the spring of 1614 he was engaged upon a play called 'The She Saint.' He was constantly petitioning Henslowe for loans and advances, his necessities being partly due to some lawsuits in which he was involved. On more than one occasion he collaborated with Field and Massinger. There is extant an undated letter (*circa* 1613) in which the three friends implore Henslowe to help them in their 'vnfortunate extremitie' by the loan of five pounds, 'w^{h}owt w^{ch} wee cannot be bayled.' On 4 July 1615 Daborne and Massinger signed a bond to pay Henslowe 'the full and intier somm of three powndes of lawfull mony of England, at or upon the first day of August next.' Daborne seems to have had much influence with Henslowe and to have sometimes received for his plays a higher price than the penurious old manager was accustomed to give. It is not known at what date Daborne took orders, but he published in 1618, 8vo, 'A Sermon on Zach. ii. 7,' which he preached at Waterford. From one of his letters to Henslowe it appears that he enjoyed the patronage of Lord Willoughby, and to that nobleman he may have owed his clerical preferment. He became chancellor of Waterford in 1619, prebendary of Lismore in 1620, dean of Lismore in 1621, and died on 23 March 1627–8.

Only two of Daborne's plays are extant, and these have little interest: 1. 'A Christian turn'd Turke: or the Tragicall Liues and Deaths of the two famous Pyrates, Ward and Danseker,' 1612, 4to, founded on Andrew Barker's prose narrative of the pirates' adventures. 2. 'The Poor-man's Comfort. A Tragi-comedy. As it was divers times Acted at the Cock-pit in Drury Lane with great applause. Written by Robert Dauborne, Master of Arts,' 1655, 4to, of which there is a manuscript copy in Egerton MS. 1994. Some commendatory verses by Daborne are

prefixed to C[hristopher] B[rook]'s 'Ghost of King Richard the Third,' 1615. In 'The Time Poets' he is thus mentioned:

> Dawborne I had forgot, and let it be:
> He died amphibious by the ministry.

[Alleyn Papers, pp. 48, 56–83; Collier's Memoirs of Edward Alleyn, pp. 120–1; Hunter's Chorus Vatum, Addit. MS. 24489, ff. 262–4; Warner's Catalogue of the Dulwich Manuscripts, pp. 37–49, 51, 141, 339; Collier's New Facts regarding the Life of Shakespeare, p. 40; Cotton's Fasti Eccles. Hibern.] A. H. B.

DACRE, Barons. [See Fiennes, Thomas, ninth Baron, 1517–1541; Fiennes, Gregory, tenth Baron, 1539–1594; Lennard, Francis, fourteenth Baron, 1619–1662.]

DACRE, ANNE, Lady. [See Fienes, Anne, *d.* 1595.]

DACRE, BARBARINA, Lady. [See Brand, Barbarina, 1768–1854.]

DACRE, LEONARD (*d.* 1573), rebel, second son of William, lord Dacre of Gilsland, and brother of Thomas, lord Dacre, was M.P. for Cumberland in 1558, 1559, and 1562. He became deeply implicated in the project for the liberation of Mary Queen of Scots, to whom he wrote friendly letters in 1566, and who distinguishes him as 'Dacres with the croked bake' (Haynes, *State Papers*, p. 446). On 17 May 1569 his nephew, George, lord Dacre, was accidentally killed, in his minority, by the fall of a wooden vaulting-horse at Thetford, Norfolk. The nephew was then in ward to Thomas, duke of Norfolk, and his three sisters, coheiresses to his vast estates, were married to the three sons of their guardian, the Duke of Norfolk. Leonard Dacre 'was very angry that so large a patrimony should by law descend unto his nieces' (Camden, *Annales*, ed. 1625–9, i. 222).

On the breaking out of the rebellion of 1569 Dacre repaired to court, and Queen Elizabeth, although she had heard that he had been secretly associated with the earls, admitted him to her presence at Windsor. He professed himself to be a faithful subject, and returned to the north avowedly as an adherent of Elizabeth, but really with the intention of joining the rebel earls. Their disorderly flight from Hexham convinced him that their cause was desperate. He thereupon seized the castle of Greystock and other houses belonging to the Dacre family, fortified the castle of Naworth as his own inheritance, and, under pretence of protecting his own and resisting the rebels, 'gathered together three thousand of the rank-riders of the borders, and some others which were most devoted to the name of the Dacres, which, in that tract, was a name of great reputation.' Among his neighbours he obtained praise for his distinguished loyalty, and on 24 Dec. 1569 he was actually commended by the Earl of Sussex, lieutenant-general of the army of the north, for his honourable service against the rebels (Sharp, *Memorials of the Rebellion of* 1569, p. 117). The council of the north was better acquainted with his real character, and Lord Scrope on 20 Jan. 1569–70 wrote to Cecil that he had received the lord-lieutenant's orders 'for the getting of Leo. Dacres into safe custodie,' which he declared 'would be very hard to come to, lying continually at Naward.' Accordingly, Scrope endeavoured to induce him to go to Carlisle, on the plea of holding a consultation on the state of the country. Dacre was too wary to leave his stronghold on such a pretence, and replied that he was confined to his bed by an 'otragyus agewe,' but added that if Scrope and his colleagues would take dinner at Naworth they should have his company and the best advice that his simple head could devise. On 15 Feb. Lord Hunsdon, who was at Berwick, received the queen's orders to apprehend Dacre. The battle which decided Dacre's fortune took place on the 20th. At dawn Lord Hunsdon and Sir John Forster came before Naworth Castle, but found it so strongly defended that they determined to march to Carlisle, in order to join the force under Lord Scrope. Dacre followed them for four miles, to the banks of the Chelt, where 'hys footmen,' says Lord Hunsdon, 'gave the prowdest charge upon my shott that ever I saw.' Thereupon Hunsdon charged Dacre's infantry with his cavalry, slew between three and four hundred of the rebels, and took between two and three hundred prisoners. In a graphic account of the engagement, written the same night, Lord Hunsdon says: 'Leonard Dacres, beyng with hys horsmen, was the first man that flew, like a tall gentleman; and, as I thinke, never looked behind him tyll he was yn Lyddesdale; and yet one of my company had hym by the arm, and yf he had nott been reskewed by serten Skots (wherof he has many) he had been taken.' The rebel force was computed at above three thousand men, including one thousand cavalry, while Hunsdon's force consisted of fewer than fifteen hundred men 'of all sorts.'

Dacre fled to Scotland, and is said to have sat in a convention at Leith with the Scottish nobles in April 1570. Soon afterwards he retired to Flanders; and in a letter from Francis Norton, 18 Sept. 1571, he is stated to have applied to the Duke of Alva for arms.

In June 1572 he was at Mechlin. In the same year he wrote to Jane Dormer, duchess of Feria, to urge King Philip to take more energetic means relative to England, as the refugees were without hope. He was then receiving a pension from King Philip of one hundred florins per month.

A Latin epitaph upon a monumental stone formerly visible in the church of St. Nicholas at Brussels records that he died in that city on 12 Aug. 1573. In this epitaph he is styled Baron Dacre of Gilsland (*Le Grand Théâtre sacré de Brabant*, ed. 1734, i. 240; *Records of the English Catholics*, i. 298).

[Sharp's Memorials, pp. 166, 179, 214, 263; Lodge's Illustr. of British History (1838), i. 441; Sadler's State Papers, ii. 31, 101, 114, 140; Burke's Extinct Peerages, 3rd edit. p. 154; Thomas's Hist. Notes, p. 410; Talbot Papers, C 226, D 36, 234, 236, 240, P 145; Lingard's Hist. of England (1849), vi. 218–20; Gillow's Bibl. Dict.] T. C.

DACRES, ARTHUR, M.D. (1624–1678), physician, was sixth son of Sir Thomas Dacres, knight, of Cheshunt, and was born in that parish, where he was baptised on 18 April 1624. He entered at Magdalene College, Cambridge, in December 1642, and graduated B.A. in 1645. He was elected a fellow of his college on 22 July 1646, and took the degree of M.D. on 28 July 1654. He settled in London and was elected a fellow of the College of Physicians on 26 June 1665, and assistant-physician to Sir John Micklethwaite at St. Bartholomew's Hospital on the resignation of Dr. Terne, 13 May 1653. On 20 May 1664 he was appointed professor of geometry at Gresham College, but only held office for ten months. He was censor at the College of Physicians in 1672, and died in September 1678, being still assistant-physician at St. Bartholomew's.

[Munk's Coll. of Phys. 1878, i. 354; MS. Minute Book of St. Bartholomew's Hospital.] N. M.

DACRES, SIR RICHARD JAMES (1799–1886), field-marshal, elder son of Vice-admiral Sir Richard Dacres, G.C.H., was born in 1799. He received a nomination to the Royal Military Academy at Woolwich in 1815, and, after passing through the course of instruction there, was gazetted a second lieutenant in the royal artillery on 15 Dec. 1817. He was promoted first-lieutenant on 29 Aug. 1825, and captain on 18 Dec. 1837, and was in 1843 transferred to the royal horse artillery, of which he commanded the 2nd, or Black Troop, for many years in different parts of the world, but without seeing any service. He was promoted major by brevet on 11 Nov. 1851, and lieutenant-colonel on 28 Feb. 1852, and in 1854 was appointed to command the force of royal horse artillery, consisting of three troops, designed to accompany the army sent to Turkey. This force was attached to the cavalry division under Lieutenant-general the Earl of Lucan, and Dacres commanded it in the descent on the Crimea and at the battle of the Alma. It headed the advance on Sebastopol, and was engaged at Bulganak and Mackenzie's farm, and the battle of Balaclava, and in the repulse of the Russian sortie of 24 Oct. Dacres commanded all the artillery engaged. At the battle of Inkerman Dacres was present with the head-quarters staff, and had his horse killed under him, and on the death of Brigadier-general Fox-Strangways in that battle he took command of all the artillery in the Crimea, a post which he filled until the end of the war. As officer commanding the artillery Dacres superintended the various bombardments of Sebastopol, though always under the direction of General Sir John Burgoyne, the commanding royal engineer, and he was promoted colonel by brevet on 23 Feb. 1855, and major-general on 29 June 1855, and was made a K.C.B. in that month for his distinguished services. At the conclusion of the war he received a medal and four clasps, as well as the Turkish medal, and was made a commander of the Legion of Honour, a commander of the 1st class of the order of Savoy, and a knight of the 2nd class of the Medjidie. After his return to England he commanded the Woolwich district from 1859 to 1865, and was made colonel-commandant of the royal horse artillery on 28 July 1864, and promoted lieutenant-general on 18 Dec. 1864. He was further promoted full general on 2 Feb. 1868, and made a G.C.B. in 1869, and was placed on the retired list. He was appointed constable of the Tower of London, in succession to Sir William Fenwick Williams [q. v.], on 27 July 1881, and became master gunner of England, as senior officer of the royal artillery, in the following year. In July 1886 he was made a field-marshal, but he did not long survive this last promotion, and died at Brighton, aged 87, on 6 Dec. 1886.

[Hart's Army List; Duncan's History of the Royal Regiment of Artillery; Times, 8 Dec. 1886.] H. M. S.

DACRES, SIR SIDNEY COLPOYS (1805–1884), admiral, son of Vice-admiral Sir Richard (*d.* 1837), and brother of General Sir Richard James Dacres, constable of the Tower [q. v.], entered the navy in 1817, and received his commission as lieutenant in 1827. In 1828, while lieutenant of the Blonde frigate, he was landed in command of a party of seamen to assist in the reduction of Kastro

Morea (30 Oct.), a service for which he received the crosses of the Legion of Honour and of the Redeemer of Greece. In 1834 he was promoted to be commander, and from 1836-9 commanded the steamer Salamander, being employed during part of the time in the operations on the north coast of Spain. On 1 Aug. 1840 he was advanced to post rank, and, after several years on half-pay, commanded the St. Vincent from 1847-9, as flag-captain to Sir Charles Napier in the Channel. From 1849 to 1852 he commanded the Leander frigate, also in the Channel, and on 3 June 1852 he was appointed to the Sans Pareil, in which he went out to the Mediterranean and took part in the operations before Sebastopol, including the bombardment of 17 Oct. 1854 (Kinglake, *Invasion of the Crimea*, iii. 415, and plan). For this he received the C.B., and in July 1855 he was appointed captain-superintendent of Haslar Hospital and the Royal Clarence (Gosport) Victualling Yard, an office which he held till he attained his flag on 25 June 1858. In August 1859 he was appointed captain of the fleet in the Mediterranean, on board the Marlborough with Vice-admiral Fanshawe, and afterwards with Sir William Martin. In December 1861 he moved to the Edgar, as second in command in the Mediterranean; and in April 1863, still in the Edgar, was appointed commander-in-chief in the Channel. He held this command till his promotion to the rank of vice-admiral 17 Nov. 1865, having been made K.C.B. on 28 March 1865. In the following July he accepted a seat at the admiralty under Sir John Pakington. When Mr. Childers formed a new board in December 1868, Dacres became first sea lord, and continued in that position until November 1872. He became full admiral in 1870, and G.C.B. 20 May 1871; and on his retirement was appointed visitor and governor of Greenwich Hospital, and so continued till his death at Brighton on 8 March 1884.

He married in October 1840, Emma, daughter of Mr. D. Lambert, by whom he had several children; among others Seymour Henry Pelham Dacres, a captain in the navy, who died in Japan on 28 May 1887, aged 40.

[O'Byrne's Nav. Biog. Dict.; Navy Lists; Times, 10 March 1884.] J. K. L.

DADE, WILLIAM (1740?-1790), antiquary, born at Burton Agnes in the East Riding of Yorkshire about 1740, was son of the Rev. Thomas Dade, vicar of that parish, by his wife, Mary Norton, and grandson of the Rev. John Dade, vicar of Stillington, near York, whose wife was descended from the Wrights of Ploughland in Holderness, famous for having furnished two of the conspirators engaged in the gunpowder plot. He was educated under Mr. Cotes of Shipton, Mr. Bowness in Holderness, and Mr. Newcome at Hackney, and then, it is stated, he went to St. John's College, Cambridge, but left the university without taking a degree. In 1763 he received holy orders from Archbishop Drummond, and he became successively rector of St. Mary's, Castlegate, York; curate of the perpetual curacy of St. Olave's, Moregate, without Bootham Bar in that city; and rector of Barmston, near Bridlington. He was elected a fellow of the Society of Antiquaries in 1783. He published in that year 'Proposals for the History and Antiquities of Holderness,' in one volume folio, with a number of copper-plates, at a subscription of two guineas, to go to press as soon as he had obtained 240 subscribers. Portions of the work were printed at York in 1784, with engravings, and the proof-sheets of these fragments, with the author's manuscript notes and corrections, are preserved in the British Museum (cf. Lowndes, *Bibl. Man.* ed. Bohn, p. 579). Ill-health and other perplexities prevented the completion of the undertaking, and long after Dade's death, which took place at Barmston on 2 Aug. 1790, his manuscripts were placed in the hands of George Poulson, the historian of Beverley, who rearranged the matter, added considerably to the details, and published 'The History and Antiquities of the Seignory of Holderness, in the East Riding of the County of York, including the Abbies of Meaux and Swine, with the Priories of Nunkeeling and Burstall; compiled from authentic charters, records, and the unpublished manuscripts of the Rev. William Dade, remaining in the library of Burton Constable,' 2 vols. Hull, 1840-1, 4to. There was also published 'A Series of seventeen Views of Churches, Monuments, and other Antiquities, originally engraved for Dade's "History of Holderness,"' Hull, 1835, fol. These plates were originally published in 'Poulson's Holderness' when issued in parts, but were afterwards cancelled, new plates being engraved for the complete work; the old ones were sold separately with the above title (Boyne, *Yorkshire Library*, pp. 152-6). Dade also compiled an 'Alphabetical Register of Marriages, Births, and Burials of considerable Persons in the county of York,' a manuscript in several volumes.

[Gent. Mag. lx. (ii.) 767, 1196; Nichols's Lit. Anecd. iii. 687, 688, viii. 474; Nichols's Illustr. of Lit. vi. 377, 387; Cooper's Memorials of Cambridge, ii. 128; Preface to Poulson's Holderness; Ross's Celebrities of the Yorkshire Wolds, p. 53.] T. C.

DAFFORNE, JAMES (*d.* 1880), writer on art, was for thirty-five years a diligent contributor to the 'Art Journal.' He joined the staff of that paper in 1845, and contributed to its pages till his death. His works are numerous, and chiefly in the nature of compilations which having first done duty in the journal were afterwards published as books. In this manner appeared the 'Pictures of Daniel Maclise, R.A.,' with descriptive biography and twelve plates; also the 'Pictures of William Mulready,' of 'Leslie and Maclise,' of 'Clarkson Stansfield, R.A.,' 'Sir Edwin Landseer,' and some more. He further compiled the 'Pictorial Table-book.' In 1878 he published a book upon the Albert Memorial. In 1879 his last book appeared, 'The Life and Works of Edward Matthew Ward, R.A.' He translated the 'Arts of the Middle Ages,' by De la Croix. He died on 5 June 1880 at the house of his son-in-law, the Rev. C. E. Casher, Upper Tooting.

[Art Journal, 1880, p. 248; Athenæum, 19 June 1880; The Artist, July 1880.] E. R.

DAFFY, THOMAS (*d.* 1680), inventor of Daffy's 'elixir salutis,' was a clergyman, who in 1647 was presented by the Earl of Rutland to the living of Harby in Leicestershire. His conduct as rector appears to have given offence to the Countess of Rutland, a lady of puritanical views, and in 1666 he was removed at her instigation to the inferior living of Redmile in the same county. There he remained to his death, which occurred in 1680. In what year the medicine by which Daffy's name has been handed down was invented is not now known, but the following passage from Adam Martindale's 'Autiobiography' (*Chetham Society's Publications*, iv. 209) seems to show that in 1673 (the year in which Adam's daughter Elizabeth Martindale died of a severe cold and cough) it had already achieved considerable reputation: 'That which seemed to doe her most good was elixir salutis, for it gave her much ease (my Lord Delamere having bestowed upon her severall bottles that came immediately from Mr. Daffie himself), and it also made her cheerful; but going forth and getting new cold she went fast away. I am really persuaded that if she had taken it a little sooner in due quantities, and been carefull of herself, it might have saved her life.'

In an advertisement inserted by Daffy's daughter Catherine in the 'Post Boy,' 1 Jan. 1707–8, it is stated that during the inventor's lifetime the elixir was sold by his son Daniel, an apothecary at Nottingham, and that the secret of its preparation was also imparted to his kinsman Antony Daffy. The widow of the latter seems to have disputed Catherine's right to call herself proprietress of the popular soothing syrup. Thomas Daffy's eldest son, who bore the same name, and in 'Gent. Mag.' vol. lxxxv. pt. ii. 493 is confused with his father, graduated M.A. at St. John's College, Cambridge, in 1673, and became headmaster of Melton Mowbray school.

[Nichols's Leicestershire, vol. ii. pt. i. pp. 302, 422; Notes and Queries, 3rd ser. iv. 77.] A. V.

D'AGAR, JACQUES (1640–1716), painter, was born in 1640 in Paris, where he learned his art, but spent the greater part of his life in Copenhagen, where he was appointed court painter during the reigns of Christian V and Ferdinand IV. About 1700 he obtained permission to visit London, where he remained for some years, and obtained considerable employment from the noblemen and gentry of Queen Anne. He returned to Denmark, and died in Copenhagen in 1716. A portrait of him dated 1673 is in the picture gallery of Florence. A portrait-painter of this name much employed in portraiture during the reign of George I, a contemporary though much inferior in merit to Dahl, died in 1723, at the age of 54, and is supposed to be D'Agar's son.

[Cooper's Biogr. Dict.; Redgrave's Dict. of Artists; Walpole's Anecd. (Wornum).] G. W. B.

DAGLEY, RICHARD (*d.* 1841), subject painter and engraver, was an orphan, and was educated at Christ's Hospital. Having a decided taste for the fine arts, and being a delicate child, he was apprenticed to Cousins, jeweller and watchmaker, which business then included painting of ornaments and miniatures. His taste and industry rendered him a valuable servant, and he married one of his master's daughters. Dagley was very intimate with Henry Bone [q. v.], with whom he worked for some considerable time, enamelling views on the backs of watches and other compositions on bracelets, rings, and brooches. In the course of time he took to water-colour drawing, made several medals, and published a work entitled 'Gems selected from the Antique,' with illustrations, 4to, London, 1804, with plates designed and engraved by him. This brought his name before the public, and led to his illustrations to 'Flim-flams,' a work of the elder D'Israeli. As all these pursuits did not yield him a living, he accepted an engagement as drawing master in a lady's school at Doncaster. He, however, returned to London, and lived in Earl's Court Terrace in 1815, and was much occupied in reviewing books on art and illus-

trating publications. In 1822 he produced another volume on gems, with some poetry by Dr. G. Croly; 'Takings,' the illustrations of a humorous poem; and 'Death's Doings,' being a series of designs suggested by Holbein's 'Dance of Death.' He also wrote a catalogue raisonné of the Vernon Gallery, &c., and died in 1841. Dagley exhibited altogether sixty pictures at the Royal Academy between 1785 and 1833. His first work was entitled 'The Student;' at that period he resided at 12 Bateman's Buildings, Soho Square. He also exhibited several times at the British Institution and Suffolk Street.

[Gent. Mag. 1841, pt. i. 662–3; Mrs. Hofland in Art Union for May 1841; Redgrave's Dict. of English Artists.] L. F.

D'AGUILAR, SIR GEORGE CHARLES (1784–1855), lieutenant-general, second son of Joseph D'Aguilar, formerly captain 2nd dragoon guards (queen's bays), and later of Liverpool, was born at Winchester in January 1784. He entered the army as an ensign in the 86th regiment on 24 Sept. 1799, and joined his regiment in India, where he remained for eight years. He was promoted lieutenant on 1 Dec. 1802, and acted as adjutant to his regiment from 1803 to 1806, and as brigade-major from 1806 to 1808. During these years he saw plenty of service, principally against the Maráthás, and was present at the reduction of Broach in 1803, of Powendar in 1804, and Oojein in 1805. In 1806 he served in the siege of Bhurtpore by Lord Lake, and was severely wounded in the last unsuccessful assault; and in 1808 he was promoted captain into the 81st regiment, which he joined in England in May 1809. In the following month he accompanied Brigadier-general the Hon. Stephen Mahon, afterwards Lord Hartland, in command of the 2nd cavalry brigade, in the Walcheren expedition as aide-de-camp, and on his return he was sent as assistant adjutant-general to Sicily. There he attracted the favourable notice of Lord William Bentinck, the general commanding in the Mediterranean, and was sent by him on a special military mission to Ali Pacha, the famous pacha of Yanina, and to Constantinople. He was then selected by Major-general William Clinton to accompany him to the east coast of Spain as military secretary, and acted in the same capacity to Sir John Murray when he superseded Clinton. He carried home the despatches announcing the victory of Castalla over Marshal Suchet on 13 April 1813, and as he had luckily been promoted major on 1 April 1813, he received the additional step to the rank of lieutenant-colonel for his news on 20 May 1813. He was also made a substantive major in the Greek light infantry raised by Richard Church, and remained with that corps until its reduction in 1815. He then joined the Duke of Wellington in Flanders, just too late for the battle of Waterloo, and was gazetted major in the rifle brigade on 6 March 1817. In 1823 he went on the staff again as assistant adjutant-general at the Horse Guards, and was afterwards made deputy adjutant-general at Dublin, a post which he held for eleven years. While there he published his well-known 'Practice and Forms of District and Regimental Courts-martial,' which passed through numerous editions, and remained the official authority on the subject until 1878. He also published in 1831 a little book called 'The Officers' Manual,' being a translation of the 'Military Maxims of Napoleon,' which has passed through three editions. He was made a C.B. in 1834, and major-general on 23 Nov. 1841, when he left Dublin, and was appointed to the command of the northern district in Ireland at Belfast, which he held till 1843, when he was selected for the command of the troops in China, and proceeded to Hongkong to take command of the division left in that island on its annexation at the close of the first Chinese war, and also of the troops at Chusan and Amoy. The situation of the English in China was at that time very critical owing to the ill-feeling raised by the war, and on 1 April 1847 he was informed by Sir John Davis, the English commissioner, that in consequence of the ill-treatment of the English residents by the Chinese of Canton, an expedition must be sent out to punish that city. D'Aguilar accordingly started the next day with the 18th regiment and the 42nd Madras native infantry, accompanied by the commissioner in person. He proceeded to the Bocca Tigris, and in two days his force captured all the forts and batteries on the Canton river, spiking no less than 879 guns. He then made preparations to attack Canton itself, but the assault was prevented by the prompt submission of the Chinese authorities. Lord Palmerston expressed the greatest satisfaction at the vigour of these operations, and he returned to England in 1848. He was appointed colonel of the 58th regiment in 1848, and transferred to the 23rd regiment in 1851, in which year he became a lieutenant-general, and was made K.C.B. (1852). He held the command of the southern district at Portsmouth 1851–2, and died in Lower Brook Street, London, on 21 May 1855. Sir George married Eliza, daughter of Peter Drinkwater of Irwell House, Manchester, by whom he had issue, including General Sir Charles Lawrence

D'Aguilar, K.C.B., a distinguished officer in the Crimean war.

[Royal Military Calendar; Gent. Mag. for July 1855; for the Chinese expedition his despatch in Colburn's United Service Magazine for August 1847; information contributed by General Sir C. L. D'Aguilar.] H. M. S.

DAHL, MICHAEL (1656–1743), portrait-painter, born in 1656 at Stockholm, was pupil of the Danish painter Klocker. In 1678 he came to England, and after a short residence there, travelled and studied in France and afterwards in Italy. In 1688 he settled as a portrait-painter in London, and gradually attained repute and large employment in his art. He was patronised by Princess (afterwards queen) Anne and Prince George, and by many of the nobility, in whose family galleries most of his works still extant are to be found. The portrait of Charles XI of Sweden at Windsor, the series of portraits of admirals at Hampton Court, and the portrait of Lord-justice-general Mackenzie, known as Earl of Cromarty, as one of Queen Anne's secretaries of state, painted in 1708, and now in the Parliament House in Edinburgh, are from his brush. Two of his portraits of Prince George have been engraved. His own portrait is engraved in Walpole's 'Anecdotes,' and another and earlier portrait by himself, and a very good example of his style of work, is in the collection of Mr. Tregellas of Morlah Lodge, Brompton. His work is characterised by care in execution and faithfulness of portraiture. His colouring is good, and the accessories are rendered honestly, though in the conventional and rather tasteless style of the time. It must be confessed, however, that his work is not distinguished by either originality or genius. He was content to represent his patrons as he found them in accordance with the rules of portrait-painting as then understood, and though in regard of the number and position of his clients he has been styled the rival of Kneller, to whose practice he in fact succeeded, his want of refinement and matter-of-fact, if not commonplace style, cannot entitle him to a place in competition with the best works of that master. To imagination, the rarest gift of the portrait-painter, by virtue of which he renders on his canvas not the bodily presence merely, but even the character of his subject, Dahl can certainly lay no claim. He died in London on 20 Oct. 1743, and was buried in St. James's Church, Piccadilly. His son, also a portrait-painter, though even less gifted than his father, died three years before him.

[Walpole's Anecdotes of Painting (Wornum); Evans's Cat. of Engraved Portraits.] G. W. B.

DAINTREE, RICHARD (1831–1878), geologist, was born at Hemingford Abbotts, Huntingdonshire, in December 1831. He was educated at the Bedford grammar school and at Christ's College, Cambridge. Suffering from delicate health in his younger days, he was recommended to try the effects of a voyage to Australia. He sailed for Melbourne, and landed there towards the end of 1852. Having a taste for scientific pursuits, he was brought into contact with Mr. A. R. C. Selwyn, the government geologist of Victoria. This acquaintance led to his being chosen by Mr. Selwyn as his assistant in 1854.

In 1856 Daintree returned to England and entered as a student in Dr. Percy's laboratory in the Royal School of Mines, in which he worked from November 1856 to May 1857. He was a zealous student, became an efficient assayer and a fairly good practical chemist, and at the same time learned photography, which he found of great use to him in his future geological surveys. In August 1857 Daintree returned to Melbourne, and in 1858 he was appointed field geologist on the geological survey of Victoria, which had been established on a firm basis by the energy of the director, Mr. A. R. C. Selwyn, and he actively worked on that survey for seven years. He commenced his work in the Western port district, especially directing his attention to the Cape Paterson coal formation. He explored the Bass river, and underwent severe privation in penetrating the dense scrubs of that district.

In 1864 Daintree resigned his position on the Victorian survey, and entered into pastoral pursuits on the river Clarke, Burdekin river, North Queensland. About this period he made an examination of the New South Wales coalfield, and studied the order of the modes of occurrence of gold in the rocks. After which he communicated to the Geological Society of London his views on the origin of these auriferous deposits. In 1869 Daintree was appointed government geologist for North Queensland. During the three years between 1869 and 1871 he examined large areas in North Queensland, including the Gilbert and Etheridge rivers and the Ravenswood district, which has since proved to be highly auriferous. In 1872 the Queensland government appointed Daintree special commissioner to the London exhibition, and in consequence he left the colony. He was appointed agent-general to the colony of Queensland in March 1872. He held that post until 1878, when he was compelled to resign it by failing health. On his retirement he was made C.M.G. A constant re-

currence of intermittent fever, contracted while working out the geology of the goldfields of Queensland, led him to spend the winters of 1876 and 1877 at Mentone. He died in England on 20 June 1878.

Daintree's explorations in Australia added considerably to our knowledge of the coalfields of New South Wales, and of the auriferous deposits of the extensive colony of Queensland. Daintree's work on the geology of that colony was so complete, and was regarded by the government as so useful, that they contributed largely to the cost of its production and publication.

[Quarterly Journal of Geological Society, xiv. 1858, xxxv. 1872, &c.; Daintree's Notes on the Geology of the Colony of Queensland; Lectures on Gold, delivered at the Museum of Practical Geology, 1853; Etheridge's Description of the Palæozoic and Mesozoic Fossils of Queensland, 1872.] R. H–T.

DAIRCELL or **TAIRCELL**, otherwise **Molling** (*d.* 696) (*Annals of Four Masters*), saint and bishop, was the son of Faelan, a descendant of Cathaeir Mor, who was king of Leinster and monarch of Ireland A.D. 358. In the Latin life published by the Bollandists few particulars are given, but the Irish life in the royal library of Brussels has the following account of his parentage. Faelan was a brugaidh, or farmer, at Luachair, now Slieve Lougher, a wild upland district near Castle Island in Kerry. Having accumulated considerable wealth, he returned to his native territory, Hy Degha, situated on the river Barrow. His wife, Eamnat of Ciarraighe (Kerry), had a beautiful sister with whom Faelan fell in love. After some time, finding she was about to become a mother, she fled by night from her sister's house to her native place. Here, on the bleak upland of Lougher, she encountered a snowstorm, and worn out and exhausted gave birth to a child. She was tempted to strangle the babe, when a dove sent from heaven flapped its wings in the mother's face, and prevented her from accomplishing her purpose. Meanwhile St. Brendan of Clonfert, whose church was not far off, hearing of the occurrence, sent and had the mother and child brought to him. He placed the child in charge of one of his clergy, who baptised him, and gave him the name of Taircell (*gathering*), in allusion to the manner in which the dove 'gathered' him to her with her wings.

After some years he asked and received permission to go forth and collect alms for the maintenance of the students, and also for the carrying on of divine service. One day when returning from visiting Lougher for this purpose he was stopped by a strange robber band, described in the story as 'people in the guise of spectres.' They threatened to rob and kill him. He asked to be allowed to try and escape by his swiftness. 'Let his request be granted,' said the hag, 'for swift as the wild deer are we, and swift as the wind is our dog.' Taircell then made three springs, in which he passed over the whole of Lougher, landing in the third on the enclosure of the church. Henceforth, said his tutor to him, you shall be called Molling of Lougher from the leaps (*linge*) you have made.

He now learnt something of his parentage from his mother, after which his tutor 'cut his hair and put the tonsure of a monk on him,' and desired him to go to St. Maedoc of Ferns. At this time Molling is described as a well-favoured youth: 'whiter than snow was his body, ruddier than the flame the sheen of his cheek.' He first visited St. Modimoc at Cluain Cain (Clonkeen, co. Tipperary); here he entered into a covenant with the community; passing on to Cashel the king promised him a site for a *recles*, or abbey church, but in the night an angel reproached him for having asked for it when a place was already his at that point on the Barrow where St. Brendan thirty years before had made a hearth, and the fire was still kept burning; from this he proceeded to Sruthair Guaire (Shrule in the Queen's County), and thence southward till he beheld a watch of angels over the point of Ross Broc, above the river Barrow. Reaching the place he found St. Brendan's hearth, and there he founded his house and church, and it was thenceforward known as Tech Molling, or St. Mullens. It was his permanent dwelling. It is indeed stated in one of his lives that he spent part of his time at Glendalough, but this appears to be an error arising from the fact that there was another Daircell, a contemporary, who was bishop of Glendalough.

Some time after, the great yew tree of Lethglen, known as the Eo Rossa, fell, and St. Molaise divided it among the saints of Ireland, and St. Molling having claimed his share sent for the famous artist Goban to construct an oratory for him of the wood. When it was finished the price demanded was as much rye as the oratory would contain. 'Turn it up,' said Molling, 'and put its mouth upwards. So Gobán laid hold of it by both post and ridge so that he turned the oratory upside down, and not a plank of it started from its place, nor did a joint of any of the boards move from the other.' Molling then sent messengers throughout his territory telling them of the demand, but the reply was that all their country could

not supply so much, and he had to perform a miracle to pay the debt.

Molling was held in the highest honour throughout Leinster. There was at this time a dispute between the Leinster people and the joint kings of Ireland, Diarmuid and Blathmac, with respect to the boundary of their territories, and St. Molling's assistance being invited, it was finally arranged that he and the kings should start from their respective homes at the same time, and that their place of meeting should be the boundary. But the kings treacherously posted parties in ambush all the way from Slieve Bloom to Ath Cliath (Dublin) to intercept the saint on his journey northward. Aware of their intention, he and his attendant assumed disguises and passed them safely, with the result that the boundary line was drawn in favour of Leinster. Some years after (674) Finnachta the Hospitable succeeded to the kingdom of Ireland. He had exacted the tax called the boruma twice from the Leinstermen, but was resisted on a third occasion. He therefore prepared to levy it by force, when Bran, son of Conall, king of Leinster (*d.* 687), summoned the laity and clergy of Meath, and it was decided to send for St. Molling. He assembled a synod of his elders, and after a solemn invocation of the Trinity set out for the court of the king. When he arrived he advised peace, and was then urged to undertake the negotiations, the king addressing him in highly flattering language as 'the victorious star of Broc,' 'the Daniel of the Gael,' &c., and promising him a 'silken hood,' with more substantial rewards. He undertook the perilous adventure, and addressing himself to King Finnachta, asked for a respite in the collection of the boruma. 'For how long?' he was asked. 'A year,' he replied. 'We cannot grant it,' said the Ulstermen. 'Half a year, then.' 'No,' they replied. 'Well, then, till *Luan*' (Monday). 'It shall be given,' said the king. St. Molling then took securities for the agreement, 'binding on him the Trinity and the four gospels of the Lord.' But the word *Luan* was ambiguous and meant not only Monday but the day of judgment, and Molling accordingly informed the king that the engagement he had made signified a permanent remission of the boruma, and he admitted the interpretation, adding, 'I will not break my promise.' It should be mentioned that another account attributes the remission to Molling's terrifying the collectors by threats of vengeance. In consequence of the remission of the boruma, Finnachta is reckoned a saint in the 'Martyrology of Donegal' (14 Nov.), where the hospitable or festive king looks rather out of place.

In the time of Giraldus Cambrensis Molling was reckoned one of the four prophets of the Irish race, and the prophecy or rhapsody called the 'Baile Molling' is attributed to him, but, according to O'Curry, it was not written until about 1137. It would appear, however, that the ground for this title was rather his knowledge of character, 'such was the grace of prophecy in him that if asked he could tell people's characters, how they should live, the manner of their death, and their future deserts.' He was also known as a poet, and more poems are attributed to him than to any other Irish saint except St. Columba. A very curious one has been published by Mr. Whitley Stokes from the 'Book of Leinster,' and as it is quoted in a manuscript of the ninth century, little more than a century after his death, it is probably authentic. It is a dialogue between the saint and the devil, and treats of the happiness of the christian and the misery of the wicked.

The statement that Molling was made 'archbishop of Leinster' by King Bran in 632 and placed in the chair of St. Maedoc of Ferns gives Colgan and Lanigan much trouble, but the story is evidently a late invention, as the king died in 601, and the 'Life of St. Brigid,' by Cogitosus, on which Colgan founds an argument, belongs not to the seventh century, as he supposed, but to the ninth.

A book named 'The Yellow Book of Molling' is lost, but a Latin manuscript of the four gospels, attributed to him, is preserved in Trinity College, Dublin.

The high christian character and gentleness of the saint are ascribed by his biographers to his having been born on 'the day on which the Holy Ghost descended on the apostles.' How considerate he was is shown by the story of the leper. One day when he was preparing for the holy communion, a man, hideously deformed by leprosy, approached and asked to be allowed to partake of the chalice. Hesitating for a moment, he immediately called to mind the passage, 'I will have mercy and not sacrifice,' and permitted him to partake of it; the story adds that the Lord supplied the saint with another chalice. Molling died on 17 June, in the eighty-second year of his age. The Dublin copy of the 'Annals of Tigernach' states that he died in Britain. The year seems certainly to be 696.

[Betha Mollincc, Irish manuscript in the Royal Library of Brussels; Bollandists' Act. Sanct., Junii 17, iii. 406, &c.; Martyrology of Donegal; Lanigan's Eccles. Hist. iii. 132; Annals of the Four Masters, A.D. 106, note; Stokes's Gridelica, 2nd ed. pp. 179–82.] T. O.

DAKINS, WILLIAM (*d.* 1607), divine, is conjectured to have been the son of William Dakins, M.A., vicar of Ashwell, Hertfordshire. He was educated at Westminster School, whence he was elected in 1586 to a scholarship at Trinity College, Cambridge, where he proceeded B.A. in 1590–1 (WELCH, *Alumni Westmon.* ed. Phillimore, p. 59). He became a minor fellow of Trinity on 3 Oct. 1593, and a major fellow on 16 March 1593–4. In 1594 he commenced M.A., and in 1601 proceeded B.D. (COOPER, *Athenæ Cantab.* ii. 444). He became Greek lecturer of his college—an annual office—on 2 Oct. 1602, and vicar of Trumpington, Cambridgeshire, in 1603. Upon the resignation of Dr. Hugo Gray he was chosen to succeed him as professor of divinity in Gresham College, London, on 14 July 1604. He was recommended on that occasion, not only by the vice-chancellor and several heads of colleges in Cambridge, but also by some of the nobility and even by King James himself, who in his letter calls him an ancient divine, although he was probably not thirty-five years old. He was one of the learned men employed in the 'authorised' translation of the Bible, being a member of the class which met at Westminster, and to which the epistles of St. Paul and the canonical epistles were assigned (LEWIS, *Hist. of the English Translations of the Bible*, 2nd edit. p. 312). In 1605 he resigned the vicarage of Trumpington, and on 2 Oct. 1606 became junior dean of Trinity College. He died in February 1606–7.

[Authorities cited above; also Ward's Gresham Professors, p. 45; Cal. of State Papers, Dom., 1603–10, p. 129; Addit. MS. 5867, f. 57.]
T. C.

DALBIAC, SIR JAMES CHARLES (1776–1847), lieutenant-general, eldest son of Charles Dalbiac of Hungerford Park, Berkshire, was born in 1776. He entered the army as a cornet in the 4th light dragoons on 4 July 1793, and passed the whole of his military life in that regiment. He was promoted lieutenant on 24 Feb. 1794, captain on 11 Oct. 1798, major on 15 Oct. 1801, and lieutenant-colonel on 25 April 1808, but saw no service until his regiment was ordered to Portugal in April 1809. He landed as second lieutenant-colonel to Lord Edward Somerset, and in July 1809 led the left wing of his regiment in the famous charge at Talavera. He served throughout the Peninsular campaigns of 1810, 1811, and 1812, and commanded the 4th light dragoons, in the absence of Lord Edward Somerset, in the cavalry affairs of Campo Mayor on 25 March, and of Los Santos on 16 April 1811, and also in Cotton's spirited attack on Soult's rearguard at Llerena on 11 April 1812. At the battle of Salamanca on 22 July 1812 the 4th light dragoons was brigaded with the 5th dragoon guards and 3rd light dragoons under the command of Major-general Le Marchant, and took its part in the famous charge in which the general was killed. Napier has commemorated not only this charge, but the conduct of Mrs. Dalbiac at the same battle: 'The wife of Colonel Dalbiac,' he writes, 'an English lady of a gentle disposition, and possessing a very delicate frame, had braved the dangers and endured the privations of two campaigns with the patient fortitude which belongs only to her sex. In this battle, forgetful of everything but the strong affection which had so long supported her, she rode deep amidst the enemy's fire, trembling, yet irresistibly impelled forwards by feelings more imperious than terror, more piercing than the fear of death' (*Peninsular War*, book xviii. chap. iii.) After the battle of Salamanca Dalbiac returned to England, and never again went on active service. He was promoted colonel on 4 June 1814, was brigadier-general commanding the Goojerat district of the Bombay army from 1822 to 1824, and was promoted major-general on 27 May 1825. He was prosecutor of the court-martial on the military officers Col. Brereton and Capt. Warrington, who were at Bristol during the riots of 1831, and for his services was made a K.C.H. by William IV. He was M.P. for Ripon from 1835 to 1837, and showed his tory opinions in a pamphlet published in 1841, entitled 'A Few Words on the Corn Laws.' He was promoted lieutenant-general on 28 Jan. 1838, and made colonel of the 3rd dragoon guards in January 1839, from which he was transferred to the colonelcy of his old regiment, the 4th light dragoons, on 24 Sept. 1842. He died at his chambers in the Albany on 8 Dec. 1847. In 1805 Dalbiac married Susanna Isabella, eldest daughter of Lieutenant-colonel John Dalton, of Sleningford Hall, Ripon, Yorkshire, the lady whose courage is so highly praised by Napier, and had an only daughter, Susanna Stephania, who married in 1836 James Henry Robert, sixth duke of Roxburghe, K.T.

[Royal Military Calendar; Gent. Mag. for March 1848.]
H. M. S.

DALBY, ISAAC (1744–1824), mathematician, was born in Gloucestershire in 1744. He received a very imperfect education. His friends wished him to be a clothworker, but he, ambitious of a more intellectual career, secured the post of usher in a country school. In 1772 he arrived in London, and obtained an appointment as teacher of arithmetic in

Archbishop Tenison's grammar school, near Charing Cross. Afterwards he was employed by Topham Beauclerk in making astronomical observations in a building which the latter had erected for the purpose. This establishment was broken up by the death of Beauclerk in 1780, and in the year following Dalby was appointed mathematical master in the naval school at Chelsea. About this time he was recommended by Ramsden, the philosophical instrument maker, to General Roy, whom he assisted from 1787 to 1790 in making a trigonometrical survey for the purpose of connecting the meridians of Greenwich and Paris. He was engaged at a later period with Colonel Williams and Captain Mudge to carry on the trigonometrical survey of England and Wales. In 1799 he was appointed professor of mathematics in the Royal Military College, High Wycombe, which was subsequently removed to Farnham in Surrey, and is better known as Sandhurst College. This post he held for twenty-one years, resigning it in 1820, when old age and infirmity had overtaken him. He published: 1. 'Account of the late Reuben Burrow's Measurement of a Degree of Longitude and another of Latitude in Bengal,' London, 1796, 4to. 2. 'Account of the Operations for accomplishing a Trigonometrical Survey of England and Wales, from the commencement in 1784 to the end in 1796,' 3 vols. London, 1799, 4to. 3. 'A Course of Mathematics designed for the use of the Officers and Cadets of the Royal Military College,' 2 vols. London, 1805, 8vo. 4. 'The Longitude of Dunkirk and Paris from Greenwich, deduced from the Triangular Measurement in 1787–1788, supposing the Earth to be an Ellipsis,' Phil. Trans. abr. xvii. 67, 1791. He was besides a contributor to the 'Ladies' Diary.' Dalby died at Farnham in Surrey, on 3 Feb. 1824, in the eightieth year of his age. He was an original member of the Linnean Society (Nichols, *Illustr.* vi. 834.)

[Imperial Dict. of Universal Biog. ed. Waller, ii. 4; Watt's Bibl. Brit. i. 280 f.] R. H.

DALBY, ROBERT (*d.* 1589), catholic divine, a native of the bishopric of Durham, studied at Douay College during its temporary stay at Rheims, was ordained priest there, and sent back on the mission in 1588. Soon afterwards he and John Amias, another priest, were apprehended and condemned to death as traitors on account of their sacerdotal character. They suffered together at York on 16 March 1588-9.

[Challoner's Missionary Priests (1741), i. 237; Dodd's Church Hist. ii. 94; Morris's Troubles of our Catholic Forefathers, iii. 40, 51; Gillow's Bibl. Dict.] T. C.

DALDERBY, JOHN de (*d.* 1320), bishop of Lincoln, took his name from, and perhaps was born in, a small village near Horncastle, Lincolnshire, now united with Scrivelsby. The first mention of him occurs as canon of St. David's. He became archdeacon of Carmarthen in 1283 (Wharton, *Anglia Sacra*). He was appointed chancellor of Lincoln Cathedral and head of the theological school there, which had obtained high reputation at this period. On 15 Jan. 1300 he was elected bishop of the see in succession to Oliver Sutton. His election was confirmed 17 March, and on 12 June he was consecrated at Canterbury by Archbishop Winchelsey. The year after this Edward I was the bishop's guest at the manor of Nettleham, near Lincoln, from January to March, during which time an important parliament was being held in Lincoln. John de Schalby, the bishop's secretary, speaks in the highest terms of the bishop's great learning, eloquence, and liberality. He gave to the cathedral church the tithes of three parochial churches, made some considerable additions to the property of the corporation of priest-vicars, and made other benefactions to the church. In the parliament, at which he assisted, the prelates refused to join with the barons in granting a subsidy to the king without the consent of the pope. The king endeavoured to enforce his claim, but this was resisted by Dalderby. In his 'Memorandum Register' there is a letter addressed to his archdeacons and officials bidding them excommunicate the king's officers if they should attempt to collect from ecclesiastics the tax voted by the parliament (Banbury, December 1301). At this period the religious orders were in a very demoralised state. There are several records in Dalderby's register of proceedings against disorderly nuns who had escaped from their convents; and in 1308 the bishop was called upon to take part in a commission appointed by the pope to try the knights templars on the charges brought against them. Great cruelties had been previously inflicted on this order in France. In England they fared somewhat better, and there is clear evidence in Dalderby's register that he disliked the office put upon him, and endeavoured to evade acting in it. There are entries of several letters addressed to the pope excusing himself from taking part in the trials on the ground of ill-health and the great amount of business to which he had to attend. The templars in England were ultimately condemned (July 1311) by the convocation of Canterbury to imprisonment in monasteries. The bishop's register contains the list of the names of the knights to be imprisoned in

Lincoln diocese, and the monasteries to which they were to be assigned. It also contains the very curious specification of the various grades of penance and diet for each knight. Some of the monasteries resisted the burden cast upon them, and there is a letter from the bishop to St. Andrew's, Northampton, enforcing the order. This house refused to yield, and the prior, sub-prior, precentor, cellarer, and sacristan were excommunicated. Dalderby did not take a prominent part in politics during the reign of Edward II. He was present at the appointment of the 'ordainers' in 1310, but was not held to be sufficiently a 'man of business' to be appointed among the seven bishops (*Parliamentary Writs*, ii. 43). He was unable to attend the parliament held at Lincoln in 1316. His 'Register' contains a letter of excuse for non-attendance on account of ill-health, and the appointment of four proctors to represent him. Previously to this (16 Feb. 1315) the bishop, writing from his manor of Stow, had appointed Henry de Benningworth, sub-dean of the cathedral, to be his commissary, and to do all acts which were not strictly episcopal. The bishop died at Stow 5 Jan. 1320, and was buried in Lincoln Cathedral. He was immediately reverenced as a saint. Attestations are still extant in support of alleged miracles at his tomb, 14 Dec. 1322 and 22 Aug. 1324. A petition was addressed to the pope by ten English bishops, praying for his enrolment among the saints. The pope (a French prelate at Avignon) was little inclined to beatify an English bishop. His refusal bears date 1328, and is still preserved. A still more interesting relic of the bishop is the 'office' adapted to the breviary hours, containing special hymns in his praise, prayers, and 'capitulum' grounded on the events of the bishop's life and his alleged miracles. The most remarkable of these was the restoring of human speech to certain people in Rutlandshire who could only bark like dogs. The people, on the refusal of the pope to canonise, took the matter into their own hands, and worshipped at the shrine of St. John de Dalderby, as they did under similar circumstances at that of Robert Grosseteste. The upper part of the grand central tower of Lincoln Cathedral was built during the episcopate of Dalderby.

[Memorandum Regist. Joann. de Dalderby, MS. Lincoln; Narratio Joannis de Schalby in Giraldus Cambrensis, vol. vii.; Archæologia, xi. 215; Wharton's Anglia Sacra; Parliamentary Writs, vol. ii.] G. G. P.

DALE, DAVID (1739-1806), industrialist and philanthropist, was born 6 Jan. 1739 at Stewarton in Ayrshire, where his father was a grocer. He was employed at an early age in herding cattle, and then was apprenticed to a Paisley weaver. He afterwards perambulated the country to purchase from farmers' wives their homespun linen yarns, which he sold in Glasgow (*Glasgow Past and Present*, iii. 371). At or about the age of twenty-four he settled in Glasgow as clerk to a silk-mercer. Procuring a sleeping partner with some capital he started in business as an importer from France and Holland of their fine yarns to be woven into lawns and cambrics. Becoming fairly prosperous, he dissolved the partnership, and the enterprise brought him large profits. He is said to have acquired, not long after its erection, the first cotton mill built in Scotland, in 1778, by an English company at Rothesay (Bremner, p. 279). Dale arranged to engage in cotton-spinning in conjunction with Arkwright during the latter's visit to Scotland, when he was entertained at a public dinner in Glasgow at which Dale was present. They went together to the falls of the Clyde, near Lanark, which Arkwright pronounced likely to become the Manchester of Scotland, and they fixed on the site of what became New Lanark. Dale began the building of the first mill there in April 1785, a month or two after the trial in the common pleas which reinstated Arkwright in his patent rights, but when he was again deprived of these in the following June Dale became so far independent of Arkwright and dissolved the connection. By 1795 Dale had four mills at work, driven by the Clyde, and giving employment to 1,334 persons, to house whom he had built the village of New Lanark. The employment they offered not being popular in the district, pauper children were procured from the poor-houses of Edinburgh and Glasgow, and excellent arrangements were made by Dale for their education and maintenance. In 1791 an emigrant vessel from Skye to North America was driven ashore at Greenock, where some two hundred of the passengers were landed, most of whom Dale induced to settle at New Lanark and work for him. He was also a partner in large cotton mills at Catrine on the banks of the Ayr, and at Spinningdale on the firth of Dornock in Sutherlandshire among others. In this last his co-partner was Mr. Macintosh (father of the inventor of the indiarubber macintoshes), in conjunction with whom and a French expert he established in 1785 the first Turkey-red dyeing works in Scotland, the colour produced being known as Dale's red (Stewart, p. 76). He was also largely engaged in the manufacture of cotton cloth in Glasgow. In 1783 he had become

agent for the Royal Bank of Scotland, a position of emolument and influence.

In 1799 Dale completed the sale of the New Lanark mills to a Manchester company. They appointed as their manager the well-known Robert Owen, who made New Lanark one of the industrial show-places of the world, and who, marrying Dale's daughter, speaks of him most affectionately, though they differed widely on the subject of religion. According to Owen, it was through his persuasion that Dale parted with his interest in other cotton mills. In 1800 Dale purchased for a residence Rosebank, near Glasgow, and, having acquired a handsome fortune, withdrew as far as was possible for him from active business. Some thirty years before he had seceded from the established church of Scotland and founded a new communion on congregational principles, but with an unpaid ministry, which was known as the 'Old Independents,' and of which he was during the rest of his life the chief pastor. At one time he was a regular visitor to Bridewell, preaching to the convicts, and he travelled great distances to visit the churches in communion with his own. He learned in later life to read the Old and New Testament in the original, and he was a liberal supporter of the Baptist Missionary Society's scheme for the translation of the Bible into the various languages of Hindostan. To Glasgow, its institutions, and its poor he was a munificent benefactor. On several occasions he mitigated the local effects of dearth by importing at his own risk cargoes of food from abroad, which was sold to the poor at prime cost. In the dearth of 1799–1800 one of these cargoes consisted of Indian corn, then almost unknown in Scotland. In person Dale was short and stout, in temperament lively and cheerful. He had a taste for music and sang old Scotch songs with considerable effect. He died at Glasgow 17 March 1806.

[Memoir (by the late Andrew Liddell of Glasgow) in R. Chambers's Biog. Dict. of Eminent Scotsmen; Cleland's Annals of Glasgow, 1816; Senex's Glasgow Past and Present, 1884; Strang's Glasgow and its Clubs, 2nd edit. 1857; Stewart's Curiosities of Glasgow Citizenship, 1881; The Life of Robert Owen, written by himself, vol. i. 1857; Sinclair's Statistical Account of Scotland, xv. 34, &c.; Bremner's Industries of Scotland, 1869; 'Richard Arkwright' in F. Espinasse's Lancashire Worthies, 2nd ser. 1877.] F. E.

DALE, SAMUEL (1659?–1739), physician, son of North. Dale, of St. Mary, Whitechapel, silk-thrower, was born between 1658 and 1660. Apprenticed for eight years to an apothecary in 1674, we find him practising as a physician and apothecary at Braintree, Essex, in 1686 (RAY, *Hist. Plant.* vol. i. preface); but there is no evidence that he was born at that place, that he took a doctor's degree, or that he became a member of the Society of Apothecaries or a licentiate of Royal College of Physicians. Both in the 'Historia' and in the two editions of the 'Synopsis Stirpium Britannicarum' Ray acknowledged the valuable assistance he had received from Dale's critical knowledge of plants, and it is from the letters of the latter to Sir Hans Sloane that we learn many particulars of the last hours of the great naturalist, whose friend, neighbour, and executor he was. Dale's own chief work was the 'Pharmacologia,' which first appeared in 12mo in 1693, a supplement being published in 1705, a second edition in 1710, a third, in quarto, in 1737, and others after the author's death. It is the first systematic work of importance on the subject. His nine contributions to the 'Philosophical Transactions,' between 1692 and 1736, deal with a variety of subjects, biological and professional, the most important, perhaps, being an account—the first published—of the fossil shells of Harwich Cliff (*Phil. Trans.* vol. xxi. No. 249, p. 50, and vol. xxiv. No. 291, p. 1568). In 1730 Dale published the second great work of his life, 'The History and Antiquities of Harwich and Dovercourt,' by Silas Taylor, his own appendix to which exceeds in bulk the main work, and is a most complete account of the natural history of the district. This book reached a second edition in 1732. Dale died on 6 June 1739, and was buried in the Dissenters' burial-ground, Bocking, near Braintree. His herbarium, bequeathed to the Apothecaries' Company, is now in the British Museum, and the neat and elaborate tickets to the plants, many of which he obtained from the Chelsea garden, and numerous correspondents, show him to have been a botanist of no mean calibre. An oil-painting of Dale is preserved at Apothecaries' Hall, and an autotype, from the engraving by Vertue in the third edition of the 'Pharmacologia,' is prefixed to the memoir of him in the 'Journal of Botany.' His contributions to the 'Philosophical Transactions' have caused him to be erroneously described as a fellow of the Royal Society. Linnæus commemorated his services to botany in the leguminous genus *Dalea*.

[Journal of Botany, xxi. (1883), 193–7, 225–231.] G. S. B.

DALE, SIR THOMAS (*d.* 1619), naval commander, was already well known as a soldier in the Low Countries, when, in 1609, he was sent out to Virginia as marshal of the colony, the government of which was

then reorganised on a military footing under Lord De la Warr. In 1611 De la Warr's health broke down, and he was compelled to return to England. Dale was, at the time, absent, having been sent home for provisions and reinforcements. He soon, however, returned, and, finding the old anarchy threatening to break out again, assumed the post of governor. With a severity that was considered excessive, but appears to have been necessary, Dale speedily restored order, and under his rule the colony began to prosper. In August 1611 he was relieved by Sir Thomas Gates, whom he again succeeded in 1614, and for two years ruled the colony 'with firmness and ability.' In 1616, being 'well satisfied with the results of his administration,' he was able to return to England, taking with him Thomas Rolfe and his more celebrated wife, the 'Princess' Pocahontas. In 1618 Dale was appointed commander of a squadron of six ships, which the East India Company sent out in April, to maintain their interests against the aggressive policy of the Dutch and for the relief of Courthope [see COURTHOPE, NATHANIEL], reported to be beleaguered in Pularoon. Dale arrived at Bantam in November 1618, and on 23 Dec. engaged the Dutch fleet off Jacatra, the site of the modern Batavia. After a sharp action he put it to flight, and laid siege to the Dutch fort at Jacatra, in the swamps around which he seems to have contracted the sickness of which, in the course of the following summer, he died at Masulipatam.

[Gardiner's Hist. of England, ii. 60–2, iii. 156–80; Calendars of State Papers (East Indies).]

J. K. L.

DALE, THOMAS, M.D. (1748 ?-1816), physician, was the son of Francis Dale (*d.* 1762), of Charlestown, South Carolina, a justice of the peace and a member of the upper house of assembly, who seems to have been nephew to Samuel Dale of Braintree [q. v.] He was born about 1748 at Charlestown, but came to England and entered St. Paul's School, 16 Feb. 1757. Proceeding to the university of Edinburgh about 1770, he took the degree of M.D. on 12 June 1775, his dissertation being on erysipelas. He became a licentiate of the Royal College of Physicians in 1786, and subsequently practised in the city of London. A good linguist and classical scholar, he was one of the originators of the Literary Fund, and from 1790 he acted for many years as registrar to the society. He died at his house in Devonshire Square, Bishopsgate, on 21 Feb. 1816, and was buried in Bunhill Fields.

[Munk's Coll. of Phys. ii. 362.] G. S. B.

DALE, THOMAS (1797–1870), dean of Rochester, was born at Pentonville, London, 22 Aug. 1797. His mother died in 1800, when his father, William Dale, after contracting a second marriage, went to the West Indies to conduct a weekly newspaper; there he soon fell a victim to the climate, and left his son wholly unprovided for. The youth was, however, fortunate in possessing friends, who obtained for him in 1805 a nomination to Christ's Hospital. On leaving that institution in 1817 he went to Corpus Christi College, Cambridge, where he proceeded B.A. 1822, M.A. 1826, and D.D. 17 March 1870. His first poetical work, 'The Widow of Nain and other poems,' appeared in 1817, and went through several editions. His next work, 'The Outlaw of Taurus,' came out in the following year, and was succeeded by 'Irad and Adah, a tale of the flood, with specimens of a new translation of the Psalms.' The success of his first publication enabled him to complete his education at the university, and was the means of introducing him to many friends, and through them to numerous pupils. After a few months' residence in Greenwich he removed to Beckenham, where his success in tuition was very considerable. In 1824 he published, in two volumes, 'The Tragedies of Sophocles, translated into English verse,' a work which brought his name into general notice. He was ordained in 1822, and became curate of St. Michael's, Cornhill, where he remained about three years, during which time his congregation increased fourfold. He next, in 1826, became assistant-preacher at St. Bride's, Fleet Street. In 1828 he was elected evening lecturer of St. Sepulchre's, Snow Hill, and in 1830 he accepted the incumbency of St. Matthew's Chapel, Denmark Hill. Five years afterwards, 3 Jan. 1835, Sir Robert Peel gave him the vicarage of St. Bride's, Fleet Street, and in this enlarged sphere of usefulness he was very popular. He was collated to a prebend in St. Paul's Cathedral in 1843, and on 20 Oct. in the same year was nominated by Sir R. Peel a canon residentiary in the cathedral. He was professor of English language and literature at London University, Gower Street, 1828–30, and held a similar appointment at King's College from 1836 to 1839. He was Golden lecturer at St. Margaret's, Lothbury, from 1837 to 1849. In July 1846 he accepted the vicarage of St. Pancras, and on his resignation in March 1861 his large parish was subdivided into twenty incumbencies.

He accepted the less laborious post of rector of Therfield, Hertfordshire, 26 March 1861, which he gave up on his nomination to the deanery of Rochester, 23 Feb. 1870, having

in the previous year declined the deanery of Ely. The deanery house at Rochester being under repair, he went on a visit to his son, the Rev. Thomas Pelham Dale, at No. 2 Amen Court, St. Paul's, London, where he died rather suddenly on 14 May 1870. His will was proved on 27 May under 18,000*l.* He was an old-fashioned high church evangelical. He married in 1819, at St. Michael's, Cornhill, Emily Jane, daughter of J. M. Richardson of 23 Cornhill, London, publisher, East India agent, and stockbroker. She died at Russell Square, London, 6 April 1849, aged 47.

He published upwards of seventy works, but besides those already noticed it is only necessary to mention: 1. 'An Introductory Lecture to a Course upon the Principles and Practice of English Composition,' 1828. 2. 'The Iris,' ed. by T. Dale, 1830. 3. 'Sermons, Practical and Doctrinal, preached in the church of St. Bride,' 1831. 4. 'Access to God;' five discourses preached before the university of Cambridge, 1832. 5. 'The Young Pastor's Guide to the Practice of the Christian Ministry,' 1835. 6. 'Poetical Works,' 1836. 7. 'Companion for the Altar, with preparatory consideration,' 1836. 8. 'Probation for the Christian Ministry;' four discourses before the university of Cambridge, 1836. 9. 'The Domestic Liturgy and Family Chaplain,' 1846. 10. 'Address to the Parishioners of St. Pancras on the results of the Parochial System,' 1847. 11. 'The Sabbath Companion, being Essays on First Principles of Christian Faith and Practice,' 1844; 3rd ed. 1853. 12. 'Five Years of Church Extension in St. Pancras,' 1852. 13. 'Church Rates in St. Pancras,' 1855. 14. 'New Year Addresses to the members of the Congregation of St. Pancras,' 1857. 15. 'Poems of W. Cowper, with a Biographical and Critical Introduction by T. Dale,' 1859; 2nd ed. 1867.

[Drawing-room Portrait Gallery of Eminent Personages, 4th ser. 1860; Church of England Photographic Portrait Gallery, 1859, portrait 24; Times, 17 May 1870, p. 6; Illustrated London News, 31 Dec. 1859, p. 647, with portrait, 28 May 1870, p. 563, and 18 June, p. 643; Cussans's Hertfordshire, i. pt. iii. pp. 127, 129; Palmer's St. Pancras (1870), pp. 43, 142, 159–61.]

G. C. B.

DALE, VALENTINE, D.C.L. (*d.* 1589), civilian and diplomatist, supplicated the university of Oxford in 1541 for the degree of B.A., but does not appear to have been admitted. He was, however, elected a fellow of All Souls' College in 1542 (Boase, *Reg. of the Univ. of Oxford*, i. 201). In November 1545 he proceeded to the degree of bachelor of the civil law; and in 1550 he wrote from All Souls' College to Sir William Cecil, desiring his interest to procure for him the situation of official of the archdeaconry of York. Subsequently he travelled in France, and at Orleans was created a doctor of civil law. Having more than once supplicated the university of Oxford for that degree, it is supposed that he was incorporated there in November 1552 (Wood, *Fasti Oxon.* ed. Bliss, i. 136). On 14 Jan. 1553–4 he was admitted a member of the College of Advocates at Doctors' Commons (Coote, *English Civilians*, p. 38). It is said that he was a member of the House of Commons in the parliament of 21 Oct. 1555, and it has been surmised that he then represented Taunton, as he certainly did in the parliament which met 20 Jan. 1557–8, and probably also in that of 23 Jan. 1588–9. On 9 July 1562 he was incorporated LL.D. in the university of Cambridge (*Addit. MS.* 5867, f. 18 *b*).

In 1562–3 he was ambassador in Flanders, receiving his final despatch from the regent on 6 Feb. He was again sent to Flanders, in December 1563, to answer the complaints against England for lack of justice and for depredations. In the parliament of 8 May 1572 he sat for the city of Chichester, being at or about that time one of the masters of requests. On 15 Feb. 1572–3 he was presented to the archdeaconry of Surrey. On 19 March 1572–3 he was appointed resident ambassador in France, where he continued till 1576. In the meanwhile (18 Jan. 1573–4) he became dean of Wells. Between 1576 and 1580 he served on several important royal commissions. To the parliament which assembled on 23 Nov. 1584 he was returned both for the city of Chichester and the borough of Hindon, Wiltshire, and it is probable that he elected to serve for Chichester. On 30 Jan. 1584–5 the queen issued a commission to Dale and Dr. Julius Cæsar to exercise admiralty jurisdiction during the vacancy of the office of lord high admiral (*State Papers*, Domestic, Eliz. vol. clxxvi. No. 20). On 20 Feb. 1584–5 Dale was in the special commission of oyer and terminer for Middlesex, under which Dr. Parry was arraigned and convicted of high treason. On 22 March following he was presented to the mastership of Sherburn Hospital, co. Durham. His name occurs in the special commission for Middlesex (5 Sept. 1586), under which Anthony Babington [q. v.] and others were indicted for treason. He assisted at the trial of Mary Queen of Scots, at Fotheringhay, in October the same year; and to the parliament which met on the 15th of that month he was again returned for Chichester. He acted as one of the high commissioners for causes eccle-

siastical at the deprivation of Cawdrey on 30 May 1587.

In February 1587–8 Dale, Henry, earl of Derby, William, lord Cobham, Sir James Crofts, and John Rogers, LL.D., were sent as ambassadors to the Prince of Parma to treat for a league between England and Spain. The negotiations were broken off on account of the fitting out of the Spanish armada for the invasion of England. To the parliament of 4 Feb. 1588–9 Dale was once more returned for Chichester. He was present as a commissioner at the trial, on 18 April 1580, of Philip Howard, earl of Arundel, for high treason. It has been stated that he went on an embassy to Portugal. He died on 17 Nov. 1589, at his house near St. Paul's, London, and was buried at St. Gregory's in that city. It appears that he also had a residence in Hampshire, and that he was a justice of the peace for that county. His daughter Dorothy was the wife of Sir John North, knight, eldest son of Roger, lord North.

On account of his great professional skill and experience, he was consulted by Sir Christopher Hatton, when lord chancellor, in all cases of importance or difficulty. When he was employed as a diplomatist abroad a question arose as to the language in which the discussions should be conducted, and the Spanish ambassador sarcastically suggested that French would be the most proper because Dale's royal mistress entitled herself queen of France. 'Nay, then,' retorted Dale, 'let us treat in Hebrew, for your master calls himself king of Jerusalem' (Howell, *Letters*, ed. 1705, iv. 432, 433).

[Addit. MS. 12504 f. 119; Calendars of State Papers, Dom. (1547–80) pp. 204, 298, 314, 328, 386, 417, 457, 590, 640, 645, 655, 656, (1581–90) pp. 35, 63, 224, 237, 257, 381; Wright's Queen Elizabeth, i. 155, 449–51, 479, 494, 500, 510, 512; Lloyd's State Worthies, pp. 564–7; Cooper's Athenæ Cantab. ii. 62; Lodge's Illustrations (1838), ii. 351; Lists of Members of Parliament (official return), i. 398, 411, 415, 416, 420, 425.]

T. C.

DALGAIRNS, JOHN DOBREE, in religion **BERNARD** (1818–1876), priest of the Oratory, was born in the island of Guernsey on 21 Oct. 1818, being the son of William Dalgairns, who had done gallant service as an officer of Fusileers in the Peninsular war. Of Scottish descent on the father's side, on the mother's he came from the Dobrees, one of the old Norman families of Guernsey. He went very early to Oxford, became a scholar of Exeter College, and graduated B.A. (second class *in literis humanioribus*) in 1839, and M.A. in 1842 (*Cat. of Oxford Graduates*, ed. 1851, p. 168). While still a youth he was conspicuous among the catholicising party in the Anglican church, and he became a marked man from a letter written by him to the Paris 'Univers' on 'Anglican Church Parties.' The Rev. Thomas Mozley, referring to this period, remarks that 'Dalgairns was a man whose very looks assured success in whatever he undertook, if only the inner heat which seemed to burn through his eyes could be well regulated' (*Reminiscences*, ed. 1882, ii. 13). He was engaged with others in translating the 'Catena Aurea,' a commentary on the gospels, collected out of the works of the fathers by St. Thomas Aquinas, and published with a preface by John Henry Newman (4 vols. Oxford, 1841–5). To the 'Lives of the English Saints,' edited by Newman, while yet an Anglican, Dalgairns contributed biographies of St. Stephen Harding, St. Helier, St. Gilbert, and St. Aelred. The first of these was translated into French (Tours, 1848), and German (Mainz, 1865). Dalgairns joined Newman's band of disciples at Littlemore, and to the austerities of his life there was probably due the failing health of his later years.

On Michaelmas day 1845 he was received into the Roman catholic church by Father Dominic the Passionist, who on the 9th of the following month performed the same office for Dr. Newman (Oliver, *Catholic Religion in Cornwall*, p. 166; Browne, *Annals of the Tractarian Movement*, 3rd edit. p. 101). He then proceeded to France, and resided for some time at Langres in the house of a celebrated eclesiastic, the Abbé Lorain, and there he was admitted to holy orders in 1846. The following year he joined Father Newman in Rome, where he resided at Santa Croce, and learned the Oratorian institute under Padre Rossi. After a brief sojourn at Maryvale and at St. Wilfrid's in Staffordshire, he settled with the London Oratory in King William Street, Strand, in May 1849, and laboured with great zeal as a preacher and confessor. For three years (October 1853 to October 1856) he stayed at Birmingham, by permission of the London Oratory, to assist that branch of the congregation, but he resumed his labours in the metropolis in 1856, became superior of the London Oratory (then removed to Brompton) in 1863, and held that office till 1865 (Gillow, *Bibl. Dict. of the English Catholics*, ii. 3). During this period he published 'The Devotion to the Sacred Heart of Jesus; with an introduction on the History of Jansenism,' Lond. 1853, 8vo, frequently reprinted; 'The German Mystics of the Fourteenth Century,' Lond. 1858, 8vo, reprinted from the 'Dublin Review;' and 'The Holy

Communion, its Philosophy, Theology, and Practice,' Dublin, 1861, 12mo.

In 1865 his health began to break down, though he still laboured hard in religious and philosophical literature; and from that time till 1875, when his sufferings culminated in paralysis, his life was passed under extreme trials of sickness and sorrow. Latterly his studies chiefly turned on religious metaphysics, and he was a distinguished member of a celebrated society for the discussion of such subjects to which some of the most noted men of the age in England belonged (*Nineteenth Century*, xvii. 178, 181). 'Few in their day have been more beloved or admired; nor was his influence limited to his own land, but was familiar to many in France, Italy, and Germany' (*Tablet*, 15 April 1876, p. 499). He died in the monastery of the Cistercians at Burgess Hill, near Brighton, on 11 Feb. 1876, and was buried at Sydenham, near the body of Father Faber, in the cemetery of the Oratorian Fathers (*Weekly Register*, 15 April 1876, pp. 243, 254).

Besides the works already mentioned, he wrote: 1. A treatise on 'The Spiritual Life of the First Six Centuries,' prefixed to a translation of the Countess Hahn-Hahn's 'Lives of the Fathers of the Desert,' Lond. 1867, 8vo. 2. 'An Essay on the Spiritual Life of Mediæval England,' prefixed to a reprint of Walter Hilton's 'Scale of Perfection,' Lond. 1870, 8vo. 3. An Essay on 'The Personality of God,' in the 'Contemporary Review' (1874), xxiv. 321.

[Authorities cited above.] T. C.

DALGARNO, GEORGE (1626?–1687), writer on pasigraphy, was born, according to Wood, 'at Old Aberdeen, and bred in the university at New Aberdeen; taught a private grammar school with good success for about thirty years together, in the parishes of St. Michael and St. Mary Mag. in Oxford . . . and dying of a fever on 28 Aug. 1687, aged sixty or more, was buried in the north body of the church of St. Mary Magdalen' (*Athenæ Oxon.* (Bliss), iii. 970). Dalgarno was master of Elizabeth School, Guernsey, on 12 March 1661–2; but having some disputes with the royal court about the repairs of the school-house, he returned to Oxford in the summer of 1672, and sent in his resignation on 30 Sept. of that year. He was married and had a family. Among other eminent men he knew Ward, bishop of Sarum, Wilkins, bishop of Chester, and Wallis, Savilian professor. Yet not the slightest notice of him is taken in the works either of Wilkins or of Wallis, both of whom must have derived some very important aids from his speculations. To Dalgarno has been erroneously ascribed the merit of having anticipated some of the most refined conclusions of the present age respecting the education of the deaf and dumb. His work upon this subject is entitled 'Didascalocophus, or the Deaf and Dumb Man's Tutor. To which is added a Discourse of the Nature and Number of Double Consonants,' &c., 8vo, printed at the theater in Oxford, 1680. He states the design of it to be 'to bring the way of teaching a deaf man to read and write, as near as possible, to that of teaching young ones to speak and understand their mother tongue.' 'In prosecution of this general idea,' says Dugald Stewart, who was the first to call attention to Dalgarno, 'he has treated, in one very short chapter, of "A Deaf Man's Dictionary;" and in another of "A Grammar for Deaf Persons;" both of them containing (under the disadvantages of a style uncommonly pedantic and quaint) a variety of precious hints, from which useful, practical lights might be derived by all who have any concern in the tuition of children during the first stage of their education.' Dalgarno may also claim the distinction of having first exhibited, and that in its most perfect form, a finger alphabet. He makes no pretensions, however, to the original conception of such a medium of communication. In Wallis's letter to Thomas Beverley (published in the 'Philosophical Transactions' for October 1698, no mention is made of Dalgarno, whom he and John Bulwer [q. v.] had anticipated. A long controversy had taken place upon this subject between Wallis [see WALLIS, JOHN] and William Holder [q. v.], whose investigations had preceded those of Dalgarno by twenty years. Nearly twenty years before the appearance of his 'Didascalocophus' Dalgarno had published another curious treatise entitled 'Ars Signorum, vulgo Character Universalis et Lingua Philosophica,' &c., 8vo, London, 1661, from which it appears that he was the precursor of Bishop Wilkins in his speculations concerning 'A Real Character and a Philosophical Language' (1668). Dalgarno's treatise exhibits a methodical classification of all possible ideas, and a selection of characters adapted to this arrangement, so as to represent each idea by a specific character, without reference to the words of any language. He admits only seventeen classes of ideas, and uses the letters of the Latin alphabet, with two Greek characters, to denote them. The treatise is dedicated to Charles II in this philosophical character, 'which,' observes Hallam, 'must have been as great a mystery to the sovereign as to his subjects.' Dalgarno here anticipated

the famous discovery of the Dutch philologers, namely, that the parts of speech are all reducible to the noun and verb, or to the noun alone. Leibnitz, in a letter to Thomas Burnet of Kemney, dated in 1697, alludes to the 'Ars Signorum.' Both works were reprinted by Lord Cockburn and Mr. Thomas Maitland for the Maitland Club of Glasgow in 1834. A notice by Sir William Hamilton of this edition was reprinted from the 'Edinburgh Review' for July 1835 in his 'Discussions,' pp. 174 et seq. In MS. Sloane 4377, ff. 139–46, are the following printed tracts by Dalgarno, explaining his system of shorthand: 1. A pamphlet in Latin, commencing 'Omnibus Omnino Hominibus,' signed 'Geo. Dalgarno,' on universal language, 4to, 8 pp., in print. 2. 'News to the Whole World of the Discovery of an Universal Character, and a New Rational Language, &c., by Geo. Dalgarno,' then dwelling at Mr. Samuel Hartlib's house, near Charing Cross, fol., 1 p., in print. 3. 'Character Universalis, per Geo. Dalgarno. . . . A New Discovery of the Universal Character, containing also a more readie and approved way of Shorthand Writing than any heretofore practised in this nation, by Geo. Dalgarno,' in print, Latin and English, 4to, 1 p. 4. 'Tables of the Universal Character, so contrived that the practice of them exceeds all former wayes of Shorthand Writing, and are applicable to all languages.' Tables of particles, radicall verbs and adjectives, and radicall substantives, with their contraries. With a preface to Doctors Wilkins and Ward of Oxford, grammatical observations, &c., large fol., 4 pp., in print. In the same volume are the following manuscript pieces by Dalgarno (ff. 147, &c.): (1) A letter in Latin from Faustus Morsteyn, 'a nobleman of the Greater Poland,' residing at Oxford, 11 April 1657, in praise of Dalgarno's scheme, manuscript. (2) A copy of Mr. Dalgarno's letter written to Mr. Hartlib, Oxford, 20 April 1657, describing the merits of his universal language, and writing surpassing 'all inventions of tachygraphy,' manuscript. (3) Letter of Hartlib, 'Tiguri, 1657, July 18, 28,' stating that the whole Bible can be written in nine or ten sheets with Dalgarno's shorthand. At the top is a specimen, St. John's gospel, xvi. 1–13, v., manuscript. (4) Letter of Dalgarno, 'Zurich, 26 Dec. (old style) 1657,' to Monsieur Pell, in English, descriptive of his universal shorthand character, with specimens, fol., 5 pp., manuscript. (5) Letter of Dalgarno, London, 17 Feb. 1658, to Honorable Mr. William Brereton, afterwards Lord Brereton, on his characters, with specimens, manuscript. (6) Testimonial of Dalgarno's scheme from Richard Love, professor of divinity, Cambridge, 1658, print and manuscript. (7 and 8) Other papers in manuscript on the application of the scheme to arithmetical numbers.

[Tupper's Hist. of Guernsey, 2nd edit. p. 161; Chambers's Em. Scotsmen (Thomson), i. 425; Introd. to Dalgarno's Works (Maitland Club); Penny Cyclopædia, viii. 290; Stewart's Works (Hamilton), i. 602–3, ii. 197, 486–7, iii. 339, 341, 342; Hallam's Introd. to Literature of Europe (4th edit.), iii. 362, 363; Edinburgh Review, lxi. 407–17; Leibnitz's Opera Omnia (Geneva, 1768), vol. vi. pt. i. p. 262; Dr. J. Westby-Gibson's Bibliography of Shorthand, pp. 50–1; Irving's Scottish Writers, ii. 107–10; Add. MSS. 29553 ff. 445, 453, 29554 f. 39.]

G. G.

DALGLIESH, WILLIAM, D.D. (1733–1807), theological writer, was educated at the university of Edinburgh; ordained to the ministry of Peebles in 1761, and remained in that charge till his death in 1807. 'He was distinguished by superior endowments of mind, eminent qualifications for the ministry, fervent piety, persuasive eloquence, sweet temper, and unwearied diligence' (Hew Scott). He received the degree of D.D. from the university of Edinburgh in 1786. He wrote: 1. 'The True Sonship of Christ investigated,' London, 1776, anon. [This work was animadverted on by the Rev. Adam Gib in 'An Antidote against a New Heresy concerning the true Sonship of Jesus Christ; as also an Appendix concerning the Wonderful Theory of Animalcular Generation, as lately brought in by a clergyman of the Church of Scotland, for the proper ground of the Fundamental Article of the Christian Religion. By Adam Gib, Minister of the Gospel at Edinburgh.' It was also attacked by Rev. Michael Arthur, Peebles, in 'The Scripture Doctrine of the Eternal Generation of Christ as the Son of God vindicated in answer to a late treatise entitled "The True Sonship," &c.'] In reply Dalgliesh published: 2. 'The Self-existence and Supreme Deity of Christ defended,' Edin. 1777. 3. 'Sermons on the Chief Doctrines and Duties of the Christian Religion,' 4 vols. Edin. 1799–1807. 4. 'Religion, its Importance, &c.' Edin. 1801. 5. 'Addresses and Prayers,' Edin. 1804.

[Scott's Fasti; Sinclair's Stat. Acct. of Scotland.]

W. G. B.

DALHOUSIE, Marquis of. [See Ramsay, James Andrew Brown, 1812–1860.]

DALHOUSIE, Earls of. [See Ramsay, William, first Earl, *d.* 1674; Ramsay, James Andrew Brown, tenth Earl, 1812–1860; Maule, Fox, eleventh Earl, 1801–1874; Ramsay, George, twelfth Earl, 1806–1880.]

DALISON, Sir WILLIAM (*d.* 1559), judge, younger son of William Dalison of Laughton, Lincolnshire, sheriff and escheator of the county, by a daughter of George Wastneys of Haddon, Nottinghamshire, entered Gray's Inn in 1534, where he was called to the bar in 1537, elected reader in 1548 and again in 1552, on one of which occasions he gave a lecture on the statute 32 Henry VIII, c. 33, concerning wrongful disseisin, which is referred to in Dyer's 'Reports' (219 *a*) as a correct statement of the law. He took the degree of serjeant-at-law in 1552, receiving from his inn the sum of 5*l.* and a pair of gloves. In 1554 he was appointed one of the justices of the county palatine of Lancaster. In 1556 he was appointed a justice of the king's bench and knighted. His patent was renewed on the accession of Elizabeth (November 1558). He died in the following January, and was buried in Lincoln Cathedral. By his wife Elizabeth, daughter of Robert Dighton of Sturton Parva, Lincolnshire, who survived him and married Sir Francis Ayscough, he had issue four sons and five daughters. His descendants settled in Kent, and are now represented in the female line by Maximilian Hammond Dalison of Hamptons, near Tunbridge. Dalison compiled a collection of cases decided during the reigns of Edward VI and Philip and Mary (*Harl. MS.* 5141). His so-called 'Reports' were published in the same volume with some by Serjeant Benloe in 1689; but the greater portion of those attributed to Dalison were decided after his death.

[Wotton's Baronetage, i. 180; Allen's Lincolnshire, i. 33; Berry's County Genealogies (Kent) 180; Dugdale's Orig. 137, 293; Dugdale's Chron. Ser. 89, 91; Cal. State Papers (Dom. 1547–80), p. 61; Dyer's Reports, 123 *a*; 4th Rep. Dep.-Keeper Pub. Rec. app. ii. 255; Peck's Desid. Cur. Lib. viii. No. iv. 6; Burke's Landed Gentry; Foss's Lives of the Judges.] J. M. R.

DALL, NICHOLAS THOMAS (*d.* 1777), landscape-painter, was a Dane, who settled in London about 1760. He was a member of the Society of Artists. In 1761 he exhibited a 'Piece of Ruins' at the exhibition of that body. In 1768 he obtained the first premium of the Society of Arts for landscape-painting. He was elected associate of the Royal Academy in 1771 and exhibited constantly till his death. He was scene-painter at Covent Garden Theatre, and found there his principal employment. He exhibited at the Academy some Yorkshire landscapes, in which county he was employed by the Duke of Bolton, by Lord Harewood, and others. He died in Great Newport Street in the spring of 1777, leaving a widow and young family, for whom the managers of Covent Garden Theatre gave a benefit.

[Redgrave's Dict. of Artists.]

DALLAM, GEORGE (17th cent.), organ-builder, was doubtless a member of the same family as Thomas, Robert, and Ralph Dallam [q. v.] Very little is known about him save that in 1686 he added a chaire (i.e. choir) organ to Harris' instrument at Hereford Cathedral, and that the sixth edition of Playford's 'Introduction' (1672) contains the following advertisement: 'Mr. George Dalham, that excellent organ-maker, dwelleth now in Purple Lane, next door to the Crooked Billet, where such as desire to have new organs, or old mended, may be well accomodated.'

[Authorities as under Dallam, Thomas and Robert.] W. B. S.

DALLAM, RALPH (*d.* 1672), organ-builder, was probably a son of Thomas, and brother of Robert Dallam [q. v.] He built organs at Rugby, Hackney (in 1665), and Lynn Regis, and, according to Hawkins, built a small organ in the Music School, Oxford, for which he received 48*l.*, 'abating 10*l.* for the materials of the old organ,' though it seems likely that this was the work of his more celebrated brother (?) Robert. At the Restoration he was employed to build an organ for St. George's Chapel, Windsor, but this proved so unsatisfactory that, 'though a beautiful structure,' it was replaced by one by Bernhardt Schmidt ('Father Smith'). Dallam's organ is traditionally said to have been moved to St. Peter's, St. Albans, where there is still a very old instrument which may be partly his. In February 1672 Dallam and his partner, James White, began to build an organ in Greenwich parish church. He died while this work was still in progress, and White put up a stone to his memory at the west end of the south aisle in the following year.

[Authorities as under Dallam, Robert and Thomas; Strype's Appendix to Stow, ed. 1720, p. 93; information from the Rev. H. N. Dudding.] W. B. S.

DALLAM, ROBERT (1602–1665), organ-builder, a son of Thomas Dallam [q. v.], and, like his father, a member of the Blacksmiths' Company, was born in 1602, probably in London. Between 1624 and 1627 Dallam put up an organ in Durham Cathedral. This instrument remained there until 1687, when Father Smith, after putting in four new stops, sold the chaire organ for 100*l.* to St. Michael le

Belfry's, York, where it remained until 1885, when it was sold to Mr. Bell, organ-builder, of York, for 4*l.* What became of the great organ is unknown. An unreliable report says that Dallam received 1,000*l.* for building this instrument, but this is obviously absurd. In July 1632 one Edward Paylor, or Paler, having been fined 1,000*l.* for incest, the dean and chapter of York petitioned James I that the sum might be paid to them. In November their petition was granted, the king directing that the money should be spent in repairing the minster, setting up a new organ, furnishing the altar, and maintaining a librarian. In March following articles of agreement were entered into between the dean and chapter and Robert Dallam, who is described as 'of London, Citizen and Blacksmith,' the latter undertaking to build a great organ for 297*l.*, with 5*l.* for the expenses of his journey to York, the work to be finished by midsummer 1634. In 1634 Dallam built an organ for Jesus College, Cambridge, at a cost of 200*l.* In the agreement for this instrument he is called 'Robert Dallam of Westminster.' In 1635 he added pedals to this organ for 12*l.*, and in 1638 was paid 5*s.* for tuning it. It was taken down in 1642–3, but again set up at the Restoration, and was either replaced by a new one or eventually restored beyond recognition by Renatus Harris in 1688. The remains of this organ were given to All Saints Church, Cambridge, in 1790. Dallam is said to have built an organ for St. Paul's Cathedral. He also built one in St. Mary Woolnoth's, but it was so much injured by the fire of London that in 1681 it was replaced by a new instrument by Father Smith, who, however, used some of Dallam's stops. In 1661 he built an organ for New College, Oxford. This was his last work, for he died at Oxford 31 May 1665. He was buried before the west door, leading into the chapel of New College, the stone over his grave bearing the following inscription: 'Hic jacet D^nus^ Robertus Dallum Instrumenti Pneumatici (quod vulgo Organum nuncupant) peritissimus Artifex; filius Thomæ Dallum de Dallum in comitat. Lancastriæ, mortuus est ultimo die Maii Anno Domini 1665, ætatis suæ 63. Qui postquam diversas Europæ plagas hac arte (qua præcipue claruit) exornasset, solum hoc tandem, in quo requiescit, cinere suo insignivit.' In addition to the organs enumerated above, it was probably Robert Dallam who built a small organ for the Music School at Oxford, though Hawkins attributes this instrument to Ralph Dallam. The records of the Blacksmiths' Company for 1623 and 1624 are said to contain several particulars as to this, the most distinguished member of a remarkable family. Unfortunately the minute-book for 1617 to 1625 is at present mislaid or lost.

[Grove's Dict. of Music, i. 428, ii. 589; Crosse's Account of York Music Festivals, p. 134 and Appendix i.; Rimbault and Hopkins's The Organ, 2nd ed.; Hawkins's Hist. of Music, iv. 348, 354, 376; Burney's Hist. of Music, iii. 436–7; Notes and Queries, 2rd ser. iii. 518; Wood's Hist. of Oxford, ed. Gutch (1786), p. 213; the information as to the Durham organ is kindly supplied by the Rev. E. S. Carter and Dr. Armes, and is principally derived from an unpublished letter of Father Smith's in the possession of the latter; Willis and Clark's Hist. of Cambridge, ii. 142, 294.] W. B. S.

DALLAM, THOMAS (*fl.* 1615), the eldest member of the great family of English organ-builders, was a native of Dallam, a hamlet in Lancashire, not far from Warrington. The date of his birth is unknown, but he must have come at an early age to London, where he was apprenticed to a member of the Blacksmiths' Company, of which he was in due course admitted a liveryman. The blacksmith's craft at that time exercised a supervision over many industries, and Dallam was probably apprenticed to an organ-builder. The first organ of which there is record of his having built himself is that of King's College, Cambridge—at least it is always assumed that this instrument is the work of Thomas Dallam, though in the accounts relating to it the builder's christian name is nowhere mentioned. Dallam and his men came to Cambridge and began work on 22 June 1605. They were paid for fifty-eight weeks' work, ending 7 Aug. 1606, and the whole cost, including the board and wages of the workmen who lived in the college, and the payment for 'Mr. Dallam's owne lodging . . . at Brownings, Sampsons, and Knockells,' was 371*l.* 17*s.* 1*d.* In 1607 Dallam was paid 1*l.* 15*s.* for tuning the organ, besides 1*l.* 15*s.* realised by the sale of surplus tin, and in 1617 and 1635 he (or one of his sons) received sums of 10*l.* and 22*l.* for repairs to the instrument. The name occurs for the last time in the college records in 1641, and during the civil war the organ was taken down, though parts of it are said to be still in existence, incorporated in the instrument now in use. In 1613 Thomas Dallam made 'new double organs,' i. e. a great and a chaire (or choir) organ for Worcester Cathedral, the cost of which, for materials and workmanship, was 211*l.* This organ seems also to have disappeared during the rebellion: it was replaced in 1666 by one by Thomas Harris of New Sarum. The records of Magdalen College, Oxford, also contain several entries which probably refer to this member of the

Dallam family. In 1615 he received 4*l.*, and in 1624 2*l.* for repairs to the organs. In 1632 2*l.* 13*s.* was paid for tuning, and in 1637 Dallam and Yorke were paid 2*l.* 7*s.* 6*d.* for repairs. Repairs in 1661, 1664, and 1665, which cost 25*l.*, 40*l.*, and 20*l.* respectively, must have been paid to one of Thomas Dallam's sons. On 29 Sept. 1626, at a court of the Blacksmiths' Company, Dallam was appointed one of the stewards at the annual feast on lord mayor's day. This office was always held by a liveryman previous to his becoming a member of the court. Dallam, however, did not appear at the meeting, and accordingly, on 12 Oct. following, he was fined 10*l.* for refusing to hold the stewardship, and it was resolved that if he neither acted as steward nor paid his fine on that day twelvemonth he should lose his place in the livery. On 29 Sept. 1627 Dallam appeared in person before the court, and prayed to be excused from the stewardship. He paid down 5*l.* on account of his fine and offered to pay the remainder by instalments of 1*l.*, 2*l.*, and 2*l.* during the three following years. This offer was accepted, and Dallam signed the record of it in the minute book. From this signature the correct form of his name has been ascertained. It is variously written by his contemporaries as Dalham, Dallum, Dallan, Dallans, Dalhom, Dullom, and Dallom. The date of his death is unknown. His arms, as recorded on his son Robert's tombstone, were ermine, two flanches, each charged with a doe passant.

[Wood's Hist. and Antiq. of Oxford, ed. Gutch, p. 213; Ecclesiologist for 1859, p. 393; Willis's and Clark's Cambridge, i. 518–21; Rimbault and Hopkins's The Organ, 2nd ed.; Chapter Records of Worcester Cathedral, communicated by Mr. J. H. Hooper; Minute Books of the Blacksmiths' Company; assistance and information from Mr. W. B. Garrett.] W. B. S.

DALLAN, SAINT (*fl.* 600), commonly called in Irish writings FORGAILL, in Latin Forcellius, was of the race of Colla Uais, and was born about the middle of the sixth century in the district of Teallach Eathach, which was then included in Connaught, but now forms the north-western part of the county of Cavan. He was famous for learning in the reign of Aedh mac Ainmere, who became king of Ireland in 571, and he survived St. Columba. Three poems are attributed to him, a panegyric on St. Columba, one on Senan, bishop of Inis Cathaig, and one on Conall Coel, abbot of Iniskeel in Donegal. The two first are extant in manuscript, and the 'Amhra Choluimcille,' as the first is called, has been printed with a translation by O'Beirne Crowe from an eleventh-century text in 'Lebor na huidri,' an edition which has been severely criticised by Whitley Stokes (*Remarks on the Celtic Additions to Curtius' Greek Etymology*, Calcutta, 1875).

The legend of the composition is that Dallan had composed the panegyric and proceeded to recite it at the end of the folkmote at Druim Ceta. Columba was pleased, but Baithene, his companion, warned him that fiends floating in the air were rejoicing over his commission of the sin of pride. Columba accepted the reproof and stopped the poet, saying that it was after death only that men should be praised. After the saint's death in 597 Dallan made public the panegyric. The text in 'Lebor na huidri' has a copious and very ancient commentary, the obscurity of which shows that scholars in the eleventh century found parts of the 'Amhra' as unintelligible as they are in the present day. It was in verse, and several metres were probably used, though an exact recension of Dallan's part of the text as it stands is required before there can be any certainty about the rhythm. The poem begins with a lament for Columba's death, his ascent into heaven is told next and some of his virtues set forth; then his learning, his charity, his chastity, and more of his virtues are recounted, and the poem ends as it began with the words, 'Ni di sceuil duæ neill,' a history worth telling about the descendant of Niall. The feast day of St. Dallan is 29 Jan., but the year of his death is unknown.

[O'Beirne Crowe's Amra Choluimcille of Dallan Forgaill, Dublin, 1871; Colgan's Acta Sanctorum, Louvain, 1645; Lebor na huidri, facsimile Royal Irish Academy.] N. M.

DALLAS, ALEXANDER ROBERT CHARLES (1791–1869), divine, was descended from William Dallas, of Budgate, Nairnshire, in 1617. His father was Robert Charles Dallas [q.v.], his mother Sarah, daughter of Thomas Harding of Nelmes, Essex. He was born at Colchester 29 March 1791, and, having received his early education at a school of some standing in Kennington, was appointed in 1805 to a clerkship in the commissariat office of the treasury. He was soon promoted, and was actively employed both at home and abroad. He was present at the battle of Waterloo, but on the peace of 1815 retired upon half-pay. In May 1818 he married his first wife and settled in London, intending to study for the bar; but decided to take orders, and in 1820 matriculated as a gentleman-commoner of Worcester College, Oxford. He was ordained a deacon 17 June 1821, and priest in August of the same year.

After serving in several successive curacies he was instituted to the vicarage of Yardley, Hertfordshire, in 1827; a few days before he was nominated to a stall in Llandaff Cathedral by Bishop Sumner. In 1828 Sumner, as bishop of Winchester, gave him the rectory of Wonston, Hampshire. He showed zeal and tact as a parish priest. In 1828 he was appointed rural dean of a large district, and for many years he acted as chaplain to Bishop Sumner in the dioceses of Llandaff and Winchester. The Archbishop of Canterbury conferred on him his M.A. degree.

In 1840 Dallas visited Ireland for the first time, in 1843 he founded the Society for Irish Church Missions, and was its honorary secretary for twenty-one years in Dublin, Connemara, and elsewhere. As recorded on his monuments 'he was instrumental in having erected 21 churches, 49 schoolhouses, 12 parsonages, and 4 orphanages, in connection with the society's operations.' In 1849 he married for the second time. His wife, who survived him, published 'Incidents in the Life and Ministry of the Rev. Alex. R. C. Dallas, A.M.' (1871), containing an autobiography. He died at Wonston 12 Dec. 1869, and was buried, as he desired, in his own churchyard. Inscriptions to his memory have been placed in St. Patrick's Cathedral, Dublin; in the mission church, Townsend Street, Dublin; and in the parish church of Clifden, Connemara, co. Galway.

Of his numerous writings the following may be specified: 1. 'Sermons on the Lord's Prayer,' 1823. 2. 'Sermons to a Country Congregation,' 1825. 3. 'Cottager's Guide to the New Testament,' 6 vols. 4. 'Guide to the Acts and Epistles,' 4 vols. 5. 'Revelation Readings,' 3 vols. 6. 'Pastoral Superintendence,' 1841. 7. 'Castelkerke,' 2nd ed. 1849. 8. 'The Point of Hope in Ireland's Present Crisis,' 2nd ed. 1850. 9. 'The Story of the Irish Church Missions,' 1867. 10. 'A Mission Tour Book in Ireland.'

[Incidents in the Life and Ministry of the Rev. Alex. R. C. Dallas, A.M., by his Widow; Men of the Time (ed. 1868), 223.] B. H. B.

DALLAS, ELMSLIE WILLIAM (1809–1879), artist, second son of William Dallas of 'Lloyd's' and Sarah Day, was born in London 27 June 1809, and was descended from Alexander Dallas of Cantray, Inverness-shire. He was admitted a student of the Royal Academy in 1831, retiring in 1834 with a gold medal and a travelling studentship, his first picture, the interior of a Roman convent, being hung in the Academy in 1838. In 1840 he assisted Herr L. Grüner in the decoration of the garden pavilion at Buckingham Palace, painting a series of views of Melrose, Abbotsford, Loch Awe, Aros Castle, and Windermere Lake, in illustration of the writings of Scott. In 1841–2 he first exhibited in the Royal Scottish Academy, and in consequence of the appreciation with which his works were received he settled in Edinburgh, where his last picture was exhibited in 1858. His chief pictures were highly studied interiors and mediæval subjects, though several landscapes, notably of the Campagna, were successful. For some years he was also a teacher in the School of Design, until placed in retirement in 1858 on the affiliation of the school with the Science and Art Department. In this connection he prepared a work on 'Applied Geometry,' which was very highly commended by the late Professor Kelland in his report to the Board of Manufacturers, though regarded as too elaborate for the instruction of youth. In 1851 Dallas was elected a fellow of the Royal Society of Edinburgh, before which body he read several valuable papers on the structure of diatomacea, on crystallogenesis, and on the optical mathematics of lenses. In 1859 he married Jane Fordyce, daughter of James Rose, W.S., of Dean Bank, Edinburgh, and he died 26 Jan. 1879.

[Proc. Roy. Soc. Edinb., Session 1879–80, p. 340.] J. D–s.

DALLAS, ENEAS SWEETLAND (1828–1879), journalist and author, elder son of John Dallas of Jamaica, a planter of Scottish parentage, by his wife Elizabeth Baillie, daughter of the Rev. Angus McIntosh of Tain, and sister of Rev. Caldor McIntosh, was born in the island of Jamaica in 1828, and being brought to England when four years of age, was educated at the Edinburgh University, where he studied philosophy under Sir William Hamilton, and acquired the habit of applying notions derived from eclectic psychology to the analysis of æsthetic effects in poetry, rhetoric, and the fine arts. His first publication in which he proved his mastery of this line of investigation was entitled 'Poetics, an Essay on Poetry,' a work which he produced in 1852, when he had taken up his residence in London. His abilities were destined, however, to be absorbed chiefly in anonymous journalism. He first made his mark in London by sending an article to the 'Times,' a critique which by its vigour and profundity secured immediate attention. For many years afterwards he was on John T. Delane's brilliant staff. Neither biography, politics, literary criticism, nor any other subject came amiss to his comprehensive intellect. Few men wrote more careful, graceful English, a merit well worth

recording. He also contributed to the 'Daily News,' 'Saturday Review,' 'Pall Mall Gazette,' and the 'World,' and for some time in 1868 edited 'Once a Week.' In 1866 he produced in two volumes a work named 'The Gay Science,' a title borrowed from the Provençal Troubadours. It was an attempt to discover the source in the constitution of the human mind of the pleasure afforded by poetry. The subject was, however, too abstruse for the general reader, and the book did not meet with the attention which it deserved. He acted as a special correspondent for the 'Times' at the Paris exhibition in 1867, and again sent interesting letters to the 'Times' from Paris during the siege of 1870. In 1868 he edited an abridgment of Richardson's 'Clarissa Harlowe.' Afterwards he wrote a treatise on gastronomy, based on the famous work of Brillat-Savarin; to it he attached the pseudonym of A. Kettner, and the title was 'Kettner's Book of the Table, a Manual of Cookery,' 1877. More recently he was engaged on a new edition of Rochefoucauld's 'Maxims,' and he wrote an elaborate article on that work, which was unpublished at the time of his death. He died at 88 Newman Street, Oxford Street, London, 17 Jan. 1879, and was buried at Kensal Green on 24 Jan. He had a singularly handsome presence and charming manners, and his conversation was bright and courteous.

In December 1853 he married, according to Scottish law, the well-known actress Miss Isabella Glyn (then the widow of Edward Wills), and on 12 July 1855 he was again married to her at St. George's, Hanover Square. A separation followed not long after, and the marriage was dissolved in the divorce court on the wife's petition, 10 May 1874.

[Times, 11 May 1874, p. 13, and 18 Jan. 1879, p. 9; Illustrated London News, 8 Feb. 1879, pp. 78, 129, 131, with portrait; Pall Mall Gazette, 21 Jan. 1879, p. 8; World, 22 Jan. 1879, p. 10; Athenæum, 25 Jan. 1879, p. 122, and 1 Feb. p 152; Academy, 25 Jan. 1879, p. 74; Era, 2 July 1876, p. 4; Law Journal Reports, xlvi. pt. i. pp. 51–3 (1876).] G. C. B.

DALLAS, GEORGE (1635-1701), lawyer, of St. Martin's, Ross-shire, a younger son of William Dallas of Budgate, Nairnshire, by his first wife, was born in 1635. He entered upon his apprenticeship to the law in 1652, studying with Mr. John Bayn of Pitcairlie, Fifeshire, 'a great penman in his age, and so known,' and in due course became a writer to the signet. Upon the return of Charles II in 1660, the privy seal of Scotland was conferred upon John, marquis of Atholl, who appointed Dallas deputy-keeper. He is said to have retained the seal during the reign of James VII, and though he refused to take the oaths to William and Mary, it remained in his hands, and is now an heirloom in the family. He died about 1702. He is known as the author of 'A System of Stiles, as now practicable in the Kingdom of Scotland,' which was written between 1666 and 1688, though not published until 1697. This work, which forms a compact folio volume of iv. 904 xii pages, continued for many years to be indispensable in the office of every Scottish lawyer, and is twice referred to in the novels of Sir Walter Scott. He was buried in Greyfriars church 13 April 1701. A portrait is in the Signet Library, Edinburgh. Dallas married Margaret Abercromby, and was great-grandfather of Lieutenant-general Sir Thomas Dallas, G.C.B., who distinguished himself as a cavalry officer in the Carnatic, as well as in Colonel Wellesley's brilliant campaign, and at the siege of Seringapatam. He died at Bath 12 Aug. 1839. George Dallas was also ancestor of R. C. Dallas [q. v.], of A. R. C. Dallas [q. v.], and of George Mifflin Dallas, vice-president of the United States, and for many years American minister at the court of St. James. He died 31 Dec. 1864.

[Pedigree of the family of Dallas of that Ilk and Cantray, and Dallas of St. Martin's Stiles.] J. D–s.

DALLAS, Sir GEORGE (1758–1833), political writer, was the younger son of Robert Dallas of Cooper's Court, St. Michael's, Cornhill, and his wife Elizabeth, daughter of the Rev. James Smith, minister of Kilbirnie, Ayrshire. He was born in London on 6 April 1758, and was educated with his brother Robert [q. v.] at Geneva. At the age of eighteen he went out to Bengal as a writer in the East India Company's service, and soon after his arrival published at Calcutta a clever poem, entitled 'The India Guide,' wherein he described the incidents of a voyage to India, and the first impressions on the mind of a European of Indian life. It was dedicated to Anstie, the author of the 'Bath Guide,' and is said to have been the first publication which was issued from the Indian press. The attention of Warren Hastings having been attracted to his abilities, Dallas was appointed superintendent of the collections at Rajeshahi. After filling this post for a few years, he was compelled by failing health to resign. Before leaving India he spoke at the meeting held at Calcutta on 25 July 1785 against Pitt's East India Bill (*The whole Proceedings of the Meeting held at the Theatre in Calcutta*, &c., 1786? pp. 15–46), and was deputed by the inhabitants of that

city to present a petition on their behalf to the House of Commons against the bill. During his residence in Bengal he acquired an extensive knowledge of Indian affairs, and the suave and sagacious manner in which he exercised his functions procured him the respect of the natives and Europeans alike. Not long after his return to England on 11 June 1788, he married Catherine Margaret, fourth daughter of Sir John Blackwood, bart., by his wife Dorcas, afterwards Baroness Dufferin and Clandeboye. In 1789 Dallas published a pamphlet in vindication of Warren Hastings, and in 1793 his 'Thoughts upon our Present Situation, with remarks upon the Policy of a War with France.' This pamphlet, which was directed against the principles of the French revolution, went through several editions, and at Pitt's suggestion was reprinted for general distribution.

In 1797, while on a visit to a relative in the north of Ireland, Dallas wrote several tracts, addressed to the inhabitants of Ulster, the first of which was entitled 'Observations upon the Oath of Allegiance, as prescribed by the Enrolling Act.' This was followed by a 'Letter from a Father to his Son, a United Irishman,' in which he argued with great force against unlawful confederacies in general. At the close of the same year his three 'Letters to Lord Moira on the Political and Commercial State of Ireland' appeared in the third, fourth, and fifth numbers of the 'Anti-Jacobin,' under the signature of 'Civis.' These letters were afterwards republished at Pitt's request in a separate form. In 1798 he issued an 'Address to the People of Ireland on the Present Situation of Public Affairs.' On 31 July in the same year he was created a baronet. In 1799 he published 'Considerations on the Impolicy of treating for Peace with the present Regicide Government of France.' At a bye election in May 1800 he was returned to the House of Commons as the member for Newport in the Isle of Wight. His speech in defence of the treaty of El Arish is said to have made a great impression on the house, but there is no report of it in the 'Parliamentary History.'

While in parliament Dallas published a 'Letter to Sir William Pulteney, Bart., member for Shrewsbury, on the subject of the Trade between India and Europe.' In this letter, consisting of a hundred quarto pages, he advocated the cause of the free merchants, and recommended a more liberal system of commercial intercourse between this country and its Asiatic dependencies. He retired from parliamentary life at the dissolution in June 1802, and resided for some years in Devonshire for the benefit of his health. In 1806 he published his 'Vindication of the Justice and Policy of the late Wars carried on in Hindostan and the Dekkan by Marquis Wellesley,' and in 1813 he wrote an anonymous tract on the religious conversion of the Hindoos, under the title of 'A Letter from a Field Officer at Madras.' His last work was the 'Biographical Memoir of the late Sir Peter Parker, Bart., Captain of H.M. ship Menelaus,' &c., which was published anonymously in 1815. Dallas frequently took part in the debates at the India House, where, owing to his intimate acquaintance with Eastern affairs, his opinion had great influence. His writings are chiefly distinguished by their elegance of style and ease of expression. He died at Brighton on 14 Jan. 1833, in the seventy-fifth year of his age, and was buried in St. Andrew's Church, Waterloo Street, where there is a monument to his memory. His wife survived him many years, and died at Henrietta Street, Cavendish Square, on 5 April 1846. There were seven children by his marriage, viz. four sons and three daughters. The youngest son, Robert Charles Dallas, who succeeded him in the baronetcy, was a boy of considerable promise. His 'Ode to the Duke of Wellington and other poems . . . written between the ages of eleven and thirteen,' were published in 1819. His eldest son, Sir George Edward Dallas, is the present baronet.

[Annual Biography and Obituary (1834), xviii. 30-40; Gent. Mag. (1833), ciii. pt. i. 270-1; Annual Register (1833), App. to chron. p. 198; Burke's Peerage, &c. (1886), pp. 370-1; Notes and Queries, 7th ser. ii. 187, 435; Official Return of Lists of Members of Parliament, pt. ii. p. 206; Biog. Dict. of Living Authors (1816), pp. 84-5; Watt's Bibl. Brit. (1824); Brit. Mus. Cat.]

G. F. R. B.

DALLAS, Sir ROBERT (1756-1824), judge, was the eldest son of Robert Dallas of Cooper's Court, St. Michael's, Cornhill, and his wife Elizabeth, daughter of the Rev. James Smith, minister of Kilbirnie, Ayrshire. He was born on 16 Oct. 1756, and was principally educated with his brother George [q. v.] at Geneva, under the care of M. Chauvet, a distinguished pastor of the Swiss church. Dallas was admitted as a student to Lincoln's Inn on 4 Nov. 1777, and was called to the bar on 7 Nov. 1782. He soon obtained a considerable practice both in London and on the western circuit. In December 1783 he made a long and effective speech at the bar of the House of Lords, as junior counsel on behalf of the East India Company, against Fox's East India Bill (*The Case of the East India Company*, &c. 1784, pp. 53-84). In January 1788 he was retained as one of the counsel for Lord George

Gordon, who had previously been found guilty of the publication of two libels, but had hitherto managed to avoid sentence (Howell, *State Trials*, 1817, xxii. 231). In 1787 he was selected as one of the three counsel to defend Warren Hastings, his co-adjutors being Law, afterwards Lord Ellenborough, and Plomer, afterwards master of the rolls. During the trial, which lasted seven years, Dallas greatly distinguished himself, and at its conclusion in 1795 was made a king's counsel. The following well-known epigram upon the leader of the impeachment, though frequently credited to Law, was composed by Dallas:—

Oft have I wonder'd why on Irish ground
No poisonous reptile ever yet was found;
Reveal'd the secret stands of Nature's work—
She saved her venom to create a Burke.

These lines were printed by Dallas's widow in a small volume of 'Poetical Trifles,' for private circulation. He frequently appeared as counsel before the committees on contested elections, and his speeches on many important occasions will be found in the later volumes of Howell's 'State Trials.' At the general election in July 1802 he was returned as one of the members for the borough of St. Michael's in Cornwall, but on his appointment as chief justice of Chester in January 1805, vacated his seat, and in the following March was elected member for the Kirkcaldy district of burghs, which he continued to represent until the dissolution of parliament in October 1806. Though his maiden speech, which was delivered in the House of Commons on 24 May 1803, in defence of the ministerial policy with regard to Malta, produced a great effect (*Parliamentary History*, 1820, xxxvi. 1420–3), he does not appear to have taken part in the debates very frequently. In 1808 his 'speech in the court of king's bench on a motion for a new trial in the case of the King *v.* Picton' was published. On 4 May 1813, Dallas was appointed solicitor-general, and was knighted by the prince regent on the 19th of the same month. Upon the appointment of Sir Vicary Gibbs as lord chief baron, Dallas was made a puisne justice of the common pleas, and took his seat on the bench for the first time on 19 Nov. 1813 (*Taunton's Reports Com. Pleas*, 1815, v. 300–1). In October 1817, with Chief-baron Richards and Justices Abbott and Holroyd, Dallas formed the commission at Derby for the trial of the Luddites, and summed up the evidence against William Turner, who was found guilty and afterwards hanged in company with Brandreth and Ludlam (Howell, *State Trials*, 1824, xxxii. 1102–33). On the first day of Michaelmas term 1818, Dallas took his seat as chief justice of the common pleas in the place of Sir Vicary Gibbs, who had resigned on account of ill-health; and on 19 Nov. in the same year was, together with Lord-chief-justice Abbott, sworn a member of the privy council. In April 1820, Dallas sat on the special commission for the trial of the Cato Street conspirators, and presided at the trial of James Ings (*ib.* xxxiii. 957–1176). The curious question having been raised whether the lord-lieutenant of Ireland still enjoyed the power of conferring knighthood, which he possessed before the union, it was unanimously decided at a meeting of judges, held at Dallas's house in June 1823, that the lord-lieutenant still possessed this power, and 'that knights created by him were knights throughout the world' (Lady Morgan, *Memoirs*, 1863, ii. 172–3). Finding that his health was breaking, Dallas resigned his seat on the bench in the Christmas vacation 1823, and was succeeded by Sir Robert Gifford, who was shortly afterwards created Baron Gifford. Dallas survived his retirement but a little more than a year, and died in London on 25 Dec. 1824, in the sixty-ninth year of his age. He was an able lawyer, a polished and effective speaker, and as a judge was greatly respected by the bar. Dallas was called to the bench of Lincoln's Inn on 22 April 1795, and acted as treasurer of the society during 1806. He was twice married, first to Charlotte, daughter of Lieut.-colonel Alexander Jardine, consul-general at Corunna, by whom he had one son and one daughter; and secondly to Giustina, daughter of Henry Davidson of Tulloch Castle, Ross-shire, by whom he had five daughters. A bust of Dallas, by H. Sievier, is in the possession of Major Marton of Capernwray, near Lancaster. It was engraved by W. Holl in 1824.

[Foss's Judges of England (1864), ix. 15–17; Burke's Peerage, &c. (1886), p. 371; Rose's Biog. Dict. vii. 6; The Georgian Era (1833), ii. 543; Lord Campbell's Lives of the Chief Justices (1857), iii. 112, 131–2; Annual Register, 1824, p. 323; Gent. Mag. 1825, vol. xcv. pt. i. pp. 82–3; Lincoln's Four Registers; Official Return of Lists of Members of Parliament, pt. ii. pp. 216, 225; London Gazettes, 1813, pt. i. pp. 873, 966, 1818, pt. ii. p. 2076; private information.] G. F. R. B.

DALLAS, ROBERT CHARLES (1754–1824), miscellaneous writer, was born in 1754 at Kingston, Jamaica, where his father, Robert Dallas, M.D., of Dallas Castle, Jamaica, was a physician; his mother was a daughter of Colonel Cormack. He was educated at Musselburgh, N.B., and under James Elphinston at Kensington. He entered the

Inner Temple, but on coming of age went to Jamaica to take possession of the estates which he had inherited upon his father's death. He was there appointed to 'a lucrative office.' After three years he visited England and married Sarah, daughter of Thomas Harding of Nelmes, Essex. He returned with his wife to Jamaica, but resigned his office and left the island upon finding that her health was injured by the climate. He lived on the continent, till upon the outbreak of the French revolution he emigrated to America. He was disappointed in the country and returned to Europe. He became an industrious author, but is chiefly remembered by his connection with Byron. His sister, Henrietta Charlotte, was married to George Anson Byron, uncle of Lord Byron. Dallas introduced himself to Byron by a complimentary letter upon the publication of the 'Hours of Idleness.' Dallas saw something of Byron after the poet's return from the East, gave him literary advice, and communicated for him with publishers. Byron presented him with the sums received for 'Childe Harold' and the 'Corsair.' Some letters addressed by Byron to his mother during his eastern travels were given to Dallas by Byron. Dallas, on the strength of these and other communications, prepared an account of Byron from 1808 to 1814. He proposed to publish this upon Byron's death; but Hobhouse and Hanson, as the poet's executors, obtained an injunction from Lord Eldon against the publication of the letters. Dallas died immediately afterwards, 20 Nov. 1824, at Ste.-Adresse in Normandy. He was buried at Havre in presence 'of the British consul and many of the respectable inhabitants.' The book upon Byron came out simultaneously, edited by his son, A. R. C. Dallas [q. v.], as 'Recollections of the Life of Lord Byron from the year 1808 to the end of 1814.' An account of the disputes about the publication is prefixed.

Dallas also published: 1. 'Miscellaneous Writings, consisting of Poems; Lucretia, a Tragedy; and Moral Essays, with a Vocabulary of the Passions,' 1797, 4to. 2. 'Percival, or Nature Vindicated,' 4 vols. 1801 (novel). 3. 'Elements of Self-Knowledge' (compiled and partly written by Dallas), 1802. 4. 'History of the Maroons, from their Origin to their Establishment in Sierra Leone,' 2 vols. 1803 ('much esteemed'). 5. 'Aubrey,' 4 vols. 1804 (novel). 6. 'The Marlands, Tales illustrative of the Simple and Surprising,' 4 vols. 1805. 7. 'The Knights, Tales illustrative of the Marvellous,' 3 vols. 1808. 8. 'Not at Home, a Dramatic Entertainment,' 1809. 9. 'The New Conspiracy against the Jesuits detected,' 1815 (in French, 1816). 10. 'Letter to C. Butler relative to the New Conspiracy,' &c., 1817. 11. 'Sir Francis Darrell, or the Vortex,' 4 vols. 1820 (novel). 12. 'Adrastus, a Tragedy; Amabel, or the Cornish Lovers; and other Poems,' 1823. His 'Miscellaneous Works and Novels,' in 7 vols., were published in 1813.

[Dallas's works in British Museum Library; Gent. Mag. for 1824, ii. 642, 643; Moore's Life of Byron; Watt's Bibl. Brit.; Allibone's Dict. of Engl. Literature.]

DALLAWAY, JAMES (1763–1834), topographer and miscellaneous writer, only son of James Dallaway, banker of Stroud, Gloucestershire, by Martha, younger daughter of Richard Hopton of Worcester, was born at Bristol on 20 Feb. 1763, received his early education at the grammar school of Cirencester, and became a scholar on the foundation of Trinity College, Oxford (B.A. 1782, M.A. 1784). He failed to obtain a fellowship in consequence, it is supposed, of his having written some satirical verses on an influential member of the college. Taking orders he served a curacy in the neighbourhood of Stroud, where he lived in a house called 'The Fort.' Subsequently he resided at Gloucester, and from about 1785 to 1796 he was employed as the editor of Bigland's 'Collections for Gloucestershire.'

In 1789 he was elected a fellow of the Society of Antiquaries, and in 1792 he published 'Inquiries into the Origin and Progress of the Science of Heraldry in England, with Explanatory Observations on Armorial Ensigns,' 4to. The dedication to Charles, duke of Norfolk, earl marshal, brought him under the notice of that nobleman, who thenceforward was his constant patron. Through the duke's introduction he was appointed chaplain and physician to the British embassy at the Porte. He had previously taken the degree of M.B. at Oxford 10 Dec. 1794. After his return from the East he published 'Constantinople, Ancient and Modern, with Excursions to the Shores and Islands of the Archipelago and to the Troad,' Lond. 1797, 4to. This work, which was translated into German (Chemnitz, 1800, 8vo; Berlin and Hamburg, 1801, 8vo), was pronounced by the great traveller, Dr. Clarke, to be the best on the subject. Dallaway at the same time announced his intention to publish 'The History of the Ottoman Empire, from the Taking of Constantinople by Mohammed II in 1452 to the Death of the Sultan Abdulhamid in 1788, as a continuation of Gibbon;' but this he did not accomplish.

On 1 Jan. 1797 he was appointed secretary to the earl marshal. This office, which he

retained till his death, brought him into close connection with the College of Arms. In 1799 the Duke of Norfolk presented him to the rectory of South Stoke, Sussex, which he resigned in 1803 on the duke procuring for him the vicarage and sinecure rectory of Slinfold, which is in the patronage of the see of Chichester. In 1801, in exchange for the rectory of Llanmaes, Glamorganshire, which had been given to him by the Marquis of Bute, he obtained the vicarage of Leatherhead, Surrey. The two benefices of Leatherhead and Slinfold he held till his death. From 1811 to 1826 he also held a prebend in the cathedral of Chichester. He was engaged in 1811 by the Duke of Norfolk to edit, at that nobleman's expense, the 'History of the three Western Rapes of Sussex,' for which manuscript collections had been made by Sir William Burrell [q. v.], and deposited in the British Museum. The first volume, containing the Rape and City of Chichester, was published in 1815; the first part of the second volume, containing the Rape of Arundel, appeared in 1819. The Rape of Bramber was at Dallaway's request undertaken by the Rev. Edmund Cartwright, who published it in 1830. Dallaway died at Leatherhead on 6 June 1834.

He married in 1800 Harriet Anne, daughter of John Jefferies, alderman of Gloucester, and left an only child, Harriet Jane. Mrs. Dallaway was the author of a useful 'Manual of Heraldry for Amateurs,' 1828.

In addition to the above-mentioned works he published: 1. 'Anecdotes of the Arts in England, or Comparative Remarks on Architecture, Sculpture, and Painting, chiefly illustrated by specimens at Oxford,' Lond. 1800, 8vo. 2. 'Observations on English Architecture, Military, Ecclesiastical, and Civil, compared with similar buildings on the Continent; including a critical Itinerary of Oxford and Cambridge, also historical notices of Stained Glass, Ornamental Gardening, &c., with chronological tables and dimensions of Cathedral and Conventual Churches,' Lond. 1806, 8vo; extended and revised edition, 1834. 3. 'Statuary and Sculpture among the Ancients, with some account of Specimens preserved in England,' London, 1816, 8vo. Three hundred and fifty copies of this work were printed, but two hundred of them were destroyed by fire at Bensley's printing-office. 4. 'History of Leatherhead,' privately printed, prefixed to his wife Harriet Dallaway's 'Etchings of Views in the Vicarage of Leatherhead,' Lond. 1821, 8vo. 5. 'William Wyrcestre Redivivus. Notices of Ancient Church Architecture in the Fifteenth Century, particularly in Bristol,' Lond. 1823, 4to. 6. 'Account of all the Pictures exhibited in the Rooms of the British Institution from 1813 to 1824, belonging to the Nobility and Gentry of England, with remarks critical and explanatory,' Lond. 1824, 8vo. 7. 'Discourses upon Architecture in England from the Norman Conquest to the Reign of Elizabeth,' Lond. 1833, 8vo. 8. 'Antiquities of Bristow in the Middle Centuries,' Bristol, 1834, 8vo.

He also edited 'Letters of the late Dr. Rundle, Bishop of Derry, to Mrs. Sandys, with introductory Memoirs,' 2 vols. 1789; 'The Letters and other Works of Lady Mary Wortley Montagu, from her original MSS., with Memoirs of her Life,' 5 vols. 1803; and 'Walpole's Anecdotes of Painting,' including Vertue's 'Catalogue of Engravers,' 5 vols. 1826–8. Dallaway was not altogether successful as a topographical and biographical historian. He wrote well, but both his 'History of Sussex' and his edition of Walpole's 'Anecdotes' exhibit marks of haste, and are carelessly and inaccurately compiled.

[Gent. Mag. n.s. i. 627, ii. 318; Cat. of Oxford Graduates (1851), 168; Le Neve's Fasti (Hardy), i. 282; Literary Memoirs (1798), 139; Biog. Dict. of Living Authors (1816), 85; Lowndes's Bibl. Man. (Bohn), 580.] T. C.

DALLING AND BULWER, Baron (1801–1872). [See Bulwer, William Henry Lytton Earle.]

DALLINGTON, Sir ROBERT (1561–1637), master of Charterhouse, was born at Geddington, Northamptonshire, in 1561. According to Fuller and Masters (*Hist. of Corpus Christi College*) he entered Corpus Christi College, Cambridge, as a bible clerk, but according to Wood he was a Greek scholar of Pembroke Hall. All agree in saying that on leaving the university Dallington became a schoolmaster in Norfolk. While occupying this post he edited and published 'A Booke of Epitaphes made upon the Death of Sir William Buttes' (by R. D. and others, edited by R. D.) Eight of these epitaphs, some in English, the others in very inferior Latin verse, were composed by Dallington himself. After a few years as schoolmaster Dallington had gained enough money to enable him to indulge in foreign travel, and he set out on a long and leisurely journey through France and Italy. On his return he became secretary to Francis, earl of Rutland, and wrote an account of his travels. 'A Survey of the Great Duke's State of Tuscany, in the yeare of our Lord 1596,' appeared in 1605, and was followed the next year by 'A Method for Travell: shewed by taking the view of

France as it stoode in the yeare of our Lord 1598.' Both of these volumes are admirable books of the guide-book description, and contain, moreover, much entertaining and instructive matter; the latter is especially distinguished by some valuable hints to the traveller on the best method for advantageously observing the manners and customs of foreign countries. Dallington was a gentleman of the privy chamber in ordinary to Prince Henry, and in receipt of a pension of 100*l.* (BIRCH, *Life of Henry, Prince of Wales*, appendix, pp. 450, 467). Wood says that he filled the same office in Prince Charles's household. In 1624, on Prince Charles's recommendation, Dallington was appointed master of Charterhouse in succession to Francis Beaumont; and to the same benefactor he probably owed the knighthood which was conferred on him 30 Dec. in the same year. As early as 1601 Dallington had been incorporated at St. John's College, Oxford; but though he was now sixty-three years of age he was still only in deacon's orders, and it would seem as if some opposition to his election as master of Charterhouse was offered on this account, for at the same time the governors resolved that no future master should be elected under forty years of age, or who was not in holy orders of priesthood two years before his election, and having not more than one living, and that within thirty miles of London. While master, Dallington is said to have considerably improved the walks and gardens of Charterhouse, and to have introduced into the school the custom of chapter-verses, or versifying on passages of scriptures. In 1636 Dallington had grown so infirm that the governors appointed three persons to assist him in his duties of master. In the following year he died, seventy-six years old. Two years before his death Dallington had, at his own expense, built a schoolhouse in his native village, Geddington; he also gave the great bell of the parish church and twenty-four threepenny loaves every Sunday to twenty-four of the poor of the parish for ever; and by his will he left 300*l.* to be invested in behalf of the poor of the same village. In addition to the works mentioned above, Dallington published in 1613 a book entitled 'Aphorismes Civill and Militarie, amplified with authorities, and exemplified with historie out of the first Quaterne of F. Guicciardine (a briefe inference upon Guicciardine's digression, in the fourth part of the first Quaterne of his Historie, forbidden the impression and effaced out of the originall by the Inquisition).' A second edition of this book contained a translation of the inhibited digression.

[Fuller's Worthies of England (ed. 1662), p. 288; Smythe's History of the Charterhouse, p. 236; Wood's Fasti Oxon. ed. Bliss, i. 292; Bridges's Northamptonshire (1791), ii. 311.]

A. V.

DALLMEYER, JOHN HENRY (1830-1883), optician, was born 6 Sept. 1830, at Loxten, near Versmold, department of Minden in Westphalia. He was the second son of a landowner of that district, named William Dallmeyer, and his wife, Catherine Wilhelmina, *née* Meyer, of Hengelaye, Loxten. The elder Dallmeyer was a man of scientific abilities, and engaged in the hazardous and fruitless speculation of buying sterile ground and treating it with chemicals to make it fertile.

Dallmeyer continued at the elementary school of his native village until the age of fourteen, attracting so much attention by his intelligence and assiduity that it was decided to send him to a higher school, and in 1845 he proceeded to Osnabrück, where he was kindly received by a distant relative named Westmann Meyer, who, being himself childless, took him into his home and sent him to a school conducted by a Mr. Schuren, who had attained a great name as a teacher. He remained here for two years, working specially at geometry and mathematics. His bent for scientific work was now so evident that on leaving school he was at once apprenticed for three years to an optician at Osnabrück named Aklund, and here he quickly took the first place as a workman, so that at the end of his apprenticeship he had gone far beyond his master. From an early age Dallmeyer appears to have entertained the idea of coming to England, and he undertook, in the evenings, the correspondence of a commercial firm, by which he acquired the means to pay for English lessons twice a week.

Dallmeyer came to England about the middle of 1851. For a few weeks he sufferred great straits, but was helped by an old Osnabrück schoolfellow. After five weeks he found employment in the workshop of an optician named W. Hewitt, who had learned his trade under Andrew Ross, and who with his various employés shortly afterwards reentered Ross's service. Dallmeyer's position in Ross's workshop appears at first to have been an unpleasant one. From his quiet and retiring ways he was dubbed 'the gentleman,' while his still very imperfect knowledge of the English language placed him at a great disadvantage. Disgusted with his position he sought other employment, and acted for a year as French and German correspon-

dent to a firm of coffee importers. But the firm failed, when Ross's foreman fortunately met him and begged him to return to his master's workshop. 'Not as a workman,' Dallmeyer replied. An interview with the great optician was soon arranged, and Dallmeyer was appointed scientific adviser to the firm, and entrusted with the testing and finishing of the highest class of optical apparatus. He so fully secured the confidence and approval of his employer that Mr. Ross gave his full consent to a marriage between Dallmeyer and his second daughter, Hannah Ross. In 1859 Andrew Ross died; he left to his son-in-law and co-worker a third of his large fortune, and that portion of his business which was concerned in the manufacture of telescopes. About this time Dallmeyer's name was first brought before the public by Sir John Herschel in the article on 'Telescopes' in the eighth edition of the 'Encyclopædia Britannica,' where he gives a list of the most important refracting telescopes then known, adding as to several that 'Mr. Dallmeyer laid claim to the personal execution, and the computation of their curvatures.' The largest object-glass for a telescope made by Dallmeyer did not exceed eight inches in diameter (his favourite size was 4½ inches), but all observers who have used his instruments concur as to their exquisite definition and perfection. This was due, in part, to his system of polishing the glass, an operation which he conducted under water, thereby obtaining a 'black' polish seldom met with. Several of Dallmeyer's telescopes have been used in the government expeditions sent to observe eclipses of the sun and the transits of Venus. In 1861 Dallmeyer was elected a fellow of the Royal Astronomical Society, and he served for several years upon the council of the society. At the exhibition of 1862 Dallmeyer came to the front as a manufacturer of photographic lenses; and the greater part of his fame and fortune from this time rested on the admirable instruments which he supplied to photographers in all parts of the world, and of which more than thirty thousand had been sold up to the time of his death. His 'triple achromatic lens' is described by the jurors as 'free from distortion, with chemical and visual foci coincident.' This lens was specially valuable for copying, and architecture. Dallmeyer's portrait lenses were constructed on the principle of Professor Petzval, but in one modification, the relative positions of the flint and crown glass in the posterior combination are reversed, so as to render it possible, by slightly unscrewing them, to introduce spherical aberration at will and thus secure that 'diffusion of focus' preferred by many artists. In 1864 Dallmeyer patented a single wide-angle lens, which has since been largely used for photographing landscapes. It consists of two pieces of crown and one of flint glass worked to the proper curves and cemented together so as to form a meniscus of rather deep curvature. Dallmeyer was for many years a prominent member of the Royal Microscopical Society, and his work in the construction of object-glasses for the microscope is well known and appreciated. His last important improvement was in the condenser used in the magic, or, as Dallmeyer preferred to call it, the optical lantern. This was effected at the request of an old friend and veteran photographer, the Rev. T. F. Hardwich. The new condenser consisted of a plano-convex combined with a double convex lens, one surface of the latter being nearly flat. To aid celestial photography Dallmeyer constructed a photo-heliograph for the Wilna observatory of the Russian government in 1863, for taking four-inch pictures of the sun. This instrument was a complete success, and the Harvard College observatory was supplied with a similar one in the following year. In 1873 orders for five photo-heliographs for the transit of Venus expeditions were executed for the English government. These gave four-inch pictures of the sun. They have since been fitted with new magnifiers so as to give pictures eight inches in diameter, and are now constantly employed in solar photography. At the various exhibitions at Dublin and Berlin (1865), Paris (1867 and 1878), and Philadelphia (1876), Dallmeyer's lenses received the highest awards. The French government bestowed on him the cross of the Legion of Honour, while Russia gave him the order of St. Stanislaus. The topographical departments of our own and other governments left the optical work of the instruments they ordered entirely in Dallmeyer's hands. Every instrument was tested by him personally before it left his establishment. Dallmeyer contributed several papers —chiefly on photographic optics—to various periodicals. He wrote a practical pamphlet 'On the Choice and Use of Photographic Lenses,' which has passed through six editions. For many years he served on the council of the Photographic Society of Great Britain.

About 1880 Dallmeyer was forced to relinquish active work, and during the next few years he undertook several long journeys in search of health. He resided in a large mansion built by himself on an elevated spot at Hampstead. He died on board ship off the coast of New Zealand, on 30 Dec. 1883.

Dallmeyer was twice married, his second

wife being Elizabeth Mary, eldest daughter of Mr. T. R. Williams of Seller's Hall, Finchley. He left five children; and his eldest son, Thomas R. Dallmeyer, continued the business.

[Information furnished by relatives; Monthly Notices Roy. Astron. Soc. xlv. 190; British Journal of Photography for 1884, p. 37; Photographic News for 1884, p. 22.] W. J. H.

DALRYMPLE, ALEXANDER (1737–1808), hydrographer to the admiralty, seventh son of Sir James Dalrymple, bart., auditor of the exchequer, and younger brother of Sir David Dalrymple, lord Hailes [q. v.], was born at New Hailes, near Edinburgh, on 24 July 1737. When he was fifteen years of age he received an appointment as writer in the East India Company's service, and sailed from England in December 1752. He arrived at Madras in the following May, and on account of his bad writing was put in the storekeeper's office, where he spent eighteen months without much prospect of advancement. Fortunately for him, when Mr. (afterwards Lord) Pigot came out as governor in October 1754, Dalrymple had been personally recommended to him. He had the lad removed to the secretary's office, and is said to have himself given him lessons in writing, to such good purpose that in a short time he could scarcely distinguish Dalrymple's writing from his own. It was at this time too that the youngster made the acquaintance of Orme the historian, then a member of council, who, pleased with his industry and intelligence, assisted him in his studies, and gave him the run of his library. In the course of a couple of years Dalrymple was appointed deputy-secretary, with the prospect of the secretaryship in succession, and was thus led to consider the possibility of extending the company's commerce to the eastward. In 1758 he obtained permission from the governor to go in the Cuddalore schooner on a voyage of observation among the Eastern Islands; but the siege of Madras by Lally (December 1758 to February 1759) postponed his voyage till the following April, when he took a passage to the Straits of Malacca in the company's ship Winchelsea, commanded by Mr. Thomas Howe, a brother of Lord Howe, from whose instruction he picked up some elementary knowledge of seamanship. In June he joined the Cuddalore in the Straits, and spent the next two years and a half cruising among the islands, effecting a very promising commercial treaty with the sultan of Sulu. Dalrymple returned to Madras in the end of January 1762, and in May he was appointed to command the London, a small vessel destined for opening the trade with Sulu. It appears that the governor at first intended to send a much larger ship, but that the smaller one was substituted at Dalrymple's instance, so that he might have the command. The change was unfortunate, for the London proved to be too small to carry the cargo which had been agreed for at Sulu, and the result of the voyage was disappointing. After a stay of two years among the islands, Dalrymple reached Canton in November 1764, and in the course of the following year returned to England, hoping to push, before the directors, some of the schemes on which the Madras government looked coldly. He did not, however, meet with more success at home; and a few years later published a couple of pamphlets as an appeal to the public: 1. 'Account of what has passed between the East Indian Directors and Alexander Dalrymple,' 8vo, 1769; and 2. 'Plan for extending the Commerce of this Kingdom, and of the East India Company by an Establishment at Balambangan,' 8vo, 1771. Meanwhile he had published 'Account of Discoveries in the South Pacific Ocean before 1764,' 8vo, 1767, which had made him acquainted with persons interested in the progress of discovery, and led to his being proposed as the commander of the expedition fitted out by government in 1768 at the request of the Royal Society, for the observation of the transit of Venus in 1769. To this appointment no objection would have been made; but Dalrymple insisted on having a commission as captain in the navy, such as had been granted to Halley [see HALLEY, JOHN]. The instance was not a fortunate one, and Hawke, then first lord of the admiralty, refused; he referred to the trouble that had sprung up out of Halley's commission, and said he would suffer his right hand to be cut off before he would sign another of the same kind. Dalrymple was firm; so was Hawke, and the proposed appointment fell through, James Cook [q. v.] being eventually appointed to the command of the expedition. During the next few years Dalrymple devoted himself to geographical and hydrographical studies, and published in 1772 a chart of the northern part of the Bay of Bengal. He published also, in addition to several pamphlets on Indian affairs, an 'Historical Collection of South Sea Voyages' (2 vols. 4to, 1770–1), and an 'Historical Relation of the several Expeditions, from Fort Marlborough to the Islands off the West Coast of Sumatra' (4to, 1775). It was not till 1775 that he returned to Madras as a member of council, and then only for two years, when he was recalled on some charge of misconduct, the nature of which is not stated,

but which proved to be groundless. In April 1779 he was appointed hydrographer to the East India Company; and in 1795, on the establishment of a hydrographic office at the admiralty, the appointment of hydrographer to the admiralty was offered to him. He accepted the offer, and held the appointment till 28 May 1808, when he was summarily dismissed in consequence, it is stated, of some offence caused by excess of zeal. Whatever this may have been, the dismissal preyed on Dalrymple's mind, and he died 'broken-hearted,' just three weeks afterwards, on 19 June.

As the first to hold the post of hydrographer to the admiralty, Dalrymple's work was especially onerous and important, involving not only the collecting, collating, and publishing a large number of charts, but also the organising a department till then non-existent. This work he performed with industry and zeal, not always, perhaps, tempered by discretion. His services were unquestionably good, but he seems to have himself placed a higher value on them than his superiors for the time being did; and he was thus involved in frequent unpleasantnesses, and experienced frequent disappointments and mortifications, both at the admiralty and from the court of directors.

[European Magazine (November 1802), xlii. 323, with an engraved portrait, and a lengthy list of his publications, great and small; for which see also Catalogue of the British Museum; Naval Chronicle, xxxv. 177.] J. K. L.

DALRYMPLE, Sir DAVID (*d.* 1721), of Hailes, Haddington, was the fifth son of James, first Viscount Stair, by Margaret, eldest daughter of James Ross of Balniel, Wigton. He became a member of the Faculty of Advocates 3 Nov. 1688, was made a baronet 8 May 1700, represented Culross in the Scotch parliament in 1703, and was solicitor-general to Queen Anne. Having been in 1706 a commissioner to arrange the treaty of union, he was elected to the first parliament of Great Britain in February 1707, and represented the Haddington burghs from 1708 till his death. He was appointed queen's advocate in Scotland in 1709 at a salary of 1,000*l.* a year, and auditor to the Scotch exchequer in 1720. He married on 4 April 1691 Janet, daughter of Sir James Rochead of Inverleith, and widow of Alexander Murray of Melgund, and had three sons and three daughters, of whom James succeeded him in the baronetcy, and the second, Hugh, took, with the Melgund estates, the name of Murray of Kynnymond. Dalrymple died on 3 Dec. 1721 (*Hist. Reg.* 1721, p. 44).

[Douglas's Peerage of Scotland, ii. 525; Anderson's Scottish Nation; Rivington's Treasury Papers, 4 July 1709.] J. A. H.

DALRYMPLE, Sir DAVID, Lord Hailes (1726–1792), Scottish judge, was the eldest of sixteen children of Sir James Dalrymple, bart., of Hailes, in the county of Haddington, auditor of the exchequer of Scotland, and Lady Christian Hamilton. Alexander Dalrymple [q. v.] was a brother. David was born at Edinburgh on 28 Oct. 1726, and was descended on both sides from the nobility of the Scottish bar. His paternal grandfather, Sir David Dalrymple, was the youngest son of the first Viscount Stair, president of the court of session, and held the office of lord advocate for twelve years. His mother was a daughter of Thomas, sixth earl of Haddington, the lineal descendant of the first earl, who was secretary for Scotland from 1612 to 1616, and president of the court of session from 1616 till his death in 1637.

Dalrymple was sent to Eton to be educated, no doubt on account of the English leanings of a family who were steadfast supporters of the union and the house of Hanover. From Eton, where he acquired a high character for diligence and good conduct, and laid the foundation of his friendship with many of the English clergy, he went to Utrecht to study the civil law. The Dutch school of law had then a great reputation, due to the learning of Vinnius, Huber, Voet, Noodt, Bynkershoeck, Van Eck, and Schulting, and though these eminent civilians were all dead before Dalrymple studied at Utrecht, the influence of their works, especially Voet's, survived. Returning to Scotland at the close of the rebellion in 1746, Dalrymple was admitted to the bar on 23 Feb. 1748. The death of his father two years later put him in possession of a sufficient fortune to enable him to indulge his literary tastes. But he did not neglect professional studies. As an oral pleader he was not successful. A defect in articulation prevented him from speaking fluently, and he was naturally an impartial critic rather than a zealous advocate. Much of the business of litigation in Scotland at this time was conducted, however, by written pleadings, and he gained a solid reputation as a learned and accurate lawyer. There is no better specimen of such pleadings than the case for the Countess of Sutherland in her claim for that peerage in the House of Lords, which was drawn by Hailes as her guardian after he became judge. It won the cause, and is still appealed to by peerage lawyers for the demonstration of the descent of the older Scottish titles to and through females.

In 1766 Dalrymple was raised to the bench of the court of session with the title of Lord Hailes, and ten years later he became a judge of the justiciary or criminal court. In the latter capacity he was distinguished for humanity at a time when the criminal bench was disgraced by opposite qualities. The solemnity of his manner in administering oaths and pronouncing sentence specially struck his contemporaries. As a judge in the civil court he was admired for diligence and patience, keeping under restraint his power of sarcasm. In knowledge of the history of law he was surpassed by none of his brethren, though among them were Elchies, Kaimes, and Monboddo.

He contributed from an early period to the 'World' and 'Gentleman's Magazine.' In one of his papers in the latter journal he showed his acumen by detecting the spuriousness of a miniature of Milton which had deceived Sir Joshua Reynolds. In 1753, before he had himself published anything of note, David Hume asked him to revise his 'Inquiry into the Human Mind;' but the principles of Dalrymple, who was an earnest believer in christianity, were not such as to promote intercourse with the good-natured sceptical philosopher. With Hume, Adam Smith, and even Principal Robertson, who led the learned society of Edinburgh at that time, he was never intimate. Though a whig and a presbyterian, he preferred the friendship of such men as Johnson and Burke, Warburton, Hurd, Dr. Abernethy, and Drummond, the bishop of Dunkeld. But Hailes was no bigot. Shortly after Hume's death he translated the fragment of his autobiography into Latin as elegant as the original. Perhaps the style as much as the man attracted him. Hailes was one of the curators of the Advocates' Library who censured Hume, then keeper of the library, for purchasing without their approval certain objectionable French works, a censure Hume never forgave, and which led to his retirement from the library. The few references to Hailes in Hume's correspondence are of an ironical character. He had suspected Hailes of being the author of the 'Philosophical Essays,' published in 1768, in answer to Kaimes's 'Essays on Morality and Natural Religion,' in which there were some severe remarks on himself. When informed of his mistake by his correspondent, Sir Gilbert Elliot, he turned it off by a jest—'I thought David had been the only christian who could write English on the other side of the Tweed.' Hailes belonged to the Select Society, the best literary club of the Scottish capital, but living in the country, at his seat of New Hailes, near Inveresk, five miles from Edinburgh, he withdrew himself from general society, devoting himself to his studies and maintaining a correspondence with eminent English scholars and authors. It was from Hailes that Boswell first acquired the desire to know Johnson, and when they became intimate he was the channel through which Hailes sent his 'Annals of Scotland' for Johnson's revisal. Johnson in turn asked Hailes's opinion as that best worth having on Scotch law and history. When engaged in the Ossian controversy, he asked eagerly, 'Is Lord Hailes on our side?' Among Hailes's correspondents in England were Burke, Horace Walpole, Warton, Dr. Jortin, and James Boswell, and nearly the whole bench of English bishops, who were grateful to him for undertaking to refute Gibbon in his 'Inquiry into the Secondary Causes which Mr. Gibbon has assigned for the rapid Growth of Christianity.'

Scarcely a year passed without one, and often two or three, publications from the indefatigable pen of Hailes; but many of these are translations, small tracts, or short biographical sketches. His publications, almost without exception, related to the early antiquities of christianity, which he deemed the best defence against the sceptical tendencies of the age, or to the antiquities and history of Scotland, which before his time had been critically examined by scarcely any writer. His most important work is the 'Annals of Scotland,' from Malcolm Canmore to Robert I, issued in 1776, and continued in 1779 to the accession of the house of Stuart, with an advertisement stating the author was prepared to have continued the 'Annals of Scotland' to the restoration of James I, 'but there are various and invincible reasons which oblige him to terminate his work at the accession of the house of Stuart.'

The plan of this work was suggested by the 'Chronological Abridgment of the History of France,' by the President Hénault, published in 1768; but in this country it was and still remains a unique example of a matter-of-fact history, in which every point is verified by reference to the original source from which it is derived. Few inferences are drawn, still fewer generalisations. Johnson gave it high praise, and contrasts it with the 'painted histories more to the taste of our age,' a reflection, no doubt, on Gibbon and Robertson.

One of the few corrections which Johnson made in the 'Annals' was substituting, in the account of the war of independence, where Hailes had described his countrymen as 'a free nation,' the word 'brave' for 'free,' to which Hailes demurred that to call them

brave only increased the glory of their conquerors. Hailes, when sending the portion of the 'Annals' in which Robert Bruce appears, asked Johnson to draw from it a character of Bruce. The doctor replied that it was not necessary, yet there were few things he would not do to oblige Hailes. The 'Annals' of Hailes, written with the accuracy of a judge, which far exceeds the accuracy of the historian, has been the text-book of all subsequent writers on the period of Scottish history it covers. The earlier Celtic sources had not in his time been explored, except by Father Innes, and were imperfectly understood. Nor could he have carried on his work much further without encountering political and religious controversies. He was thus enabled to maintain throughout his whole work a conspicuous impartiality.

Only a few of his minor works call for special remark. 'The Canons of the Church of Scotland,' drawn up in the provincial councils held at Perth A.D. 1242 and 1269, which were contributed to the 'Concilia Magnæ Britanniæ' of Wilkins, but published separately in 1769, with a continuation subsequently issued containing the later canons, showed his consciousness of the fact that Scottish history in the middle ages cannot be understood without reference to its ecclesiastical annals. So little attention did the first of these publications attract that Hailes mentions, for the benefit of those who may be inclined to publish any tracts concerning the antiquities of Scotland, that only twenty-five copies were sold.

His 'Examination of some of the Arguments for the High Antiquity of Regiam Majestatem, and an Inquiry into the Authority of the Leges Malcolmi,' published in the same year, was a proof of his freedom from patriotic prejudice, and an early instance of sound historical criticism. He demonstrated in this short tract the fact that much of the early law of Scotland was borrowed from English sources, as the 'Regiam Majestatem' from the treatise of Glanville, and that the foundation of the feudal law of Scotland must be sought, not in the age of Malcolm Mackenneth or Malcolm Canmore, but in the reign of David I. These are cardinal points in the true history of Scotland.

His reply to Gibbon, although it touches only a single point in the work of the greatest English historian, would now be admitted by candid students to be successful. Gibbon almost confessed judgment against himself by abstaining from any rejoinder except the sarcasm that as Lord Hailes 'was determined to make some flaws in his work, he dared to say that he had found some.'

Lord Hailes was twice married: first, to Anne Brown, daughter of Lord Coalston, a Scotch judge, on whose death, after giving birth to twins, he wrote a pathetic epitaph in Latin, published in the 'Life of Kames,' by Lord Woodhouselee; secondly, to Helen, daughter of another judge, Sir James Fergusson, Lord Kilkerran. He was survived by two daughters, one born of each marriage. The younger daughter, Jean, married her first cousin, afterwards Sir James Fergusson, bart., whose grandson, Mr. Charles Dalrymple, M.P., having assumed the name of Dalrymple, now possesses the estate of his great-grandfather, Lord Hailes. His title passed to his nephew, the son of his brother, John Dalrymple, provost of Edinburgh. Another of his brothers was Alexander Dalrymple, the well-known hydrographer and voluminous geographical writer. He died of apoplexy, the result of sedentary habits, on 29 Nov. 1792. Carlyle, the minister of Inveresk, who knew him well, summed up his character in a funeral sermon. The admirable portrait by Kay, the Edinburgh caricaturist, represents Hailes as short and stout, with a thick, short neck, common in persons of apoplectic tendency, and eyes of intelligence and quiet humour, set in a face whose placidity recalls that of his ancestor, Stair. It is more easy to account for this equanimity of temper in Hailes, whose life had been uniformly prosperous, than in Stair, whose career was an example of the vicissitudes of fortune.

His works are: 1. 'Sacred Poems, Translations, and Paraphrases from the Hôly Scriptures,' by various authors, Edinburgh, 1751. 2. 'Proposals for carrying on a certain Public Work in the City of Edinburgh,' a parody of a pamphlet by Lord Minto relative to proposed buildings for the new town of Edinburgh, 1753 or 1754. 3. 'Select Discourses, by John Smith, late fellow of Queens' College, Cambridge,' 1756. 4. 'A Discourse of the Unnatural and Vile Conspiracy attempted by John, earl of Gowry.' 5. 'A Sermon, which might have been preached in East Lothian, upon the 25th day of October 1761, on Acts xxviii. 1, 2, 'The barbarous people showed us no little kindness.' Occasioned by the country people pillaging the wreck of two vessels, viz. the Betsy Cunningham and the Leith packet Pitcairn, from London to Leith, cast away on the shore between Dunbar and North Berwick. 6. 'Memorials and Letters relating to the History of Britain in the reign of James I, published from the originals,' 1762. 7. 'The Works of the ever memorable Mr. John Hales of Eaton, now first collected together in 3 vols.,' 1765. 8. 'A Specimen of a Book entitled Ane Compendious Booke of

Godly and Spiritual Sangs,' 12mo, 1765. 9. 'Memorials and Letters relating to the History of Britain in the reign of Charles I, published from the originals,' 1766. 10. 'An Account of the Preservation of Charles II after the Battle of Worcester, drawn up by himself; to which are added his Letters to several Persons,' 1766. 11. 'The Secret Correspondence between Sir Robert Cecil and James VI,' 1766. 12. 'A Catalogue of the Lords of Session, from the Institution of the College of Justice in the year 1532.' 13. 'The Private Correspondence of Dr. Francis Atterbury, bishop of Rochester, and his friends in 1725, never before published,' 1768, 4to. 14. 'An Examination of some of the Arguments for the High Antiquity of Regiam Majestatem, and an Inquiry into the authenticity of the Leges Malcolmi,' 1769. 15. 'Historical Memoirs concerning the Provincial Councils of the Scottish Clergy from the earliest accounts to the era of the Reformation,' 1769. 16. 'Ancient Scottish Poems, published from the manuscript of George Bannatyne, 1568,' 1770. 17. 'The additional case of Elizabeth, claiming the Title and Dignity of Countess of Sutherland, now Marchioness of Stafford, by her guardians.' 18. 'Remarks on the History of Scotland, by Sir David Dalrymple,' 1773. 19. 'Huberti Langueti Galli Epistolæ ad Philippum Sydneium Equitem Anglum, accurante D. Dalrymple, de Hailes, equite,' 1776. 20. 'Annals of Scotland, from the Accession of Malcolm III, surnamed Canmore, to the Accession of Robert I.' 21. 'Annals of Scotland, from the Accession of Robert I, sirnamed Bruce, to the Accession of the House of Stuart.' 22. 'Account of the Martyrs of Smyrna and Lyons in the Second Century,' 12mo, with explanatory notes, 1776. 23. 'Remains of Christian Antiquity, with explanatory notes,' vol. ii. 1778, 12mo. 24. 'Remains of Christian Antiquity,' vol. iii. 1780. 25. 'Sermons by that Eminent Divine, Jacobus a Voragine, archbishop of Genoa. Translated from the originals,' 1779. 26. 'Octavius, a dialogue by Marcus Minucius Felix,' 1781. 27. 'Of the manner in which the Persecutors died; a Treatise by L. C. F. Lactantius,' 1782. 28. 'L. C. F. Lactantii Divinarum Institutionum Liber Quintus seu de Justitia.' 29. 'Disquisitions concerning the Antiquities of the Christian Church,' Glasgow, 1783. 30. 'An Inquiry into the secondary causes which Mr. Gibbon has assigned to the rapid growth of Christianity,' 1786. 31. 'Sketch of the Life of John Barclay,' 1786. 32. 'Sketch of the Life of John Hamilton, a secular priest, one of the most savage and bigotted adherents of Popery, who lived about A.D. 1600,' 1786. 33. 'Sketch of the Life of Sir James Ramsay, a General Officer in the Armies of Gustavus Adolphus, king of Sweden, with a head,' 1787. 34. 'Life of George Lesley, an eminent Capuchin Friar in the early part of the seventeenth century,' 1787. 35. 'Sketch of the Life of Mark Alexander Boyd,' 1787. These sketches were early essays towards a Scottish biographical dictionary. 36. 'The Opinions of Sarah, Duchess Dowager of Marlborough, published from her original manuscripts,' 1788. 37. 'The Address of Q. Sept. Tertullian to Scapula Tertullus, Proconsul of Africa, translated,' 1790. Besides these Hailes printed privately in very few copies: 38. 'British Songs sacred to Love and Virtue,' 1756. 39. 'A Specimen of Notes on the Statute Law of Scotland, James I to James VI,' 1768. 40. 'A Specimen of similar Notes during the Reign of Queen Mary,' n.d. 41. 'A Specimen of a Glossary of the Scottish Language,' n.d. 42. 'Davidis Humii Scoti, summi apud suos philosophi, de vita sua acta liber singularis nunc primum Latine redditus,' 1787. 43. 'Adami Smithi ad Gulielmum Strahanum armigerum de rebus novissimis Davidis Humii epistola nunc primum Latine reddita,' 1788.

[Memoirs prefixed to the later editions of The Inquiry; Scots Magazine; Boswell's Johnson; Brunton and Haig's College of Justice.] Æ. M.

DALRYMPLE, Sir HEW, Lord North Berwick (1652-1737), lord president of session, was the third son of James Dalrymple, first viscount Stair [q. v.], by his wife Margaret, eldest daughter of James Ross of Balniel, Wigtownshire. He was admitted a member of the Faculty of Advocates on 23 Feb. 1677, and on the resignation of his elder brother, Sir James, was appointed one of the commissaries of Edinburgh. Sir John Lauder relates that on 12 Feb. 1684, 'at privy counsell, Mr. Hew Dalrymple and Mr. Æneas Macferson, advocats, ware conveined for challenging one another to a combat: the occasion was Mr. Hew, as one of the comisars of Edinburgh, was receaving some witnesses for the Earle of Monteith against his ladie, in the divorce, and repelling some objections Mr. Æneas was making against them, wheirou followed some heat, with some approbrious words, calling the comisar partiall. Some thought one sitting in judgment might have sent any reviling him to prison; but he challenged Mr. Æneas to a combat; and the counsell fand him as guilty in accepting it, and ordained him to crave the comisar's pardon, and confyned them both some tyme' (*Hist. Notices of Scottish Affairs*, 1848, ii. 496). In August 1690, Dalrymple was elected to the Scotch parliament for the burgh of New

Galloway in Kirkcudbrightshire, and from November 1690 to April 1691 he acted as 'substitute for their majesties' advocate,' his brother the Master of Stair. On 11 Jan. 1695 he was chosen dean of the Faculty of Advocates in the place of Sir James Stewart, the lord advocate. In the summer of the same year, when the discussion on the report of the Glencoe commission took place, Dalrymple was called up to the bar of the house and censured for writing and circulating among the members a paper in defence of his brother, the secretary for state, entitled 'Information for the Master of Stair.' Being ordered to ask his grace and parliament pardon, he did so, 'declaring that what was offensive in that paper had happened through mistake,' and the matter was soon afterwards stopped. On 29 April 1698 he was created a baronet of Nova Scotia, with remainder to his heirs male, and on 17 March in the same year he was nominated by William III lord president of the court of session, an office which had remained vacant since the death of Lord Stair in 1695. It appears that a commission had already been made out appointing Sir William Hamilton of Whitelaw to the post, but that it had been revoked at the last moment. At the meeting of the lords of session held on 29 March for the purpose of taking the king's letter into consideration, they 'determined to delay the admission till June, the ordinar time of session, that then it may be the more solemn, and that they would acquaint his majesty that the nomination was very acceptable to them.' The court on 1 June, after considerable discussion as to the mode of Dalrymple's admission, determined, in accordance with the act of 1674 for trying the lords of session, that he should first of all sit for three days in the outer house. Having undergone this probation he was duly sworn, and took his seat on the bench as president of the court of session on 7 June 1698. In October 1702 he was returned to the last Scotch parliament for North Berwick burgh. Dalrymple was a strenuous supporter of the union with England, and was appointed one of the commissioners to manage the articles of union in 1702 and in 1706. In 1713, being much annoyed by the Lord-chancellor Seafield frequently presiding in his court, and claiming to subscribe the decisions, he absented himself from the sessions in order to form a party against the chancellor. In 1726 he went up to London. Robert Wodrow says: 'We hear the president of the session has now got his answer from the king. He has been at London and the Bath since August, and was endeavouring to get leave to resigne, and to have a pension equall to his sallary during life; and his son, Mr. Hugh, a lord of session. These terms appeared high, and his finall answer was that the king was so well pleased with his services as president, that he could not want him at the head of that society. This, as the English speak, [is] a being kicked up stairs' (*Analecta*, 1843, iii. 364).

Dalrymple therefore retained his office until his death, which occurred on 1 Feb. 1737, in the eighty-fifth year of his age. Lord Woodhouselee was of opinion that 'the president, if he inherited not the distinguished talents of his father, the Viscount of Stair, and his elder brother, the secretary, was free from that turbulent ambition and crafty policy which marked the characters of both; and with sufficient knowledge of the laws was a man of unimpeached integrity, and of great private worth and amiable manners' (*Memoirs of Lord Kames*, 1814, i. 42–3). While Macky, who was Dalrymple's contemporary, records that 'he is believed to be one of the best presidents that ever was in that chair, and one of the compleatest lawyers in Scotland; a very eloquent orator, smooth and slow in expression, with a clear understanding, but grave in his manner' (Macky, *Memoirs*, 1733, p. 211). Dalrymple married, on 12 March 1682, Marion, daughter of Sir Robert Hamilton of Presmennan, afterwards one of the ordinary lords of session, by whom he had seven sons and five daughters. By his second wife, Elizabeth, daughter of John Hamilton of Olivestob, and widow of John Hamilton of Bangour, he had two daughters. His second wife survived him some years, and died at Edinburgh on 21 March 1742, aged 67. The baronetcy, which is still extant, descended upon his death to his grandson, Hew, the eldest son of Sir Robert Dalrymple of Castleton (who died before his father on 21 Aug. 1734), by his first wife, Johanna Hamilton, only child of John, Master of Bargeny. The first baronet's second son, Hew Dalrymple, was born on 30 Nov. 1690, and was admitted a member of the Faculty of Advocates on 18 Nov. 1710. He was appointed a lord of session in the place of Robert Dundas of Arniston, and took his seat on the bench as Lord Drummore on 29 Dec. 1726. On 13 June 1745 he was further appointed a lord justiciary, and died at Drummore, Haddingtonshire, on 18 June 1755, in the sixty-fifth year of his age. The 'Decisions of the Court of Session from MDCXCVIII to MDCCXVIII, collected by the Right Honourable Sir Hew Dalrymple of North Berwick, President of that Court,' were not published until 1758.

[Brunton and Haig's Senators of the College of Justice (1832), pp. 465–8, 500–1; Omond's

Lord Advocates of Scotland (1883), i. 241, 260, 261, 335, 336, 355; Anderson's Scottish Nation (1863), ii. 5–6; Douglas's Peerage of Scotland (1813), i. 197, ii. 523–5; Burke's Peerage, &c. (1886), pp. 371, 1264; Foster's Peerage, &c. (1880), peerage p. 600, baronetage pp. 158–9; Gent. Mag. 1787, vii. 124; Official Return of Lists of Members of Parliament, pt. ii. pp. 595, 600; Brit. Mus. Cat.] G. F. R. B.

DALRYMPLE, Sir HEW WHITEFOORD (1750–1830), general, was the only son of Captain John Dalrymple of the 6th dragoons, who was grandson of the first Viscount Stair [q. v.], and the third son of the Hon. Sir Hew Dalrymple [q. v.], by Mary, daughter of Alexander Ross of Balkail, Wigtownshire. He was born on 3 Dec. 1750, and on his father's death in 1753 his mother re-married Sir James Adolphus Oughton [q. v.], the ambassador, who superintended his education. He entered the army as an ensign in the 31st regiment on 3 April 1763, was promoted lieutenant in 1766, captain into the 1st royals on 14 July 1768, and major into the 77th in 1777, and was knighted through the influence of his stepfather on 5 May 1779. He was made lieutenant-colonel of the 68th on 21 Sept. 1781, and promoted colonel on 18 Nov. 1790, when he exchanged into the 1st or Grenadier guards. He first saw service under the Duke of York in Flanders in 1793, when he was present with the guards at the battle of Famars, the siege of Valenciennes, and the battles before Dunkirk, and quitted the army in the summer of 1794. He was promoted major-general on 3 Oct. following, and in April 1795 was placed on the staff of the northern district. In March 1796 he was made lieutenant-governor of Guernsey, and remained in that island until he was promoted lieutenant-general on 1 Jan. 1801. In 1802 he was placed upon the staff of the northern district again, and in May 1806 he was ordered to Gibraltar as second in command to Lieutenant-general the Hon. Henry Fox. In November 1806 General Fox proceeded to Sicily, and Dalrymple succeeded him in the command of the garrison of Gibraltar. Here he remained, doing valuable service by encouraging the Spanish rebellion in Andalusia, and by keeping up communications with the Spanish generals. The government had decided largely to reinforce the army in Portugal, and considered it of too great importance to remain under the command of so junior a general as Sir Arthur Wellesley. Dalrymple was therefore ordered to take the command on 7 Aug. 1808, and he arrived on 22 Aug. He at once superseded Sir Harry Burrard [q. v.], who had on the previous day taken the command from Sir Arthur Wellesley, and checked the pursuit which Wellesley was about to make after his victory of Vimeiro. For this check to the victorious English army Dalrymple was, of course, not responsible, but on the following day General Kellerman came in with an offer of terms from Junot. It was then too late to pursue the French, and as the French general offered all that could be expected from a successful campaign, namely, the evacuation of Portugal and the surrender not only of Lisbon but of Elvas, Dalrymple entered into negotiations with Junot, and eventually signed what is wrongly known as the convention of Cintra. The news of this convention raised a storm of reprobation in England. The three generals, Dalrymple, Burrard, and Wellesley, were all recalled, and a court of inquiry of six general officers, with Sir David Dundas as president, was ordered to sit at Chelsea Hospital. This court approved of the armistice signed with Kellerman by six votes to one, and of the convention by four votes to three, and their judgment has been confirmed by posterity. It may have been wrong for Burrard to check the pursuit after Wellesley's successful battle, but it could not have been wrong for Dalrymple to secure the whole object of the English expedition by a peaceful arrangement instead of by continued fighting. Dalrymple was censured for not continuing Wellesley's career of victory, and the stigma of the convention of Cintra prevented his again obtaining a command. He was, however, made colonel of the 57th regiment on 27 April 1811, promoted general on 1 Jan. 1812, created a baronet on 6 May 1815, and appointed governor of Blackness Castle in 1818. (He had been colonel of 81st foot 1797–8, of 37th foot 1798–1810, and of 19th foot 1810–11). A 'Memoir,' written by Dalrymple in 1818, of his relations with Spain, was published posthumously. He died at his house in Upper Wimpole Street on 9 April 1830. Dalrymple married Frances, youngest daughter of General Francis Leighton, by whom he had two sons and three daughters. His younger son was lieutenant-colonel of the 15th hussars and died unmarried, and the elder, Sir Adolphus John Dalrymple, succeeded his father as second baronet, and was M.P. for Weymouth 1817–18, Appleby 1819–26, Haddington burghs 1826–30, 1831–2, and Brighton 1837–41. Sir Adolphus had no children by his wife, a sister of Sir James Graham [q. v.], and on his death in 1866 the baronetcy became extinct.

[Royal Military Calendar; Napier's Peninsular War, book ii.; Memorial written by Sir Hew Dalrymple, bart., as connected with the affairs of Spain . . . published by his son Sir Adolphus

John Dalrymple, 1830; and The Whole Proceedings of the Court of Enquiry upon the conduct of Sir Hew Dalrymple relative to the Convention of Cintra, 1808.] H. M. S.

DALRYMPLE, SIR JAMES, first VISCOUNT STAIR (1619–1695), Scottish lawyer and statesman, was the son of James Dalrymple, laird of Stair, a small estate in Kyle, Ayrshire, and Janet, daughter of Kennedy of Knockdaw, by Helen Cathcart of Carleton. His ancestors on both sides were adherents of the Reformation, and are to be found among the Lollards of Kyle who were persecuted for their acceptance of Wycliffe's tenets by Blackadder, archbishop of Glasgow, in the end of the fifteenth century. Ayr and the south-west of Scotland was the country in which the seed of the reformed doctrines was first sown, and it continued during the sixteenth and seventeenth centuries to be the part of Scotland most firmly attached to them. James Dalrymple was born in May 1619 at his father's farm of Drummurchie in Carrick, and appears to have been an only child. His father died in 1625, and his mother, 'a woman of excellent spirit, took care to have him well educated,' first from 1629 to 1633 at the grammar school of Mauchline, and afterwards in the university of Glasgow, where his name appears in 1635 as a student, and on 26 July 1637 as the first in the list of arts graduates. After taking his degree he went to Edinburgh, having intended to follow the profession of law, but the civil war interrupted his studies, and he commanded a troop in the regiment of William earl of Glencairn, which probably took part in the battle of Duns Law, where David Leslie defeated Charles I. He continued to serve in the army till March 1641, when he was recalled to Glasgow to compete for the office of regent in the university, to which he was elected. Though he retained his company for some time, he had now chosen a civil career. Logic, morals, and politics, with the elements of mathematics, were the subjects he taught. The notes of his logic lectures by Thomas Law have been preserved. He remained as regent in Glasgow for six years, and proved an active teacher as well as diligent in the conduct of college business. Among his colleagues as regents were David Forsyth, David Dickson, David Mure, Robert Semple, Robert Maine, first professor of medicine, and Robert Baillie, who was elected to the newly instituted professorship of theology. In September 1643 he resigned his office, as the statutes required, in order to obtain leave to marry, but was re-elected the same day. His wife, Margaret Ross, coheiress of Balneil in the parish of Old Luce, Wigtownshire, brought him an estate of 800*l.* a year. He resigned his office as regent in October 1647, and on 17 Feb. following was admitted to the Scottish bar, and removed to Edinburgh.

The year after his call to the bar Dalrymple went as secretary to the commission appointed by parliament to treat with Charles II as to the terms on which he was to return to Scotland. Along with the Earl of Cassilis, Brodie, laird of Brodie, Winram, laird of Libberton, and Alexander Jaffray, provost of Aberdeen, the commissioners sent by parliament and a commission from the general assembly headed by Robert Baillie, whose letters gave a graphic account of the events of the time, he sailed from Kirkcaldy on 17 March 1649, and, landing at Rotterdam on the 22nd, reached the Hague on the 27th. The negotiations continued till 1 June, when the commission and Dalrymple returned to Scotland on 11 June. During his absence he had been appointed a commissioner for the revision of the law. The troubles of the times prevented this commission from acting, but it is possible his appointment directed the attention of the young lawyer to the work on which his fame rests, the institutions of the law of Scotland.

On 8 March 1650 he was again sent as secretary to a second commission appointed to meet Charles at Breda, which was accompanied, as the preceding one had been, by commissioners from the general assembly. The commissioners were divided in opinion. Dalrymple sided with the party disposed to exact less stringent pledges than those which Charles ultimately accepted. He was sent back to Scotland with the closed treaty, and on 20 May was despatched by the parliament to meet the king and the commissioners, who landed at the Bogue of Gicht in Aberdeenshire on 23 June.

From his return until 1657, when he was made a judge of the reformed court of session by Cromwell at the instance of Monck, he practised at the bar, gaining the character rather of a learned lawyer than a skilful pleader. In 1654 he refused, with most of the advocates, to subscribe the tender or oath of allegiance to the Commonwealth and abjuration of royalty, which the secession from practice of the leading advocates forced Cromwell to withdraw. Monck described him, in recommending his appointment as judge, as 'a very honest man, a good lawyer, and one of considerable estate. There is scarce a Scotchman, or Englishman who hath been much in Scotland, but knows him, of whom your highness may inquire further concerning him.'

The pressure of business requiring an immediate filling up of the vacancy, Monck and

the Scottish council admitted Stair to the bench on 1 July, and Cromwell confirmed their appointment on the 26th. When attacked after the Restoration for accepting office under the usurper he defended himself, lawyer-like, by a distinction: 'I did not embrace it without the approbation of the most eminent of our ministers who were then alive, who did distinguish between the commissions granted by usurpers which did relate only to the people, and were no less than if they had prohibited baking or brewing, but by [i.e. without] their warrant, and those which relate to councils for establishing the usurped power or burdening the people.' His tenure of office at this time was short, for after Cromwell's death the courts were shut, and a new commission issued on 1 March 1660, in which his name appears, did not take effect. His intercourse with the English judges sent by Cromwell, and with Monck, enlarged his knowledge of English law and politics. He advised Monck the day before his departure from Scotland to call a full and free parliament, a counsel which resulted in the Restoration. He had never really favoured the republican form of government, and was at heart a supporter of limited monarchy. 'I have ever been persuaded,' he wrote in his apology, 'that it was both against the interest and duty of kings to use arbitrary government; that both kings and subjects had their title and rights by law, and that an equal balance of prerogative and liberty was necessary for the happiness of a commonwealth.' Soon after the Restoration he visited London with his neighbour and friend, Lord Cassilis, to do homage to Charles, by whom he was well received and appointed one of the judges of the court of session in the new nomination on 13 Feb. 1661. He was also placed on the commission of teinds, and on that for ascertaining the losses by the Duke of Hamilton and others during the rebellion.

It was not long before the arbitrary tendencies of Charles II's government showed themselves. The royal prerogative was asserted under the influence of Middleton and Lauderdale, in a manner and by a variety of measures quite inconsistent with constitutional government, and where one of these measures touched the independence of the judges Stair stood firm in his opposition. A declaration was exacted from all persons in public trust, including judges, that the national covenant and the solemn league and covenant were unlawful oaths. Stair, along with three of his colleagues, having declined to take this declaration, an intimation was made that if they did not comply before 19 Jan. 1664 their seats on the bench would be declared vacant. Stair forestalled his deposition by a letter on the 14th stating that his resignation was already in the king's hands. Charles summoned him to London, and allowed him to take the declaration subject to an implied understanding that he did so only 'against whatever was contrary to his majesty's right and prerogative,' and on his return he was readmitted as judge. During the next five years his life was passed in the even tenor of judicial duties. The year 1669 was marked by the death of his daughter Janet within a month of her marriage to Dunbar of Baldoon, a neighbouring laird in Wigton. It was from the tradition of this event that Scott took the plot of the 'Bride of Lammermoor.' That there had been a prior engagement to Lord Rutherford, of which her mother did not approve, appears certain; but as the traditions vary as to whether the laird of Baldoon or his bride was the person stabbed on the fatal night, the tragic element of the story probably belongs to the domain of fiction, which sprang up in a superstitious district, where rumour did not hesitate to ascribe to Lady Stair and other members of her family the stigma of witchcraft. Scott expressly disclaims 'tracing the portrait of the first Lord Stair in the tricky and mean-spirited Sir William Ashton.'

In August 1670 Stair was one of the Scottish commissioners to treat of the union of the two kingdoms, but the negotiations broke down through a demand on the part of the Scotch for the same number of members in the parliament of the United Kingdom as in their own, to which their English colleagues refused to agree. Towards the close of the year he was appointed president of the court of session on the resignation of Sir John Gilmour; the lord advocate, Nisbet of Dirleton, having declined the office. Sir George Mackenzie, in noticing Stair's appointment, praises 'his freedom from passion, which was so great that most men thought it a sign of hypocrisy.' 'This meekness,' he adds, 'fitted him extremely to be a president, for he thereby received calmly all men's information; but that which I admired most in him was that in ten years' intimacy I never heard him speak unkindly of those that had injured him.' His conduct as a judge did not always find so favourable a critic as Mackenzie.

A celebrated incident in Scottish legal history—the secession of the advocates, who with scarcely any exception withdrew from practice from 10 Nov. 1670 to January of the following year—made him unpopular with a profession tenacious of its privileges, and perhaps more than any other imbued with the corporate spirit. Among the re-

gulations for the conduct of judicial business issued by a commission on which Stair served, was one regulating the fees of advocates, against which they were so incensed that they opposed the whole regulations, though containing many salutary reforms. Stair is said not to have approved the regulations as to fees, but he acted with strictness in enforcing submission to the regulations when passed, and the secession, like other strikes, broke down through want of union in the seceders, some of whom returned to practice. In 1681 the regulation as to fees, which fixed them according to the quality of the client and probably was seldom followed, was rescinded. In the parliament of 1672 Stair sat for the shire of Wigton, and as one of the committee of the articles took part in the legislation, which was of a more creditable character in the department of private than of public law. The acts for the regulation of the courts, for the protection of minors, for the registration of titles, and for diligence or execution against land for debt by the process called adjudication in Scottish law, bear unmistakable signs of his handiwork. The combination of the office of judge with that of legislator allowed by the Scottish constitution, although contrary to modern ideas, had the advantage of securing the supervision of those most skilled in the administration of law in devising its reforms. He again sat in the parliament of 1673–4. In the latter year the dispute between the bench and bar broke out anew on a ground in which the former was less clearly in the right than in the earlier secession—the claim by the latter to a right of appeal from the court of session to parliament. The appeal taken in the case of the Earl of Dunfermline and the Earl of Callendar, which was the occasion of this dispute, was upon a point of procedure, and if such appeals had been allowed, the interference with the ordinary course of judicial business would have been intolerable. But behind the merits of the particular case lay the feeling that judges appointed by the crown were subservient to its influence, while the advocates represented the independence of the people and the ancient rights of the Scottish parliament. An unfortunate step of the privy council, which prohibited the advocates who supported the right of appeal from residing within twelve miles from Edinburgh, increased the odium against the judges, and although the matter was at last accommodated by the submission of several of the leaders of the bar, whose example was followed by the rest as in the earlier secession, it was not forgotten at the time of the revolution settlement. One of the resolutions of the constituent parliament of 1689 was a declaration 'that every subject has right of appeal to parliament, and that the banishment of the advocates was a grievance.' It is to this dispute that the appeal from the Scottish supreme court to the British House of Lords owes its origin; but it has been found necessary to limit the right of appeal in the manner Stair and his brethren on the bench contended for, and practically to restrict it to judgments on the merits, prohibiting it, unless in exceptional circumstances, from judgments pronounced during the progress of the cause. The right as regarded the original dispute was not altogether on the side of the bar, but the high-handed way in which they were dealt with by the privy council was one of the too frequent instances at this time of arbitrary government, and Stair found it necessary after the revolution to defend himself by the statement that he was absent from the council when the obnoxious order banishing the advocates was issued; 'God knows,' he adds with emphasis, 'I had no pleasure in the affairs which were then most agitated in the council.'

In 1677, when Lauderdale came to Scotland, and the persecution of the covenanters became more severe than before, Stair protested against the worst measures of the privy council—the introduction of the highland host into the western shires, and the imposition of bonds of law burrows to oblige all persons in office to deliver up any minister who kept a conventicle. He also obtained some concessions in the trial of ecclesiastical offences, and in particular the provision that no one when accused should be examined as to the guilt of any but himself. In the court over which Stair had a more direct influence many important reforms were carried out by acts of sederunt, as its rules of procedure are called. In 1679 he was summoned to London to defend the court against accusations the precise nature of which is not known, but apparently for being too much under the influence of Lauderdale. His defence was successful, and in a letter to his colleagues he urged them 'to be more and more careful that by the speedy and impartial administration of justice the people may find themselves in security and quietness, and that their rights and interests are securely lodged in your hands.' When towards the close of the year the Duke of York came to Scotland to assume the government, Stair addressed him in a speech which cannot have been to the taste of his hearer, who had just escaped from the debates on the Exclusion Bill, 'that as the nation was entirely protestant it was the fittest place his royal highness could make his

recess to at that time.' On the return of the duke in the following year, 1680, the disguise of a conciliatory policy which he at first adopted was thrown off, and military commissions to Claverhouse and other officers, as well as the torture, were freely resorted to in the vain attempt to stamp out the covenanters. When in 1681, with the same object in view, the Test Act was carried, Stair attempted to lessen its severity and turn its edge by a clause declaring that the protestant religion should be defined in it as 'the religion contained in the confession of faith recorded in the first parliament of James I, which is founded on and agreeable to the word of God;' but the form in which the act passed, though self-contradictory, was such that no honest man could safely sign it. Argyll, who took it with a declaration that he did so only 'so far as it was consistent with itself and the protestant religion,' was thrown into prison, tried, and condemned for treason, but escaped before the day fixed for his execution. Stair, dreading a similar fate, fled to London, but through the influence of the Duke of York was refused an audience with the king, and in a new commission of judges his name was omitted.

His compulsory leisure enabled him to devote undivided attention to the preparation of the 'Institutions of the Law of Scotland,' the first, and on the whole the greatest, of the institutional or complete treatises upon the law of Scotland. Though a great part of its matter is now antiquated, through the gradual abolition of the feudal system and the assimilating influences of the law of England, both statutory and judicial, the spirit which animates Stair's work has been transmitted to the Scottish law of the present day. Building on the solid foundation of the Roman civil law as modified by the equity of the canon, and adapted to modern circumstances by the civilians of France and Holland in the sixteenth and seventeenth centuries, the law of Scotland is, thanks greatly to Stair, a better organised and arranged system of jurisprudence than the law of the sister country. It was saved from the unfortunate divorce of law and equity, and through the absence of so large a body of precedents as the English courts rapidly accumulated, it remained of more manageable volume, following more frequently reason and common sense, on the whole better guides than a slavish adherence to what had been decided in prior generations.

Stair was not allowed to enjoy his retirement unmolested. Claverhouse went to Galloway armed with a military commission. Proceedings were taken against Lady Stair for attending conventicles, his factor and tenants were severely fined, and Stair himself cited before the council and threatened with being seized as a criminal. A fierce dispute arose between Claverhouse and the Master of Stair as to the conduct of his subordinates in the regality of Glenluce, of which he was hereditary baillie. When the matter was referred to the privy council, the master was found guilty of employing persons as his clerk and baillie who had been convened before Claverhouse, of imposing inadequate fines, of prohibiting others from attending Claverhouse's courts, and of causing one of his servants to make a seditious complaint against the soldiers for exaction and oppression, and also for himself misrepresenting Claverhouse to the council. He was accordingly deprived of the regality and fined, while his adversary was absolved from all charges and declared 'to have done his duty.' Stair had still powerful friends, especially the Marquis of Queensberry and Sir George Mackenzie, now lord advocate, but they found it impossible to countenance him against his more powerful enemies, the Duke of York and Claverhouse. It is probable they even gave him secret advice to quit the country, and in October 1682 he followed his old pupil Argyll to Holland as 'the place of the greatest common safety.' He chose Leyden for his residence. Stewart of Coltness, the son of one of his fellow-exiles, gives an interesting account of the Scotch refugees who then found a home in the hospitable republic. Stair occupied his time with the publication of the decisions of the court of session from 1661 to 1671, dedicating them in an epistle, dated at Leyden 9 Nov. 1683, to his former colleagues on the bench. His industry in collecting the cases he reports is vouched for by a curious passage in this epistle: 'I did form,' he says, 'this breviat of decisions in fresh and recent memory *de die in diem* as they were pronounced. I seldom eat before I observed the interlocutors of difficulty that past that day, and when I was hindered by any extraordinary occasion I delayed no longer than that was over.' Three years later he appeared as an author in a new field by printing at Leyden his 'Physiologia Nova Experimentalis,' whose purport is described in the title-page, 'in qua generales notiones Aristotelis Epicuri et Cartesii supplentur, errores deteguntur et emendantur, atque claræ distinctæ et speciales causæ præcipuorum experimentorum aliorumque phenomenon naturalium aperiuntur ex evidentibus principiis quæ nemo antehac perspexit et prosecutus est, authore D. de Stair, Carolo II. Britanniarum Regi a Consiliis Juris et Status nuper Latinitate donata.'

This little treatise obtained a favourable notice from Bayle, and is interesting as show-

ing the activity of mind of the exiled lawyer, now approaching old age, resuming the speculations of his youth as a student of philosophy, and moved by the new birth of natural science which distinguished the close of the seventeenth century. But Stair had not emancipated himself from the old Aristotelian formulæ, or caught the light which in the very year of the publication Newton revealed to the learned world by his 'Principia.' From a contract with the printer Anderson of Edinburgh, which has been preserved, we learn that Stair had projected a more comprehensive treatise, embracing inquiries concerning human knowledge, natural theology, morality, and physiology. The 'Physiologia' is all that remains of the ambitious scheme, unless the posthumous tract 'On the Divine Perfections' may be deemed a sketch of his intended work on natural theology. Not even in Leyden was Stair left undisturbed by the relentless persecutors who then misgoverned Scotland. The States of Holland were asked but refused to expel him from their dominions. Spies were sent to watch his movements, but he eluded them, shifting from one town to another, but still keeping Leyden as his headquarters. On 2 Dec. 1684 Mackenzie as lord advocate was ordered to charge Stair, Lord Melville, Sir John Cochrane of Ochiltree, and several other persons with treason, for accession to the rebellion in 1679, the Rye House plot, and the expedition of Argyll. Sentence was pronounced against several persons involved in the same charges; but the proceedings against Stair were continued by successive adjournments till 1687, when they were dropped. The cause of their abandonment was the appointment in January of that year of his son, the Master of Stair, who had made peace with James II, to the office of lord advocate, of which Mackenzie had been deprived for refusing to relax the penal laws against Roman catholics. On 28 March a remission was recorded in favour of Stair and his family, to which was oddly tacked a pardon to the young son of the master, afterwards Field-marshal Stair, for accidentally killing his brother. The master only held the office of lord advocate for a single year, when he was, according to the anonymous author of the 'Impartial Narrative,' printed in 'Somers Tracts,' 'degraded to the office of justice clerk,' James II and his advisers finding him not a fit tool for their purposes. Stair refused to accept the remission, and remained in Holland until the following year, 1688, when he accompanied William of Orange in his own ship, the Brill, in the memorable voyage from Helvoetsluys to Torbay. He had made the acquaintance of William through the pensionary Fagel, and according to a reliable tradition, his horse having been lost on the voyage, William supplied him with one from his own stud. When they left Holland, Stair is said to have taken off his wig, and, pointing to his bare head, said: 'Though I be now in the seventieth year of my age, I am willing to venture *that* my own and my children's fortunes in such an undertaking.' William, who was as constant in his friendship as the Stuarts were fickle, was ever afterwards a steadfast supporter of the Dalrymple family. The Master of Stair was reappointed lord advocate, and on the murder of President Lockhart by Chiesly of Dalry, Stair himself was again placed at the head of the court of session.

An unscrupulous opposition called the Club, which sprang up in the Scottish parliament, led by Montgomery of Skelmorlie, who coveted the office of secretary for Scotland, and Lord Ross, who aimed at the presidency of the court of session, now attacked the courtiers or king's party, of which the Master of Stair was the representative, with a virulence worthy of the worst days of party. An anonymous pamphlet, variously attributed to Montgomery and to Fergusson the plotter, appeared in Glasgow towards the end of 1689, entitled 'The late Proceedings of the Parliament of Scotland stated and vindicated,' which contained a fierce personal invective against Stair. It charged him with illegally assuming the office of president in the nomination of Charles II, without the choice of the judges, contrary to the act of 1579, c. 93, and asserted that he had been 'the principal minister in all Lauderdale's arbitrariness and all Charles I's usurpations. Nor was there a rapine or murder in the kingdom under the countenance of the royal authority of which he was not either the author or the assister in, or ready to justify.' It was not a time when libels could be safely left unanswered, and Stair published a small quarto pamphlet, styled 'An Apology for Sir James Dalrymple of Stair, President of the Session, by himself.' To refute the charge of being a time-server, he appeals to his refusal of Cromwell's tender in 1657, the declaration of 1663, and the test of 1681. 'Let my enemies,' he urges, 'show how many they can instance in this nation that did thrice forsake their station, though both honourable and lucrative, rather than comply with the corruption of the time.' The charge of subserviency to Lauderdale he met with the reply that he joined in the representations which led Lauderdale to make several acts of council correcting abuses. The alleged obscurity of his decisions with which he had been reproached was due to the libeller's ignorance of law, and he appeals with just confidence to the publi-

cation of the 'Institutions' as a proof 'that no man did so much to make the law known and constant as I have done.' He closes with a technical argument against the accusation of accepting the presidency from Charles without a vote of the judges. Shortly after the issue of the apology Stair was created, on 1 May 1690, Viscount of Stair, Lord Glenluce and Stranraer. He had now reached the summit of his prosperity. His closing years were clouded with private and public cares. In 1692 he lost his wife, the faithful partner of the vicissitudes of his life during all but fifty years. The part she played in the advancement of her family from comparative obscurity to the highest offices in the state turned against her the jealousy of the vulgar, which resents the sudden rise of others as a personal injury. Her support of the presbyterian preachers made her odious to the Roman catholics and Jacobites, and she shared with her husband the enmity of the bitter partisans of the Club. In the satires of the time she was described as 'the witch of Endor,' 'Aunty,' and 'Dame Maggie Ross,' and charged with making a paction with the evil one, who enabled her to assume various shapes at will. The misfortunes as well as the fortune of her family were laid at her door:

It 's not Staire's bairnes alone Nick doth infest;
His children's children likewise are possest.

One daughter had been the victim or the cause of the tragedy of the 'Bride of Lammermoor,' another was a witch like herself; her grandson had killed his brother. Her own 'long wished for and tymely death' was celebrated in a coarse epitaph which prophesied the fall of her husband and family. This prophecy was not fulfilled, and her true character appears to have been that of a woman of strong purpose and much spirit, well able to bear either good or evil fortune.

The massacre of Glencoe in 1692 has left an indelible stain on the memory of William of Orange and the Master of Stair, his principal adviser in the affairs of the Scottish highlands. The commission reluctantly granted in 1695 to avoid a parliamentary inquiry directly implicated the master by finding 'that it appears to have been known at London, and particularly to the Master of Stair, in the month of January 1692, that Glencoe had taken the oath of allegiance, though after the day prefixed, and that there was nothing in the king's instructions to warrant the committing of the foresaid slaughter, even as to the thing itself, and far less as to the manner of it.' His own letters contain damning proof of the merciless spirit with which he regarded the Macdonalds. The only extenuating circumstances which can be pleaded on his behalf are that he was personally ignorant of the peculiar treachery which accompanied the execution of the massacre, and that the feelings with which he regarded the Celtic clans were in part due to the recollection of the conduct of the highland host in the western shires, and the view which a law-abiding lowlander of those days took of their freebooting habits. Stair himself is not mentioned in the report of the commission, and the only charge that bears directly against him is that he was a member of the privy council which advised that Glencoe's oath should not be taken after the time fixed for its reception had passed. But some share of the odium which attached to his son could not fail to be reflected, and the opportunity was too good a one to be lost by his bitter opponents, who renewed their charges against the president for his judicial conduct. In the parliament of 1693 the first public attack was made upon him by a disappointed suitor, who brought in a bill complaining of injustice done to him in a suit before the court. It was remitted by a narrow majority to a committee, which after full inquiry exculpated Stair. Two retrospective bills were also introduced, one declaring that no peer should enjoy the office of lord of session, and the other that the crown might appoint one of the lords for a time president, any law or custom to the contrary notwithstanding. These bills were so evidently aimed at Stair that he printed an information, addressed to the commission and parliament, which contained a convincing argument against their passage as unconstitutional in respect of their interfering with the independence of the judges who hold office for life under the Claim of Right as contrary to the act of institution of the court, and as an infringement under the pretence of being an enlargement of the royal prerogative. His argument succeeded, and neither of the bills became law. Other charges made against him, of using undue influence in obtaining the nomination of judges subservient to him, and favouring his sons, three of whom were advocates, had no foundation, though his defence of the latter charge—'When my sons came to the house, I did most strictly prohibit them to solicit me in any case, which they did exactly observe'—is a proof of the prevalence of an evil custom. His zeal for the administration of justice was shown by a series of acts of sederunt of the court, passed during his presidency, to correct this as well as other abuses, and by the report, issued shortly after his death, of a parliamentary commission on which he served, appointed 'to take a full and exact tryall of

all abuses and exorbitancies or exactions practised in prejudice of their majesties lieges in any offices of judicature.' This report formed a basis of the Act for the Regulation of the Judicatures, which received the royal sanction on 29 April 1695. On 25 Nov. 1695, Stair, who had been for some time in failing health, died in Edinburgh, and was buried in the church of St. Giles. In the same year there was published in London a small octavo entitled 'A Vindication of the Divine Perfections, illustrating the Glory of God in them by Reason and Revelation, methodically digested into several heads. By a Person of Honour, with a preface by William Bates and John Howe,' two nonconformist ministers. This work has always been ascribed to Stair, who had probably made the acquaintance of Howe when an exile like himself in Holland. It bears evidence of his authorship in the admirable distinctness of conception and lucid order of treatment, and it had probably been a portion of the inquiry concerning natural theology which he contemplated when he made his contract with the printer in 1681. But though interesting as showing the serious bent of his thoughts and the piety of his character, which his implacable adversaries deemed hypocrisy, it has no other value. Stair was not a theologian any more than he was a natural philosopher, yet one thought from this forgotten treatise deserves to be preserved. 'The discovery of the Natures of the Creatures and all experimental knowledge hath proceeded from the beginning, and shall to the end increase, that there might never be wanting a suitable exercise, diversion, and delight, to the more ingenious and inquiring men,' and he cites this as one of the proofs of the goodness of God.

Stair left four sons, of whom John, first earl Stair, Sir Hew, his successor as president in the court of session, and Sir James Dalrymple of Borthwick, antiquary, are the subjects of separate articles. His fourth son, Thomas, became physician to Queen Anne. He was survived by three daughters, Elizabeth, wife of Lord Cathcart, Sarah, who married Lord Crichton, eldest son of the Earl of Dumfries, and Margaret, wife of Sir David Cunningham of Milncraig. The best and perhaps only authentic portrait of him, by Sir John Medina, in the house of New Hailes, the property of his descendant, Mr. Charles Dalrymple, has been frequently engraved. Another, which Mr. D. Laing conjectured to be the work of Paton, a Scottish painter, is in Walpole's 'Royal and Noble Authors,' Park's ed. v. 126. A third lately sold in London, and bought by the present Earl of Stair, is probably a copy of Medina's somewhat altered by a later artist, or possibly by Medina himself.

[For fuller details see Mackay's Memoir of Sir James Dalrymple, first Viscount Stair, Edinburgh, 1873.] Æ. M.

DALRYMPLE, Sir JAMES (*fl.* 1714), Scottish antiquary, was the second son of Sir James Dalrymple, bart. [q. v.], of Stair, afterwards first Viscount Stair [q. v.], by Margaret, daughter of James Ross of Balniel. He was admitted a member of the Faculty of Advocates 25 June 1675 and was appointed one of the commissaries of Edinburgh. Afterwards he became one of the principal clerks of the court of session. He was created a baronet of Nova Scotia 28 April 1698. He was thrice married, and had a numerous family.

Dalrymple was a man of great learning, and one of the best antiquaries of his time. He published: 1. 'Apology for himself, 1690,' Edinburgh, 1825, 4to, only seventy-two copies printed (Lowndes, *Bibl. Man.* ed. Bohn, p. 583). 2. 'Collections concerning the Scottish History preceding the death of King David the First in 1153. Wherein the sovereignty of the Crown and independency of the Church are cleared, and an account given of the antiquity of the Scottish British Church and the noveltie of Popery in this Kingdom,' Edinburgh, 1705, 8vo. William Atwood [q. v.], barrister-at-law, published 'Remarks' on these 'Collections,' which were also adversely criticised by John Gillane in his 'Life of John Sage,' 1714. 3. 'A Vindication of the Ecclesiastical Part of Sir John Dalrymple's Historical Collections: in answer to a pamphlet entitled "The Life of Mr. John Sage,"' Edinburgh, 1714, 8vo.

[Douglas's Peerage of Scotland (Wood), ii. 522; Watt's Bibl. Brit.; Anderson's Scottish Nation, ii. 5; Cat. of Printed Books in Brit. Mus.; Foster's Baronetage (1882), 173; Foster's Peerage (1882), 628.] T. C.

DALRYMPLE, Sir JOHN, first Earl of Stair (1648–1707), eldest son of Sir James Dalrymple, first viscount Stair [q. v.], lord president of the court of session, by his wife Margaret Ross, coheiress of the estate of Balniel, Wigtownshire, was born in 1648. While travelling in England in 1667, in company with his friend Sir Andrew Ramsay of Abbotshall, he is said to have arrived at Chatham when the Dutch fleet sailed up the Medway, and to have assisted in preventing an English man-of-war from being blown up (*Impartial Account*; and in *Somers Tracts*, xi. 552). Either for this service, or merely as a mark of respect to his father, he received in the same year the honour of knight-

hood from Charles II, to whom he was introduced in London by the Earl of Lauderdale. In 1669 he was married to Elizabeth, daughter and heiress of Sir James Dundas of Newliston, West Lothian. Having studied for the Scotch bar, he was admitted advocate on 18 Feb. 1672, and at an early period of his career gave indications of that fluent eloquence which afterwards rendered him without a rival in the Scottish parliament. In 1681 he greatly distinguished himself in the defence, as junior to Sir George Lockhart, of the Earl of Argyll, at his trial for treason on account of the explanation he made in taking the test oath (see speech in Howell, *State Trials*, viii. 931, reprinted in *Stair Annals*, i. 371–7); but his appearance as the earl's counsel did not prove a prudent step in view of his father's, the lord president's, relation to the Test Act. For some years after the retirement of his father to Holland in 1682 he was subject to considerable persecution. At the close of the year he came into conflict with Graham of Claverhouse, then a captain of dragoons and armed with a sheriff's commission, regarding the jurisdiction of Glenluce, of which he was baillie. On the complaint of Claverhouse that he had acted in 'violent obstruction and contempt of his authority,' and had exacted merely nominal fines from his own and his father's tenants, who had been convicted of having attended conventicles, he was committed by the privy council to the castle of Edinburgh, and only obtained his liberty in February 1683, after being deprived of his jurisdiction in Glenluce, paying a fine of 500*l.*, and making a humble apology. In September of the following year he was arrested during the night at his house at Newliston, and his papers seized and examined. No evidence was discovered against him; but, as he declined to give any information regarding the late chancellor, Lord Aberdeen, then under suspicion, he was conveyed under a guard of common soldiers to the Tolbooth prison, where he was kept in durance for three months. On giving security to the amount of 5,000*l.* he was liberated on 11 Dec., within the bounds of Edinburgh (Fountainhall, *Historical Notices*, p. 579). At the time of the death of Charles II in February 1685 he was still a state prisoner, and, although his liberty was extended on 7 March to ten miles round Edinburgh (*ib.* p. 623), did not obtain his full liberty till 29 Jan. 1686 (*ib.* p. 700). Some months afterwards a prosecution was instituted against his father, Sir James Dalrymple, for complicity in Argyll's invasion of Scotland, and in all probability his estates would have been confiscated had not the son come to the rescue of the government when Sir George Mackenzie, lord advocate, refused to countenance the dispensing power claimed by the king. By a sudden change of front Dalrymple agreed to carry out the behests against which Sir George Mackenzie had revolted. In December 1685 he paid a visit to London, and in February returned to Edinburgh king's advocate, bringing with him at the same time a comprehensive remission of all charges against his father's family, and an order from the king for 1,200*l.*, of which 500*l.* was the discharge of his fine in 1682, and the remainder for the expenses of his journey and the loss of practice. 'These preferments,' according to the author of 'Memoirs of Great Britain,' 'were bestowed upon him by the advice of Sunderland, who suggested that by this means an union between the presbyterian and popish parties might be effectuated' (Dalrymple, *Memoirs*, ii. 72). But if Dalrymple's readiness to carry into effect the dispensing power commended him to the favour of James, his toleration of 'field conventicles,' which were strictly prohibited by law, rendered it advisable to deprive him of the office of public prosecutor, and, accordingly, on the death of Sir James Foulis, he succeeded him as lord justice-clerk, 19 Jan. 1688, the office of king's advocate being restored to Sir George Mackenzie. In the same year he purchased the estate of Castle Kennedy, the beautiful residence of which is now the seat of the family of Stair.

According to the author of the 'Memoirs of Great Britain,' 'Sir John Dalrymple came into the king's service resolved to take vengeance if ever it should offer: impenetrable in his designs, but open, prompt, and daring in execution, he acted in perfect confidence with Sunderland' (ii. 72); and Lockhart asserts that he 'advised King James to emit a proclamation remitting the penal laws by virtue of his own absolute power and authority, and made him take several other steps with a design (as he since bragged) to procure the nation's hatred and prove his ruin' (*Lockhart Papers*, i. 88). This statement can scarcely be harmonised with the fact that Dalrymple was himself the agent in carrying out the king's dispensing power; but there can at least be no doubt that from the first he was in the secret of the enterprise of the Prince of Orange. His father came over in the prince's own ship, and on the news of the prince's landing Viscount Tarbet and Dalrymple were the first to take measures to promote his cause (Balcarres, *Memoirs*). Dalrymple was specially active in securing the election of representatives to the convention of estates who would favour

the claims of William. Being himself returned to the convention as member for Stranraer, he brought forward successfully a motion on 4 April that James Stuart had forfeited his claims to the crown of Scotland; and, as representing the 'estate' of the burghs, he was one of the three commissioners sent by the convention to London to offer the crown to William and Mary. It is supposed that he was the commissioner who relieved William of his difficulty in regard to a clause in the coronation oath on the 'rooting' out of 'all heretics and all enemies of the true worship,' by promptly assuring the king, when he declined to 'lay himself under any obligation to be a persecutor,' that no obligation of this kind was implied in the clause or in the laws of Scotland. The king, Burnet states, resolved to rely for advice in regard to Scotland chiefly on the elder Dalrymple (*Own Time*, ed. 1838, p. 539); and although Melville, a moderate presbyterian, was made secretary of state, the younger Dalrymple, who became lord advocate, had the chief management of Scottish affairs, being entrusted with the duty of representing the government in the Scottish parliament. Burnet states that since Dalrymple had been sent to offer William the throne as commissioner for the burghs, the king 'concluded from thence that the family was not so much hated as he had been informed' (*ib.* p. 539), while the author of the 'Memoirs of Great Britain' attributes the 'absolute trust' placed in the Dalrymples by William to the certainty that 'they could never hope to be pardoned by James' (ii. 300). No doubt the part played by the Dalrymples in winning Scotland for William was what originally commended them to his favour; but, apart from this, the king could not fail to be greatly impressed with the remarkable qualifications of the younger Dalrymple—not merely his skill as a political tactician, or his fascinating manners, or his eloquence, of which Lockhart admits he was so great a master 'that there was none in the parliament capable to take up the cudgels with him' (*Papers*, i. 89), but his freedom both from religious bigotry and party spirit, and his capacity for regarding measures from a British as well as a Scottish standpoint. Some, however, of those very qualifications which commended him to William excited against him the special distrust and animosity of many in Scotland. It could not be overlooked that he had held a prominent office under James, and especially that he had taken office to carry into effect the dispensing power, for it was not generally discerned that he had merely accepted office at a critical extremity of his fortunes, chiefly to lull suspicion and to enable him more effectually to further the revolution. His indifference to religious disputes, of which the frequenters of conventicles had reaped the advantage while they were in adversity, was now keenly resented when they found themselves triumphant, and wished to enjoy in turn the sweet experience of indulging in religious persecution. The opposition to Dalrymple was led by Sir James Montgomery, an extreme covenanter, bitterly exasperated by his failure to obtain the secretaryship of state. Montgomery gathered around him the disappointed leaders of all the extreme parties, who formed themselves into a society called the Club, and, concerting measures under his guidance against the government, gained for a time complete ascendency in parliament. Thus it curiously happened that almost immediately after William had been called to the throne of Scotland by an overwhelming balance of public opinion in his favour, the crown and parliament, owing to the strong feeling against Dalrymple, artfully stimulated and guided by Sir James Montgomery, found themselves entirely at cross purposes. An act levelled specially against Dalrymple was carried, interdicting the king from ever employing in any public office any person who had ever borne any part in any proceeding inconsistent with the claim of right; and against his father, Sir James Dalrymple, it was proposed to claim a veto on the nomination of judges. It was further resolved to refuse supply till these and other votes received the royal assent. In the midst of the discussions Dalrymple was also accused of having violated his instructions as one of the commissioners sent to offer the crown, in proposing that the king should take the coronation oath before the 'grievances' were read. The design was, he relates, that on this accusation he should 'be sent to the castle—wagers five to one upon it' (Letter to Lord Melville, 12 July 1689, *Leven and Melville Papers*, p. 166); but this he completely baulked by the production of the instructions, 'bearing expressly to offer the instrument of government, the oath, and the grievances the last place.' As the supplies voted by Scotland constituted only a very small proportion of his revenue, William could without any inconvenience refuse his assent, and on 5 Aug. prorogued the parliament. During the recess the Jacobites continued their meetings and attempted to foment agitation by petitions and addresses, but their procedure aroused only a languid interest, and failed to win any general sympathy from the nation. Montgomery hoped, with the aid of the Jacobites,

to exercise a paramount influence in the parliament which assembled in 1690, but his attempted alliance with them gave deep offence to a large number of presbyterians, especially after the discovery of the Jacobite plot, and, as many waverers were also won over 'by money and other gratifications,' as well as by assurances of the king's good-will to the presbyterians (see Instructions from the King to Lord Melville in *Leven and Melville Papers*, pp. 417–18), and by the manifestation of a willingness to compromise some of the matters in dispute, the deadlock was soon at an end. Without any further mention of the acts aimed against the Dalrymples, an extraordinary supply to meet the expenses caused by the Jacobite insurrection was voted, amounting to 162,000*l*. On the proposal of Dalrymple a statute was passed establishing presbyterian church government mainly on the basis of the settlement of 1592, with the adoption of the Westminster Confession instead of that of Knox, in opposition to a motion of Sir James Montgomery for the express recognition of the covenant and all the standards of 1649. To further conciliate the presbyterians, an act was also passed for transferring the patronage of churches to the heritors and kirk sessions. In January 1691 Dalrymple, who, on the elevation of his father to the peerage in April 1690, had become Master of Stair, was appointed joint secretary of state along with Lord Melville, who, however, soon afterwards exchanged that office for the keepership of the privy seal, and was succeeded by Johnstone of Warriston.

Immediately after his appointment, Stair attended William on his visit to Holland. While there the king, under his direction, began to take more decisive measures for the settlement of the highlands, in regard to which negotiations had been for some time in progress with the Earl of Breadalbane [see CAMPBELL, JOHN, first EARL OF BREADALBANE]. In a letter of 17 Aug. to the privy council from the camp at St. Gerard, subscribed by Stair in the name of the king, the council were commissioned to issue a proclamation offering indemnity to all the clans who had been in arms, but requiring them to take the oath of allegiance in the presence of a civil judge before 1 Jan. 1692 (Letter and proclamation in *Papers illustrative of the Highlands*, pp. 33–7). From the letters of Stair it is evident that he would have much preferred that a considerable number of the clans should have stood out, in order that by a signal act of vengeance the highlanders might have been taught more effectually the danger of rebellion in the future. All that he had hoped or desired to result from the offer of indemnity and a gift of money for bribes to the Earl of Breadalbane, was that a certain proportion of the clans should have accepted the terms offered, thus rendering less difficult the execution of summary punishment upon the remainder. It was felt by the government that a submission, not in any degree inculcated by vengeance, could only be of a feigned and temporary character. Preparations had therefore been made for a winter campaign in the highlands, and before information had been received in London as to the result of the offer of indemnity, Sir Thomas Livingstone was ordered to 'act against those highland rebels who have not taken the benefit of our indemnity, by fire and sword, and all manner of hostility.' It so happened that MacIan, chief of the Macdonalds of Glencoe, was the only chief who had failed to comply with the letter of the proclamation, and even he had failed merely because he found no one at Fort William to tender him the oath when he presented himself there on 31 Dec. He induced the sheriff of Inverary to administer it on 6 Jan. after the period of grace had expired, but this availed him nothing. Stair, on learning from Argyll how matters stood with MacIan, expressed to Sir Thomas Livingstone his gratification, adding: 'It is a great work of charity to be exact in rooting out that damnable sept, the worst in all the highlands.' The additional instructions subscribed by the king on 16 Jan. contained also a proviso that 'if MacIan and that tribe can be well separated from the rest it will be a proper vindication of the public justice to extirpate that sept of thieves.' For all the details of the method by which the massacre of 13 Feb. was accomplished Stair cannot be held as immediately responsible, but there is undoubted evidence that the arrangements afterwards met with his full approval, his only regret being that they had not been more successful. It was some time before the particulars of the massacre came to be generally known, the earliest intimation of its occurrence being through letters in the 'Paris Gazette' in March and April of 1692, from information supplied by the Jacobites, probably with the view of awakening animosity against the government in the highlands.

Meantime the affairs of the church now for a year occupied the principal share of Stair's attention. An attempt was made to effect a union between the presbyterian and episcopal clergy, and finally, after the king had agreed to dispense with putting the oath of allegiance to every clerical member of the assembly about to meet, the assembly in 1693 appointed a commission to receive episcopal ministers

qualifying themselves in terms of the recent act of parliament, that is by subscribing the confession of faith and acknowledging presbyterian church government.

From references in Johnstone of Warriston's letters to Carstares (*Carstares State Papers*, p. 159 et seq.), it would appear that already in 1693 the enemies of Stair were meditating an attack on him for his share in the massacre of Glencoe. Probably the chief cause of the delay in bringing forward the accusation was the difficulty in disassociating his conduct from that of the king. At length, in order to anticipate the intended action of the parliament, it was announced at its meeting in May 1695 that a royal commission had been issued in April to examine into the slaughter of the men of Glencoe. Their report was subscribed on 20 June, and was immediately forwarded to the king. After considering the report the parliament also voted an address to the king to the effect that Stair in giving directions for the massacre had exceeded his instructions, and requesting that such orders should be given about him for the vindication of the government as might seem fit. In the midst of the discussions a defence of Stair, entitled 'Information for the Master of Stair,' &c. (printed in *Papers illustrative of the Highlands*, pp. 120-131), was published by his brother, Sir Hugh Dalrymple, which the estates declared to be false and calumnious, but to which it was deemed advisable to publish a reply by Sir James Stewart, lord advocate, under the title 'Answers to the Information of the Master of Stair' (*ib.* pp. 131-42). That enmity against Stair, rather than horror at the outrage committed against an obscure band of mountain robbers, was the motive which chiefly prompted the action of the estates, may be taken for granted. Indeed, the extreme mildness of the terms of their request as regards Stair indicates that all that they really desired was his removal from office; while a special show of indignation against the subordinate agents of the massacre was manifested, seemingly in order the better to demonstrate the absence of animus against the chief offender. The conclusions of the commission that Stair exceeded the intentions of William is adopted by Macaulay, who supposes that if the king really read the 'instructions' to 'extirpate that set of thieves' before signing them, he interpreted them in a sense 'perfectly innocent.' It may be admitted that Stair did not inform the king of the exact character of his arrangements for 'extirpating' the clan, but his letters sufficiently prove that it never entered into his mind that there was anything heinous in what he was contemplating, and the supposition that he wilfully concealed his purpose from the king cannot therefore be entertained. In any case, William, after all the facts of the case were fully explained, never expressed a syllable of disapproval of the conduct of his minister. He 'contented himself,' not with 'dismissing the master from office,' as Macaulay following Burnet states, but with doing nothing, for Stair voluntarily resigned. On the death of his father in November of the same year he became Viscount Stair, and although, with the king's assent, he refrained meanwhile from taking his seat as a peer of parliament, he received at the close of the year a remission freeing him from all the consequences of his participation in the slaughter of Glencoe, on the ground that he had 'no knowledge of nor accession to the method of that execution,' which was condemned merely as 'contrary to the laws of humanity and hospitality, being done by those soldiers who for some days before had been quartered amongst them and entertained by them.' 'Any excess of zeal as going beyond his instructions,' it was added, is 'remitted;' but the question as to whether any excess of zeal was really chargeable against him was avoided, the impression conveyed by the words being, however, that it was not chargeable, and that if it were it was of no consequence (*ib.* p. 143). Indeed, the extirpation of the whole clan by wholesale massacre is by implication justified, all that is condemned being the attempt to accomplish this through accepting the clan's hospitality.

Notwithstanding the remission, a proposal of Stair to take his seat in parliament in 1698 awoke such 'a humour among the members,' that he desisted from carrying out his intention till February 1700. On the accession of Queen Anne in 1702 he was sworn a privy councillor, and on 8 April 1703 was created Earl of Stair. Although he held no office under Queen Anne, he enjoyed the special confidence of Godolphin, and continued to be the chief adviser of the government on Scottish affairs. Holding aloof from the political factions by which Scotland was distracted, he was able to take an unprejudiced and comprehensive view of the political situation as affecting the general welfare of both countries. The statement of Lockhart that he 'taught and encouraged England arbitrarily and avowedly to rule over Scots affairs, invade her freedom, and ruin her trade' (*Papers*, i. 88), is as nearly as possible the opposite of truth, for Scotland had been much less interfered with under William and Anne than under the Stuarts, and in regard to the Darien expedition the action of England was not only justifiable but wise. That Stair was, how-

ever, as Lockhart states, 'at the bottom of the union,' and that 'to him in a great measure it owes its success,' is not probably wide of the mark, although the inference of Lockhart, 'and so he may be stiled the Judas of his country,' is not one to be taken for granted. The truth is, that patriotic statesmen both in England and Scotland who were friends of the government had come to discern that the union was almost a necessity. At the same time many despaired of its accomplishment, and even the most sanguine 'thought it must have run out into a long negotiation for several years' (BURNET, *Own Time*, ed. 1838, p. 798). That 'beyond all men's expectation it was begun and finished in the compass of one year' (*ib.*) may be attributed chiefly to the tact and skill of Stair in the private negotiations and arrangements, and his unfailing watchfulness and powers of persuasion in the stormy debates during the discussion of the question in the Scottish parliament. So great were the demands it made upon his attention that it 'allowed him no time to take care of his health, though he perceived it ruined by his continual attendance and application' (Letter of John, second earl of Stair, in *Marchmont Papers*, iii. 447). He spoke on 1 Jan. 1707, when the twenty-second article of the treaty, the only remaining one of importance, was carried, but his spirits were 'quite exhausted by the length and vehemence of the debate' (BURNET, *Own Time*, p. 801), and having retired to rest he died next morning, 8 Jan., of apoplexy (HUME OF CROSSRIGG'S *Diary*, p. 194). The opponents of the union spread the report that he had committed suicide, but there is no shadow of evidence to lend credibility to the rumour.

Though the name of the first earl of Stair is unhappily chiefly associated with the barbarous massacre of Glencoe, severity or cruelty was by no means one of his characteristics. Even his enemy, Lockhart, admits that he was, 'setting aside his politics (to which all did yield), good-natured' (*Papers*, p. 88), and Macky, who, like Lockhart, refers to his 'facetious conversation,' states that he 'made always a better companion than a statesman, being naturally very indolent' (*Memoirs of Secret Services*, p. 212). Neither of his great gifts nor services as a statesman can there, however, be any question, and if his inability to recognise the turpitude of the outrage of Glencoe must be regarded as deepening the stain with which that deed has tarnished his memory, it cannot be denied that even here his motives were unselfish and patriotic. Before the revolution his policy was chargeable with crookedness, but in working for the revolution there is every reason to suppose that he had the welfare of Scotland at heart, and at any rate his consistent and unwavering devotion to the interests of the new government, and his superiority to the party prejudices of the time, though it may be explained on the theory of enlightened self-interest, enabled him to confer on his country services which almost atone for the crime of his connection with Glencoe. He had five sons and two daughters, and was succeeded by his second son John [q. v.]

[Leven and Melville Papers (Bannatyne Club); Fountainhall's Historical Notices (Bannatyne Club); ib. Historical Observes; Papers Illustrative of the Highlands (Maitland Club); Burnet's Own Time; Sir John Dalrymple's Memoirs; Lockhart Papers; Carstares' State Papers; Marchmont Papers; Macky's Memoirs of Secret Services; Luttrell's Diary; Gallienus Redivivus, or Murder will out, 1692; The Massacre of Glenco, being a true narrative of the barbarous murder of Glenco-men in the Highlands of Scotland, by way of military execution, on 13 Feb. 1692; containing the Commission under the Great Seal of Scotland for making an Enquiry into the Horrid Murder, the Proceedings of the Parliament of Scotland upon it, the Report of the Commissioners upon the Enquiry laid before the King and Parliament, and the address of the Parliament to King William for Justice on the Murderers; faithfully extracted from the Records of Parliament, and published for undeceiving those who have been imposed upon by false accounts, 1703, reprinted in Somers Tracts, xi. 529–47; An Impartial Account of some of the Transactions in Scotland concerning the Earl of Breadalbin, Viscount and Master of Stair, Glenco-men, Bishop of Galloway, and Mr. Duncan Robertson. In a letter to a friend, 1695, reprinted ib. pp. 547–61; Complete History of Europe for 1707, p. 579; Crawfurd's Peerage of Scotland, p. 459; Douglas's Peerage of Scotland (Wood), ii. 527–8; Omond's Lord Advocates, i. 225–71; Graham's Stair Annals, 1875, pp. 115–220; Mark Napier's Memoirs of Viscount Dundee; Macaulay's History of England; Hill Burton's History of Scotland; Edinburgh Review, vol. cv.] T. F. H.

DALRYMPLE, JOHN, second EARL OF STAIR (1673–1747), general and diplomatist, was the second son of John Dalrymple, second viscount and first earl of Stair [q. v.], lord advocate, lord justice clerk, and secretary of state for Scotland, by his wife, Elizabeth, heiress of Sir John Dundas of Newliston, and was born at Edinburgh on 20 July 1673. When only eight years old, in April 1682, he accidentally shot his elder brother dead at the family seat, Carsrecreugh Castle, Wigtonshire. For this act he received a pardon under the great seal, but his parents could not bear to see his face, and after he had spent

three years at a tutor's he was sent over to his grandfather, Sir James Dalrymple, the ex-lord president of the court of session, and future Viscount Stair, who was then in exile in Holland. The boy studied at Leyden University, and there attracted the attention of the Prince of Orange, who remained his friend and patron for the rest of his life. When the Prince of Orange became king of England, as William III, he reinstated Sir James Dalrymple as lord president, created him Viscount Stair, and entrusted the government of Scotland to him and his son, who, as secretary of state for Scotland, bears the blame for the massacre of Glencoe. The younger John Dalrymple served in the campaign of 1692 as a volunteer with the regiment of Angus, afterwards the 26th (the Cameronians), and was present at the battle of Steenkerk, and he probably served in various subordinate grades throughout the wars of William III in Flanders, though no documentary evidence of his presence there exists. He often spoke in after life of having served under William III in a manner which leaves little doubt of his being present in all his chief campaigns, though the Stair papers, which have been examined by Mr. Graham for his 'Annals and Correspondence of the Viscount and the first and second Earls of Stair,' throw no light on this period of his career. He became Master of Stair when his father succeeded to the viscounty in 1695, and accompanied Lord Lexington's embassy to Vienna in 1700, after which he travelled in Italy for a year, and on his return was appointed a lieutenant-colonel in the Scotch foot guards. William III died, however, in the following year, and the Master of Stair's commission was signed by Queen Anne, being one of the first acts of sovereignty which she performed. In 1703, in which year he became Viscount Dalrymple on his father being created Earl of Stair, he joined the army in Flanders as aide-de-camp to the Duke of Marlborough, and distinguished himself at the taking of Peer, when he was first in the breach, and at Venlo, when he served with the storming party under Lord Cutts, and saved the life of the Prince of Hesse-Cassel, afterwards king of Sweden. He was probably present at the battle of Blenheim in the following year, and in 1705 he was made colonel of a regiment in the Dutch service. The pay was, however, so bad that he petitioned to return to the English establishment, and was made colonel of his old regiment, the Cameronians, on 1 Jan. 1706. Marlborough at once made him a brigadier-general, and he commanded a brigade of infantry at the battle of Ramillies, and as a reward for his services he succeeded the gallant Lord John Hay as colonel of the Scots greys on 15 Aug. 1706. He then took command also of the cavalry brigade, consisting of his own regiment and the royal Irish dragoons, at the head of which he remained until the Duke of Marlborough's disgrace. He succeeded his father as second earl of Stair in January 1707, and so greatly distinguished himself at the battle of Oudenarde in 1708, when he exposed himself to the fire of two of the allied battalions in order to save them from inflicting loss on each other, that he was sent home with the despatches. He was graciously received by Queen Anne and Prince George of Denmark, who were charmed by his manners, and declared him made for an ambassador. He was promoted major-general on 1 Jan. 1709, and commanded his brigade at the siege of Lille and the battle of Malplaquet, where his lieutenant-colonel and future brother-in-law, Sir James Campbell (1667–1745) [q.v.], made his famous charge with the Scots greys. The Earl of Stair, who was a gallant cavalry officer, then proposed, according to Voltaire in his 'Siècle de Louis Quinze,' to make a dash at Paris with his horsemen, a statement both probable in itself and supported by Voltaire's known friendship with Stair in after years, but the proposal was rejected by Marlborough. Lord Stair was in the following winter sent on a special mission to Augustus, elector of Saxony and king of Poland, when he showed his ability as an ambassador, and won the friendship and admiration of Augustus, who had a special medal struck in his honour. He rejoined the army in time to cover the siege of Douai, and was promoted lieutenant-general on 1 Jan. 1710, and also made a knight of the Thistle. He also covered the siege of Bouchain in 1711. This was his last service in the war, as the tories on their accession to office recalled him, together with the Duke of Marlborough himself. Lord Stair was, however, promoted general on 1 Jan. 1712, but he was compelled to sell his regiment, the Scots greys, to David Colyear, earl of Portmore, in 1714. He retired to Edinburgh, where he became a leader of the whig party in Scotland, and made preparations to secure the accession of the elector, George, whom he had known upon the continent, after the death of Queen Anne. While in political disgrace in Edinburgh he fell in love with Eleanor, viscountess Primrose, daughter of the second Earl of Loudoun, and widow of James, first viscount Primrose. This lady, who was both beautiful and strong-minded, had been most cruelly treated by her first husband, and had been left a widow in 1706. She is the heroine of the strange story which

formed the foundation of Scott's novel, 'My Aunt Margaret's Mirror,' in the 'Chronicles of the Canongate' (see ROBERT CHAMBERS'S *Traditions of Edinburgh*, ed. 1869, pp. 76-82), and she declared she would never marry again. Stair, however, declared that he would win her, and to get over her reluctance he concealed himself in her house, and by appearing at her bedroom window compelled her to marry him, to save her reputation, in 1714.

On the accession of George I, Stair as a whig leader at once returned to honour and favour. He was re-elected a representative peer, made a lord of the bedchamber, appointed colonel of the Inniskilling dragoons, sworn of the privy council, and appointed minister plenipotentiary at Paris. In January 1715 he reached Paris, and commenced his famous mission by compelling his predecessor, Matthew Prior, to give up the secret correspondence with the tory ministers, on which were based most of the charges laid in the impeachment of Oxford and Bolingbroke. During the few months which elapsed before the death of Louis XIV, Stair occupied himself in preparing for the new reign, and took care to make friends with the Duke of Orleans. When Louis XIV died he was therefore prepared to play the great part which has made him an important figure in English history. The era of peace which followed the wars of Louis XIV was really initiated by Stanhope and the regent Orleans, and it was Stair's duty to maintain the compact at Paris and to watch over the policy of Orleans. But he had a yet more important duty, namely, to keep the English government informed of the intrigues of the adherents of the Pretender after the Pretender himself had been expelled from France. To carry out these duties he lavished money with profusion, and lived in a princely fashion. His banquets and his gaming parties were famous; and though seeming to be devoted to pleasure, he took care to have every one in his pay. He was informed both of the most secret decisions of the regent's council and of every move of the friends of the Pretender, and the information he afforded to his ministry at home was invaluable. He kept watch, through his spies or though Madame de Gyllenburg, on the schemes of Alberoni, and revealed to the regent the conspiracy of Cellamare. He is believed to have signed, as representative of Great Britain in Paris, the preliminary convention with France of 18 July 1718. But in spite of his vigilant opposition to the intrigues of the Pretender's friends, he always insisted on rigid personal deference being paid to the unfortunate Mary of Modena, and even dismissed a young aide-de-camp who had spoken against her because 'she had once been queen of England.' In February 1719 he was raised from the rank of minister plenipotentiary to that of ambassador, and made his famous official entry into Paris, a superb ceremony, chiefly arranged by his master of the horse, Captain James Gardiner, whom he had befriended ever since he was a cornet of dragoons, and who was afterwards killed at the battle of Prestonpans. At this period Stair seemed at the height of power, but his fortune had been impaired by his lavish expenditure, and he tried to repair it by stockjobbing on a large scale in the schemes of Law. He himself had introduced his compatriot to the Cardinal Dubois, and had recommended him to the ministers in London; yet when Law obtained his commanding influence in the councils of the regent Orleans, Stair became jealous of him, and quarrelled with him. Stanhope deemed it prudent to cultivate Law's favour, in view of Law's immense credit at the regent's court. He thought it better to rule the regent through Law than Stair. The great ambassador was therefore recalled in 1720 and succeeded by Sir Robert Sutton.

Stair's services were very inadequately rewarded; he received the sinecure office of vice-admiral of Scotland, but nothing more, and practically retired from politics for a time. His friend Stanhope died a few months after recalling him, and Sir Robert Walpole, while carrying out the policy initiated by Stanhope, preferred to have his brother, Horace Walpole, at Paris. Stair occupied himself in trying to repair his shattered fortunes. From January to April of each year he lived in London, attending the House of Lords (1707-8 and 1715-34) while he was a Scotch representative peer. For the rest of the year he lived on his estates in Scotland, either at his hereditary seat of Castle Kennedy in Wigtownshire, or at Newliston in Linlithgowshire, which he had inherited from his mother. He was the foremost agriculturist and rural economist of his time. He introduced many improvements on his farms; he laid out Newliston afresh—it is said in exact imitation of the military positions at the battle of Blenheim; and he was the first Scotchman to plant turnips and cabbages in fields upon a large scale; while Lady Stair became a leader of society in Scotland, and, among other things, helped to bring the watering-place of Moffat, whither she went every year to drink the waters, into repute. But his active temperament tired of inaction; he became one of the leading opponents of Sir Robert Walpole, and still more of Archibald Campbell, earl of Islay,

the brother of John, duke of Argyll and Greenwich, who was entrusted with the government of Scotland by Sir Robert [see CAMPBELL, ARCHIBALD, third DUKE OF ARGYLL]. In particular, Lord Stair objected to Islay's plan of drawing up a government list of the sixteen Scotch representative peers previous to each election, and asserted the right of the peers to elect freely at Holyrood, and in consequence he was deprived of his post of vice-admiral of Scotland in April 1733. This disgrace only increased his opposition to Walpole and Lord Islay, and on 17 April 1734 he was deprived of his colonelcy of the Inniskilling dragoons. He was also not re-elected a representative peer in the same year, and then devoted all his energies to organising an opposition to Walpole and Islay in Scotland. He and his brother malcontents were quite successful, and in 1741 no less than two-thirds of the Scotch M.P.'s were returned in the anti-Walpole interest.

On Walpole's fall Stair was created a field-marshal on 28 March 1742, and made governor of Minorca, with leave not to reside there. He also received the command-in-chief of the army sent to act upon the continent in conjunction with the Dutch and Austrian forces when England decided to support the claims of Maria Theresa and insist upon the performance of the pragmatic sanction. In imitation of his great master, the Duke of Marlborough, Stair moved rapidly into Bavaria to join the Austrian general, Count von Khevenhüller. He was, however, out-manœuvred by the French general, Noailles, who had gained great strategic advantages, when George II came to Germany in person to take command of the army. The battle of Dettingen was then fought, in which Lord Stair showed his usual gallantry, but was nearly taken prisoner owing to his shortsightedness and audacity. When the victory was won, Lord Stair proposed various plans for the allies to follow, but the king, relying, it was said, upon his Hanoverian councillors, rejected them all, and Stair sent in the resignation of his command. It was many times refused, until he sent the king a most remarkable memorial, printed by Mr. Graham in his 'Annals and Correspondence of the Viscount and the first and second Earls of Stair,' ii. 454-6, of which the conclusion is worth quoting: 'I shall leave it to your majesty as my political testament, never to separate yourself from the House of Austria. If ever you do so, France will treat you, as she did Queen Anne, and all the courts that are guided by her counsels. I hope your majesty will give me leave to return to my plough without any mark of your displeasure.' To the credit of George II be it said that he in no way disgraced the old field-marshal for his behaviour, for in April 1743 he was once more appointed colonel of the Inniskilling dragoons. In the following year, when a Jacobite rising was expected, he offered his services to the king once more, and was made commander-in-chief of all the forces in south Britain, and he was also elected a representative Scotch peer in the place of the Earl of Lauderdale. In 1745 he was again made colonel of his old regiment, the Scots greys, in the place of his gallant brother-in-law, Sir James Campbell, who was killed at the battle of Fontenoy. In 1746 he received his last appointment as general of the marines, and on 9 May 1747 he died at Queensberry House, Edinburgh, leaving a great reputation as a general and a diplomatist, and was buried in the family vault at Kirkliston, Linlithgowshire. His countess survived him twelve years, and remained till the day of her death the most striking figure in Edinburgh society (see CHAMBERS, *Traditions of Edinburgh*, pp. 76-82).

[The leading authority for the life of Lord Stair is The Annals and Correspondence of the Viscount and the first and second Earls of Stair, by J. Murray Graham, 2 vols. 1875, who had the use of the Stair papers for the embassy to Paris, and of Stair's letters to the Earl of Mar for the Marlborough campaigns. Two biographies, published directly after his death, the one by Alexander Henderson and the other anonymously, have formed the basis of previous biographical articles, but they are both extremely incorrect. For his embassy see also Stanhope's History of England from 1713 to 1783; Voltaire's Siècle de Louis XV; and Saint-Simon's Mémoires; and for the campaign of Dettingen, Carlyle's History of Frederick the Great.] H. M. S.

DALRYMPLE, JOHN, fifth EARL OF STAIR (1720-1789), was eldest son of George Dalrymple of Dalmahoy, fifth son of the first earl of Stair, and a baron of the court of exchequer of Scotland, by his wife Euphame, eldest daughter of Sir Andrew Myrton of Gogar. He passed advocate of the Scottish bar in 1741, but afterwards entered the army and attained the rank of captain. He was a favourite with his uncle John, second earl of Stair, who having in 1707 obtained a new charter containing, in default of male issue, a reversionary clause in favour of any one of the male descendants of the first viscount Stair whom he should nominate, selected him to succeed him in the states and honours on the death of the second earl. He therefore, in 1745, assumed the title, and voted as Earl of Stair in 1747, but by a decision of the House

of Lords in 1748 the titles were assigned to his cousin James, who became third earl of Stair, without, however, entering upon the possession of the estates. John Dalrymple succeeded to the title as fifth earl on the death of his cousin William, fourth earl of Dumfries and fourth earl of Stair, on 27 July 1768. He was chosen a representative peer in 1771, and in the House of Lords opposed the measures which led to the revolt of the American colonies. For presenting a petition on behalf of Massachussetts in 1774 he received the thanks of that province. Not having been returned at the general election of 1774, he found scope for his political proclivities in the composition of a number of pamphlets, chiefly on national finance, which, on account of the gloomy character of their predictions, earned for him, according to Walpole, the title of the 'Cassandra of the State.' They include: 1. 'The State of the National Debt, Income, and Expenditure,' 1776. 2. 'Considerations preliminary to the fixing the Supplies, the Ways and Means, and the Taxes for the year 1781,' 1781. 3. 'Facts and their Consequences submitted to the Consideration of the Public at large,' 1782. 4. 'An Attempt to balance the Income and Expenditure of the State,' 1783. 5. 'An Argument to prove that it is the indispensable Duty of the Public to insist that Government do forthwith bring forward the consideration of the State of the Nation,' 1783. 6. 'State of the Public Debts,' 1783. 7. 'On the Proper Limits of Government's Interference with the Affairs of the East India Company,' 1784. 8. 'Address to, and Expostulation with, the Public,' 1784. 9. 'Comparative State of the Public Revenue for the years ending on 10 Oct. 1783 and 10 Oct. 1784,' 1785. He died on 13 Oct. 1789. By his wife, a daughter of George Middleton, banker, London, he had one son John [q. v.], who succeeded him as sixth earl.

[Douglas's Scottish Peerage (Wood), ii. 534; Walpole's Royal and Noble Authors (Park), v. 166–9.] T. F. H.

DALRYMPLE, SIR JOHN (1726–1810), fourth baronet of Cranstoun, and afterwards by right of marriage Sir John Dalrymple Hamilton Macgill, author, was the eldest son of Sir William Dalrymple of Cranstoun, and was born in 1726. He was educated at the university of Edinburgh and Trinity Hall, Cambridge, and in 1748 was admitted advocate at the Scottish bar. For some time he held the situation of solicitor to the board of excise. On the death of his father, 26 Feb. 1771, he succeeded to the baronetcy. In 1776 he was appointed baron of the exchequer, an office which he held till 1807. In 1757 he published an 'Essay towards a General History of Feudal Property in Great Britain under various Heads,' which reached a fourth edition, corrected and enlarged, in 1759, and of which Hume, writing in 1757, says: 'I am glad of the approbation which Mr. Dalrymple's book meets with; I think it really deserves it' (HILL BURTON, *Life of Hume*, ii. 37). In 1765 he published a pamphlet, 'Considerations on the Policy of Entails in Great Britain.' His 'Memoirs of Great Britain and Ireland from the Dissolution of the last Parliament of Charles II until the Sea Battle of La Hogue,' 3 vols. 1771, illustrated by collections of state papers from Versailles and London, caused some sensation from their revelations as to the motives actuating some of the more eminent statesmen of that time. The work was reprinted in 1790 with a continuation till the capture of the French and Spanish fleets at Vigo. Hume, while admitting the collection to be 'curious,' was of opinion that it threw no light into the civil, whatever it might into the 'biographical and anecdotical history of the times' (*ib.* ii. 467). Nichols states that Dalrymple had the use of Burnet's 'History,' with manuscript notes by his ancestor Lord Dartmouth (*Literary Anecdotes*, i. 286), and that he was largely indebted to the 'Hardwicke Papers,' which he consulted every day in the Scots College at Paris (*ib.* ii. 514). Boswell chronicles various conversational criticisms by Johnson of the work. Johnson in 1773 visited Dalrymple at Cranstoun. He was accidentally detained from keeping his appointment at the hour fixed, and amused himself by describing to Boswell the imaginary impatience of his host in language resembling that of the 'Memoirs.' According to Boswell, the visit was not a success. Dalrymple occupied his leisure with various chemical experiments of a useful kind. He discovered the art of making soap from herrings, and in 1798 gave instruction at his own expense to a number of people who were inclined to acquire a knowledge of the process (*Diary of Henry Erskine*, 260–1). Robert Chambers (*Life and Works of Burns*, Lib. ed. ii. 30) records an anecdote of his resigning Burns's favourite stool to the poet in Smellie's office, when Dalrymple's 'Essay on the Properties of Coal Tar' was passing through the press. As a lay member of the assembly of the church of Scotland, Dalrymple spoke in favour of Home, who incurred the censure of the church for having his play of 'Douglas' acted in the Edinburgh theatre in 1756 (SOMERVILLE, *Life and Times*, 116). In addition to the works already mentioned, Dal-

rymple was the author of 'Three Letters to the Right Hon. Viscount Barrington,' 1778; 'The Question considered whether Wool should be allowed to be exported when the Price is low at Home, on paying a Duty to the Public,' 1782; 'Queries concerning the Conduct which England should follow in Foreign Politics in the Present State of Europe,' 1789; 'Plan of Internal Defence as proposed to a Meeting of the County of Edinburgh, 12 Nov. 1794,' 1794; 'Consequences of the French Invasion,' 1798; 'Oriental Repository,' vol. i. 1810. An amusing letter of his to Admiral Dalrymple is printed in Nichols's 'Illustrations,' i. 791–2. He died on 26 Feb. 1810. By his cousin Elizabeth, only child and heiress of Thomas Hamilton Macgill of Fala, and heiress of the Viscounts Oxenford, he had several children, and he was succeeded in the baronetcy by his fourth son, Sir John Hamilton Macgill Dalrymple [q. v.], who became eighth earl of Stair in 1840, and in 1841 was created Baron Oxenford in the United Kingdom. The fifth son, North Hamilton Dalrymple, became ninth earl.

[Burke's Peerage; Anderson's Scottish Nation; Hill Burton's Life of Hume; Thomas Somerville's Own Life and Times, 1861; Alexander Carlyle's Memoirs of his own Times, 1860; Boswell's Life of Johnson; Notes and Queries, 3rd ser. iv. 449.] T. F. H.

DALRYMPLE, JOHN, sixth Earl of Stair (1749–1821), eldest son of John, fifth earl of Stair [q. v.], and his wife, a daughter of George Middleton, banker, London, was born 24 Sept. 1749. As captain of the 87th foot he served in the first American war, being present at the successful attack on New London and Fort Griswold in September 1781 under Sir Henry Clinton, who sent him home with the despatches. On 5 Jan. 1782 he was appointed minister plenipotentiary to Poland, and from 5 Aug. 1785 until 1788 was minister plenipotentiary to Berlin. He succeeded to the peerage on the death of his father in 1789, and was a representative peer 1793–1807 and from 1827 until death. He died without issue on 1 June 1821.

[Douglas's Scotch Peerage (Wood), pp. 534–5; Annual Register, lxiii. 238.] T. F. H.

DALRYMPLE, JOHN (1803–1852), ophthalmic surgeon, eldest son of William Dalrymple, surgeon [q. v.], was born at Norwich in 1803. He studied under his father and at Edinburgh, became a member of the Royal College of Surgeons in 1827, and settled in London. Making the surgery of the eye his special study, he was in 1832 elected assistant-surgeon to the Royal London Ophthalmic Hospital, and in 1843 full surgeon. In 1850 he was chosen F.R.S., and in 1851 a member of the council of the College of Surgeons. After attaining, in spite of feeble health, a very large practice in his speciality, with a high reputation for skill and conscientiousness, he died on 2 May 1852, in his forty-ninth year.

Dalrymple contributed two valuable works to ophthalmic literature. The first was 'The Anatomy of the Human Eye, being an account of the History, Progress, and Present State of Knowledge of the Organ of Vision in Man,' London, 1834, 8vo; the other, in process of publication at his death, was 'The Pathology of the Human Eye,' London, 1851–2, in which the thirty-six folio coloured plates are of first-rate excellence. They were from water-colour drawings by Messrs. W. H. Kearny and Leonard, and engraved by W. Bagg. A list of Dalrymple's scientific papers is given in the Royal Society's 'Catalogue of Scientific Papers,' ii. 132.

[Times, 6 May 1852, quoted in Gent. Mag. 1852, i. 626; Medical Times, 8 May 1852, p. 471.] G. T. B.

DALRYMPLE, Sir JOHN HAMILTON MACGILL, eighth Earl of Stair (1771–1853), fourth but eldest surviving son of Sir John Dalrymple [q. v.] of Cranstoun, author of 'Memoirs of Great Britain,' by his wife and cousin Elizabeth, only child and heiress of Thomas Hamilton Macgill of Fala and Oxenford, was born at Edinburgh 15 June 1771. He entered the army 28 July 1790 as ensign in the 100th foot, and with the rank of captain served in 1794 and 1795 in Flanders. As lieutenant-colonel he accompanied the expedition to Hanover in October 1805, and in 1807 he went to Zealand and was present at the siege of Copenhagen. He succeeded to the baronetcy on the death of his father, 26 Feb. 1810. In 1838 he attained the rank of general. While captain in the guards he sought a substitute for corporal punishment in the army, and explained his scheme to the Duke of Wellington. He was colonel of the 92nd foot from 1831 to 1843, and of the 46th foot from 1843 till death. On retiring from active connection with the army he interested himself warmly in politics, and in 1812 and 1818 contested Midlothian unsuccessfully in the whig interest. After the passing of the Reform Bill in 1832 he was returned by a majority of 69 over Sir George Clerk, an event which, according to Lord Cockburn, 'struck a blow at the very heart of Scottish toryism' (*Memorials*, i. 42). He succeeded to the earldom of Stair on the death of his kinsman, John William

Henry Dalrymple, seventh earl, 22 March 1840. In April of the same year he was appointed keeper of the great seal of Scotland, an office which he held till September 1841, and again from August 1846 to August 1852. On 11 Aug. 1841 he was created a peer of the United Kingdom by the title Baron Oxenford of Cousland, and in 1847 he was made a knight of the Thistle. Much of his attention was occupied in his later years in the improvement of his estates in Midlothian and Galloway. He died 10 Jan. 1853. He was twice married, first to Henrietta, eldest daughter of the Rev. Robert Augustus Johnson of Kenilworth, and second to Adamina, daughter of Adam, first Viscount Duncan, but by neither marriage had he any issue, and the estates and earldom of Stair devolved on his brother, North Home Dalrymple of Cleland, while the peerage in the United Kingdom conferred in 1841 became extinct.

[Burke's Peerage; Gent. Mag. 1853, new ser. xxxix. 207–8; Annual Register, xcv. 206–7.]
T. F. H.

DALRYMPLE, WILLIAM, D.D. (1723–1814), religious writer, was a younger son of James Dalrymple, sheriff-clerk of Ayr. He was born at Ayr on 29 Aug. 1723, and being destined for the Scotch church he was ordained minister of the second charge in his native town in 1746, from which he was translated to the first charge in 1756. He received the degree of D.D. from the university of St. Andrews in 1779, was elected moderator of the general assembly of the church of Scotland in 1781, and died in his ninety-first year on 28 Jan. 1814, having been one of the ministers of Ayr for the extraordinary period of sixty-eight years. Although the author of several religious works, he is chiefly memorable for the beautiful tribute paid to his character by Burns in the satirical poem entitled 'The Kirk's Alarm:'—

D'rymple mild, D'rymple mild,
Though your heart's like a child,
And your life like the new-driven snaw,
Yet that winna save ye,
Auld Satan must have ye,
For preaching that three's ane an' twa.

The lines, of course, indicate that he was accused of holding unsound views on the subject of the Trinity; and the warm admiration which he expressed in the introduction to his 'History of Christ' of a similar work on the death of Christ by his colleague Dr. McGill naturally exposed him to a good deal of criticism when the latter publication brought upon its author a prosecution in the church courts for heresy. Such were, however, the simple piety, meekness, and habitual benevolence of Dr. Dalrymple, that he was universally beloved by his parishioners, and no active proceedings were ever taken against him. As an example of his unbounded charity it is recorded of him that, meeting a beggar in the country who was almost naked, he took off his own coat and waistcoat and gave the latter to the man; then, putting on his coat again, buttoned it about him and walked home. Gilbert Burns also informs us that when a schoolmaster at Ayr once, under the influence of drink, said disrespectful things of Dr. Dalrymple, so strongly was the outrage resented by the people that he was obliged to leave the place and go to London. Dr. Dalrymple had a large family, and has many descendants now alive, but only by daughters.

[Hew Scott's Fasti Eccl. Scot.; Chambers's Life of Burns; Robert Burns, by a Scotchwoman, 28–35.]
J. G.

DALRYMPLE, WILLIAM (1772–1847), surgeon, was born in 1772 at Norwich, where his father, a native of Dumfriesshire, and relative of the Stair family, had settled. He was educated at Norwich School, under Dr. Parr, and among his school friends was Edward Maltby, afterwards bishop of Durham. After an apprenticeship in London to Messrs. Devaynes & Hingeston, court apothecaries, and studying at the Borough hospitals under Henry Cline and Astley Cooper, he returned to Norwich in 1793 and opened a surgery in his father's house. His ardent advocacy of liberal opinions retarded his progress for some years, and it was not till 1812 that he became assistant-surgeon of the Norfolk and Norwich Hospital, being elected a full surgeon in 1814. This position he held till 1839, when he retired on his health giving way. In 1813 he attracted great attention by his successful performance of the then rare operation of tying the common carotid artery. He attained great success as an operator, especially in lithotomy. He formed a valuable collection of anatomical and pathological preparations, which he gave to the Norfolk and Norwich Hospital on his retirement from practice in 1844. His last years were passed in London, where he died on 5 Dec. 1847.

Dalrymple's many operative successes were won in spite of feeble health. His sense of responsibility and honour was high, his character and conversation were elevated, and his teaching judicious. He married in July 1799 Miss Marianne Bertram, by whom he had a family of six sons and three daughters, who survived him [see DALRYMPLE, JOHN, 1803–1852].

Besides a few papers in medical journals,

Dalrymple made no contribution to literature. Among his papers may be mentioned 'A Case of Trismus,' in 'Edinburgh Medical and Surgical Journal,' vol. i. 1805; and 'A Case of Aneurism cured by Tying the Left Common Carotid Artery,' in 'Medico-Chirurgical Transactions,' vol. vi. 1815.

[Gent. Mag. 1848, i. 314–16.] G. T. B.

DALTON, JOHN (1709–1763), poet and divine, son of the Rev. John Dalton, rector of Dean in Cumberland 1705–12, was born there in 1709. He received his school education at Lowther in Westmoreland, and when sixteen years old was sent to Queen's College, Oxford, entering the college as batler 12 Oct. 1725, being elected taberdar 2 Nov. 1730, and taking the degree of B.A. on 20 Nov. 1730. Shortly afterwards he was selected as tutor to Lord Beauchamp, the only son of the Earl of Hertford, the seventh duke of Somerset, and during the leisure which this employment afforded he amused himself with adapting Milton's masque of 'Comus' for the stage. Through the 'judicious insertion of several songs and passages' taken from other poems of Milton, and by the addition of several songs of his own, which have been pronounced by H. J. Todd to have been 'written with much elegance and taste,' he produced in 1738 a work which, when set to the delicious melodies of Dr. Arne, kept its place on the stage for many years. In 1750 Dalton ascertained that Mrs. Elizabeth Foster, a granddaughter of Milton, was in want of pecuniary assistance, and he procured for her a benefit at Drury Lane Theatre on 5 April 1750. The performance was recommended by a letter from Dr. Johnson which appeared in the 'General Advertiser' of the previous day, and aided by a new prologue written by Johnson and spoken by Garrick. By this help, strengthened by large contributions from Tonson the bookseller and Bishop Newton, the sum of 130*l.* was raised for Mrs. Foster and her husband, who were thus enabled to establish themselves in a better class of business at Islington. Ill-health prevented Dalton from accompanying Lord Beauchamp on his travels through Europe, and the master was consequently spared from any complaints which might have been brought against him on account of his pupil's death at Bologna in 1744. Dalton proceeded to his degree of M.A. on 9 May 1734, and on 21 April in the next year was allowed to accept a living now offered him to be held for a minor ten years without prejudicing his pretensions to the further benefits of the foundation. These pretensions were justified by his election to a fellowship on 28 June 1741. For some time he was an assistant preacher under Secker, at St. James's, Westminster, and his services in the pulpit seem to have been much appreciated. The favour of the Duke of Somerset was continued to him after the death of his pupil. Through the duke's influence he was appointed canon of the fifth stall in Worcester Cathedral in 1748, and about the same time obtained the rectory of St. Mary-at-Hill in the city of London. Dalton took the degrees of B.D. and D.D. on 4 July 1750. He died at Worcester on 22 July 1763, and was buried at the west end of the south aisle of Worcester Cathedral, where a monumental inscription was placed to his memory. His widow, a sister of Sir Francis Gosling, alderman of London, long survived him, and on the decease in 1791 of her husband's brother, Richard Dalton, she obtained an accession to her income. Horace Walpole asserts (*Letters*, Cunningham, vi. 233) that Lady Luxborough was in love with Dalton, and on a later page implies that both she and her friend the Duchess of Somerset had been guilty of improper conduct with him. Dalton's first work was 'An Epistle to a Young Nobleman [Lord Beauchamp] from his Preceptor' [anon.], 1736. It was republished in 'Two Epistles, the first to a Young Nobleman from his Preceptor, written in the year 1735–6; the second to the Countess of Hartford at Percy Lodge, 1744, Lond. 1745,' the second of which was dated 'from the Friary at Chichester, August 15, 1744.' Both of them are included in Pearch's 'Collection of Poems,' i. 43–64. His version of 'Comus, a Mask, now adapted to the Stage, as alter'd [by J. Dalton], from Milton's Mask,' was published in 1738, and in the same year it was twice reprinted in London and once pirated at Dublin. The sixth impression bore the date of 1741; it was often reissued until 1777, and has been included in 'Bell's British Theatre,' and several cognate collections, but it was banished from the stage about 1772 by George Colman's abridgment. His published sermons were: 1. 'Two Sermons before University of Oxford at St. Mary's, 15 Sept. and 20 Oct. 1745; on the Excellence of an Oxford Education.' 2. 'Religious Use of Sickness; a Sermon preached at Bath Abbey Church for the Infirmary, 8 Dec. 1745.' 3. 'Sermon before University of Oxford at St. Mary's, 5 Nov. 1747.' 4. 'Sermon preached at St. Anne's, Westminster, 25 April, 1751, for Middlesex Hospital.' He was also the author of 'A Descriptive Poem, addressed to two ladies [the two Misses Lowther] at their return from viewing the mines near Whitehaven, to which are added some

Thoughts on Building and Planting, to Sir James Lowther, 1755,' which was accompanied by a set of useful scientific notes on the mines, drawn up by his friend, William Brownrigg, F.R.S. [q. v.], a physician resident at Whitehaven. The greater part of the former poem is printed with the notes in Hutchinson's 'Cumberland,' ii. 54–6, 161, and both of the poems are reproduced in Pearch's 'Collection,' i. 23–43, 64–7. Dalton's verses on 'Keswick's hanging woods and mountains wild' are much praised in Thomas Sanderson's 'Poems' (Carlisle, 1800), pp. 84, 226–7. Brotherly affection prompted his preliminary puff of Richard Dalton's artistic efforts in the work entitled 'Remarks on XII. Historical Designs of Raphael and the Musæum Græcum et Ægyptiacum, or Antiquities of Greece and Egypt, illustrated by prints intended to be published from Mr. Dalton's drawings,' 1752.

[Gent. Mag. 1763, p. 363, 1791, pp. 198, 310; Hutchinson's Cumberland, ii. 104, 233; Chambers's Worcestershire, 393–4; V. Green's Worcester, i. 230, ii. xxv; Johnson's Poets (Cunningham's ed.), i. 137–8.] W. P. C.

DALTON, JOHN (1726–1811), captain H.E.I.C. service, defender of Trichinopoly 1752–3, was the only child of Captain James Dalton, 6th foot (now Warwickshire regiment), by a Limerick lady named Smith. He was great-great-grandson of Colonel John Dalton, of Caley Hall, near Otley, a royalist officer of an old Yorkshire family, desperately wounded in the civil wars. Captain James Dalton fell in the West Indies in 1742, probably in one of the minor descents on Cuba after the British failure before Carthagena. He had previously obtained for his son, then a boy of fifteen, a second lieutenancy in the 8th marines, lately raised by Colonel Sir Thomas Hanmer. Young Dalton embarked with a small detachment of that corps in the Preston, 50 guns, commanded by the sixth Earl of Northesk, which sailed from Spithead in May 1744; and after serving off Madagascar and Batavia, arrived in Balasore roads in September 1745, and was afterwards employed on the Coromandel coast. When the marine regiments were disbanded in 1748, Dalton was appointed first lieutenant of one of the independent marine companies formed on shore at Madras by order of Admiral Boscawen. The year after he transferred his services to the East India Company, and became captain of a company of European grenadiers, and made the campaigns of the next three years against the French under Dupleix and their native allies. In June 1752 he was appointed by Major Stringer Lawrence commandant of Trichinopoly, which place he defended with great skill and bravery against treachery within and overwhelming numbers of assailants without for several months, until the little garrison, the European portion of which had been reduced to a mere handful by repeated sorties, was finally relieved in the autumn of 1753. Dalton resigned his appointment on the ground of ill-health 1 March 1754, and received the thanks of the governor in council for his services. He returned to England in 1754, at the age of twenty-eight, having 'amassed a fortune of 10,000*l.* and a fair share of military fame.' His name appears in the 'Army List' for 1755 as a first lieutenant on half-pay of the reduced twelve marine companies formed by order of Admiral Boscawen, but he seems to have commuted his half-pay. He married at Ripon, on 7 March 1756, the second daughter of Sir John Wray, bart., of Glentworth, Lincolnshire, and Sleningford, Yorkshire. After his wife's death in 1787 Dalton resided at Sleningford, which he had purchased from her brother. He died 11 July 1811. Of his three sons, (1) Thomas, captain in the 11th dragoons, succeeded to Norcliffe estates in 1807, and took the name Norcliffe; (2) John, colonel of the 4th light dragoons, inherited Wray estates; (3) James, rector of Croft, Yorkshire, was an eminent botanist (collections now in York Museum). He also had three daughters.

[A Life of Captain John Dalton, H.E.I.C.S. (London, 1885), has been compiled from that officer's journal and other private and public sources by Charles Dalton, F.R.G.S., who disputes the account given by Orme, the author of History of the Military Transactions in Indoostan, originally published in 1763. See also later editions of Orme's work, and also, under corresponding dates, the manuscript Marine Order Books among the Admiralty papers in the Public Record Office, and Colonel Raikes's Hist. 102nd Royal Madras Fusiliers, formerly the H.E.I.C. 1st Madras Europeans, and now 1st Royal Dublin Fusiliers.] H. M. C.

DALTON, JOHN (1766–1844), chemist and natural philosopher, was born at Eaglesfield, near Cockermouth in Cumberland, on 6 Sept. 1766. His father, Joseph Dalton, was a poor weaver, undistinguished either for parts or energy, who married in 1755 Deborah Greenup, a woman of strong character, and, like himself, a member of the Society of Friends. The Greenups of Caldbeck were a respectable family of yeomen; the Daltons were husbandmen and artisans, although Joseph Dalton inherited, shortly before his death in 1787, a freehold of sixty acres acquired by his father Jonathan, a shoemaker

at Eaglesfield. John Dalton was the youngest of three children who reached maturity out of six born to Joseph and Deborah Dalton. While attending a quakers' school kept by Mr. John Fletcher at Pardshaw Hall, he entered, at the age of ten, the service of Mr. Elihu Robinson, a quaker gentleman of fortune and scientific attainments, whose notice was quickly attracted by Dalton's love of study. He gave him evening lessons in mathematics, and so effectually stimulated the boy's desire for self-improvement, that, on Fletcher's retirement in 1778, he was able to set up school on his own account. His first schoolroom was a barn at Eaglesfield, soon exchanged for the quakers' meeting-house. His pupils were boys and girls of all ages, from infants whom he held on his knee while he taught them their letters, to robust youths who met his reprimands with pugilistic challenges. The weekly pence gathered from them, to the total amount of about five shillings, were eked out with the sale of stationery; while his own education was pursued with a zeal exemplified by his copying out verbatim a number of the 'Ladies' Diary' which fell into his hands.

After two years the school was closed, and Dalton took to field work as a means of subsistence. In 1781, however, he joined his brother Jonathan as assistant in a school at Kendal, which they carried on independently on the retirement, in 1785, of the master and their cousin, George Bewley. Their sister Mary acted as housekeeper, and their parents visited them from time to time, bringing home-produce, and accomplishing the distance of forty-four miles from Eaglesfield on foot in one day. About sixty pupils of both sexes attended, including some boarders, and the profits reached one hundred guineas in the first year. But the popularity of the brothers did not increase. They were uncompromising in their discipline, and somewhat over stern in punishment, although John was the milder of the two, and was, besides, too much absorbed in private study to look out for delinquencies. His progress may be judged of from a syllabus of a course of lectures on natural philosophy issued by him 26 Oct. 1787, including mechanics, optics, pneumatics, astronomy, and the use of the globes. They were repeated in 1791, when the price of admittance was reduced from one shilling to sixpence.

Dalton probably read more in the twelve years he spent at Kendal than in the fifty of his remaining life. There was gathered the stock of knowledge which served as the basis of all his future researches. There also he acquired habits of close and meditative observation. His acquaintance with Gough, the blind philosopher described by Wordsworth in the 'Excursion'—'Methinks I see him how his eyeballs roll'd,' &c.—was of material assistance to him. He acquired with Gough's help a little Latin, French, and Greek, mastered fluxions, and studied the chief works of English mathematicians. Between 1784 and 1794 he tried his powers by diligently answering questions in the 'Gentleman's' and 'Ladies' Diaries,' winning by his solutions two high prizes. From Gough, too, he learned to keep a meteorological journal. The first entry commemorated an aurora borealis, 24 March 1787, and during the ensuing fifty-seven years two hundred thousand observations were recorded in it. He made hygrometers of whipcord, and supplied his friend Mr. Peter Crosthwaite, whom he engaged to make simultaneous observations at Keswick, with a rude barometer and thermometer of his own construction. Zoology and botany came in for a share of his attention. He furnished specimens of butterflies and dried plants to Mr. Crosthwaite's museum; compiled a 'Hortus Siccus' in eleven volumes, possessed a few years ago by Mr. T. P. Heywood of the Isle of Man; while his 'Herbarium' is still preserved in the Manchester Public Library.

Discouraged by his friends' advice from taking a learned profession, he accepted in 1793 a professorship of mathematics and natural philosophy in New College, Manchester, offered to him on Gough's recommendation. The proofs of his first book accompanied him on his removal from Kendal. The 'Meteorological Observations and Essays' (London, 1793) contained, as the author remarked forty years later, the germs of most of the ideas afterwards expanded by him into discoveries. A prominent section comprised the results of six years' auroral observations. He had detected independently the magnetic relations of the phenomenon, and concluded thence auroral light to be of purely electrical origin, and auroral arches and streamers to be composed of an elastic fluid of a ferruginous nature existing above our atmosphere. This hypothesis was further developed by Biot in 1820. From simultaneous observations at Kendal and Keswick Dalton derived for the aurora of 15 Feb. 1793 a height of a hundred and fifty miles; and recurring to the subject in later life, he calculated that the display of 29 March 1826 occurred a hundred miles above the earth's surface (*Phil. Trans.* cxviii. 302).

The essay in the same volume on evaporation was remarkable for the then novel assertion that aqueous vapour exists in the air as an independent elastic fluid, not chemically

combined, but mechanically mixed with the other atmospheric gases. A second edition of the 'Meteorological Essays' was published in 1834, with the addition of some notes collected into an appendix, but with no alteration in the text. A catalogue of auroræ observed between 1796 and 1834 was added (p. 218).

Dalton was admitted a member of the Literary and Philosophical Society of Manchester 3 Oct. 1794, and read 31 Oct. a paper on 'Extraordinary Facts relating to the Vision of Colours' (*Manchester Memoirs*, v. 28). In it he gave the first detailed description of the peculiarity now known as 'colour-blindness,' discovered in himself through the attention paid by him in 1792, in the course of his botanical studies, to the hues of flowers. The defect was shared by his brother, and was studied on the continent under the name of 'Daltonism.' A post-mortem examination in his own case showed his explanation, by a supposed blue tinge in one of the humours of the eye, to have no foundation in fact.

He communicated to the same society on 1 March 1799 'Experiments and Observations to determine whether the Quantity of Rain and Dew is equal to the quantity of Water carried off by the Rivers and raised by Evaporation; with an Enquiry into the Origin of Springs' (*ib.* v. 346). The last point, then much debated, was practically settled by Dalton's conclusion that springs are fed by rain. The same paper contained a further development of his theory of aqueous vapour, with the earliest definition of the 'dew-point.' It was followed on 12 April 1799 by an essay on the 'Power of Fluids to conduct Heat' (*ib.* v. 373), in which he combated Count Rumford's view that the circulation of heat in fluids is by convection solely. That entitled 'Experiments and Observations on the Heat and Cold produced by the Mechanical Condensation and Rarefaction of Air,' read on 27 June 1800 (*ib.* v. 515), contained the understated but important result that the temperature of air compressed to one-half its volume is raised 50° Fahrenheit.

Dalton's next communication gave him at once a European reputation. It consisted of four distinct essays comprised under a single heading, and was read on 2, 16, and 30 Oct. 1801 (*ib.* v. 535). The first was 'On the Constitution of Mixed Gases,' and expounded the doctrine of their mechanical diffusion, further developed in a paper read on 28 Jan. 1803. His inquiries into the relations of aqueous vapour and atmospheric air had convinced him that each follows its own laws of equilibrium, as if the other were absent. In 1801 he hit upon the explanatory idea, verified by numerous experiments, that the particles of every kind of elastic fluid are elastic only with regard to those of their own kind. This now discarded theorem rested on the fact (first observed by Dalton) that the quantity of aqueous vapour suspended in a given space depends upon temperature alone, and is unaffected by the pressure of air. Hence his generalisation that the maximum density of a vapour in contact with its liquid remains the same whether other gases be present or not. A further corollary was the extension of Boyle's law to a mixture of gases. In consonance with these views was Dalton's theory of the atmosphere, by which he regarded each of its constituents as forming a distinct envelope with its own proper limit of altitude (*Phil. Trans.* cxvi. 174). Observation, however, has shown no corresponding decrease in the proportion of oxygen at great heights.

The second essay of the set, 'On the Force of Steam,' gave the first table of its varying elasticity at temperatures from 32° to 212°, and described the 'dew-point hygrometer' (p. 582). The issue of some recent experiments was remarkably anticipated in the following sentence: 'There can scarcely be a doubt entertained respecting the reducibility of all elastic fluids of whatever kind into liquids; and we ought not to despair of effecting it in low temperatures, and by strong pressure exerted upon the unmixed gases' (p. 550). The third essay, 'On Evaporation,' showed the quantity of water evaporated in a given time to be strictly proportional to the force of aqueous vapour at the same temperature, and to be the same in air as in vacuo. The fourth, 'On the Expansion of Gases by Heat,' announced the law (arrived at almost simultaneously by Gay-Lussac) 'that all elastic fluids expand the same quantity by heat' (p. 537). This is known as 'Dalton's law of the equality of gaseous dilatation.' The fraction of their original volume, by which gases expand, under constant pressure, between 32° and 212°, was fixed by Dalton at 0·376 (since reduced to 0·367).

By these discoveries meteorology was constituted a science. They excited a strong interest, were immediately and widely discussed, and, with some minor deductions, made good their footing. From meteorology Dalton progressed naturally to chemistry. One of his leading mental characteristics was his proneness and power to realise distinctly what he thought about. His meditations on the atmospheric gases had led him to conceive them as composed of atoms, each surrounded by a very diffuse envelope of heat. That he should seek to follow them in their

combinations was but an inevitable further step. His first chemical memoir was an 'Experimental Enquiry into the Proportion of the several Gases or Elastic Fluids constituting the Atmosphere' (*Manch. Memoirs*, i. 244, 2nd ser.) It was read on 12 Nov. 1802, and disclosed the insight obtained through study of the combinations of oxygen with nitrous gas, into the law of multiple proportions. With a view to explaining the various absorption of gases by water, he undertook to determine the comparative weights of their atoms. He remarked in a paper on the subject read 21 Oct. 1803 (*ib.* p. 271): 'An inquiry into the relative weights of the ultimate particles of bodies is a subject, so far as I know, entirely new. I have lately been prosecuting the inquiry with remarkable success. The principle cannot be entered upon in this paper, but I shall just subjoin the results, as far as they appear to be ascertained by my experiments' (*ib.* p. 286). A list of twenty-one atomic weights followed, that of hydrogen being taken for unity. To oxygen was assigned the number 5·5, to water 6·5, nitrogen 4·2, carbon 4·3. Inexact as these results were, their attainment marked an epoch in chemistry. There is reason to believe that they were inserted not long previous to the publication, in November 1805, of the paper containing them.

On 26 Aug. 1804 Dalton explained in conversation his theory of combining weights to Dr. Thomson, who in 1807 added a sketch of it to the third edition of his 'System of Chemistry' (iii. 424). The attention of the Royal Society was drawn to it by both Thomson and Wollaston in 1808; and Dalton, who had already lectured upon the subject at Edinburgh and Glasgow, published his views in 'A New System of Chemical Philosophy' (Manchester, part i. 1808, part ii. 1810). In this work he developed those primary laws of heat and chemical combination to which he had been gradually led since 1801, and laid the foundation of chemical notation by representing graphically the supposed collocation of atoms in compound bodies. Extended and revised tables of atomic weights were appended (pt. i. p. 219; pt. ii. 546). Dalton's curious inaptitude to receive the ideas of others was exemplified in an appendix disputing with Davy the elementary nature of chlorine, sodium, and potassium, and with Gay-Lussac the validity of his law of combining volumes, in reality, could he have seen it, a beautiful confirmation of his own law of combining weights.

The atomic theory was now fairly before the world. It met with very general applause, but only gradual acceptance. Berthollet and Davy were the most conspicuous objectors; but Davy retracted so far, after a few years, as to declare it the greatest scientific advance of recent times. The innovation of attributing fixed weights to the ultimate particles of matter, by which their combining proportions were strictly determined, gave a hitherto unknown definiteness to chemical analysis, and brought it within the scope of numerical calculation. There had, as usual, been partial anticipations. The claims of Dr. Bryan Higgins, professor of chemistry in Dublin, were brought forward by Davy in the Bakerian lecture of 15 Nov. 1810 (*Phil. Trans.* ci. 15), and still more emphatically by himself in 1814 (*Experiments and Observations on the Atomic Theory*). Higgins had undoubtedly, as early as 1789, laid a loose and temporary grasp on the doctrine of atomic combination, but its generalisation and proof were entirely due to Dalton, who read Higgins's 'Comparative View' only when he found himself under the suspicion of plagiarism from it. He declined all controversy in the matter, and it was publicly acknowledged by Davy in 1827 that Dalton 'first laid down, clearly and numerically, the doctrine of multiples, and endeavoured to express, by simple numbers, the weights of the bodies believed to be elementary' (*Six Discourses*, p. 128).

The outward circumstances of Dalton's life remained, meanwhile, unchanged. After the removal of New College to York in 1799 he supported himself by giving private lessons in mathematics at half-a-crown an hour, besides performing analyses and doing other work as a professional chemist at ridiculously low charges. His wants were few, and his habits economical to the verge of parsimony. Yet he could be generous on occasions. He gave largely, even at times lavishly, to objects deemed by him worthy; and in his later years he made liberal allowances to two distant female relatives. A fixed routine left no space in his laborious and abstemious life for recreation other than a game of bowls every Thursday afternoon at the 'Dog and Partridge,' and a yearly visit of intense enjoyment to Cumberland. He ascended Helvellyn in all between thirty and forty times. Asked the reason why he had not married, he replied, 'I never had time.' It is certain, however, that he cherished all his life the memory of one hopeless attachment.

One day in the autumn of 1804 Mrs. Johns, wife of the Rev. W. Johns, who kept a school in Faulkner Street, Manchester, seeing him pass, asked why he never called to see them. 'I do not know,' was the answer; 'but I will come and live with you, if you will let

me.' He was as good as his word, took possession of their one spare bedroom, and resided with them in the utmost amity for twenty-six years. His laboratory was close at hand, on the premises of the Philosophical Society; and the neighbours could tell the hour to a minute by seeing him each morning read the thermometer outside his window.

His first visit to London was in 1792, for the purpose of attending the yearly meeting of Friends. He had then no scientific acquaintances, and described the metropolis to his brother as 'a surprising place, and well worth one's while to see once, but the most disagreeable place on earth for one of a contemplative turn to reside in constantly.' Under very different circumstances he returned thither in December 1803 to deliver a course of lectures at the Royal Institution, received, by his own perhaps sanguine account, with marked admiration. He was introduced to Sir H. Davy, but made no favourable impression, judging from the more critical than kindly sketch of his character penned at Rome in February 1829, and published by Dr. Henry (*Memoir of Dalton*, p. 216). Dr. Davy, his brother, too, conveyed his recollections of him in 1809–10 in the following unflattering terms: 'Mr. Dalton's aspect and manner were repulsive. There was no gracefulness belonging to him. His voice was harsh and brawling; his gait stiff and awkward; his style of writing and conversation dry and almost crabbed. In person he was tall, bony, and slender. . . . Independence and simplicity of manner and originality were his best qualities. Though in comparatively humble circumstances, he maintained the dignity of the philosophical character' (*ib.* p. 217).

He was at that time delivering three lectures a week at the Royal Institution. 'I find myself just now,' he wrote, 'in the focus of the great and learned in the metropolis.' Among his new acquaintances were Dr. Wollaston and Sir Joseph Banks. He had dined with James Watt at Birmingham in 1805; and foreign savants soon began to make their way to his dwelling in Manchester. Biot and Pelletan are named with others, the latter being unable to conceal his amazement at finding the great chemical philosopher engaged in giving a small boy a lesson in arithmetic.

Dalton was chosen secretary of the Manchester Philosophical Society in 1800, vice-president in 1808, and president in 1817, continuing in that office until his death. The Paris Academy of Sciences elected him in 1816 a corresponding member, and in 1830, in Davy's place, one of their eight foreign associates. He highly appreciated this compliment. Davy's offer of a nomination to the Royal Society had been refused by him in 1810, probably on grounds of expense; but he was elected in 1822, with no consent asked, and paid the usual fees. The first award of the annual prizes placed at the disposal of the Royal Society by George IV in 1825 was to Dalton 'for his development of the chemical theory of Definite Proportions, usually called the Atomic Theory, and other discoveries.' In his presidential discourse on the occasion, 30 Nov. 1826, Davy placed his services to chemistry on a par with those of Kepler to astronomy. Among his other distinctions was membership (from 1834) of the Royal Society of Edinburgh, of the Berlin and Munich Academies of Science, and of the Natural History Society of Moscow. One of the most gratifying events of his life was a visit to Paris in the summer of 1822. He dined with Laplace at Arcueil in company with Berthollet, Biot, Arago, and Fourier; Gay-Lussac and Humboldt called upon him; Biot presented him at the Institute; he visited Ampère's laboratory; Cuvier did the honours of the museum to him. The pleasurable impression was never effaced.

A proposal made to him by Davy in 1818 to accompany Sir John Ross's polar expedition in a scientific capacity was declined, as well as the generous offer by Mr. Strutt of Derby of a home and laboratory, with a salary of 400*l.* a year and the free disposal of his time. Attachment to routine probably induced the refusal of the first, love of independence of the second. Yet the monotony of his toil led to a certain stagnation in his ideas. He discouraged reading both by precept and example. 'I could carry all the books I have ever read on my back,' he used to say. Narrowness and rigidity of mind were the result. What he had not himself discovered was to him almost non-existent. This unprogressiveness was strikingly manifest in the second volume of his 'New System of Chemical Philosophy,' published in 1827. It was a book evidently behind its time. The printing had been begun in 1817, and nearly completed in 1821; the author's experimental results being then added as obtained during six more years. They related to the metallic oxides, sulphurets, phosphorets, and alloys. Many of his old atomic weights were retained in his 'reformed table;' he showed himself scarcely disabused of his early prejudices concerning chlorine, sodium, and potassium; gave no sign of adhesion to the law of volumes; and continued to the end of his life to employ his own atomic symbols, completely superseded as they had been by those of Berzelius. To Dulong and

Petit's researches on heat he was more respectful. Indeed their law of specific heats, enunciated in 1819, had been in part anticipated by his statement in 1808, that 'the quantity of heat belonging to the ultimate particles of all elastic fluids must be the same under the same pressure and temperature' (*New System*, i. 70).

In 1832 and 1834 honorary degrees of D.C.L. and LL.D. were conferred upon Dalton by the universities of Oxford and Edinburgh respectively. He constantly attended the meetings of the British Association, acting as vice-president of the chemical section at Dublin in 1835, and at Bristol in 1836. In 1834 his friends employed Chantrey to execute a marble statue of him; and while the necessary sittings were in progress in London, Babbage persuaded him to allow himself to be presented at court. As a quaker he could not wear a sword; so he went attired in his scarlet doctor's robes, with the less scruple on the score of their brilliancy that to his own eyes they were undistinguishable in hue from grass or mud.

Meanwhile Babbage, Chalmers, and other well-wishers were anxious to see him relieved from the drudgery of teaching; and the success of their efforts to procure him a pension was formally announced by Professor Sedgwick at the Cambridge meeting of the British Association in 1833. From 150*l.* a year it was increased to 300*l.* in 1836, while the devolution upon him, by the death of his brother in 1834, of the paternal estate augmented by purchase, raised him to comparative wealth. He did not therefore relax his industry. He sent to the Royal Society in 1839 an essay 'On the Phosphates and Arseniates,' which proved too feeble and obscure to be inserted in the 'Philosophical Transactions.' Deeply mortified, he had it printed separately, adding to the note intimating its rejection the remark, 'Cavendish, Davy, Wollaston are no more.' Two of four short papers collectively published in 1842, 'On a new and easy Method of Analysing Sugar,' and 'On the Quantities of Acids, Bases, and Water in the different Varieties of Salts,' announced the discovery, prosecuted by Playfair and Joule, that certain salts rendered anhydrous by heat add nothing to the volume of the water they are dissolved in, the solid matter 'entering into the pores' of the liquid.

The Johns family left Manchester in 1830, and Dalton thenceforth lived alone. His friend, Mr. Peter Clare, however, attended him devotedly during his last years of infirmity. On 18 April 1837 he had a shock of paralysis, which recurred in the following year, and left him with broken powers. Impaired utterance hindered him from assuming the office, otherwise designated for him, of president of the British Association at Manchester in 1842. He had another slight fit 20 May 1844, and made a last feeble record of the state of the barometer on 26 July. On the following morning he fell from his bed in attempting to rise, and was found lifeless on the floor. He was in his seventy-eighth year. His remains, placed in the town hall, and there visited, during four days, by above forty thousand persons, were escorted 12 Aug. by a procession of nearly one hundred carriages to Ardwick cemetery. His memory was fittingly honoured by the foundation of two chemical and two mathematical scholarships in connection with Owens College.

Several portraits of Dalton exist. One painted by Allen in 1814 adorns the rooms of the Manchester Philosophical Society. An engraving from it is prefixed to Dr. Angus Smith's 'Memoir.' Another by Phillips showing the advance of age belonged to Mr. Duckworth of Beechwood. Chantrey's fine statue stands in the entrance hall of the Manchester Royal Institution. A bronze copy of it was placed after his death in front of the Royal Infirmary. Dalton was always unexceptionably dressed in quaker costume—knee-breeches, dark-grey stockings, and buckled shoes. His broad-brim beaver was of the finest quality, his white neckcloth spotless, his cane gold or silver headed. The members of the British Association were forcibly struck at Cambridge in 1833 with his likeness to Roubiliac's statue of Newton. In society he was unattractive and uncouth, sometimes presenting to strangers the appearance of moroseness. Importunate questionings about his discoveries he was wont to cut short with the reply: 'I have written a book on that subject, and if thou wishest to inform thyself about the matter, thou canst buy my book for 3*s.* 6*d.*' (Lonsdale, *John Dalton*, p. 255). Yet he was fundamentally gentle and humane. Those who saw most of him loved him best, and his friendship, once bestowed, was inalienable. He had a high respect for female intelligence, paid to women an almost chivalrous regard, and honoured some with a warm attachment. He was alive to the beauties of nature, enjoyed simple music, and in his youth wrote indifferent poetry. His kindliness and love of truth are exemplified in the following anecdote: 'A student who had missed one lecture of a course applied to him for a certificate of full attendance. Dalton at first declined to give it; but after thinking a little replied, "If thou wilt come to-morrow, I will go over the lecture

thou hast missed"' (*Brit. Quart. Review*, i. 197).

Like Newton and Buffon, Dalton disbelieved in what is called 'genius,' attributing its results to the determined pursuit of some one attainable object. The processes of his own mind were slow and difficult. He formed his ideas laboriously, and held them tenaciously. An extraordinary sagacity enabled him to reason accurately from frequently defective data. He was a coarse experimenter, and his apparatus (preserved by the Manchester Philosophical Society) was of the rudest and cheapest description. Yet his experiments were so carefully devised as usually to prove a guide to truth. As a teacher he was uncommunicative, as a writer dogged and matter-of-fact, as a lecturer ungainly and inelegant; his true greatness was as a philosophical investigator of the physical laws governing the mutual relations of the ultimate particles of matter.

Complete lists of Dalton's numerous contributions to scientific collections are included in Dr. Angus Smith's and Dr. Lonsdale's 'Memoirs' of him. Before the Manchester Society alone he read no less than 116 papers, many of them of epochal importance. In that entitled 'Remarks tending to facilitate the Analysis of Spring and Mineral Waters,' communicated 18 March 1814 (*Manch. Memoirs*, iii. 59), he explained the principles of volumetric analysis, a method of great value to practical chemists. He published in 1801 (2nd ed. 1803) 'Elements of English Grammar,' and wrote the article 'Meteorology' in Rees's 'Cyclopædia.' A German translation of his 'New System of Chemical Philosophy' appeared 1812–13, and a second edition of the first part of vol. i. at London in 1842. The second part of the second volume, by which the work was designed to have been completed, was never written.

[Dr. Angus Smith's Memoir of Dr. Dalton, and Hist. of the Atomic Theory, forming vol. xiii. ser. ii. of Memoirs of Lit. and Phil. Soc. of Manchester, London, 1856; Dr. William C. Henry's Memoirs of the Life and Scientific Researches of John Dalton, printed for the Cavendish Society, London, 1854; Lonsdale's Worthies of Cumberland: John Dalton, London, 1874; Wheeler's Hist. of Manchester, p. 498; Thomson on Daltonian Theory, Annals of Philosophy, ii. 1813, Hist. of Chemistry, ii. 285; Whewell's Hist. of Inductive Sciences, vols. ii. and iii.; Daubeny's Introduction to the Atomic Theory, 2nd ed. Oxford, 1850; Sir H. Roscoe on Dalton's first Table of Atomic Weights, Nature, xi. 52; North Brit. Review, xxvii. 465 (Brewster); Brit. Quart. Review, i. 157 (Dr. G. Wilson); Quart. Review, xcvi. 43; Roy. Soc.'s Cat. Scientific Papers.] A. M. C.

D'ALTON, JOHN (1792–1867), Irish historian, genealogist, and biographer, was born at his father's ancestral mansion, Bessville, co. Westmeath, on 20 June 1792. His mother, Elizabeth Leyne, was also descended from an ancient Irish family. D'Alton was sent to the school of the Rev. Joseph Hutton, Summer Hill, Dublin, and passed the entrance examination of Trinity College, Dublin, in his fourteenth year, 1806. He became a student in 1808, joined the College Historical Society, and gained the prize for poetry. Having graduated at Dublin, he was in 1811 admitted a law student of the Middle Temple, London, and the King's Inns. He was called to the Irish bar in 1813.

He confined himself chiefly to chamber practice. He published a very able treatise on the 'Law of Tithes,' and attended the Connaught circuit, having married a lady of that province, Miss Phillips. His reputation for genealogical lore procured him lucrative employment, and he received many fees in the important Irish causes of Malone *v.* O'Connor, Leamy *v.* Smith, Jago *v.* Hungerford, &c. With the exception of an appointment as commissioner of the Loan Fund Board, he held no official position, but a pension of 50*l.* a year on the civil list, granted while Lord John Russell was prime minister, was some recognition of his literary claims. His first publication was a metrical poem called 'Dermid, or the Days of Brian Boru.' It was brought out in a substantial quarto in twelve cantos. In 1827 the Royal Irish Academy offered a prize of 80*l.* and the Cunningham gold medal for the best essay on the social and political state of the Irish people from the commencement of the christian era to the twelfth century, and their scientific, literary, and artistic development; the researches were to be confined to writings previous to the sixteenth century, and exclusive of those in Irish or other Celtic languages. Full extracts were to be given and all original authorities consulted. D'Alton obtained the highest prize, with the medal, and 40*l.* was awarded to Dr. Carroll.

D'Alton's essay, which was read 24 Nov. 1828, occupied the first part of vol. xvi. of the 'Transactions of the Royal Irish Academy.' In 1831 he also gained the prize offered by the Royal Irish Academy for an account of the reign of Henry II in Ireland. He then employed himself in collecting information regarding druidical stones, the raths and fortresses of the early colonists, especially of the Anglo-Normans, the castles of the Plantagenets, the Elizabethan mansions, the Cromwellian keeps, and the ruins of abbeys. These form the illustrations of

Irish topography contributed by D'Alton to the 'Irish Penny Journal,' commenced in January 1833. The drawings were supplied by Samuel Lover. In 1838 D'Alton published his valuable and impartial 'Memoirs of the Archbishops of Dublin.' He published in the same year a very exhaustive 'History of the County of Dublin.' His next work was a beautifully illustrated book, 'The History of Drogheda and its Environs,' containing a memoir of the Dublin and Drogheda railway, with the history of the progress of locomotion in Ireland. Shortly followed the 'Annals of Boyle.' Lord Lorton, the proprietor, contributed 300*l.* towards the publication. He published in 1855 'King James II's Irish Army List, 1689,' which contained the names of most of the Irish families of distinction, with historical and genealogical illustrations, and subsequently enlarged in separate volumes, for cavalry and infantry. They bring the history of most families to the date of publication.

In 1864 D'Alton was requested to write the 'History of Dundalk.' He had prepared the earlier part of this work, but as his strength was failing, it was entrusted to Mr. J. R. O'Flanagan, who completed it from the reign of Queen Elizabeth to that of Queen Victoria. D'Alton had great business qualities, and his rigid adherence to the naked facts of history doubtless impaired the literary success of his books.

Latterly his infirm health confined him to his house, but he was very hospitable, loved society, and had great talent as a vocalist. He occupied himself towards the close of his life in preparing an autobiography, but it has not been published. He died 20 Jan. 1867.

[Personal knowledge.] J. R. O'F.

DALTON, JOHN (1814–1874), catholic divine, was of Irish parentage, and passed the early years of his life at Coventry. He received his education at Sedgley Park School, and was transferred in 1830 to St. Mary's College, Oscott, where he was ordained priest. He was engaged in the missions at Northampton, Norwich, and Lynn, and became a member of the chapter of the diocese of Northampton. In 1858 and the following years he resided for a time at St. Alban's College, Valladolid. After his return from Spain he settled at St. John's Maddermarket, Norwich, where he spent the remainder of his days, with the exception of a brief interval in 1866, when Archbishop Manning sent him to Spain to collect subscriptions towards the erection in London of a cathedral in memory of Cardinal Wiseman. He died on 15 Feb. 1874.

He published translations from the Latin and Spanish of various devotional works, including several by St. Teresa; also: 1. 'The Life of St. Winifrede, translated from a MS. Life of the Saint in the British Museum, with an account of some miraculous cures effected at St. Winifrede's Well,' Lond. 1857, 18mo. 2. 'The Life of Cardinal Ximenez,' Lond. 1860, 8vo, translated from the German of Dr. C. J. von Hefele, bishop of Rottenburg. 3. 'A Pilgrimage to the Shrines of St. Teresa de Jesus at Alba de Tormes and Avila,' Lond. 1873, 8vo.

[Norfolk Chronicle, 21 Feb. 1874, p. 5; Weekly Register, 28 Feb. 1874; Gillow's Bibl. Dict. ii. 5; Cat. of Printed Books in Brit. Mus.] T. C.

DALTON, LAURENCE (*d.* 1561), Norroy king of arms, entered the College of Arms as Calais pursuivant extraordinary, became Rouge Croix pursuivant in 1546, Richmond herald in 1547, and Norroy king of arms by patent 6 Sept. 1557, though his creation as Norroy by Queen Mary at Somerset Place was postponed till 9 Dec. 1558 (*Addit. MS.* 6113, f. 144). He received a pardon 26 April 1556 for the extortions he had practised in his office of Richmond herald. In 1557–8 he began a visitation of Yorkshire and Northumberland. He died on 13 Dec. 1561, and was buried in the church of St. Dunstan-in-the-West, London. His portrait, representing him with his crown and tabard, is engraved in Dallaway's 'Inquiries into the Origin and Progress of the Science of Heraldry.'

[Noble's College of Arms, pp. 128, 132, 144, 146, 153, 154, 171; Gent. Mag. 1823, ii. 487; Evans's Cat. of Engraved Portraits, No. 14854; Addit. MS. 6031, f. 172; Harl. MS. 1359, art. i.] T. C.

DALTON, MICHAEL (*d.* 1648?), author of two legal works of high repute in the seventeenth century, was the son of Thomas Dalton of Hildersham, Cambridgeshire. In dedicating his first work, 'The Countrey Justice' (1618, fol.), to the masters of Lincoln's Inn, he describes himself as 'a long yet an unprofitable member' of this society. He also dates the epistle to the reader 'from my chamber at Lincoln's Inn.' His name, however, is not to be found in the Lincoln's Inn register, and as he never calls himself barrister-at-law, it is probable that though he had a room in the Inn he was never admitted to the society. He resided at West Wratting, Cambridgeshire, and was in the commission of the peace for that county. In 1631 he was fined 2,000*l.* for having permitted his daughter Dorothy to marry her maternal uncle, Sir Giles Allington of Horse-

heath, Cambridgeshire. The fine, however, was remitted. He married first, Frances, daughter of William Thornton, and secondly, Mary, daughter of Edward Allington.

Dalton was living in 1648, and was then commissioner of sequestrations for the county of Cambridge. He probably died between that date and 1655, when an edition of 'The Countrey Justice' was published with a commendatory note by the printer. On the title-page of this edition he is for the first time described as 'one of the masters of the chancery.' His name does not occur in the list of masters in chancery edited by Sir Duffus Hardy. The Dalton mentioned by Strype as a member of parliament and a staunch episcopalian is another person. Michael Dalton never had a seat in the house.

Dalton published: 1. 'The Countrey Justice,' London, 1618, fol., a treatise on the jurisdiction of justices of the peace out of session. The idea was not altogether novel, as FitzHerbert ('L'Office et Auctoritee de Justices de Peace,' 1514, English translation 1538) and Lambarde ('Eirenarcha,' 1610) had already devoted substantive treatises to the duties of justices. Dalton's book differed from these in the limitation of its scope and the fulness of its detail. A second edition appeared in 1619 (London, fol.), prefaced by commendatory Latin verses by John Richardson, master of Trinity College, Cambridge, William Burton, regius professor of medicine in the same university, Isaac Barrow, quaintly described as 'affinis,' and William de Lisle. A third edition appeared in 1630, and a fourth (probably posthumous) in 1655. In 1666 the work was edited by a certain T. M., of whom nothing is known except that he was a member of Lincoln's Inn, who added a treatise on the jurisdiction in sessions, and much new matter besides. Subsequent editions appeared in 1682, 1690, and 1742. Besides this work Dalton published 'Officium Vicecomitum, or the Office and Authoritie of Sheriffs,' London, 1623, fol. An abridgment appeared in 1628, London, 8vo. The last edition of this book was published in 1700. There exists in the British Museum a manuscript in a seventeenth century hand (Sloane MS. 4359) entitled 'A Breviary of the Roman or Western Church and Empire, containing the decay of True Religion and the rise of the Papacy, from the time of our Lord, the Saviour Jesus Christ, until Martin Luther, gathered by Michael Dalton of Lincoln's Inn, Esq. . . . A.D. 1642.' It is an abstract of events in chronological sequence from the foundation of christianity to 'the discovery of anti-christ' in the sixteenth century, and consists of 230 closely written 8vo pages.

[Cole MSS. xi. 17; Cal. State Papers (Dom. 1631–3), pp. 41, 62, 91, 102, 108 (Dom. 1635–1636), p. 497; Add. MS. 5494, f. 62; Brit. Mus. Cat.] J. M. R.

DALY or O'DALY, DANIEL or DOMINIC (1595–1662), ecclesiastic and author, a native of Kerry, born in 1595, was member of a branch of an Irish sept which took its name from an ancestor, Dalach, in the twelfth century. His family were among the adherents of the Earl of Desmond, who was attainted for having opposed the government of Queen Elizabeth in Ireland, and was killed there in 1583. Daly, while a youth, entered the Dominican order at Lugo, Galicia, assuming in religion the name of Dominic de Rosario; studied at Burgos in Old Castile; passed through a course of philosophy and theology at Bordeaux, and, returning to Ireland, remained for a time at Tralee, in his native county. Thence he was sent as professor to the college newly established for Irish Dominicans at Louvain, where he distinguished himself by his devotion, learning, and energy. He was despatched on college business to the court at Madrid, and was received with consideration by Philip IV, then king of Spain and Portugal. Daly at this time undertook to establish a college at Lisbon for Dominicans of Irish birth, as the harsh laws in force in Ireland proscribed education in or the practice of the catholic religion. In conjunction with three members of his order, and favoured by Da Cunha, archbishop of Lisbon, Daly was enabled to purchase a small building in that city, not far from the royal palace, and there established an Irish Dominican college, of which he was appointed rector in 1634. At Lisbon Daly was held in high esteem, and was much favoured by Margaret, dowager duchess of Mantua, cousin of Philip IV, and administratrix of the government of Portugal. For the benefit of Irish catholic ladies, who suffered much under penal legislation, Daly projected a convent in Portugal for Irish nuns of the order of St. Dominic. This undertaking was for a time impeded by want of funds and the difficulty of obtaining the requisite royal permission in Spain. The first obstacle was partly removed by the munificence of some Portuguese ladies of rank, the chief of whom was Dona Iria de Brito, dowager countess of Atalaya and Feira. To procure the royal license Daly proceeded to Madrid, with letters of recommendation from eminent personages, and obtained access to the king, who received him courteously, but stipulated, as a condition, that he should enlist in Ireland a body of soldiers for the service of Spain in the Netherlands. Daly sailed promptly to Lime-

rick, and succeeded in enrolling the requisite number of men. Obstacles still beset him on his return to Madrid, but he declined to relinquish his claim in consideration of an offer of nomination to a bishopric for himself and of the grant of offices to some of his relatives. The desired instrument was issued by Philip IV in March 1639, authorising the establishment, in Lisbon or in its vicinity, of a convent for fifty Irish Dominican nuns. In this document Daly is designated 'Domingos do Rosario,' qualificator or censor of the press for the inquisition, and commissary-general of the mission of Ireland. Ecclesiastical sanction for the scheme was given by John de Vasconcellos, head of the Dominicans in Portugal, on condition that all austerities of the order should be strictly observed. The convent, established at Belem, a short distance from Lisbon, on the bank of the Tagus, was placed under the patronage of the Blessed Virgin Mary, with the title of 'Bom Successo,' or 'Good Success,' and was opened in November 1639. In the following January its chief benefactress, the Countess Atalaya, died, and was buried within its precincts.

In 1640 the people of Portugal freed their country from Spanish dominion, and elected the Duke of Braganza king, under the title of John IV. His queen, Luisa de Gusman, eminent for her courage and prudence, selected Daly as confidential adviser and chief of her confessors. The progress made by the inmates of the college at Lisbon, in theological and philosophical studies, led the general chapter of the order at Rome, in 1644, to grant it the title and privileges of a 'Studium Generale,' or establishment where exercises for degrees were held in public. Daly was sent as envoy by the king of Portugal to Charles I, and was subsequently accredited to Charles II. Towards the close of 1649, Charles II and his mother, Queen Henrietta-Maria, confidentially consulted him at Paris on Irish affairs, and urged him to proceed to Ireland and use his influence there to effect a coalition of the royalists against the parliamentarians. Daly endeavoured to impress upon the king the justice of the claims of the Irish to civil and religious liberty, but was unable to go to Ireland, as his presence was required at Rome. In a letter addressed in 1650 to the Marquis of Ormonde, lord-lieutenant of Ireland, Daly referred to his own relations with Charles I and Charles II, and intimated his readiness to serve the royal cause in Ireland as well as in Spain, so soon as an assurance was received from the king that the Irish should be established as a free nation in direct connection with the crown. Daly appealed to Ormonde, as an Irishman, to aid in obtaining an independent and honourable position for his country.

In 1655 a small volume in Latin, by Daly, was issued at Lisbon by the printer of the king of Portugal, with the title: 'Initium, incrementum et exitus familiæ Geraldinorum Desmoniæ, Comitum Palatinorum Kyerriæ in Hibernia; ac persecutionis hæreticorum descriptio, ex nonnullis fragmentis collecta, ac Latinitate donata, per Fratrem Dominicum de Rosario O'Daly, Ordinis Prædicatorum, S. Theologiæ Professorem, in Supremo S. Inquisitionis Senatu Censorem, in Lusitaniæ regnis quondam Visitatorem Generalem ac fundatorem Conventuum Hibernorum ejusdem Ordinis in Portugallia.' The first part of this work consists of an account of the Geraldine earls of Desmond in the south of Ireland, from the establishment of their progenitors there by Henry II to the death of Earl Gerald in the reign of Elizabeth. The second part is devoted to an account of the persecution of Roman catholics in Ireland, after the extinction of the Geraldine earls. Members of the Dominican order who had recently met their death in Ireland are specially noticed. Among them were several connected with the Irish college at Lisbon, including Terence Albert O'Brien, bishop of Emly, who was hanged on the surrender of Limerick to Ireton in 1651. Daly was supplied with information by Dominicans who had come from Ireland to Lisbon and Rome. The book is written in an animated, pathetic, and somewhat declamatory style, and displays a strong sense of religion, morality, and justice. In 1656 Daly was accredited as envoy from Portugal to Louis XIV at Paris, and there negotiated with English royalists as to the employment of Irish troops and the means of procuring contributions for Charles II.

Meanwhile, the community of the Irish Dominican College at Lisbon largely increased, and at the instance of Daly the queen-regent of Portugal conferred upon the order a larger building at her own cost. An elaborate public ceremonial was arranged, and on Sunday, 4 May 1659, the foundation of the new building was laid. The stone bore an inscription recording that the college was founded by Luisa de Gusman, queen-regent of Portugal, for Dominicans of the Irish nation. The important archiepiscopal see of Braga in Portugal was offered to Daly, but he declined it, as well as the see of Goa, with the Portuguese primacy in India. He consented subsequently to accept the wealthy see of Coimbra, with which was associated the presidency of the privy council of Portugal. His intention was to apply the

extensive revenues of the bishopric to meet the pressing wants of the newly erected college. Before the arrival of the requisite official documents from Rome, Daly died at the Lisbon college on 30 June 1662, in the sixty-seventh year of his age, having passed his life in great austerity and religious mortification. He was interred in the college, where his monument is still preserved. The Latin inscription on it designates Daly bishop-elect of Coimbra, founder of the Irish Dominican college of Lisbon, as well as of the convent of 'Bom Successo' in its vicinity, and adds that he was successful in the royal legations which he undertook, and was conspicuous for prudence, learning, and piety. The college and convent are still administered by the Irish Dominicans.

A French version of Daly's publication appeared at Dunkirk in 1697, under the title: 'Commencement, progres et la fin de la famille des Geraldins, comtes de Desmound, Palatins de Kyerie en Irlande, et la description des persecutions des hérétiques. Tiré de quelques fragmens et mis en Latin par Frère Dominique du Rosaire ô Daly . . . Traduit du Latin en François par l'Abbé Joubert.' An English translation, by the Rev. C. P. Meehan, from the Latin original, entitled 'The Geraldines, Earls of Desmond,' was published at Dublin in 1847, and a new edition was issued in 1878.

[Archives of Irish Dominicans at Lisbon and Belem; manuscripts in the Library of the Royal Irish Academy, Dublin; Carte MS. vol. xxix. and Clarendon Papers, 1656, Bodleian Library; Histoire du détrônement d'Alfonse VI, roi de Portugal, Paris, 1742; Hibernia Dominicana et Supplementum, 1762–72; Collection of Original Papers by T. Carte, 1759; Historia de S. Domingos . . . do Reyno de Portugal, por Fr. Lucas de S. Catharina, Lisbon, 1767; Hist. of Kerry, by C. Smith.] J. T. G.

DALY, DENIS (1747–1791), Irish politician, was the eldest son of James Daly of Carrownakelly and Dunsandle, county Galway, by his wife Catherine, daughter of Sir Ralph Gore, bart., a sister of Ralph, earl of Ross. He was the great-grandson of the Right Hon. Denis Daly, second justice of the common pleas in Ireland, who died on 11 March 1720. Daly was born on 24 Jan. 1747, and was educated at Christ Church, Oxford, but it does not appear that he ever took his degree. At a bye election in 1767 he was returned to the Irish parliament for the borough of Galway, and in 1768 for the county. He continued to sit for this constituency until 1790, when he was returned for Galway town. At the previous general election of 1783 he had been elected both for the county and the town, but had chosen to continue his representation of the former. In August 1778 he moved an address to the king for the removal of the embargo, but though strenuously supported by Grattan, Yelverton, and Fitzgerald, the motion was rejected. Though possessing a great reputation among his contemporaries as a speaker, he did not often join in the debates, and rarely spoke without having first carefully prepared his speech. In 1780 he opposed the measure of independence, and in the following year accepted the office of muster-master-general, with a salary of 1,200*l.* a year. In 1783 he opposed Flood's bill for parliamentary reform; but, though now a ministerialist, he still continued to retain the respect of the opposition. His friendship with Grattan, who had the greatest reliance on his judgment, remained unbroken to the last. Daly was good-humoured and indolent, fond of books, and a good classical scholar. His library, which was sold after his death for over 3,760*l.*, contained many valuable books. He died at Dunsandle on 10 Oct. 1791, in his forty-fifth year. Daly married, on 5 July 1780, Lady Henrietta Maxwell, only daughter and heiress of Robert, earl of Farnham, by his wife Henrietta, countess-dowager of Stafford. His family consisted of two sons and six daughters. His eldest son, James, sometime M.P. for Galway county, was on 6 June 1845 created Baron Dunsandle and Clan Conal in the kingdom of Ireland, and died on 7 Aug. 1847. His other son, Robert, became bishop of Cashel in 1843, and died on 16 Feb. 1872. Denis Daly's widow survived him for many years, and died at Bromley, county Wicklow, on 6 March 1852. The present Baron Dunsandle is his grandson. In Grattan's opinion Daly's death was an irretrievable loss to Ireland, and he is reported to have said that had Daly lived there would probably have been no insurrection, for 'he would have spoken to the people with authority, and would have restrained the government' (Grattan, *Memoirs*, i. 295). According to Grattan's biographer, Daly 'had as much talent as Malone, with more boldness; he surpassed Hussey Burgh in statement, though he was not so good in reply; and he was superior to Flood in general powers, though without his force of invective' (*ib.* p. 291).

[Grattan's Memoirs of the Life and Times of the Right Hon. Henry Grattan (1839), i. 251–252, 288–95; Hardy's Memoirs of James Caulfeild, Earl of Charlemont (1812), i. 283–8, 391, ii. 135, 196; Sir J. Barrington's Historic Memoirs of Ireland (1833), ii. 131–2, 166; Webb's Compendium of Irish Biography (1878), p. 121; Wills's Irish Nation (1875), iii. 289–90; Burke's

Peerage (1886), p. 459; Gent. Mag. 1791, pt. ii. p. 1065, 1792, pt. i. p. 326, 1852, new ser. xxxvii. 430; Official Return of Lists of Members of Parliament, pt. ii. pp. 665, 669, 679, 688; Notes and Queries, 2nd ser. iv. 451.] G. F. R. B.

DALY, Sir DOMINICK (1798–1868), governor of South Australia, was the third son of Dominick Daly of Benmore, county Galway, by his wife Joanna Harriet, widow of Rickard Burke of Glinsk, and daughter of Joseph Blake of Ardfry, county Galway. He was born at Ardfry on 11 Aug. 1798, and was educated at Oscott College, near Birmingham. Daly went to Canada in 1822 as private secretary to Sir Francis Burton, and in 1825 was appointed assistant-secretary to the government of Lower Canada. Two years afterwards he was appointed provincial secretary for Lower Canada, and upon the union of the Canadas in 1840 became the provincial secretary for the united provinces, and a member of the board of works with a seat in the council. He retired from the latter post in 1846, and from the former in 1848, but continued to represent the county of Megantic in the Canadian parliament. After more than twenty-five years' service in Canada he returned to England, and on 23 Oct. 1849 was placed on the commission appointed to inquire into the rights and claims over the New and Waltham Forests (*Parl. Papers*, 1850, vol. xxx.) On 16 Sept. 1851 Daly was appointed lieutenant-governor of Tobago, and on 8 May 1854 was transferred to the post of lieutenant-governor of Prince Edward Island. In July 1856 he received the honour of knighthood by letters patent, and in 1859 was succeeded as lieutenant-governor of Prince Edward Island by George Dundas. Daly was gazetted governor of South Australia in the place of Sir R. G. MacDonnell 28 Oct. 1861, but did not assume office until March 1862. Apart from the judicial difficulty, and the removal of Mr. Justice Boothby from his seat on the bench, matters went smoothly enough during Daly's administration of the colony. In 1864 and 1865 expeditions were despatched for the purpose of establishing a settlement in the northern territory. In 1867 he entertained the Duke of Edinburgh on his visit to the colony. During the last year or two of his life his health began to fail, and he died towards the close of the customary term of office, at the Government House at Adelaide, on 19 Feb. 1868, in the seventieth year of his age. Though not possessing any gifts as a speaker, Daly showed considerable sagacity and firmness as an administrator, while his genial manner and strict impartiality won him the golden opinions of the colonists over whom he ruled. He married, on 20 May 1826, Caroline Maria, second daughter of Ralph Gore of Barrowmount, county Kilkenny, who survived him, and by whom he had three sons and two daughters.

[Heaton's Australian Dict. of Dates, &c. (1879) p. 51; Men of the Time (1868), p. 224; Ward's Men of the Reign (1885), p. 243; Morgan's Sketches of Celebrated Canadians, &c. (1862), p. 375; Stow's South Australia (1883), pp. 37–42; Gent. Mag. 4th ser. (1868), v. 684; Burke's Peerage, &c. (1886), p. 1383; Dod's Peerage, &c. (1866), p. 208; London Gazette, 1849, ii. 3161, 1851, ii. 2361, 1854, i. 1442, 1856, ii. 2341, 1861, ii. 4303.] G. F. R. B.

DALY, RICHARD (*d.* 1813), actor and theatrical manager, was the second son of an Irish gentleman in the county of Galway. He entered Trinity College, Dublin, as a fellow-commoner, and while there engaged actively in the violent contests which occasionally took place between students and citizens. Daly is described as of tall stature and of elegant personal appearance, although squint-eyed. He was much addicted to gambling, and noted as a successful duellist, both with sword and pistol. The exhaustion of his patrimony led him to seek employment as an actor, and after having been instructed for the stage by his countryman, Macklin, he made his appearance at Covent Garden, London, in the character of Othello. This attempt was unsuccessful. He was, however, befriended by Spranger Barry's widow, Mrs. Crawford, and her husband, with whom he returned to Ireland. In their company at Cork he played Norval and other parts with success, and obtained an engagement from Thomas Ryder, then lessee of the Theatre Royal, Dublin. Daly first appeared on the Dublin stage as Lord Townley. He was well received, and subsequently attained to first-class parts in the Dublin theatre. His position was much improved by his marriage with Mrs. Lister, a popular actress and singer of high personal character, and possessed of considerable property. The pecuniary embarrassments of Ryder enabled Daly to acquire the lease of Smock Alley Theatre, Dublin, which he opened in 1781. Some of the most eminent actors of the time performed there under his management. Among them were John Philip Kemble, Macklin, Mrs. Jordan, Mrs. Inchbald, Mrs. Billington, and Mrs. Siddons. On the insolvency of Ryder and of Crawford, his successor at Crow Street Theatre, Daly became proprietor of that establishment, as well as of Smock Alley and of some Irish provincial theatres. In November 1786 Daly obtained a patent from the crown for a theatre royal at Dublin, with important

rights in relation to theatrical performances throughout Ireland. In 1788 the Theatre Royal, Crow Street, was opened by Daly after an expenditure of 12,000*l.* on its rebuilding and decoration. The house had for a short time a profitable career; but its receipts were soon diminished by the establishment of Astley's Amphitheatre, and by frequent disturbances within the theatre itself. These were supposed to be instigated, or at least encouraged, by the severe strictures on Daly which appeared in two Dublin newspapers, the 'Evening Post' and the 'Weekly Packet.' John Magee, an eccentric and energetic man, the proprietor and editor of these journals, continuously published in them diatribes, in prose and verse, against Daly and his associate, Francis Higgins, a wealthy solicitor of obscure origin and low repute, who was believed to be confidentially employed by the chief justice, Lord Clonmel, and English government officials in Ireland. In addition to imputations against Daly in his private and public capacity, Magee charged him with having improperly obtained a large sum from lottery-offices in Dublin, by having anticipated information from London by means of carrier pigeons. Legal proceedings for libel were in 1789 instituted by Daly against Magee, and the latter was imprisoned, being unable to find bail for 7,800*l.*, the amount of the 'fiats' or warrants issued against him by the chief justice. Questions as to the legality of these 'fiats' were argued in the court of king's bench, Dublin, and discussed in the House of Commons there. Magee's trial took place in June 1790, in the king's bench, before Lord Clonmel and a special jury. On Daly's behalf eleven eminent barristers were engaged, including John Philpot Curran, and 200*l.* damages were awarded. Daly's theatrical revenue was much diminished by the establishment of a private theatre at Dublin in 1792 by some of the principal nobility and gentry, under the direction of Frederick E. Jones. In that year a series of statements depreciatory of Daly's character and management were published anonymously at London, as a portion of an answer to an attack on the eminent actress, Mrs. Billington. On the ground of the decay of the drama in Ireland under the management of Daly a memorial from persons of importance was in 1796 presented to the viceroy, Earl Camden, in favour of authorising the establishment of a new theatre royal in Dublin, under F. E. Jones. This movement was opposed by Daly, and the subject was referred to the consideration of the law officers of the crown. After a lengthened inquiry and negotiations an agreement was effected in 1797 by which Daly, in consideration of annuities for himself and his children, transferred his interest in the Dublin theatres to Jones. These arrangements were made under the immediate supervision of the lord-lieutenant and the law officers of the government. An annual pension of 100*l.* was in 1798 granted by the crown to Daly. He died at Dublin in September 1813.

[Hibernian Magazine, 1785; Dublin Chronicle, 1788; Trial of John Magee, 1790; Answer to Memoirs of Mrs. Billington, 1792; Anthologia Hibernica, 1794; Dramatic Mirror, 1808; Gent. Mag. 1814; Boaden's Life of J. P. Kemble, 1825; Recollections of J. O'Keeffe, 1826; Boaden's Memoirs of Mrs. Siddons, 1827; Reminiscences of M. Kelly, 1826; manuscripts relative to Dublin theatres; Hist. of City of Dublin, vol. ii. 1859; Life of Sir M. A. Shee, 1860; Prior's Life of E. Malone, 1860.] J. T. G.

DALY, ROBERT (1783–1872), bishop of Cashel and Waterford, younger son of Denis Daly [q. v.], by Henrietta, only daughter and heiress of Robert Maxwell, first earl of Farnham, was born at Dunsandle, co. Galway, on 8 June 1783. Having entered Trinity College, Dublin, as a fellow-commoner in 1799, he gained the gold medal in 1803, and graduated B.A. in the same year. He proceeded M.A. in 1832 and B.D. and D.D. in 1843. In 1807 he was ordained a deacon, and was admitted to priest's orders in the following year. From 1809 to 1843 he held the prebend of Holy Trinity in the diocese of Cork; from 1814 to 1843 the prebend of Stagonil and the rectory of Powerscourt in the diocese of Dublin, and in 1842 was declared dean of St. Patrick's, Dublin, by the court of delegates appointed to try the validity of an election held on 8 Dec. 1840, in which the Rev. James Wilson, D.D. (precentor of St. Patrick's, and soon after bishop of Cork, Cloyne, and Ross), had been the other candidate. Daly was raised to the bishopric of the united dioceses of Cashel, Emly, Waterford, and Lismore, by patent dated 12 Jan. 1843. For many years, both before and after his elevation to the bench of bishops, his name was a household word throughout the church of Ireland. He was an eminent leader of the evangelical section, and in him the various religious societies connected with the church found at all times a very munificent contributor. He was a preacher of considerable force and energy, maintaining his own principles with great consistency, and ever ready to do battle on their behalf. He died 16 Feb. 1872, and was buried in the cathedral of Waterford.

Daly was the author of several printed ser-

mons and charges, and of various detached tracts on religious and moral subjects; he was also a frequent contributor to ecclesiastical periodicals. In 1832 he edited an edition of Bishop O'Brien's 'Focaloir Gaoidhilge-Sax-Bhéarla, or Irish-English Dictionary,' &c. A 12mo volume, entitled 'Letters and Papers of Viscountess Powerscourt,' was edited by him in 1839, and has passed through at least eight editions. His valuable library included a fine and rare collection of bibles and prayer-books, which was sold by auction in London a short time before his death, the proceeds being applied by him to a benevolent purpose.

[Burke's Peerage (1880), 416; Dublin University Calendars; Todd's Catalogue of Dublin Graduates, 141; Personal Recollections of Bishop Daly, by an old Parishioner; Men of the Time (1868), 161; Brady's Records of Cork, Cloyne, and Ross, i. 108; Cotton's Fasti Ecclesiæ Hibernicæ, i. 31, 264, ii. 109, 179; Supplement, 1; Irish Ecclesiastical Gazette (February 1872), xiv. 45.] B. H. B.

DALYELL, Sir JOHN GRAHAM (1775–1851), antiquary and naturalist, the second son of Sir Robert Dalyell, fourth baronet, who died in 1791, by Elizabeth, only daughter of Nicol Graham of Gartmore, Perthshire, was born at Binns, Linlithgowshire, in August 1775. When an infant he fell from a table upon a stone floor and became lame for life. He attended classes first at St. Andrews, and secondly at the university of Edinburgh, and while there qualified himself for the Scotch bar, and became a member of the Faculty of Advocates in 1796. The work in the parliament-house proved to be too fatiguing for him, but he acquired a considerable business as a consulting advocate, and although a younger son and not wealthy he made it a rule of his legal practice not to accept a fee from a relative, a widow, or an orphan. In 1797 he was elected a member of the Society of Antiquaries of Scotland, and was chosen the first vice-president of that society; he also became a member of the Society of Arts for Scotland, and served as president 1839-40. Devoting himself to letters with an enthusiasm which animated him to the last, he soon turned his attention to the manuscript treasures of the Advocates' Library, and in 1798 produced his first work, 'Fragments of Scottish History,' which contained, among other matter of interest, 'The Diary of Robert Birrell, burgess of Edinburgh from 1532 to 1608.' This was followed in 1801 by 'Scottish Poems of the Sixteenth Century,' in 2 vols. In the preface to this work the author says that in the course of his preparatory researches he had examined about seven hundred volumes of manuscripts. In addition to his knowledge of antiquarian lore he had also an extensive acquaintance with natural history, and in 1814 gave to the public his very valuable 'Observations on several Species of Planariæ, illustrated by coloured figures of living animals.' On 22 Aug. 1836 he was created a knight by letters patent, and on 1 Feb. 1841 succeeded his brother, Sir James Dalyell, as sixth baronet of Binns. 'Rare and Remarkable Animals of Scotland, with practical observations on their nature,' he finished in 2 vols. in 1847. The publication of this beautifully engraved work was unfortunately delayed for nearly five years, owing to a dispute and a law process with the engraver, and the delay deprived Dalyell of the full credit of several of his discoveries in connection with medusæ. The first volume of his last and great work, 'The Powers of the Creator displayed in the Creation, or Observations on Life amidst the various forms of the humbler Tribes of Animated Nature,' was published in 1851. The second volume, after the author's death, was brought out in 1853, under the superintendence of his sister, Miss Elizabeth Dalyell, and Professor John Fleming, D.D., while the third volume was delayed until 1858. Dalyell became an enrolled member of the Highland and Agricultural Society of Scotland in 1807, and in 1817 was presented by his fellow members with a piece of plate for the invention of 'a self-regulating calendar.' He was one of the original promoters of the Zoological Gardens of Edinburgh and 'preses' of the board of directors in 1841. He died at 14 Great King Street, Edinburgh, 7 June 1851, and was buried beside his ancestry in Abercorn Church. He was never married, and his successor in the baronetcy was his brother, Sir William Cunningham Cavendish Dalyell. Besides the publications already mentioned Sir John Dalyell was the author, editor, or translator of the following works: 1. 'Tracts on the Nature of Animals and Vegetables,' by L. Spallanzani, a translation, 1799, and another translation of the same work in 1803. 2. 'Journal of the Transactions in Scotland during the contest between the adherents of Queen Mary and those of her Son,' by R. Bannatyne, 1806. 3. 'A Tract chiefly relative to Monastic Antiquities, with some account of a recent search for the remains of the Scottish kings interred in the abbey of Dunfermline,' 1809; a copy of this book in vellum is believed to have been the only work printed on vellum in Scotland for nearly three centuries. 4. 'Some Account of an Ancient Manuscript of Martial's Epigrams,' 1811. 5. 'Shipwrecks and Disasters

at Sea, with a sketch of several expedients for preserving the lives of mariners,' anon. 1812, 3 vols. 6. 'The Chronicles of Scotland,' by R. Lindsay, 1814. 7. 'Annals of Scotland, 1514–1591,' by G. Marioreybanks, 1814. 8. 'Remarks on the Antiquities, illustrated by the chartularies, of the Episcopal See of Aberdeen,' 1820. 9. 'Observations on the Natural History of Bees,' by F. Huber, 1821. 10. 'Historical Illustration of the Origin and Progress of the Passions and their Influence on the Conduct of Mankind,' 1825, 2 vols. 11. 'A Brief Analysis of the Ancient Records of the Bishopric of Moray,' 1826. 12. 'A Brief Analysis of the Chartularies of the Abbey of Cambuskenneth, the Chapel Royal of Stirling, and the Preceptory of St. Anthony at Leith,' 1828. 13. 'The Darker Superstitions of Scotland, illustrated from History and Practice,' 1834. 14. 'Musical Memoirs of Scotland,' 1849. 15. 'Musical Practice,' a work left in manuscript. He was also a contributor to the 'Philosophical Journal,' 'Reports of the British Association,' 'New Philosophical Journal,' 'Encyclopædia Britannica,' Douglas's 'Peerage,' and Burke's 'Baronetage.'

[Memoirs and portrait prefixed to vol. iii. of The Power of the Creator (1858); Gent. Mag. August 1851, pp. 195–6; Illustrated London News, 14 June 1851, p. 545, and 6 Dec. p. 663.]

G. C. B.

DALYELL or DALZELL, ROBERT, second EARL OF CARNWATH (*d.* 1654), was the eldest son of Sir Robert Dalyell, created earl of Carnwath in 1639, and Margaret, daughter of Sir Robert Crichton of Clunie. He succeeded his father in the earldom about the close of 1639. In the dispute with the covenanters he from the beginning sided with the king, and, it is charitably to be hoped, chiefly on this account is styled by Robert Baillie 'a monstre of profanity' (*Letters and Journals*, ii. 78). Being absent from Scotland when the parliament met in July 1641, he was one of the noblemen summoned to present himself at the market-cross of Edinburgh or the pier of Leith within sixty days on pain of forfeiture (SPALDING, *Memorials*, ii. 57). He had not subscribed the covenant when Charles on 17 Aug. visited the parliament, and therefore, with other noblemen, had to remain in 'the next room' (BALFOUR, *Annals*, iii. 44). On 17 Sept. he was, however, nominated a member of the privy council (*Acts of the Parliament of Scotland*, v. 675); but as on 3 Oct. it was reported to the house that Carnwath the previous night had said to William Dick 'that now we had three kings, and by God two of them behoved to want the head' (BALFOUR, *Annals*, iii. 101), thus causing 'grate execrations' on the part of Hamilton and Argyll, it was not surprising that his name should have been included among those of the privy councillors which the Estates on 13 Nov. deleted out of the roll given in by the king (*ib.* 109). On 22 June he attended the convention of the Estates, and the following day information was laid against him for treasonable correspondence with the queen (*Acts of the Parliament of Scotland*, vi. 6). To this he immediately made a reply, but after the adjournment to dinner failed to present himself when his case was about to be further considered, and incurred a fine of 10,000*l.* Scots for 'contempt and contumacie' (SPALDING, *Memorials*, ii. 255), the money being obtained from Sir William Dick, who was in debt to the earl for a large sum. Carnwath, deeming it unadvisable to place himself in the power of his opponents, went to the king, and on 18 Aug. was put to the horn. It is to an indiscretion on the part of Carnwath that Clarendon chiefly attributes the defeat of the royalists at Naseby on 14 June 1645. According to Clarendon, the king with his reserve of horse was about to charge the horse of the enemy, who had broken his left wing, 'when the Earl of Carnwath, who rode next to him, on a sudden laid his hand on the bridle of the king's horse, and, swearing two or three full-mouthed Scottish oaths (for of that nation he was), said, "Will you go upon your death in an instant?" and before his majesty understood what he would have turned his horse round; upon which a word ran through the troops "that they should march to the right hand," which led them both from charging the enemy and assisting their own men. Upon this they all turned their horses, and rode upon the spur, as if they were every man to shift for himself' (*History of the Rebellion*, Oxford edit. ii. 863–4). The story, however, is uncorroborated. Carnwath, with other Scottish gentlemen, served under Lord Digby, who in 1645 was appointed lieutenant-general of the forces north of the Trent. After Digby's defeat in October at Sherborne in Yorkshire, Carnwath retreated with him to Dumfries, and embarked with him to the Isle of Man, whence they passed over to Ireland, the troops 'being left by them to shift for themselves' (*ib.* 943). The process of forfeiture against the Earl of Carnwath was finally completed on 25 Feb. 1645, when he was declared guilty of treason, and ordained to be hanged, drawn, and quartered, and whoever should kill him it was declared should do good service to his country (BALFOUR, *Annals*, iii. 282). The

forfeiture did not, however, extend to his issue, and his eldest son Gavin, who had not joined the royalists, and had obtained from his father a grant of the fee of the barony of Carnwath, received in April 1646 a charter under the great seal of the earldom of Carnwath, after he had paid a hundred thousand merks Scots on account of his father's life-rent. The fact that Gavin assumed the title has led Douglas, in the 'Scotch Peerage,' erroneously to state that the second earl had died before this, and has introduced also some uncertainty in the references to the Earl of Carnwath in contemporary writers. Thus, it was the son and not the father who, as recorded by Balfour, subscribed the covenant and oath of parliament on 31 July 1646 (*ib.* iii. 299), and is subsequently mentioned as taking part in the proceedings of the Estates. On 15 May 1650 an act was passed precluding the father—described merely as Sir Robert Dalyell—with other persons, from entering 'within the kingdom from beyond seas with his majesty until they give satisfaction to the church and state' (*ib.* iii. 14), but Charles II after his recognition by the Scots in 1651 took immediate measures to have him restored to his estates and honours (*Acts of the Parliament of Scotland*, vi. 604, 606, 614, 623). It was the father and not the son, as is frequently stated, who was the Earl of Carnwath taken prisoner at the battle of Worcester. On 16 Sept. 1651 he was ordered to be committed to the Tower (*State Papers*, Dom. Ser. 1651, p. 432). On 17 Dec. 1651 he was allowed the liberty of the Tower, to walk for the preservation of his health (*ib.* 1651–2, p. 67), and on 25 June 1652 liberty was given him to go to Epsom for six weeks to drink the waters (*ib.* 301). He died in June 1654. In 1661 a commission was appointed to inquire 'into the losses and sufferings sustained by the deceast Robert earl of Carnwath, and Gavin, now earl of Carnwath, his sonne, during the late troubles' (*Acts of the Parliament of Scotland*, vii. 237). By his wife Christian, daughter of Sir William Douglas of Drumlanrig, he had two sons, Gavin, third earl, and the Hon. William Dalyell.

[Balfour's Annals; Acts of the Parliament of Scotland, vols. v., vi., vii.; Spalding's Memorials of the Troubles; Nicolls's Diary; Gordon's Scots Affairs; State Papers, Dom. Ser., 1651–4; Robert Baillie's Letters and Journals; Guthrie's Memoirs; Douglas's Scotch Peerage (Wood), i. 311–12; Irving's Upper Ward of Lanarkshire, ii. 513–17.] T. F. H.

DALYELL or DALZELL, SIR ROBERT sixth EARL OF CARNWATH (*d.* 1737), was the eldest son of Sir John Dalyell of Glenae, Dumfriesshire, by his wife Harriet, second daughter of Sir William Murray of Stanhope, bart. He was educated at the university of Cambridge, and like his other relations was a zealous supporter of the Stuarts. On the death of the fifth earl of Carnwath in 1703 he succeeded him as sixth earl; but the property of Carnwath had previous to this been sold by the fourth earl to Sir George Lockhart, lord president of the Court of Session. His brother, the Hon. John Dalyell, who was married to a daughter of Viscount Kenmure, on learning of the arrival of the Earl of Mar in 1715 resigned his commission as captain in the army, and set off immediately to the earl's residence at Elliock, to give the news and obtain the co-operation of the other Jacobite nobles of the south of Scotland. On 27 Aug. the Earl of Carnwath attended the so-called hunting-match convened by the Earl of Mar at Aberdeen, and being summoned to Edinburgh to give bail for his allegiance he disregarded the summons. He joined the forces which, under Viscount Kenmure, assembled at Moffat on 11 Oct., and on the arrival at Kelso William Irvine, his episcopalian chaplain, on 23 Oct. delivered the identical sermon he had preached in the highlands twenty-six years before, in the presence of Dundee. On their arrival at Langholm on 30 Oct. a detachment of two hundred horse, divided into squadrons commanded respectively by Lords Wintoun and Carnwath, were sent forward in advance to hold Dumfries; but learning at Ecclefechan that it was strongly defended, information was sent to Viscount Kenmure, who determined to abandon the intended attack, and led his forces into England. The Earl of Carnwath and his brother, the Hon. John Dalyell, were both taken prisoners at Preston on 14 Nov. The latter was tried by court-martial as a deserter, but was able to prove that he had resigned his commission before joining the rebels. The earl, along with Viscount Kenmure and the other leaders of the southern rebellion in Scotland, were impeached on 18 Jan. before the House of Lords for high treason, when he pleaded guilty and threw himself on the mercy of the king. He was condemned, with the other lords, to be beheaded, but was respited, until ultimately his life was protected by the indemnity. He was four times married: first, to Lady Grace Montgomery, third daughter of the ninth Earl of Eglinton, by whom he had two daughters; second, to Grizel, daughter of Alexander Urquhart of Newhall, by whom he had a son, Alexander, who succeeded to the estates; third, to Margaret, daughter of John Hamilton of Bangor, by

whom he had a daughter; and fourth, to Margaret, third daughter of Thomas Vincent of Bamburgh Grange, Yorkshire, by whom he had a son.

[Douglas's Scottish Peerage (Wood), i. 313; State Trials, xv. 762-806; Patten's History of the Rebellion in Scotland, 1717; Hill Burton's History of Scotland.] T. F. H.

DALYELL or DALZELL, THOMAS (1599?–1685), of Binns, general, was descended from a family which possessed the barony of Dalyell as early as the thirteenth century, and, having acquired the property of Carnwath about the end of the sixteenth century, was ennobled in the person of Sir Robert Dalyell, who was created Lord Dalyell 18 Sept. 1628, and Earl of Carnwath in 1639. The general's father, Thomas Dalyell, who acquired the property of Binns, Linlithgowshire, in 1629, was a second cousin of the first Earl of Carnwath, and his mother, Janet Bruce, was the daughter of the first Lord Bruce of Kinloss. He was born about 1599, and seems to have taken part in the Rochelle expedition in 1628 as captain in the Earl of Morton's regiment (*State Papers*, Dom. Ser. 1628-9, p. 323). In 1640 he was serving under Major Robert Monro at Aberdeen, and on 3 July was sent with fifty-eight musketeers to protect two Scottish barques which had been driven into the cove by a ship of war (Spalding, *Memorials*, i. 296). He accompanied Monro in his expedition to Ireland 8 April 1642, having obtained a commission as colonel to command 2,500 men (*Hist. MSS. Comm.* 9th Rep. pt. ii. appendix, p. 236). For a considerable time he was in command at Carrickfergus, and on 1 Aug. 1649 received from Sir George Monro, who had succeeded his father, Robert Monro, as general, the management of the customs there (*ib.* 236). On the capitulation of Carrickfergus he obtained from Sir Charles Coote a free pass, dated 15 Aug. 1650, to go out of Ireland whither he pleased (*ib.* 236), but on 4 June had, with other prominent royalists, been banished the kingdom of Scotland on pain of death (Nicolls, *Diary*, 14; Balfour, *Annals*, iv. 42). He therefore remained some time in Ireland, and on 30 Dec. 1650 appealed against the order of banishment made in his absence and without hearing his defence (*Acts of the Parliament of Scotland*, vol. vi., pt. ii., p. 638). On 6 May following he was appointed by the king a general major of foot, and fought on 3 Sept. at Worcester, where his brigade, which had possessed themselves of St. Johns, without any great resistance laid down their arms and craved quarter (*Boscobel Tracts*, p. 34). Dalyell was taken prisoner, and on 16 Sept. committed to the Tower (*State Papers*, Dom. Ser., 1651, p. 432), five shillings a week being allowed for his maintenance (*ib.* 1651-2, p. 96). He escaped in the following May, and, although a committee was appointed 1 June to examine into the manner of his escape (*ib.* 1651-2, p. 272), and an order made to search for him (*ib.* 566), got clear off to the continent. In March 1654 he appeared off the northern coasts of Scotland, and assisted in the rebellion in the highlands in that year, being lieutenant-general of infantry under Middleton (*Cal. Clarendon State Papers*, ii. 305). He was specially excluded from Cromwell's act of grace, and on 4 May a reward of 200*l.* and a free pardon was offered by General Monck to any one who should deliver him, or any one of certain other prominent rebels, up to the English garrison dead or alive (*Cal. Clarendon State Papers*, ii. 365; *Thurloe State Papers*, ii. 261). He reached the continent again in safety, and there received from Charles a special letter of thanks dated Cologne 30 Dec. 1654. The royalist cause being for the time hopeless, Dalyell determined to enter foreign service, and received from Charles II, 17 Aug. 1655, a letter of recommendation to the King of Poland, another to Prince Radzivill, and also a general pass and recommendation (all printed in the *Hist. MSS. Comm.* 9th Rep. pt. ii. 235, from the originals at Binns). On the strength of these strong recommendations he was made a lieutenant-general by the Tsar Alexis, who had special use for the services of him and other Scotch officers, in introducing a more regular system of discipline into his army. After taking part in the wars against the Poles, Dalyell obtained the rank of full general, in which capacity he served in several campaigns against the Tartars and Turks. In 1665, at the request of Charles II, who was in need of his services in Scotland, he obtained permission from the czar to return 'to his country,' with a patent testifying that he was 'a man of virtue and honour, and of great experience in military affairs' (*ib.* 236). On 19 July 1666 he was appointed commander-in-chief in Scotland (*ib.* 237), with the special purpose of curbing the covenanters. A commission was also given him to raise a troop of horse in the regiment of which Lieutenant-general Drummond was colonel (*ib.* 236), and another making him colonel of ten companies of a regiment of foot (*ib.* 236). On 28 Nov. he dispersed the covenanters at Rullion Green in the Pentlands, taking many prisoners with him to Edinburgh. His forces were then ordered to lie in the west, 'where,' says Burnet, 'Dalyell acted the Muscovite too grossly. He threatened to spit men and to roast them,

and he killed some in cold blood, or rather in hot blood, for he was then drunk when he ordered one to be hanged because he would not tell where his father was for whom he was in search. When he heard of any that did not go to church, he did not trouble himself to put a fine upon him, but he set as many soldiers upon him as should eat him up in a night. By this means all people were struck with such a terror that they came regularly to church. And the clergy were so delighted with it that they used to speak of that time as the poets do of the golden age' (BURNET, *Own Time*, ed. 1838, p. 161). Although such statements are often exaggerated, it must be borne in mind that Burnet was not biassed in favour of the covenanters. There can be no doubt that Dalyell had recourse to harsh methods of punishment, learnt when serving the czar. The peremptory fierceness of his manner and his violent threats were, however, frequently sufficiently effectual without resort to extreme measures. He was a plain, blunt soldier, desirous chiefly to perform his duty to his sovereign as efficiently as possible; and had no doubts of the justice of persecuting those who did not conform to the religion of all good royalists. 'He was bred up very hardy from his youth,' says Captain Creichton, 'both in diet and clothing; he never wore a peruke, nor did he shave his beard since the murder of king Charles I. In my time his head was bald, which he covered only with a beaver hat, the brim of which was not above three inches broad. His beard was white and bushy, and yet reaching down almost to his girdle. He usually went to London once or twice a year, and then only to kiss the king's hand, who had a great esteem for his worth and valour' ('Memoirs of Captain John Creichton' in SWIFT'S *Works*, ed. Scott, vol. xii). The eccentric appearance of Dalyell no doubt excited the imaginations of the peasantry. He was reputed by them to be a wizard, in league with the satanic powers, and therefore bullet-proof, the bullets having been seen plainly on several occasions to recoil from his person when discharged against him.

Relentless though Dalyell was against persistent nonconformists, his better feelings were easily touched through his royalist sentiments. When Captain John Paton of Meadowbank was about to be examined before the privy council, a soldier taunted him with being a rebel. 'Sir,' retorted Paton, 'I have done more for the king perhaps than you have done—I fought for him at Worcester.' 'Yes, John, you are right—that is true,' said Dalyell; and, striking the soldier with his cane, added, 'I will teach you, sirrah, other manners than to abuse a prisoner such as this.' A less pleasing illustration of Dalyell's choleric temper, manifested, however, under strong provocation, is given by Fountainhall. The covenanter Garnock having 'at a committee of council railed on General Dalyell, calling him a Muscovian beast, who used to roast men, the general struck him with the pommel of his shable on the face till the blood sprung' (*Historical Notices*, 332). Another act of severity recorded by Fountainhall was doubtless attributable to his sensitive regard for royalty. During the Duke of York's visit to Edinburgh in 1681 a sentinel was found asleep at the gates of the abbey of Holyrood when the Duke of York passed, upon which Dalyell immediately condemned him to be shot, his life only being spared through the intervention of the duke (*Historical Observes*, 28).

Dalyell, after the action of Rullion Green, was created a privy councillor, being sworn 3 Jan. 1667. He also obtained various forfeited estates, including those of Mure of Caldwell, which remained in the possession of the Dalyells till after the revolution. From 1678 till his death he represented his native county of Linlithgow in parliament. His self-esteem was deeply wounded by the apparent slight put upon his services through the appointment of the Duke of Monmouth as commander-in-chief in June 1679, and, having refused to serve under him, he was not present at the battle of Bothwell Bridge. Charles II, who always regarded his eccentricities with good-humoured indulgence, and usually addressed him familiarly as 'Tom Dalyell,' salved, however, his wounded feelings by issuing a new commission reappointing him commander-in-chief, with the practical control of the forces, the appointment of the Duke of Monmouth, who was styled lord-general by the privy council, remaining chiefly nominal. With this commission Dalyell arrived shortly after the close of the battle, and at once took prompt measures for the apprehension of the fugitives. On account of representations made to the king of the necessity of more stringent measures against the covenanters, Dalyell was on 6 Nov. declared commander-in-chief of the forces in Scotland, 'and only to be accountable and judgeable by his majesty himself, for he would not accept otherwise' (FOUNTAINHALL, *Historical Notices*, 243). He was also appointed a commissioner of justiciary, with the advice of nine others, to execute justice on such as had been at Bothwell Bridge (*ib.* 264). On Christmas day, 1680, learning that the students of Edinburgh University intended to burn an effigy of the pope, Dalyell marched his troops from

Leith to the Canongate, but failed to prevent them carrying out their programme. Nor, although several students were captured and threatened with torture, and a reward offered for the leaders, was information obtained sufficient for the conviction of any one. On 25 Oct. 1681 Dalyell received a commission to enrol the celebrated regiment of the Scots Greys (*Hist. MSS. Comm.* 9th Rep. ii. 237), so called originally not from the colour of their horses but of the men's long overcoats. They were armed with sword, pistol, and musket, for service on horseback or on foot, and consisted of six companies of fifty-nine each, including officers. In a document (printed in the *Miscellany* of the Maitland Club) signed by Charles II at Windsor 16 June 1684, a list is given of the Scottish forces under Dalyell irrespective of the militia. With these thoroughly disciplined troops he easily restrained any serious manifestation of the covenanting spirit; although, of course, the influence of his rigour on covenanting convictions was utterly fruitless. As he grew older Dalyell became more testy. In Napier's 'Life of Graham of Claverhouse,' several amusing instances are given of the slights to which that ambitious officer had to submit from Dalyell. Latterly his duties were comparatively light, and he is said to have spent much of his time at his paternal estate of Binns, which he adorned with 'avenues, large parks, and fine gardens, pleasing himself with the culture of curious plants and flowers.' On the accession of James II in 1685 he received commendation and approval under the great seal of his conduct in Scotland, and an enlarged commission as commander-in-chief. Captain Creighton states that the catholic faith of James would probably have placed Dalyell in a perplexing dilemma had he lived. He died suddenly of an apoplexy at his town house in the Canongate, on Sunday evening 23 Aug. 1685. He was buried probably in Abercorn Church, near Binns, on 1 Sept., and 'got,' says Fountainhall, 'a very splendid buriall after the military forme, being attended by the standing forces, horse and foot, present at Edinburgh, and six pieces of cannon drawn his herse, with his led horse and general's baton, &c.' (*Historical Observes*, 215). 'Some,' adds Fountainhall, 'were observing that few of our generall persons in Scotland had come to their grave without some tach or note of disgrace which Dalyell had not incurred' (*ib.* 236).

Dalyell married Agnes, daughter of John Ker of Cavers, and by her had a family. The eldest son, Captain Thomas Dalyell, was, in recognition of his father's services, created on 7 November 1685 a baronet of Scotland. The first baronet left a son Thomas, on whose death without issue on 4 May 1719 the baronetcy, although apparently extinct, was assumed by James Menteith of Auldcathy (*d.* 1747), son of the second baronet's sister Magdalen, by James Menteith of Auldcathy; he took the additional name of Dalyell. Four sons and three daughters are mentioned in the general's entail on 3 Aug. 1682. The second son, also named Thomas, a colonel of foot, who was engaged at the battle of the Boyne, settled in Ireland, and acquired by grant from Queen Anne the estate of Ticknevin, in the county of Kildare, but this branch became extinct in 1756, when the property in Ireland came to the descendants of John, the third son, another colonel of foot, who commanded the 21st fusiliers at the battle of Blenheim, and was killed while leading the first charge on the village of Blenheim. He was the progenitor of the Dalyells of Lingo in Fife. The fourth son, Captain Charles Dalyell, took part in the Darien expedition, and died there, leaving his brother John his heir.

Dalyell's town house in Edinburgh was situated off the Canongate, on the north side opposite John Street, but was removed within the nineteenth century (Wilson, *Memorials of Edinburgh*, 290–1). As would appear from the picture of him in full uniform with his general's baton, painted probably in 1675 by Reilly for the Duke of Rothes, and now in Leslie House, Fifeshire, he in his later years shaved his beard. A picture in which he has the beard, and regarded as the original by Paton, from which the Vanderbanc print was done, is in the possession of Sir Robert Dalyell, K.C.I.E., of the India Council. There are also two paintings of the general at Binns, one probably a copy of the Reilly. A pair of very heavy cavalier boots, and an enormous double-handed sword, reputed to have been the general's, are now preserved at Lingo, Fifeshire.

[Report on the Muniments of Sir Robert Osborne Dalyell, baronet of Binns, Hist. MSS. Comm. 9th Rep. pt. ii. 230–8; Captain Creighton's Memoirs in Swift's Works; Thurloe State Papers, ii.; State Papers, Dom. Ser., 1654–67; Wodrow's Sufferings of the Church of Scotland; Fountainhall's Historical Notices; ib. Observes; Nicolls's Diary; Burnet's Own Time; Balfour's Annals; Acts of the Parliament of Scotland; Douglas's Baronage of Scotland; Grainger's Biog. Hist. of England, 4th ed. iii. 389–1; Letters to the Duke of Lauderdale, 1666–80; Add. MSS. 23125–6–8, 23135, 23246–7, published in Lauderdale Papers (Camden Soc.); Letters to Charles II, Add. MS. 28747; information from Sir Robert Dalyell, K.C.I.E.; Foster's Members of Parliament in Scotland, 1882, p. 94; G. E. C.'s Baronetage, iv. 335.] T. F. H.

DALZEL, ANDREW (1742–1806), classical scholar, was born on 6 Oct. 1742, at Gateside, on the estate of Newliston, parish of Kirkliston, Linlithgowshire. He was the youngest of four sons of William Dalzel (*d.* 1751), a carpenter, who married Alice Linn. He was named after his uncle, Andrew Dalzel (*d.* 22 Nov. 1755), parish minister of Stoneykirk, Wigtownshire, who adopted him on his father's death. His education was superintended by John Drysdale, D.D. [q. v.], minister of Kirkliston, who sent him to the parish school, and thence with a brother to the Edinburgh University. He was intended for the church, and after graduating M.A. went through the divinity course, but was never licensed. Leaving the university, he became tutor in the Lauderdale family, having as his pupils James, lord Maitland (afterwards eighth earl of Lauderdale), his brother Thomas, and Robert (afterwards Sir Robert) Liston, Dalzel's lifelong friend. With his pupils he attended the lectures on civil law of John Millar at Glasgow. He assisted Alexander Adam, LL.D. [q. v.], rector of the Edinburgh High School, in the preparation of his admirable Latin grammar (published May 1772). Robert Hunter, professor of Greek in the Edinburgh University, was infirm and inefficient. Adam began to teach Greek in the high school, an innovation against which Principal Robertson, apparently prompted by Hunter, protested to the town council on 14 Nov. 1772 as an invasion of the exclusive privilege of the university. The protest was ineffectual, and Hunter retired, resigning (for a consideration of 300*l.*) half his salary and all class fees to Dalzel, who in December was appointed joint professor by the town council. In 1774 Dalzel travelled with Lord Maitland to Paris, and in 1775 accompanied him to Oxford, entered at Trinity College, and resided for a term. With Thomas Warton, then one of the fellows, he contracted a friendship which led to much correspondence. In 1779 Hunter died, aged 75, and Dalzel became sole professor. His emoluments were 400*l.* a year and a house.

Dalzel found the studies of his chair at the lowest possible ebb. He did for Greek what Pillans (his pupil in Greek) at a later day did for Latin, combining exactness of scholarship with the cultivation of a taste for the literature of Greece. In his lowest class he had to begin each year with the alphabet. But he succeeded in attracting to his higher classes students from all quarters, and his annotated extracts from Greek literature were adopted as text-books beyond the limits of Scotland. Dalzel was unable to avail himself of the researches of German scholars conducted in their own language, but he was kept informed to some extent of the progress of German scholarship by his friend C. A. Böttiger at Weimar, and he corresponded in Latin with Heyne.

In 1783 Dalzel assisted in founding the Royal Society of Edinburgh, and became one of its secretaries. In 1789 he became a candidate for the office of principal clerk to the general assembly, vacated by the death of Drysdale in the previous year. His competitor was Alexander Carlyle [q. v.], who on a first count gained 145 votes against 143 for Dalzel. Carlyle took his place as clerk and delivered a speech; but on a scrutiny being demanded he gave way, and Dalzel was appointed, being the first layman who had ever held the post. Kay the caricaturist published a fine full-length portrait of him as 'the successful candidate.' In September 1789 Dalzel obtained a grant of arms and a common seal (engraved in October) for the Edinburgh University. These it had never previously possessed. He had been (from 1785) librarian at the college in conjunction with James Robertson, professor of oriental languages, on whose death in 1795 he was appointed keeper. Dalzel had a good presence, and lectured with grace and dignity. Lord Cockburn [q. v.] says: 'He inspired us with a vague but sincere ambition of literature, and with delicious dreams of virtue and poetry.' In private he was exceedingly beloved. He resigned his chair in 1805, George Dunbar [q. v.], who had acted as his assistant, being promoted to the vacancy. After a long illness Dalzel died on 8 Dec. 1806. He is buried in the Westminster Abbey of Edinburgh, the graveyard of Old Greyfriars. He married (28 April 1786) Anne (*b.* 18 Oct. 1751, *d.* 22 Dec. 1829), daughter of his old friend Drysdale, and thus became connected with the families of the brothers Adam [q. v.], the architects, and of Principal Robertson. His courtship had been a long one; 'with a siege of five years,' it was said, 'he has conquered his Helen.' His family consisted of two daughters and three sons. His eldest son, Robert, was counsel at Port Mahon; his second son, William, who was in the artillery, was the only one who left issue; his third son, John (1796–1823), was called to the Scottish bar as an advocate in 1818.

His works are: 1. 'Short Genealogy of the Family of Maitland, earls of Lauderdale,' 1785 (printed but not published). 2. "Ανάλεκτα Ἑλληνικὰ Ἥσσονα, sive Collectanea Græca Minora,' &c., 1789, 8vo, often reprinted; edited by Dunbar, Edinburgh, 1821, 8vo; London, 1835, 8vo; by White, 1849, 8vo;

by Frost, 1863, 8vo; 1865, 16mo. 3. 'Ἀνάλεκτα Ἑλληνικὰ Μείζονα, sive Collectanea Græca Majora,' &c., 5th edition, Edinburgh, 1805; continued by Dunbar and Tate, Edinburgh, 1820-2, 8vo, 3 vols.; several later, including four American editions. 4. 'Description of the Plain of Troy, translated from the original [by J. B. le Chevalier] not yet published,' &c. Edinburgh, 1791, 4to (for this Dalzel got thirty guineas from Cadell for Chevalier). 5. 'An Account of the Author's Life and Character,' prefixed to vol. i. 1793, 8vo, of 'Sermons' by John Drysdale, D.D., edited by Dalzel. 6. 'M. Chevalier's Tableau de la Plaine de Troye illustrated and confirmed,' &c. 1798, 4to. 7. 'Memoir of Duke Gordon' (Dalzel's assistant in the university library), in 'Annual Register,' 1802, and 'Scots Magazine,' 1802. Also papers in 'Transactions of Edinburgh Royal Society.' Posthumous were: 8. 'Substance of Lectures on the Ancient Greeks and on the Revival of Greek Learning in Europe,' Edinburgh, 1821, 8vo, 2 vols. (edited by John Dalzel). 9. 'History of the University of Edinburgh,' &c. Edinburgh, 1862, 8vo, 2 vols. (the first volume consists of a memoir of Dalzel by Cosmo Innes; the second volume, edited by D. Laing, brings the history of the university down to 1723. Dalzel began the work in 1799. It consists largely of extracts from the city registers and university records).

[Memoir by Innes, 1862; Chalmers's Gen. Biogr. Dict. vol. xi. 1813, p. 242, calls him Anthony Dalzell; Anderson's Scottish Nation, 1870, ii. 17, calls him Dalzell and (p. 81) Dalziel; Grant's History of the University of Edinburgh, 1884, i. 252, ii. 324.] A. G.

DALZELL, NICOL ALEXANDER (1817-1878), botanist, born at Edinburgh on 21 April 1817, was a member of the Carnwath family. He was educated at Edinburgh High School, and studied divinity under Chalmers. He proceeded M.A. at Edinburgh University in 1837. His love of science induced him to give up the intention of entering the ministry. He was one of the earliest members of the Botanical Society in Edinburgh. In 1841 he visited Bombay and was appointed assistant commissioner of customs. He still pursued his botanical studies, contributing frequently to Sir W. Hooker's 'Journal of Botany' and to the 'Proceedings' of the Botanical Society of Edinburgh. He became forest ranger of Scinde, and, on the retirement of Dr. Gibson, conservator of forests, Bombay. In 1849 he communicated to the Bombay Asiatic Society's 'Journal' a paper entitled 'Indications of a New Genus of Plants of the Order Anacardieæ.' His 'Contributions to the botany of Western India,' which were published through Sir William Hooker, were commenced in 1850; they extended over a considerable period, and form the most complete account of the remarkable flora of that district. In 1861 he published 'The Bombay Flora,' which bore also the name of Dr. Gibson, who volunteered to bear the expense of publication. It is the only general descriptive work on the vegetation of Western India. This publication contains the names of upwards of two hundred plants, scientifically named and described, for the first time, by Dalzell himself. In 1857 he published in 'Hooker's Journal of Botany' 'Observations on Cissus quadrangularis of Linnæus.' He also published a pamphlet upon the effects of the denudation of forests in limiting the rainfall, which is highly praised in Forsyth's 'Highlands of India.' His health suffered from jungle malaria, and he retired upon a pension in 1870. Dalzell was distinguished as a forest officer by his strict attention to the higher duties of his office. His services to the department, to his subordinates, and to the scientific world are noticed in the highest terms by Sir Joseph Hooker, who states that his knowledge and the fidelity of his descriptions were so remarkable that he was selected as one of the intended authors of the 'Flora of British India,' now in course of publication by the Indian government. He died at Edinburgh in January 1878, leaving a widow and six children.

[Royal Society's Catalogue of Scientific Papers, Hooker's Journal of Botany, vols. ii. iii. iv.; Transactions of the Linnean Society; Athenæum, 2 Feb. 1878, p. 162; communication from Mrs. Dalzell.] R. H-r.

DALZELL, ROBERT (1662-1758), general, whose name is generally misspelt 'Dalziel,' belonged to the family of the earls of Carnwath, the records of which, for the period of his birth, are imperfect. He was born in 1662, and is described as having entered the military service at an early age, and 'made eighteen campaigns under the greatest commanders in Europe' (Grainger, iii. 1221). Family tradition has it that his father was Earl of Carnwath, and himself in the direct line of succession to the title, which was forfeit during the latter half of his lifetime, and that he began his military career as ensign in the foot company of his kinsman, Sir John Dalzell of Glenae. This is confirmed by the muster-rolls of the Earl of Mar's regiment (21st Royal Scots fusiliers) now in the Register House at Edinburgh, which show a Robert Dalzell serving as ensign in Captain

Sir John Dalzell's company of that regiment at Dumfries, Glasgow, Ayr, &c., at various dates from January 1682 to May 1686. Mar's regiment came into England in 1688; and it is possible that Dalzell was the 'Dalyell' serving as a lieutenant in the regiment of foot of Gustavus Hamilton, Viscount Boyne (20th foot), in Ireland, in 1694 (*Add. MS.* 17918). In 1698–9 Dalzell appears as 'Robert Daliel' in the list of the captains of Gibson's foot (28th foot) ordered to be reduced (*All Souls' Coll. MS.* 154, f. 130). This regiment had been originally raised in 1694 by Sir John Gibson, knight, lieutenant-governor of Portsmouth, whose daughter Dalzell married, and after serving in Flanders, the West Indies, and Newfoundland, was disbanded in 1698, except a detachment in Newfoundland. It was raised again on 10 March 1702 (*Home Off. Mil. Entry Book*, iv.), Dalzell, like Gibson himself, reverting to his former rank in the regiment. This is the earliest mention of him in existing War Office records. The baptism of Dalzell's eldest child, Gibson Dalzell, appears in the register of the parish church, Portsmouth, under date 9 March 1698, and the baptisms of his other children all appear in the same register. On 2 July 1702 Dalzell was appointed town-major of Portsmouth (*ib.* vi.), an appointment worth 70*l.* a year, which he retained for many years. Gibson's regiment went from Portsmouth to Ireland in 1702, and in 1704 Gibson sold the colonelcy to Sampson de Lalo, a Huguenot officer in the British service. De Lalo's regiment, as it was now called, joined Marlborough's army, and served at the recapture of Huy and the forcing of the enemy's lines at Neer Hespen in 1705, and at the battle of Ramillies in 1706, during all which time the name of Robert Dalzell appears as lieutenant-colonel (CHAMBERLAYNE, *Angl. Not.*) De Lalo exchanged the colonelcy with Lord Mordaunt on 26 June 1706, and under the name of Mordaunt's the regiment went to Spain, and was one of those cut up at the disastrous battle of Almanza, 24 April 1707. Dalzell reformed the regiment in England, and it again went to Spain in April 1708 (*Add. MS.* 19023). A writer from the army under date 23 April 1708 says: 'We cannot yet give any certain account of the number of our forces, but what we have are the finest in the world, such as the regiments of Southwell, commanded by Col. Hunt; of Blood, commanded by Col. Du Bourgay; and of Mordaunt, commanded by Col. Robt. Dalziel' (*Compleat State of Europe*, June 1708). Some account of the regiment up to this period will be found in Colonel Brodigan's 'Hist. Recs. 28th Foot,' London, 1884, but the details are imperfect and not always accurate, and throw no light on Dalzell's services. Dalzell became a colonel in 1708 (1709?), brigadier-general in 1711, major-general 1715, in which year his appointment as town-major of Portsmouth was renewed. In 1709 he raised a regiment of foot (the 41st) in Spain (*Add. MS.* 19023), which appears in a list of regiments in 1713 (*Eg. MS.* 2618, f. 205) as Brigadier Dalzell's, but was afterwards disbanded. Dalzell became major-general in 1727; colonel of a regiment of foot (33rd foot) in 1730, in succession to General Hawley; commander of the forces in North Britain, 1732; colonel of a regiment of foot (38th foot), in succession to the (second) Duke of Marlborough, in 1739; lieutenant-general in 1735, and general in 1745. He retired by the sale of his regimental commissions in 1749. In 1720 Dalzell was appointed treasurer of the Sun Fire Office, the only office then taking fire risks outside the bills of mortality. He is said to have been one of a party of Scottish gentlemen who took over the concern from the projector; but although this is probable, the books of the office contain no information respecting his interest in it prior to 1720. Thirty years later he was chairman of the directors, of whom his son, Gibson Dalzell, was one. Gibson Dalzell appears to have had a lease of one of the coal-meters' offices in the city of London, and shares in the Sun office and the Company for working Mines and Metals in Scotland. He died in Jamaica in 1755, and was buried at St. Martin's-in-the-Fields, London.

Dalzell died in London on 14 Oct. 1758, in the ninety-sixth year of his age. In his will, proved on 19 Oct. 1758, he spells his name as here indicated, and describes himself as of Craig's Court, Charing Cross, expressing a desire to be buried in Westminster Abbey. He was buried in the church of St. Martin-in-the-Fields. Several engraved portraits of Dalzell exist; one at the age of eighty-four, from a painting at Glenae, once the seat of the earls of Carnwath, is believed to be an excellent likeness.

Dalzell's wife and children predeceased him, and his only surviving descendants at his death were the two children of his son Gibson Dalzell: Robert, of Tidmarsh Manor-house, Berkshire, and Frances, who married the Hon. George Duff, son of the first Earl of Fife.

A grandson of Robert Dalzell was Robert Dalzell, M.A., D.C.L., barrister-at-law, of the Middle Temple, and joint author of a 'Treatise on the Equitable Doctrine of the Conversion of Property (London, 1825), who died in 1878 at the age of eighty-three.

[Particulars supplied, from family sources, by Miss Caroline Margaret Legh Dalzell of Wallingford. Some very curious information respecting the orthography of the name is given in the Christian Leader, September 1883, p. 687. Information has also been obtained from the secretary of the Sun Fire Office; Walford's Cyclopædia of Insurance; Granger's Biog. Hist. of England (ed. 1806), vol. iii.; Regimental Muster Rolls in Register House, Edinburgh; MS. Army and other Lists in Library, All Souls' Coll., Oxford; War Office (Home Office) Military Entry Books; Chamberlayne's Angliæ Notitiæ; Brit. Mus. Add. MS. 17918, also 19023 (abstracts of Muster Rolls); Eg. MSS. 2618; wills of General Robert Dalzell and of Gibson Dalzell in Somerset House; Gent. Mag. xxviii. 504.] H. M. C.

DAMASCENE, ALEXANDER (*d.* 1719), musician, was of Italian origin, but by birth a Frenchman. Obliged to quit France on account of his religion, he came to England and obtained letters of naturalisation on 22 July 1682 (Agnew, *Protestant Exiles*, 2nd edit. i. 42, iii. 37). He gained a livelihood as an alto singer and teacher of music. On 6 Dec. 1690 he was appointed a gentleman extraordinary of the Chapel Royal, being preferred to a full place 10 Dec. 1695 in the room of Henry Purcell, deceased (*Old Cheque Book of the Chapel Royal*, Camden Soc. pp. 19, 21). He died 14 July 1719 (*ib.* p. 29; *Historical Register*, Chron. Diary, iv. 32). His will, in which he describes himself as 'of the parish of St. Anne's, Westminster, gentleman,' was dated 16 May 1715, and proved 27 July 1719 (registered in P. C. C. 126, Browning). Therein he devised his estate to Sarah Powell, his daughter-in-law, and appointed her sole executrix. Damascene composed numerous songs, many of which were published in the various musical miscellanies of the day, such as 'Choice Ayres and Songs,' 1676–84; the 'Theatre of Musick,' 1685–7; 'Vinculum Societatis,' 1687–91; the 'Banquet of Musick,' 1688–92; 'Comes Amoris,' 1687–94; 'The Gentleman's Journal,' 1692–4.

[Old Cheque Book of the Chapel Royal, Camd. Soc., p. 225; Grove's Dict. of Music, i. 428.] G. G.

DAMER, ANNE SEYMOUR (1749–1828), sculptress, was the only child of Field-marshal (Henry Seymour) Conway [q. v.], by his wife, Lady Caroline Campbell, daughter of the fourth duke of Argyll and widow of Lord Aylesbury. She was from infancy a pet of her father's friend, Horace Walpole, and soon showed literary and artistic talent. David Hume reproved her when a child for laughing at the work of an Italian street sculptor, telling her that she could not do the like. She immediately modelled a head in wax, and in a further challenge produced one in stone. She afterwards took lessons from Ceracchi, worked in Bacon's studio, and studied anatomy under Cruikshank. On 14 June 1767 she married John Damer, eldest son of Joseph Damer, Lord Milton (afterwards earl of Dorchester), and heir to a fortune of 30,000*l.* a year. By 1776 her husband and his two brothers had contracted a debt of 70,000*l.*, which their father refused to pay. Damer shot himself on 15 Aug. after a supper with a blind fiddler and worse company at the Bedford Arms, Covent Garden. His wardrobe was sold for 15,000*l.* Mrs. Damer was left with a jointure of 2,500*l.* a year, and devoted herself chiefly to sculpture. She was in a packet which was captured by a privateer in 1779, and was allowed to proceed to Jersey, where her father was governor. She passed some winters in Italy and Portugal on account of her health, and Walpole, introducing her to Sir Horace Mann at Florence, says that she 'writes Latin like Pliny and is learning Greek. She models like Bernini, has excelled moderns in the similitudes of her busts, and has lately begun one in marble.' She had also 'one of the most solid understandings' he ever knew. Her chief performances were the two heads of the rivers Thame and Isis, executed in 1785 for the bridge at Henley, near her father's house at Park Place. Her father chiefly designed the bridge. She also executed two kittens in marble and an eagle, upon which Horace Walpole, adopting an inscription at Milan, placed the (superfluous) statement 'Non me Praxiteles finxit, at Anna Damer.' Darwin, referring to her busts of Lady Elizabeth Foster, afterwards Duchess of Devonshire, and Lady Melbourne, says:—

Long with soft touch shall Damer's chisel charm,
With grace delight us and with beauty warm;
Foster's fine form shall hearts unborn engage,
And Melbourne's smile enchant another age.
(*Economy of Vegetation*, ii. 113.)

Mrs. Damer was a staunch whig in politics. She helped the Duchess of Devonshire and Mrs. Crewe in canvassing Westminster for Charles James Fox in the famous election of 1780. She had made the acquaintance of Josephine when Mme. de Beauharnais. On the peace of Amiens, Josephine, as wife of the first consul, invited her to Paris and introduced her to Napoleon. She promised to give him a bust of Fox, and fulfilled her promise during the 'hundred days,' when she saw the emperor in Paris. He presented her in return with a diamond snuff-box with his portrait, now in the British Museum. Nelson was another friend, and sat to her for his bust after the battle of the Nile. She pre-

sented a bronze cast of this bust in 1826 to the king of Tanjore, who, under the advice of her connection, Sir Alexander Johnston, was trying to introduce European art and sciences. Another bronze bust of Nelson was finished just before her death for the Duke of Clarence, and placed upon the stump of a mast of the Victory in his house at Bushy. She also made a statue of George III for the Edinburgh register office. She presented a bust of herself to the gallery at Florence. Another, engraved in Walpole's 'Anecdotes,' was in the collection bequeathed by Payne Knight to the British Museum.

Under the will of Horace Walpole (Lord Orford), who died 2 March 1797, Mrs. Damer was his executrix and residuary legatee. She also had Strawberry Hill for life, with a legacy of 2,000*l.* to keep it in repair. She lived there till 1811, when she parted with it, according to a provision in the will, to Lord Waldegrave. She saw many friends, especially the Berrys, and gave popular garden parties. In 1800 she produced 'Fashionable Friends,' a comedy by Miss Berry [see BERRY, MARY], described as 'found amongst Walpole's papers.' She recited the epilogue, written by Joanna Baillie. It was produced at Drury Lane on 22 April 1802, but damned by the public (GENEST, vii. 535). In 1818 Mrs. Damer bought York House, Twickenham, where she brought together a large collection of her own busts and terra cottas, and her mother's worsted work. She bequeathed these heirlooms to the wife of Sir Alexander Johnston, the daughter of her maternal uncle, Lord William Campbell. Her studio is the conservatory of the present house. She died at her house in Upper Brook Street on 28 May 1828, and was buried at Sundridge, Kent. The church contains monuments by her to her mother and to several of her mother's relations. Her papers, including letters from Walpole, were burnt by her directions. Her working tools, apron, and the ashes of a favourite dog were placed in her coffin.

Her work must be appraised as that of an amateur fine lady. It was whispered that she received assistance from 'ghosts.'

[Walpole's Letters (Cunningham), passim; Annual Obituary for 1829, 125–36; Allan Cunningham's Lives of the Painters (1830), iii. 247–73 (with portrait after Cosway); Walpole's Anecdotes (Wornum), i. xx–xxi (list of her works); Dallaway's Anecdotes, 410–12; Thorne's Environs of London, 586, 593, 630.] L. S.

DAMON or **DAMAN, WILLIAM** (16th cent.), one of Queen Elizabeth's musicians, is probably the earliest composer who set the Psalms in the vernacular to part-music. His work appeared first in 1579, printed by John Day, with a preface by Edward Hake, who relates how these compositions were secretly 'gathered together from the fertile soyle of his honest frend, Guilielmo Daman,' by one 'John Bull, citezen and goldsmith of London,' and how Bull 'hasted forthwith of himself . . . to commit the same to the presse.' The work appeared in four oblong quarto part-books, and is now of great rarity, the edition probably being bought up by the composer or his friends. In 1591 another version of Daman's Psalms appeared from Thomas East's press. This work was published by William Swayne, and by him dedicated to Lord Burghley. In the preface to this work Swayne says that the former publication 'not answering the expectation that many had of the auctor's skill, gave him occasion to take uppon him a new labour to recover the wrong his friend did in publishing that that was so done.' The work appeared in two forms, in one of which the melody of the psalm is in the tenor part, in the other in the treble. Both versions are in four separate part-books. The words of both the 1579 and 1591 editions are taken from Sternhold and Hopkins's version of the Psalms, but the contents of the two editions are not the same. Neither is entered in the register of the Stationers' Company. In the later publication Daman is styled 'late one of her Majestie's Musitions.' It is possible that he was dead when it appeared. The only other extant compositions of his are a Miserere and some sacred music in lute tablature preserved in the British Museum (*Add. MSS.* 5054, 31992, 29246).

[Hawkins's Hist. of Music, iii. 579; Burney's Hist. of Music, iii. 53; Tanner's Bibl. Brit. ed. 1748, 217.] W. B. S.

DAMPIER, THOMAS, D.D. (1748–1812), bishop of Ely, eldest son of Dr. Thomas Dampier, who was lower master at Eton and from 1774 dean of Durham, was born in 1748. He was educated at Eton, and in 1766 elected to King's College, Cambridge. He graduated B.A. 1771, M.A. 1774, D.D. 1780. After residing at Eton as private tutor to the Earl of Guilford, and holding the vicarage of Bexley in Kent, he succeeded to the mastership of Sherburn Hospital, which his father obtained leave to resign in his favour. He was prebendary of Durham 1778–1808. In 1782 he was made dean of Rochester, and in 1802 bishop of that diocese. The see was poor, and it was in his case, for the first time for some years past, separated from the deanery of Westminster. Dampier was in 1808 translated to Ely. He died suddenly 13 May 1812 at Ely House, Dover Street. As a bishop he proved kindly and liberal. His politics may be inferred from the statement

that as bishop of Rochester he proposed an address from the clergy 'thanking the crown for requiring an undertaking from the ministry not to move in the matter of catholic emancipation.' Dampier published several sermons. He was celebrated for his love of literature, and for the splendid library and collection of prints which he accumulated throughout his life, often at considerable cost, and of the rarer books in which he left an account in Latin, the manuscript of which was extensively used by Dibdin in compiling his 'Ædes Althorpianæ.' His bibliomania had begun early in life before he went to college, and remained his ruling passion to the day of his death. His library was sold by his half-brother, Sir Henry Dampier (a baron of the exchequer and a celebrated ecclesiastical lawyer), and his widow, to the Duke of Devonshire at a valuation amounting to nearly 10,000*l*. His portrait was painted by J. J. Masquerier, of which Dibdin gives an engraving in his 'Bibliographical Decameron.'

[Gent. Mag. 1812, i. 501, ii. 240, 1817, ii. 140, 1821, ii. 280; Dibdin's Bibliographical Decameron, iii. 352; Harwood's Alumni Etonenses, p. 347.] E. S. S.

DAMPIER, WILLIAM (1652-1715), buccaneer, pirate, circumnavigator, captain in the navy, and hydrographer, son of a tenant-farmer at East Coker, near Yeovil, was baptised on 8 June 1652. His father died ten years afterwards; and his mother, who had kept on the farm, died in 1668, when the boy, who had alternated between the neighbouring grammar school and his mother's house, was sent to sea in charge of a Weymouth trader. The hardships of a voyage to Newfoundland disgusted him with that employment; but after a short spell at home, he went to London and entered on board an East Indiaman, in which he sailed to Bantam, returning to England just as the Dutch war broke out in 1672. In 1673 he was an able seaman on board the Royal Prince, Sir Edward Spragge's flagship, and in her was present in the hard-fought engagements of 28 May and 4 June, but was sent to hospital, sick, before the third battle on 11 Aug. He was shortly afterwards put on shore at Harwich, whence he was permitted to return to Somersetshire. Here he soon recovered his health, and the next year accepted the offer of Colonel Helyar, his father's old landlord, to go out to Jamaica as assistant-manager of his plantation. Soon tiring of this employment, Dampier engaged himself on board a coasting trader. About the beginning of August 1675 he shipped on board a ketch bound to the bay of Campeachy with a cargo of rum and sugar to exchange for logwood. His attention was early turned to hydrography and pilotage, the points of which he seems to have carefully noted throughout his whole career; and in his account of this voyage he has 'described the coast of Yucatan from the landfall near Cape Catoche to the anchorage at One-Bush-key with minuteness and accuracy' (Smyth). Although life among the logwood cutters was hard and involved much drinking of punch, Dampier, though only a fore-mast hand, was able to keep some sort of a diary, and to note the incidents of a voyage protracted by the ignorance and incapacity of the master. While homeward bound, the ketch blundered on to almost every shoal, reef, or island on the way, as well as on to some that were not on the way; 'and so,' says Dampier, 'in these rambles we got as much experience as if we had been sent out on a design.' When at last, after thirteen weeks, the ketch managed to reach Jamaica, the recollection of the rollicking times among the logwood cutters still lingered pleasantly in Dampier's memory. He determined to go back and join them, and made his way to Triste, where he arrived in February 1676. The logwood cutters were a wild set; the work was severe, the lodging rude, the earnings high, and the debauchery excessive; and among them, alternating log-cutting with piracy or 'buccaneering,' Dampier continued for rather more than two years, in which time he managed to accumulate a considerable sum of money. In the autumn of 1678 he returned to England, proposing, it would appear, to employ his capital in the West India trade, and especially in the logwood traffic, which was exceedingly lucrative. While in England he filled up the intervals of business with courtship and matrimony. Of his wife nothing is known except that her christian name was Judith, and that he describes her as a young woman 'out of the family of the Duchess of Grafton.'

In the spring of 1679 he sailed again for the West Indies, leaving his wife at Arlington House. He remained at Jamaica for some months, and at Christmas, when on the point of returning home, was persuaded to go on a short voyage to the Mosquito coast, and, putting into Negril Bay, was tempted to join a party of buccaneers, or, as he calls them, privateers. Four men of the same party besides Dampier kept journals, which are now in the British Museum, and of which more or less garbled versions have been published. We have thus a fairly complete account of the exploits of these 'privateers,' whose only commissions—as their commander, Sawkins, sent word to the governor of

Panama—were on the muzzles of their guns. Dampier's position remained quite subordinate. During this most remarkable adventure they crossed the isthmus, sacked Santa Marta, seized on a number of Spanish ships, and, sacking, plundering, and burning as they went, got as far southward as the island of Juan Fernandez. Having quitted it, they attacked Arica on 30 Jan. 1681, but were repulsed with great loss, and drew back discontented, and quarrelling among themselves. The quarrel ended in a break-up of the party; and off the Plata, or Drake's Island, some fifty of them, including Dampier, separated from the others, fetched the Gulf of San Miguel, and after many hardships succeeded in crossing over the isthmus and making their way to the neighbourhood of Point San Blas, where, among the Mulatas, or, as they were then called, the Samballoes, they found a French ship cruising 'on the account.' With these pirates Dampier continued for about a year, and in July 1682 went with nineteen others to Virginia.

Here he remained till August 1683, when he and the whole party joined a vessel commanded by one Cook, who had been in the former expedition in the South Sea and had returned across the isthmus in company with Dampier. This vessel was bound on a cruise round Cape Horn into the Pacific, and came to Virginia for no apparent reason except to pick up these nineteen men. When they put to sea, they found their ship too small, and decided to look along the coast of Africa in hopes of finding one better suited for their purpose. At Sierra Leone they found a Danish ship mounting thirty-six guns, which they promptly laid aboard, carried, and took to sea (Brit. Mus. *Sloane MS.* 54). Dampier says not a word of this, nor indeed much of any of their piratical exploits; and the voyage, if we were to judge solely from Dampier's narrative, might be thought mainly one of discovery. It was, in fact, one of ordinary piratical adventure.

After leaving Sierra Leone, the pirates resolved to carry out their original design, and, steering southwards, doubled Cape Horn; they then touched at Juan Fernandez, where they found a Mosquito Indian who had been left there by Dampier's friends three years before. From Juan Fernandez they passed on to the Galapagos and the coast of New Spain. In July 1684, being then off Cape Blanco, their captain, Cook, died, and was succeeded in the command by Edward Davis [q. v.], who, in company with several other free cruisers, more especially Eaton and Swan, scourged the coast of South America for the next twelve months; their fleet mustering sometimes as many as ten sail, with nearly a thousand men, English and French. Swan, in a ship named the Cygnet, had been with Davis nearly the whole time till 27 Aug. 1685, when the two parted, Davis resolving to stay on the coast of Peru, while Swan wished to go on the Mexican coast, and afterwards westwards across the Pacific. 'Till this time,' writes Dampier, 'I had been with Captain Davis, but now left him and went aboard of Captain Swan. It was not from any dislike to my old captain, but to get some knowledge of the northern parts of this continent of Mexico; and I knew that Captain Swan determined to coast it as far north as he thought convenient, and then pass over for the East Indies, which was a way very agreeable to my inclination.' After a cruise of some months on the coast of Mexico, and finding that he was too late for the Manila ship of the year, Swan proposed to go to the East Indies. 'Many,' says Dampier, 'were well pleased with the voyage, but some thought, such was their ignorance, that he would carry them out of the world.' They consented at last, the more readily, it would appear, from their bad success on the coast of Mexico, where the very rich commerce of the country was carried on almost wholly by land. Accordingly, they set out from Cape Corrientes on 31 March 1686, and after a voyage of great hardship, reached Guam on 20 May. 'It was well for Captain Swan,' Dampier says, 'that we got sight of it before our provision was spent, of which we had but enough for three days more; for as I was afterwards informed, the men had contrived first to kill Captain Swan and eat him when the victuals was gone, and after him all of us who were accessory in promoting the undertaking this voyage. This made Captain Swan say to me after our arrival at Guam, "Ah! Dampier, you would have made them but a poor meal;" for I was as lean as the captain was lusty and fleshy.' After twelve days' stay among the Ladrones, they pushed on to the Philippine Islands, which they reached on 21 June. At Mindanao they remained for six months, recompensing themselves for their severe privations by excessive drunkenness and debauchery, 'which disorderly actions,' says Dampier, 'deterred me from going aboard, for I did ever abhor drunkenness.' He, however, went on board in January, when the men, weary of doing nothing and being desirous of change, left Captain Swan and thirty-six of their fellows on shore and put to sea. Dampier says that he endeavoured to persuade his shipmates to return and pick up Swan, but they refused to do so; and he continued with them, 'knowing that the further

we went, the more knowledge and experience I should get, which was the main thing that I regarded.' They cruised from China to New Holland for the next eighteen months, at the end of which time Dampier made up his mind to desert or to 'escape;' and after some difference of opinion with his companions, he and three others, with a few native prisoners, were put ashore, 16 May 1688, on Nicobar Island, from which, it was thought, they would be unable to escape. They succeeded, however, in making friends with the natives, bought a canoe, provisioned it with bread-fruit, and on the 15th put to sea, trusting to Dampier's experience as a navigator, and to his pocket compass. The boat was but ill calculated for a long voyage. A terrible storm threatened to overwhelm them, and, for the time being, wakened Dampier's conscience to a sense of the wickedness of his course of life. 'I had been,' he says, 'in many imminent dangers before now, but the worst of them all was but a play-game in comparison with this. I must confess that I was in great conflicts of mind at this time. Other dangers came not upon me with such a leisurely and dreadful solemnity. . . . I made very sad reflections on my former life, and looked back with horror and detestation on actions which before I disliked, but now I trembled at the remembrance of.' As the storm passed off, they reached Sumatra, all utterly exhausted. Two of the party died; possibly, also, some of the Malays, who were lost sight of; Dampier himself was very seriously ill. 'I found my fever to increase,' he says, 'and my head so distempered that I could scarce stand, therefore I whetted and sharpened my penknife in order to let myself blood, but I could not, for my knife was too blunt.' Eventually he got to Acheen, where he recovered; and for the next two years he was employed in the local trade, making voyages to Tonquin, Madras, and other places; then, coming to Bencoolen, he was appointed master-gunner of the fort, and was detained there somewhat against his will. He managed at last to escape on board the Defence, Indiaman (2 Jan. 1691), and after many hardships finally arrived in the Downs on 16 Sept., having been absent for upwards of twelve years. The only property which he had brought home consisted of a so-called Indian prince, a Menangis islander, curiously tattooed, out of whom he hoped to make money in the way of an exhibition. He was forced, however, by urgent need, to sell his 'amiable savage,' who shortly afterwards caught small-pox and died at Oxford (cf. Evelyn, *Diary*, Bohn's edit. ii. 363).

Of Dampier's life during the next six years we have no account. In 1697 he published the account of his 'Voyage round the World,' in 1 vol. 8vo, with a dedication to Charles Montague [q. v.], afterwards Earl of Halifax, but at this time chancellor of the exchequer, president of the Royal Society, and the avowed patron of letters and science. The book had an immediate success, running through four editions within two years. This prompted the author to bring out a second volume, containing the accounts of his voyages from Acheen to Tonquin and Madras, which had been omitted from the first volume; the account of his early adventures with the logwood cutters in the Bay of Campeachy, and 'A Discourse of Winds,' which is one of the most valuable of all the 'pre-scientific' essays on meteorological geography, and is even now deserving of close study. This was published in 1699, with a dedication to the Earl of Orford, at that time first lord of the admiralty, to whom Dampier had been recommended by Montague as a man qualified to take command of an exploring voyage which the government resolved to fit out after the conclusion of the peace in 1697. Dampier was accordingly directed to draw up a proposal for such a voyage, and suggested that, as little was known of the Terra Australis, a voyage in that neighbourhood would be of the best advantage, and suited to his previous experience. In another letter he proposes to fill up with provisions at Madagascar and 'run over directly from thence to the northernmost part of New Holland, where I would water if I had occasion, and from thence I would range towards New Guinea. There are many islands in that sea between New Holland and New Guinea . . . and it is probable that we may light on some or other that are not without spice. Should I meet with nothing on any of these islands, I would range along the main of New Guinea, to see what that afforded; and from thence I would cross over to the island Gilolo, where I may be informed of the state of those parts by the natives who speak the Malayan language. From Gilolo I would range away to the eastward of New Guinea, and so direct my course southerly, coasting by the land; and where I found a harbour or river I would land and seek about for men and other animals, vegetables, minerals, &c., and having made what discovery I could, I would return home by the way of Tierra del Fuego.'

Dampier was appointed, by order of 25 March 1698, to command the Jolly Prize 'when fitted out' (*Admiralty Minute*); but on his reporting (30 June and 6 July) that the Jolly Prize was 'altogether unfit for the designed voyage,' he was appointed to the

Roebuck, in which he sailed from the Downs on 14 Jan. 1698–9. After touching at the Canaries, Cape Verd Islands, and Bahia, he made a long sweep round the Cape of Good Hope, and sighted the coast of Australia on 26 July. A few days later he anchored in Shark's Bay, and during August searched along the coast, finding no convenient harbour or river, and not being able to get any good water or fresh provisions. As scurvy was rapidly establishing itself among his ship's company, he crossed over to Timor in the beginning of September. Having refreshed his men and cleaned the ship's bottom, he sailed for the coast of New Guinea, on which he came 3 Dec.; then, 'passing to the northward,' he says, 'I ranged along the coast to the easternmost part of New Guinea, which I found does not join to the mainland of New Guinea, but is an island, as I have described it in my map, and called it New Britain.' Of the north, east, and south coasts of this island he made a fairly correct running survey, though it was left for Carteret [see CARTERET, PHILIP] to discover that St. George's Bay was really St. George's Channel, dividing the island into two; and as Dampier did not visit the western side, he described the land as of much greater extent than it really is. He was prevented from doing more by the discontented state of his crew and the crazy condition of the ship. He anchored at Batavia on 4 July, and, having refitted and provisioned, sailed for England on 17 Oct. 1700. He refitted again at the Cape; but the ship was worn out, and on 21 Feb., when, fortunately, within sight of Ascension, she sprang a dangerous leak. On the morning of the 22nd she anchored in North West Bay, about half a mile from the shore; but after twenty-four hours' hard work all efforts to save her proved vain. She was therefore beached and abandoned, Dampier and the other officers staying on board till the 24th. Ascension was, at that time, an utterly desolate island. The shipwrecked party, however, discovered the remarkable spring of good water near the top of the mountain, and lived, comfortably enough, on goats and turtle, until 3 April, when they were relieved by a homeward-bound squadron of ships of war and East Indiamen.

Dampier, though an admirable observer and excellent hydrographer, was ignorant of discipline and quite unused to command. He had scarcely sailed from England before he quarrelled with his lieutenant, George Fisher, an old officer who had seen much service and was probably not quite pleased at being now put under the orders of an old pirate. The quarrel culminated in Dampier beating Fisher with a cane, putting him in irons till the ship arrived at Bahia, and handing him over as a prisoner to the governor, who clapped him into the common gaol till an opportunity occurred for sending him to Lisbon and England. There Fisher laid charges of cruelty and oppression against his captain, and at a court-martial held on 8 June 1702, Dampier was found 'guilty of very hard and cruel usage towards Lieutenant Fisher;' nor did it appear to the court 'that there had been any grounds for this his ill-usage of Lieutenant Fisher.' The court therefore adjudged 'that Captain Dampier be fined all his pay to the chest at Chatham,' and further pronounced the opinion 'that Captain Dampier is not a fit person to be employed as commander of any of his majesty's ships' (*Minutes of the Court-martial*). Yet on 16 April 1703 'Captain William Dampier, being prepared to depart on another voyage to the West Indies, had the honour to kiss her majesty's hand, being introduced by his royal highness the lord high admiral' (*London Gazette*, No. 3906).

Dampier was not really bound to the West Indies, but to the south seas, in command of the St. George privateer of 26 guns and 126 men, having also under his orders the Cinque Ports of 16 guns and 63 men; and after many delays got finally to sea from Kinsale on 11 Sept. 1703. From Dampier himself we have no account of this voyage; that which has been published, in form similar to his other voyages, and often sold as a fourth volume, being by one Funnell, who calls himself 'mate to Captain Dampier,' but who, according to Dampier, was steward. The narrative is written in no very friendly spirit, and some of the statements were afterwards categorically denied by Dampier; especially those which referred to his frequent quarrels with his officers. Knowing, however, the truth of his former behaviour, we are justified in believing that his conduct in this command was marked by the same want of self-control. He is charged with being frequently drunk, with habitually using foul and abusive language, with oppression, and with gross cowardice. That part of these charges was true, we know; and though it is difficult to believe in actual cowardice, it may well have been that, in the new position of command in a sea-fight against a superior force, he was too keenly sensible of the danger and the responsibility. It appears certain that of the lieutenants of the St. George one was virtually 'marooned,' and the other, who had been a mate in the Roebuck, deserted; that there were frequent mutinies and desertions among the men of both ships; that the

two ships parted company; that Alexander Selkirk, the master of the Cinque Ports, was 'marooned' at Juan Fernandez; that a French ship, which they met near Juan Fernandez, beat them off; and that they made a fruitless attack on the Manila ship (6 Dec. 1704), which repelled them with much loss. The failure of this, the chief object of the expedition, completed the break-up of the party, and, after much recrimination, Dampier, with about thirty men, was left in the St. George, the rest going on board a captured bark, crossing the Pacific to Amboyna, where they were thrown into prison as pirates, but afterwards released and permitted to return to England. Funnell, the historian of the expedition, was of this party, and from the time of his leaving the St. George the indications of her voyage are very scanty. It appears, however, that the ship, being too large for their diminished numbers, and also very crazy, was left on the coast of Peru, Dampier and his men embarking in a Spanish prize, in which they also crossed the Pacific to one of the Dutch settlements, where they in turn were imprisoned. It was not till the close of 1707 that Dampier returned to England, no richer in material wealth, and considerably poorer in reputation. Funnell's account had been already published, and Dampier now replied to it in an angry and badly written pamphlet, or, as he called it, 'Vindication,' denying some of Funnell's statements, and explaining away others; and this 'Vindication' has been frankly accepted by most of Dampier's biographers, who have spoken of Dampier's assertions as disproving Funnell's. Proof on either side is utterly wanting, and we are left to weigh the probabilities of statements, in themselves plausible, put forward by Funnell and insisted on by Welbe, against the contradiction published by Dampier.

The shipowners of the day, at any rate, seem to have pronounced against Dampier, and to have declined entrusting him with the command of another expedition. He therefore engaged himself as pilot on board the Duke privateer, commanded by Captain Woodes Rogers [q. v.], which, in company with the Duchess, sailed from England in August 1708, passed round Cape Horn into the Pacific, rescued Selkirk from his solitary imprisonment on Juan Fernandez, captured one of the Manila ships, crossed the Pacific, and, coming home by the Cape of Good Hope, arrived in the Thames on 14 Oct. 1711, bringing with them specie and merchandise to the value of nearly 200,000*l*. Dampier's share of this would have been a competence in his old age, but the prize money was not paid till 1719. He died early in March 1714–15, in the parish of St. Stephen, Coleman Street, London, as is shown by the endorsement of his will, still preserved in Somerset House; but his name does not appear in the St. Stephen's register. The will is dated 29 Nov. 1714, and was proved 23 March 1714–15. It describes 'Captain William Dampier, Mariner,' as 'diseased and weak of body, but of sound and perfect mind,' and leaves his 'goods or household stuff' and nine-tenths of all property to his cousin, Grace Mercer of London, spinster, who also is sole executrix; the remaining tenth is left to his brother, 'George Dampier of Porton, near Breadport, in the county of Dorset, Gentln.' No mention is made of his wife. The value of the property is not stated; but the common story that he died unknown and in penury is without foundation. His portrait, by Thomas Murray, formerly in the possession of Sir Hans Sloane, is now in the National Portrait Gallery.

Dampier was an excellent hydrographer, and possessed an almost unique talent for observing and recording natural phenomena. His 'Discourse on the Winds' may be even now justly regarded, so far as it goes, as a text-book of that branch of physical geography; and his treatment of the many other subjects which fell within his experience is perhaps equally good. In their clear, easy, homely, common-sense style, his writings are almost classical; his surveys and charts, making allowance for the imperfections of the age, are most highly commendable, and his dogged determination to keep and preserve his journal through all hardships, dangers, and adverse circumstances, is beyond all praise. But it does not, therefore, follow that he was the incarnation of all the virtues. The report of his dismissal from the navy by sentence of court-martial has been doubted (Charnock) or boldly denied (Smyth). He has, again, been described as a leading man even among the buccaneers and pirates. His own account, and still more the accounts of his shipmates, show that in reality he held no position, and was but lightly esteemed. His appointment to command the Jolly Prize or Roebuck was given solely on account of his literary and scientific merits, and proved unfortunate; for he showed himself an incompetent commander, whose sobriety, honesty, and courage even were impugned, and whose highest idea of discipline was calling his subordinate officers 'rogues, rascals, or sons of bitches.'

[The first and principal authority for Dampier's Life is in his own writings. Very little, if anything, is known of his private life beyond

what he himself has told us in his New Voyage round the World (1697), dedicated to Charles Montague; Voyages and Descriptions (1699), the supplement to the former, with other interesting matter, dedicated to the Earl of Orford; and the Voyage to New Holland in the year 1699 (in two parts, 1703, 1709), dedicated to the Earl of Pembroke. These three, with Funnell's Narrative, are now often catalogued as Dampier's Voyages in 4 vols. Captain Dampier's Vindication of his Voyage (4to, 1707) is a contradiction of some of Funnell's statements, of which an Answer to Captain Dampier's Vindication, by J. Welbe, maintains the truth in a manner much more explicit and condemnatory. There have been many popular biographies, little more than imperfect abstracts of the Voyages: the only one which can be considered in any sense original is attributed to Captain (afterwards Admiral) W. H. Smyth, in United Service Journal, July-November 1837. The Letters referred to respecting his Voyage to New Holland are in the Public Record Office, Captains' Letters, D. 1; and the minutes of the courts-martial in Courts-Martial, vol. 10. Besides these, bearing less directly on the subject, are Hacke's Collection of Original Voyages (8vo, 1699); Voyage and Adventures of Captain Bartholomew Sharp (8vo, 1684); Dangerous Voyage and Bold Attempts of Captain Bartholomew Sharp, by Basil Ringrose (8vo, 1699); A Cruising Voyage round the World, by Woodes Rogers (8vo, 1712); and a Voyage to the South Sea, by Edward Cooke (8vo, 1712). Many of the original manuscripts are in the British Museum, being Sloane 46 *a* and *b*, 49, 54, 3236, 3820.] J. K. L.

DANBY, EARLS OF. [See DANVERS, HENRY, 1573-1644; OSBORNE, SIR THOMAS, first EARL of the second creation, 1631-1712.]

DANBY, FRANCIS (1793-1861), painter, third son of James Danby, a farmer and small landed proprietor at Common, near Wexford, was born there 16 Nov. 1793. In a letter to the publishers of a biographical dictionary (*Brit. Mus. Add. MS.* 28509) he gives the date of his birth as 1792, but this document contains so many unquestionable chronological errors that it will be safer to follow the received account. The insurrection of 1798 drove Danby's family to Dublin, and his father died about the time that he became of an age to choose a calling in life. He had studied drawing in the classes of the Royal Dublin Society, and conceived a strong wish to be a painter. With his mother's consent, he continued his studies under O'Connor, a neglected landscape painter of considerable genius, but little older than Danby himself. Both were intimate friends of George Petrie [q. v.], then a painter. Danby's first picture, 'An Evening Landscape,' was exhibited at Dublin in 1812, and sold, Mr. S. C. Hall says, for fifteen guineas. In the following year the three friends proceeded on an expedition to London. Danby says that this occurred in 1811, but the evidence of date in Petrie's biography is decisive, and Danby himself speaks of having then seen Turner's 'Frosty Morning,' which was not exhibited till 1813. Danby and O'Connor remained in London after Petrie had left them, and notwithstanding the latter's generosity in presenting them with two valuable rings, their means ran so short that on arriving at Bristol they were unable to pay for a night's lodging. Danby raised the means by selling two sketches of the Wicklow mountains for eight shillings to Mintorn, a stationer on College Green, and, by the persuasion of Mintorn's son, remained at Bristol to sketch the neighbourhood, O'Connor returning to Ireland. Danby was largely patronised by a Bristol citizen of the name of Fry, through whose son he made an acquaintance which resulted in a hasty and imprudent marriage, unknown, as he declares, to his relatives. He visited Norway and Scotland, and a view in the latter country was his first contribution to the Royal Academy, in 1817. Becoming conscious of his powers, he successively exhibited three important pictures: 'The Upas Tree' (British Institution, 1820), 'Disappointed Love' (Royal Academy, 1821), and 'Clearing up after a Shower' (Royal Academy, 1822); all fully and sympathetically described by the brothers Redgrave (*A Century of Painters*, i. 438-443). 'Disappointed Love,' now in the Sheepshanks Collection at South Kensington, is adduced in R. H. Horne's 'Exposition of the False Medium' as a remarkable instance of the triumph of imaginative genius over technical defects. In 1824 Danby established his reputation by his grand marine painting 'Sunset at Sea after a Storm,' which was purchased by Sir Thomas Lawrence at a much higher price, it is said, than the painter's own. Danby removed to London, partly, it has been stated, at the instance of the academicians, who wished to oppose him to their antagonist Martin. His next picture, 'The Delivery of Israel out of Egypt,' now in the Duke of Sutherland's collection, is certainly in Martin's style, and a victory over him. Like its successor in the same style, 'The Opening of the Sixth Seal,' it is well known from engravings. The latter work was purchased by Beckford. Danby had already exhibited (1825) 'The Enchanted Island,' celebrated in the verse of L. E. L., and (7 Nov. 1825) had been elected an associate of the Academy. The road to the highest honours of his profession seemed open before him, when he struck on the rock of domestic difficul-

ties. 'A story ill to tell,' says Redgrave, 'with faults, and no doubt recriminations, which the grave has partly closed over, and which we will not venture to re-open.' There seems no doubt that Danby himself was chiefly culpable, and highly culpable. In 1829 he left England for the continent, and until 1841 lived principally on the Lake of Geneva, yachting, boat-building, and supporting himself mainly by the sale in England of drawings executed for albums. During this period he only contributed two unimportant pictures to the Academy, but his great gallery painting of 'The Deluge,' afterwards the chief artistic feature of the Dublin Exhibition of 1853, was exhibited separately in 1840. In 1841 he exhibited 'The Sculptor's Triumph' and other pictures at the Academy, and, returning to England, took up his residence at Lewisham. In 1847 he removed to Shell House, Exmouth, and lived there until his death. From 1841 onwards he was a constant contributor to the Academy, but the scandal he had caused was never forgiven, and he never attained the full artistic honours so richly merited by his genius. He made no further attempts in the style of Martin, but produced a number of highly poetical landscapes, usually effects of sunset or early morning. Of these 'The Fisherman's Home' in the Vernon Gallery is a good though small example; 'The Evening Gun' (1848) and 'The Wild Sea Shore' (1853) were among the most characteristic and successful; 'The Departure of Ulysses from Ithaca' (1854) and 'Venus rising from the Sea' (1860) were classical landscapes of larger scale and more ambitious purpose. To these Academy works may be added 'Calypso lamenting the Departure of Ulysses' and 'The Grave of the Excommunicated,' exhibited at the British Institution. His principal patron during this period was the late Mr. Gibbons of Hanover Terrace, who acquired some of his finest works. Danby died at Exmouth 10 Feb. 1861, after a brief illness; his last picture, 'A Dewy Morning,' had left his easel only a few days previously.

As a painter of imaginative effects Danby has lost ground in an age when minute observation is chiefly demanded; but so long as his pictures subsist ('The Painter's Holiday' in the Fitzwilliam Museum is an utter wreck) he will be esteemed by men of poetical feeling. 'We have scarcely ever seen a work by him,' says Thackeray, 'in regarding which the spectator does not feel impressed by something of that solemn contemplation and reverent worship of nature which seem to pervade the artist's mind and pencil. One may say of Mr. Danby that he paints morning and evening odes.' Disraeli speaks in 'Coningsby' of 'the magic pencil of Danby.' 'His pictures,' says Redgrave, 'are true poetry as compared with the prose—noble prose it may be—of many who have great reputation as landscape painters.' He was not content to transcribe nature, he combined and reproduced his impressions in an imaginative form, generally aiming at an effect of solemnity and stillness. Out of forty-six pictures exhibited at the Academy, the titles of only three bear any relation to actual scenery. His range was certainly limited; he became too exclusively identified in the public mind with glowing sunsets; his composition was sometimes formal or theatrical, and the smoothness of his execution occasionally degenerated into 'teaboardiness.' But the mind of a poet inspired all he did. As a man he lived and died under a cloud, the deeper perhaps because the imputations cast upon him were never made publicly known. It is doubtful, however, if he would have gained by publicity. Redgrave, kindly disposed to him both as man and artist, is unable to acquit him of moral perversity, not to say obliquity. He nevertheless possessed many estimable qualities. He is described by an intimate associate, writing in the 'Bristol Daily Press,' as remarkable for the warmth of his friendships and his freedom from prejudice, and his kindness to young artists of talent is still remembered at Exmouth. He maintained a lifelong friendship with Petrie, and some interesting specimens of his correspondence are given in the latter's biography. 'Let us,' he says, writing in 1846, 'exult in the confidence that we belong to that class of our fellow-men who by the elixir you describe, "the true enjoyment of nature," retain the heart of youth, though the eye grow dim, the hand tremble, and the hair turn grey.'

[Danby's Letter to Messrs. Griffin, Brit. Mus. Add. MS. 28609; Redgraves' Century of Painters of the English School, ii. 437–49; Stokes's Life of Petrie, pp. 7–10; Men of the Time, 1st edit.; Bristol Daily Press, 13, 20 Feb. 1861; Athenæum and Art Journal for 1861.]

R. G.

DANBY, JAMES FRANCIS (1816–1875), painter, eldest son of Francis Danby [q. v.], was born at Bristol in 1816, and first exhibited at the Royal Academy in 1847. His subjects were usually scenes of sunrise or sunset, resembling his father's in execution, but not emulating his ideality. He was a frequent exhibitor at the Royal Academy and British Institution, and died of apoplexy on 22 Oct. 1875.

[Bryan's Dict. of Painters; Men of the Reign.]

R. G.

DANBY, JOHN (1757–1798), musician, was born (according to the date on his tombstone) in 1757, but nothing is known of his parentage or education. He was probably a member of the Yorkshire family of the same name. He seems to have been connected with the musical performances at Vauxhall and Ranelagh, for which many of his earlier songs were written. At this time he was living at 8 Gilbert's Buildings, Lambeth, but he afterwards moved to 26 Henrietta Street, Covent Garden. On 6 March 1785 he was elected a member of the Royal Society of Musicians. Between 1781 and 1794 Danby gained ten prizes from the Catch Club for his glees and canons; his best known composition of the former class, 'Awake, Æolian lyre,' gained a prize medal in 1783. Danby, who was a catholic, held the post of organist to the chapel of the Spanish embassy, for which he wrote several masses, motets, and magnificats, which are preserved in the chapel music library. These works are mostly written for two or three parts, and are inferior to his glees, which are some of the best of their kind. During the latter part of his life he lost the use of his limbs, from having slept in a damp bed. A concert was given for his benefit at Willis's Rooms on 16 May 1798, but at half-past eleven the same night Danby died at Upper John Street, Fitzroy Square. He was buried near the south wall of the western part of Old St. Pancras churchyard. The inscription on his tombstone is now nearly illegible, but it was printed in Roffe's 'British Monumental Inscriptions' (i No. 44), in the appendix to which a sketch of the grave is given.

Danby published several songs; the following are his most important works: Glees, book i. [op. 1?]; 'La Guida alla Musica Vocale,' op. 2; Glees, book ii. op. 3; book 3, op. 4; 'La Guida della Musica Instrumentale,' op. 5; Glees, op. 6. The last collection of glees was published posthumously by subscription for the benefit of his widow and four infant children.

[Grove's Dict. of Music, i. 429 *a*; Europ. Mag. xxxiii. 359; Gent. Mag. lxviii. i. 448; Georgian Era, iv. 521; Morning Herald, 18 May 1798; Danby's Works; information from the Rev. R. B. Sankey.] W. B. S.

DANBY, THOMAS (1817?–1886), painter, was the younger son of Francis Danby [q. v.] He followed his father to the continent about 1830, and, the latter being unable or unwilling to support him, young Danby, though only a lad of thirteen, earned his living by copying pictures at the Louvre. He thus became an earnest student of Claude, whose aerial effects he sought to imitate. Returning to England about the same time as his father, he first exhibited at the British Institution in 1841, and afterwards frequently at the Academy. He lived much with Paul Falconer Poole, and imbibed not a little of his romantic feeling for nature. The subjects of his landscapes were usually taken from Welsh scenery; his pictures for the most part were not, like his father's, ideal compositions, but actual scenes pervaded by a truly poetical spirit. 'He was always trying,' says the writer of the obituary notice in the 'Times,' 'to render his inner heart's feeling of a beautiful view rather than the local facts received on the retina.' He came, it is said, within one vote of election as A.R.A., but, failing eventually to attain Academy honours, devoted himself in his latter years chiefly to water-colour painting. He was elected an associate of the Society of Painters in Water-colours in 1867, and a full member in 1870; and until his death his contributions were among the chief ornaments of the society's exhibitions. He died of a chest complaint, terminating in dropsy, 25 March 1886.

[Times, 30 March 1886.] R. G.

DANBY, WILLIAM (1752–1833), miscellaneous writer, was the only son of William Danby, D.D., of Swinton Park, Yorkshire, by Mary, daughter of Gilbert Affleck of Dalham, Suffolk. He was the representative of that branch of the ancient family of Danby which acquired the lordship of Masham and Mashamshire in the reign of Henry VIII, by marriage with one of the heiresses of the Lords Scrope of Masham. In 1784 he served the office of high sheriff of Yorkshire. He almost entirely rebuilt his mansion of Swinton from designs by James Wyatt and John Foss of Richmond. It includes a handsome library and a richly furnished museum of minerals. Southey, in describing a tour which he made in 1829, says: 'The most interesting person whom I saw during this expedition was Mr. Danby of Swinton Park, a man of very large fortune, and now very old. He gave me a book of his with the not very apt title of "Ideas and Realities," detached thoughts on various subjects. It is a book in which his neighbours could find nothing to amuse them, or which they thought it behoved them to admire; but I have seldom seen a more amiable or a happier disposition portrayed than is there delineated' (*Life and Correspondence*, vi. 78). Danby died at Swinton Park on 4 Dec. 1833. He was twice married: first to Caroline, daughter of Henry Seymour, and secondly to Anne Holwell, second daughter of William Gater; but left

no issue. His portrait has been engraved by Scriven, from a painting by Jackson.

His works are: 1. 'Thoughts, chiefly on serious subjects,' Exeter (privately printed), 1821, 8vo, second edition, with additions, including remarks on 'Lacon,' by Caleb Colton, 2 vols. Exeter, 1822, 8vo. 2. 'Ideas and Realities, or thoughts on various subjects,' Exeter, 1827, 8vo. 3. 'Extracts from and observations on Cicero's dialogues De Senectute and De Amicitia, and a translation of his Somnium Scipionis, with notes,' Exeter, 1829, 8vo, London, 1832, 8vo. 4. 'Thoughts on various subjects,' London, 1831, 8vo. 5. 'Travelling Thoughts,' Exeter, 1831, 8vo. 6. 'Poems,' Edinburgh, 1831, 8vo. 7. 'Extracts from Young's Night Thoughts, with observations upon them,' Lond. 1832, 8vo.

[Martin's Privately Printed Books, 2nd edit. 274; Evans's Catalogue of Engraved Portraits, No. 14869; Gent. Mag. new ser. i. 440; Cat. of Printed Books in Brit. Mus.] T. C.

DANCE, CHARLES (1794–1863), dramatist, was the son of George Dance, architect [q. v.] During thirty years he was in the office of the late insolvent debtors' court, in which he was successively registrar, taxing officer, and chief clerk, retiring ultimately upon a superannuation allowance. Alone or in collaboration with J. R. Planché or others he wrote many pieces, chiefly of the lightest description, which were produced at the Olympic or other theatres. So great was his success in supplying Madame Vestris with extravaganzas that he was spoken of as a founder of a new order of burlesque. His pieces, which are mostly printed in Lacy's 'Acting Edition of Plays,' Duncombe's 'British Theatre,' Webster's 'Acting National Drama,' and Miller's 'Modern Acting Drama,' cover a period of nearly a quarter of a century. Some of his comediettas or farces, as 'The Bengal Tiger,' 'Delicate Ground,' 'A Morning Call,' 'Who speaks first,' and 'Naval Engagements,' are still occasionally revived, and one of his pieces was translated into German. Among his extravaganzas the best known is 'Olympic Revels,' with which, 3 Jan. 1831, Madame Vestris—the first feminine lessee of a theatre, according to the prologue, by John Hamilton Reynolds, spoken on the occasion—opened the Olympic. Other pieces in which Dance had more or less share are, 'Alive and Merry,' a farce; 'Lucky Stars,' a burletta; 'Advice Gratis,' a farce; 'A Wonderful Woman,' comic drama; 'Blue Beard,' a musical burletta; 'A Dream of the Future,' a comedy; 'The Victor vanquished,' a comedy; 'Marriage a Lottery,' a comedy; 'The Stock Exchange,' a comic drama; 'The Paphian Bower,' an extravaganza; 'Telemachus,' an extravaganza; 'Pleasant Dreams,' a farce; 'The Country Squire,' a comedy; 'Toquet with the Tuft,' a burletta; 'Puss in Boots,' a burletta; 'Sons and Systems,' a burletta; 'The Burlington Arcade,' a burletta; 'Izaak Walton,' a drama; 'The Beulah Spa,' a burletta; 'The Dustman's Belle,' a comic drama; 'A Match in the Dark,' a comedietta; and 'The Water Party,' a farce. During his later years Dance was a well-known figure at the Garrick Club. Dance was twice married, and survived both his wives. He lived in Mornington Road, not far from Regent's Park, and died at Lowestoft, whither he had returned for his health, 5 Jan. 1863. His illness was heart disease.

[Times, 7 Jan. 1863; Gent. Mag. 3rd ser. xiv. 259; Athenæum, 10 Jan. 1863; Era, 11 Jan. 1863; Era Almanack.] J. K.

DANCE, GEORGE, the elder (1700–1768), architect, was surveyor to the corporation of London, and designed the Mansion House and many of the churches and public buildings of the city during the earlier half of the eighteenth century. Of the first named, begun in 1739, the story is told that an original design of Palladio's was submitted to the common council by Lord Burlington, a zealous patron of art, but was rejected by the civic authorities in favour of Dance's design, on the ground of Palladio being a papist, and not a freeman of the city! Dance is said to have been originally a shipwright, and is thought by the satirical author of the 'Critical Review,' &c., never to have lost sight of his original calling. But the Mansion House has served its purpose as well probably as if Palladio had been its architect, and may still be admired for its stately monumental effect, whatever may be thought of the clumsiness of detail which it exhibits in common with other buildings of the time. As Telford says of it, 'it is grand and impressive as a whole, and reflects credit upon its architect.' Among Dance's other works may be mentioned the churches of St. Botolph's, Aldgate, built in 1741–4; St. Luke's, Old Street; St. Leonard's, Shoreditch; and the old excise office, Broad Street. His works, with the exception of the Mansion House, exhibit small architectural merit. A collection of his drawings is in the Soane Museum. He died on 8 Feb. 1768, and was buried in St. Luke's, Old Street. He was the father of the more famous architect, George Dance [q. v.], who designed Newgate prison, of the well-known painter, Nathaniel Dance [q. v.], afterwards Sir N. Dance-Holland, and of the comedian, James [q. v.], who assumed the name of Love.

[Redgrave's Dict. of Artists; Bryan's Dict. of Artists; Ralph's Critical Review of the Public Buildings, Statues, and Monuments in and around London and Westminster, London, 1783.]

G. W. B.

DANCE, GEORGE, the younger (1741–1825), architect, fifth and youngest son of George Dance, architect and surveyor to the city of London, was born in 1740–1, and learnt his profession in his father's office. He spent also some time in France and Italy, and studied in Rome. He was a member of the Incorporated Society of Artists, and in 1761 sent to their exhibition a design for Blackfriars Bridge. His father died in 1768, and he succeeded him in his office by right of purchase. His first important work was the rebuilding of Newgate in 1770, in which he displayed considerable skill—the severe, massive features of the exterior being thoroughly characteristic. He was successful also in the construction of the Giltspur Street prison and St. Luke's Hospital, but the front of Guildhall is less creditable to his taste. Dance was elected in 1794 a fellow of the Society of Antiquaries, and was one of the foundation members of the Royal Academy. He held also the office of professor of architecture at the Royal Academy from 1798 to 1805, but never lectured. In fact he seems to have devoted himself in his later years to art rather than to architecture, and his contributions to the Academy exhibitions in and after 1798 consisted solely of portraits drawn in chalk. These and others (in all seventy-two in number) were subsequently engraved and published, and have the reputation of being life-like, though 'wanting in drawing and refinement' (Redgrave). In 1815 he resigned the office of city surveyor, and after a lingering illness of many years died at Upper Gower Street, London, 14 Jan. 1825, being the last of the original forty Royal Academicians. He was buried in St. Paul's Cathedral.

Dance was author of 'A Collection of Portraits sketched from the Life since the year 1793, by Geo. Dance, esq., and engraved in imitation of the original drawings by Will. Daniell, A.R.A.,' folio, 1811 and 1814.

[Redgrave's Dict. of Artists of the English School, 1874; Annual Register, lxvii. 219; Burke's Extinct Baronetage, s. v. 'Holland.']

C. J. R.

DANCE, *alias* Love, JAMES (1722–1774), comedian, eldest son of George Dance [q. v.], city surveyor and architect, was born on 17 March 1721–2. He entered Merchant Taylors' School in 1732, and five years later was admitted a member of St. John's College, Oxford. But he left the university without graduating, and, having assumed the name of Love, contrived to attract the favourable notice of Sir Robert Walpole by replying, in a smart poem entitled 'Yes, they are; what then?' to a satirical piece, 'Are these things so?' directed against the minister and attributed (wrongly) to Pope. Sir Robert, however, does not seem to have done much more for his advocate than feed him with false hopes, and at length, bankrupt and disappointed, Love betook himself to the stage and to the composition of light comedies. About 1740 he wrote and published an heroic poem on 'Cricket,' which is interesting as throwing light upon the history of that popular game, and his earliest contribution to dramatic literature was a piece entitled 'Pamela,' published in 1742. He performed at the theatres of Dublin and Edinburgh, and resided for some years as manager in the latter city, where (1754) he issued a volume of poems. In 1762 he was invited to Drury Lane Theatre, and retained his connection with that house during the rest of his life, part of which was spent at Richmond, where, with his brother's help, he built a new theatre, involving him in considerable loss. He died early in 1774, and it cannot be said that either as an actor or a writer he secured or deserved much success. Falstaff was his best character; his attempts to improve Shakespeare and Beaumont and Fletcher were wretched. His brother was Sir Nathaniel Dance [q. v.]

He wrote: 1. 'Cricket; an heroic poem,' 1770 ('published about thirty years ago,' pref. to 2nd edit.) 2. 'Pamela,' comedy, 1742. 3. 'Poems on several Occasions,' 1754. 4. 'The Witches,' pant. 1762. 5. 'Rites of Hecate,' pant. 1764. 6. 'The Hermit,' pant. 1766. 7. 'The Village Wedding,' 1767. 8. 'Timon of Athens,' altered, 1768. 9. 'The Ladies' Frolic,' 1770. 10. 'City Madam,' 1771. 11. 'Rule a Wife and have a Wife,' altered, 1771.

[Baker's Biog. Dram. by Reed and Jones, i. 462; Robinson's Reg. of Merchant Taylors' School.]

C. J. R.

DANCE, NATHANIEL (1734–1811), painter. [See Holland, Sir Nathaniel Dance-.]

DANCE, Sir NATHANIEL (1748–1827), commander in the service of the East India Company, son of James, the elder brother of Sir Nathaniel Holland [q. v.], and of George Dance the younger [q. v.], was born 20 June 1748, entered the East India Company's service in 1759, and, after continuous employment for nearly thirty years, obtained the command of a ship in 1787. In 1804 he was, by virtue of his seniority, commodore of the company's homeward-bound

fleet which sailed from Canton on 31 Jan. Off Pulo Aor, on 14 Feb., this fleet, consisting of sixteen Indiamen and eleven country ships, fell in with the French squadron under Admiral Linois. The Indian fleet numbered three more than Linois had been led to expect. He jumped to the conclusion that the three extra ships were men-of-war; and though he had with him a line-of-battle ship, three heavy frigates, and a brig, he did not venture to attack. The bold attitude which Dance assumed confirmed him in his error. Dance, with his fleet ranged in line of battle, stood on under easy sail, lay to for the night, and the next morning again stood on, always under easy sail. Linois then manœuvred to cut off some of the rearmost ships, on which Dance made the signal to tack towards the enemy and engage. Captain Timmins in the Royal George led, the Ganges and Dance's own ship, the Earl Camden, closely followed. Linois, possessed with the idea that he was engaged with ships of the line, did not observe that neither the number nor weight of the guns agreed with it; and conceiving himself in presence of a very superior force, after a few badly aimed broadsides, hauled his wind and fled. The loss of the English was one man killed and one wounded, both on board the Royal George; the other ships sustained no damage. Dance made the signal for a general chase, and for two hours enjoyed the extraordinary spectacle of a powerful squadron of ships of war flying before a number of merchantmen; then fearing a longer pursuit might carry him too far out of his course, and 'considering the immense property at stake,' he recalled his ships, and the next morning continued his voyage. In the Straits, on 28 Feb., they met two English ships of the line which convoyed them as far as St. Helena, whence they obtained a further escort to England. Liberal rewards were voted to the several commanders, officers, and ships' companies. Dance was knighted; was presented with 5,000*l.* by the Bombay Insurance Company, and by the East India Company with a pension of 500*l.* a year. He seems to have lived for the remainder of his life in retirement; and died at Enfield on 25 March 1827, aged 79 (*Gent. Mag.* vol. xcvii. pt. i. p. 380).

[Markham's Sea Fathers, 211; Gent. Mag. (1804), vol. lxxiv. pt. ii. pp. 963, 967; James's Nav. Hist. (ed. 1860), iii. 249; Nav. Chron. xii. 137, 345 (with a portrait after George Dance), and xiii. 360; Chevalier's Histoire de la Marine française sous le Consulat et l'Empire, 296. For the account of the action off Pulo Aor, and of the enthusiastic reception of the news in England, see Marryat's Newton Forster.] J. K. L.

DANCE, WILLIAM (1755–1840), musician, born in 1755, studied the pianoforte under Aylward, and the violin under Baumgarten, and later under Giardini. He played the violin in an orchestra so early as 1767. He was for four years at Drury Lane under Garrick's management, and from 1775 to 1793 was a member of the King's Theatre orchestra. He led at the Haymarket in the summer seasons from 1784 to 1790, and at the Handel festival in Westminster Abbey in 1790. Dance was a member of the royal band before 1800. He subsequently gave up performing in public, and devoted himself to teaching. On 17 Jan. 1813 a circular proposing the foundation of the Philharmonic Society, signed by Cramer, Corri, and Dance, was issued from the latter's house, 17 Manchester Street, and on the establishment of the society he became a director and treasurer. He continued to hold both these offices down to his death, which took place at Brompton, 5 June 1840. Dance published a small quantity of unimportant pianoforte and vocal music.

[Dict. of Musicians (1827); Grove's Dict. of Music, i. 429; Gent. Mag. for 1840; Dance's publications; Brown's Dict. of Musicians.] W. B. S.

DANCER, Mrs. ANN (1734–1801), actress. [See Barry, Mrs. Ann Spranger.]

DANCER, DANIEL (1716–1794), miser, was born at Pinner in 1716. His grandfather and father were both noted in their time as misers, and are only less known to fame because their accumulation of wealth was not so great. The elder Dancer died in 1736, and Daniel, as the eldest of his four children, succeeded to his estate, which consisted of eighty acres of rich meadow land and of an adjoining farm called Waldos. Hitherto Dancer had given no manifestation of his miserly instincts, but now, in company with his only sister, who shared his tastes and lived with him as his housekeeper, he commenced a life of the utmost seclusion and most rigid parsimony. His lands were allowed to lie fallow so that the expense of cultivation might be avoided. He took but one meal a day, consisting invariably of a little baked meat and a hard-boiled dumpling. A quantity sufficient to supply the wants of the household through the week was prepared every Saturday night. His clothing consisted mainly of hay bands, which were swathed round his feet for boots and round his body for a coat, but it was his habit to purchase one new shirt every year; and on one occasion he brought, and lost, a lawsuit

against a tradesman who, as he alleged, had cheated him out of threepence over one of these annual transactions. The only person who could be said to be at all intimately acquainted with the Dancers was a Lady Tempest, the widow of Sir Henry Tempest, a Yorkshire baronet. To this lady Dancer's sister intended to leave her own private property, amounting to some 2,000*l.*, but she died in 1766 before she could sign her will, and there then arose a lawsuit among her three brothers as to the distribution of her money, the result of which was that Daniel was awarded two-thirds of the sum on the ground of his having kept her for thirty years. To fill his sister's place Dancer engaged a servant named Griffiths, a man whose manner of living was as penurious as his own, and to whom he paid eighteenpence a week as wages. The two lived together in Dancer's tumbledown house till the master's death, which took place 30 Sept. 1794. In his last moments he was tended by Lady Tempest, who had shown uniform kindness to the old man, and who was rewarded by being made the sole recipient of the miser's wealth, which amounted to a sum equal to 3,000*l.* per annum. This, however, she did not live to enjoy, as she died very shortly afterwards of a cold contracted while she watched over the miser's deathbed. Dancer is distinguished from the majority of misers in that, notwithstanding his miserable love of gold, he possessed many praiseworthy qualities. His business transactions were always characterised by the most rigid integrity; he never neglected to give practical proof of his gratitude for service rendered to him; and he even knew how to be generous on occasions.

[Biographical Curiosities, or various Pictures of Human Nature, containing original and authentic Memoirs of Daniel Dancer, esq., an extraordinary miser, 1797; Strange and Unaccountable Life of D. Dancer, esq., 1801; Wilson's Wonderful Characters, vol. ii. 1821; Gent. Mag. lxiv. 964.] A. V.

DANCER, JOHN (*fl.* 1675), translator and dramatist, lived for some time in Dublin, where two of his dramatic translations were performed with some success at the Theatre Royal. To the Duke of Ormonde and to the duke's children, Thomas, earl of Ossory, and Lady Mary Cavendish, he dedicated his books, and in 1673 he wrote that he owed to the duke 'all I have and all I am.' It is probable that he was in Ormonde's service while he was lord-lieutenant of Ireland. Langbaine groundlessly credits him with the alternative name of Dauncy, and identifies him with one John Dauncy, who was a voluminous translator living at the same time. But John Dancer and John Dauncy [q. v.] were clearly two persons. Dancer's two translated plays—the one from Corneille and the other from Quinault—are in rhyming couplets. The original verse at the close of the translation of Tasso's 'Amintas' is 'writ in imitation of Mr. Cowley's "Mistris"' (Langbaine). Dancer's works are as follows: 1. 'Aminta, the Famous Pastoral [by Tasso], translated into English verse, with divers Ingenious Poems,' London, 1660. 2. 'Nicomede, a tragicomedy translated out of the French of Monsieur Corneille, as it was acted at the Theatre Royal, Dublin,' London, 1671. This was published by Francis Kirkman 'in the author's absence,' and dedicated by Kirkman to Thomas, earl of Ossory. To the play Kirkman added a valuable appendix —'A true, perfect, and exact Catalogue of all the Comedies, Tragedies, Tragicomedies, Pastorals, Masques, and Interludes that were ever yet printed and published till this present year 1671.' 3. 'Judgment on Alexander and Cæsar, and also on Seneca, Plutarch, and Petronius,' from the French of Renaud Rapin, London 1672. 4. 'The Comparison of Plato and Aristotle, with the Opinions of the Fathers on their Doctrine, and some Christian Reflections,' from the French, London 1673; dedicated to James, duke of Ormonde. 5. 'Mercury Gallant, containing many true and pleasant relations of what hath passed at Paris from January 1st 1672 till the king's departure thence,' from the French, London 1673; dedicated to George Bowerman. 6. 'Agrippa, King of Alba, or the False Tiberinus. As it was several times acted with great applause before the Duke of Ormonde, L.L. of Ireland, at the Theatre Royal in Dublin; from the French of Monsieur Quinault,' London 1675; dedicated to Ormonde's daughter Mary.

[Langbaine's Account, 97, with Oldys's notes in Brit. Mus. copy, C. 45 d. 14; Hunter's Chorus Vatum in Addit. MS. 24489, f. 173; Brit. Mus. Cat.] S. L.

DANCER, THOMAS, M.D. (1755?–1811), botanist, was in 1780 physician to the expedition which left Jamaica in February of that year for 'Fort San Juan' (? d'Ulloa). On his return to Jamaica he published an account of the capture of the fort, and the subsequent mortality of the troops, consequent upon the utter absence of sanitation. Appointed physician to the Bath waters he brought out in 1784 a small octavo on the virtues of the waters, appending two pages of catalogue of the rarer plants cultivated in the garden there. A full list was issued in

1792, from which we learn that he introduced many plants in the two years previous, some of which he owed to his correspondence with Sir Joseph Banks. In 1804 he printed a small tract, 'Some Observations respecting the Botanic Garden,' recounting its history and removals, and making suggestions for its better support; but his proposals not being adopted by the House of Assembly, he resigned his position as 'island botanist.' His most important publication was a quarto volume, 'Medical Assistant, or Jamaica Practice of Physic,' 1801, which was anonymously attacked by an ex-official named Fitzgerald, in a professed reprint in the 'Royal Jamaica Gazette' of a critique in the 'Edinburgh Review.' The last literary effort of Dancer was to expose this fiction. He died at Kingston 1 Aug. 1811.

[Prefaces, &c., of Dancer's works; Gent. Mag. 1811, lxxxi. pt. ii. 390.] B. D. J.

DANCKERTS, HENRY (1630?-1680?), landscape-painter and line-engraver, belonged to a Dutch family, resident chiefly at Amsterdam, which included several artists among its members. Some writers state that he and John Danckerts were the sons of Justus Danckerts, while others assert that their father was Pieter Danckerts de Ry. Both these statements are negatived by the evidence of dates, for Justus Danckerts was living at Amsterdam in 1686, and Pieter Danckerts de Ry was born in 1605, and died at Stockholm in 1659. Henry Danckerts was born at the Hague about 1630. He was brought up as an engraver, and in 1647 executed thirteen plates of antiquities which were published in a folio volume under the title 'Affbeeldinge vande ouer Oude Rarieteyten aende strandt ontrent Domburch inden Eylandt van Walcheren gevonden.' He was admitted into the guild of St. Luke at the Hague in 1651 as an engraver, but he appears to have been induced by his brother John to turn his attention to landscape-painting. After studying for a time in Italy he came to England about 1667 or 1668, and met with much encouragement from Charles II, who engaged him to paint views of the royal palaces and many of the seaports of England and Wales. No less than twenty-eight of these, one of them being a sliding-piece before a picture of Nell Gwyn, are mentioned in the catalogue of the royal collection as it existed in the days of James II, and three of them are still at Hampton Court. Pepys, in his 'Diary,' records that Danckerts painted for the Earl of Sandwich a view of Tangier, 'which my Lord Sandwich admires as being the truest picture that ever he saw in his life.' Pepys further narrates, under date of 22 Jan. 1669, that Danckerts 'took measure of my panels in my dining-room, where in the four I intend to have the four houses of the king, White Hall, Hampton Court, Greenwich, and Windsor.' Greenwich was 'finished to my very great content, though this manner of distemper do make the figures not so pleasing as in oyle,' but with regard to the other pictures ordered Pepys says, later on, 'I did choose a view of Rome instead of Hampton Court.' There was in the collection of Horace Walpole, at Strawberry Hill, a picture said to be by Danckerts, representing Rose, the royal gardener, presenting to Charles II the first pine-apple grown in England, apparently at Dorney Court, near Eton, the residence of the Duchess of Cleveland. It has been engraved by Robert Graves, A.R.A. Being a Roman catholic, the popish plot caused Danckerts to leave England about 1679 and to settle at Amsterdam, where he died soon after, but in what year is not known. His works as an engraver are a portrait of Charles II, after Adriaan Hanneman, one of his best plates, and those of Cornelis Staefvenisse, pensionary of Zeeland, after D. N. van Limborch; Ewaldus Schrevelius, after David Bailly; Christiaan Rompf, physician to the Prince of Orange; the Princess Augusta Maria, Margravine of Baden-Durlach, in the character of Diana; and Sir Edmund Fortescue. Besides these he engraved a 'Concert,' after Titian, a very large print in three sheets with fifty figures, a 'View of Amsterdam and the Y,' also in three sheets, a series of the royal palaces and the sea-ports of England and Wales, and some free subjects after Titian.

JOHN DANCKERTS, his elder brother, was born about 1610, and entered in 1631 the guild of St. Luke at the Hague, of which he was dean from 1650 to 1652. He painted historical subjects and portraits, and made some of the designs for the plates which Hollar engraved for Sir Robert Stapylton's edition of 'Juvenal,' published in 1660. Hollar engraved also after him a head of John Price, the biblical critic. He likewise etched a few plates, including 'Venus reclining,' after Titian, and an 'Embarkation of Merchandise.' There appears to be no evidence to support the statement that he visited England. He was living at Amsterdam in 1660, but the date of his death is not recorded.

[Walpole's Anecdotes of Painting, ed. Wornum, 1849, ii. 458-9; Nagler's Neues allgemeines Künstler-Lexikon, 1835-52, iii. 261; Kramm's Levens en Werken der Hollandsche en Vlaamsche Kunstschilders, 1857-64, i. 320-1; Van der Aa's Biographisch Woordenboek der

Nederlanden, 1852–78, iv. 54–5; Heinecken's Dictionnaire des Artistes dont nous avons des Estampes, 1778–90, iv. 497–8.] R. E. G.

DANDRIDGE, BARTHOLOMEW (*fl.* 1750), portrait-painter, was, according to Walpole, the son of a house-painter. He gained considerable reputation and employment in the reign of George II as a painter of portraits and of effective small conversation-pieces. Portraits by Dandridge painted about 1750 were engraved by James McArdell and others. In the National Portrait Gallery is a picture by him of Nathaniel Hooke, the historian. He died in the prime of life.

[Walpole's Anecd. of Painters, ed. 1849, ii. 702; Redgrave's Dict. of Artists; Cat. Nat. Portrait Collection.] E. R.

DANELL, JAMES, D.D. (1821–1881), catholic prelate, born in London on 14 July 1821, was educated under Dr. Kenny at his father's house in Fitzroy Street, Fitzroy Square, and afterwards at St. Edmund's College, near Ware. In 1843 he was sent to finish his ecclesiastical studies at St. Sulpice, Paris. He was ordained priest in 1846, and in August of that year he was appointed to the mission of St. George, Southwark. In 1857 he was appointed a canon of Southwark, and in 1862 vicar-general of the diocese. After the death of Dr. Thomas Grant he was appointed by Pius IX to the bishopric of Southwark in January 1871, and he was consecrated on 25 March following at St. George's Cathedral by Archbishop (now Cardinal) Manning. He died on 14 June 1881, and was buried in his cathedral. During his episcopate he added to the diocese seventy-two priests and fifty new missions.

[Men of the Time (1879); Brady's Episcopal Succession, iii. 452; Tablet, 18 June 1881; Catholic Directory (1887), p. 239.] T. C.

DANETT, THOMAS (*fl.* 1566–1601), was the author of the following works:— 1. 'The Description of the Low Countreys and of the Prouinces thereof, gathered into an Epitome out of the Historie of Lodouico Guicchardini,' London, 1593, dedicated to Lord Burghley. 2. 'A Continuation of the Historie of France from the death of Charles the Eight, where Comines endeth, till the death of Henry the Second [1559], collected by Thomas Danett, gentleman,' London, 1600, dedicated to Lord Buckhurst. 3. 'The Historie of Philip de Commines, Knight, Lord of Argenton,' London, 1601. The dedication to Lord Burghley is dated 1 Nov. 1596. Danett states that thirty years before he presented to Burghley and Leicester 'the historie of Commines, rudely translated into our vulgar tongue,' and that he subsequently revised and enlarged his translation by the advice of Sir Christopher Hatton. A few original notes appear in the margin. A 'Mr. Danett' is mentioned in a letter from Cecil to Windebank, 27 Dec. 1561.

[Danett's Works; Ames's Typogr. Antiq.; Brit. Mus. Cat.; Cal. State Papers (Dom.), 1547–80, p. 189.] S. L.

DANFORTH, THOMAS (1622–1699), magistrate in New England, son of Nicholas Danforth of Framlingham, Suffolk, was born in England in 1622. He was taken by his father to America in 1634, and became an inhabitant of Cambridge, Massachusetts. He was admitted a freeman of that town in 1643, and elected representative in 1657 and 1658. For twenty years (1659–79) he held the office of 'assistant,' and he was deputy-governor of Massachusetts from 1679 to 1686. On 11 May 1681 he was appointed by the general court of Massachusetts president of Maine, and he continued in that office till the arrival of Andros in 1686. He was also a judge of the superior court of Massachusetts. To the old provincial charter his attachment was zealous and invincible. With Gookin, Cooke, and others he opposed the sending of agents to England, and he was ready to incur every peril rather than submit to the acts of trade, which, as the colony was not represented in the British parliament, he regarded as infringements on the liberty of the province. He became the acknowledged leader of the popular party in opposing the tyranny of Andros. Soon after the imprisonment of that governor he prevented, by his prudence and influence, many excesses to which in the violence of the times the people were tending. His zeal in favour of the old charter precluded him from public employment under the charter of William and Mary. The correctness of his judgment was evinced by a firm and open opposition to the proceedings of the courts of justice during the witchcraft delusion. His chief residence was at Cambridge, where he died on 5 Nov. 1699. He married Mary, daughter of Henry Withington, and had twelve children.

Danforth was the first treasurer of Harvard College (1650–8), and he subsequently assisted in the arrangement and care of its finances. His services to the institution were numerous and disinterested, and although he was not wealthy, he bequeathed to the college three valuable leases of land in the town of Framlingham. A condition was annexed to this bequest that these estates should revert to his heirs 'if any prelatical injunctions should be imposed on the society.'

[Eliot's Biog. Dict. 145; Farmer's Genealogical Register, 78; Hutchinson's Hist. of Massachusetts Bay (1764), i. 189, 323, 329, 331, 380, 404; Collections of Massachusetts Hist. Soc. 1st series, i. 229, v. 75; Quincy's Hist. of Harvard Univ. i. 450, 457, 589, ii. 136, 137, 230–2; Sullivan's Hist. of Maine, 385, 386.] T. C.

DANGERFIELD, THOMAS (1650?–1685), false witness, born at Waltham in Essex about 1650, was son of a farmer of Cromwellian tenets. Dangerfield began life by robbing his father of horses and money, fled to Scotland, returned as a repentant prodigal and was forgiven, but soon ran away to the continent, and rambled through Portugal and Spain, Flanders and Holland, where he got some credit as a soldier from William of Orange; was apprehended for larcenies, in danger as a spy, and was at least once ordered for execution. He returned to England, took to coining and circulating false money, and was imprisoned at Dorchester, in Newgate, and at Salisbury. He escaped after having been burnt in the hand, and had again in 1675 'broken prison' at Chelmsford and been outlawed. He had pretended to be converted to Romanism while abroad, but laid this claim aside in Holland, and resumed it in 1679, when a second time confined in Newgate, taking help from Mrs. Elizabeth Cellier [q. v.], known later as 'the Popish midwife.' She was almoner for the Countess of Powis, befriending the imprisoned catholics. He had boasted of having been instrumental in securing the release of a Mrs. White, who reported to Mrs. Cellier that he threatened revenge against Captain Richardson for excessive severity in the prison. He received money and (he said) instructions whereby an accusation could be framed against Richardson, but the charges were not carried into court. Dangerfield, through interest exerted by the recorder and Alderman Jeffreys, received better treatment while in prison, and also his discharge, but was speedily rearrested and carried to the Counter. He there sued out his habeas corpus, and was removed to the King's Bench, where Mrs. Cellier came to him in disguise, telling him that he was to ingratiate himself into the confidence of a fellow-prisoner, one Stroud, who had threatened to reveal a secret that would blast the credit of the witness William Bedloe [q. v.] Stroud was plied with drink and drugged with laudanum. But Dangerfield failed to acquire his secret. He learnt enough, however, to start as a rival discoverer of plots. He was furnished by Mrs. Cellier with money to compound with his creditors, to whom he owed 700*l.*, and thus regained liberty; was admitted to the presence of the Countess of Powis, employed in the enlargement on bail of priests from the Gatehouse, carrying letters to Roger Palmer, the Earl of Castlemaine [q. v.], sent into Buckinghamshire to assist Henry Nevil, *alias* Paine, in correspondence and pamphlets, to take notes of the jesuit trials, and claimed, although this was denied, to have held intercourse and credit with the catholic lords in the Tower, whom he afterwards betrayed. He appeared against John Lane, *alias* Johnson, and Thomas Knox, who were convicted of having brought infamous charges against Titus Oates [q. v.], 25 Nov. 1679; he had obtained a royal pardon on the previous day, to qualify him as a witness. He dispersed through the country libellous broadsides and books, such as 'Danby's Reflections,' written by Henry Nevil. He had been servant to travellers, and found it easy to win the confidence of his dupes. That he was sometimes trusted is beyond dispute. In his own 'Narrative' he declares unblushingly that Lord Arundel of Wardour and Lord Powis tempted him to murder the Earl of Shaftesbury, offering a reward of 500*l.*, and gave him ten guineas as earnest money; but that he rejected their suggestion of killing the king, and was reproached for this by John Gadbury, the astrologer [q. v.] Nothing came of the assassination scheme beyond three apocryphal attempts. He now drew up a paper concerning pretended clubs or meetings of the presbyterians, with full lists of the members of each, which paper, according to his 'Narrative,' was shown to the Duke of York, and intended to incriminate the Duke of Monmouth and others as plotting a commonwealth. He was introduced to the king's presence by Lord Peterborough, who described him as 'a young man who appeared under a decent figure, a serious behaviour, and with words that did not seem to proceed from a common understanding' (Halstead, *Succinct Genealogies*). Charles II reported the alleged plot to his council as 'an impossible thing,' but allowed 40*l.* to be paid to Dangerfield. His next fraud was an assumed discovery of correspondence between the presbyterians and the Dutch. Having thrice gone to Lord Shaftesbury, he was entrusted by Lady Powis on 14 Oct. 1679 with fifteen letters, intended to direct suspicion against Colonel Roderick Mansell. He took lodgings in the same house with Mansell, and hid the treasonable papers behind the head of the colonel's bed, then gave information to William Chiffinch [q. v.], got a search-warrant, and on 22 Oct. assisted to find the concealed papers. Detection followed quickly. After having been apprehended, and bailed by Cel-

lier, Dangerfield was recognised by an officer of the Mint as formerly convicted of uttering false coin, was examined by the council on 27 Oct. and committed to Newgate for having forged treasonable papers and fixed them in Mansell's chamber. Two days later Sir William Waller searched Mrs. Cellier's house, and found therein, concealed at the bottom of a meal-tub, the 'little paper book, tied with red ribbons,' containing 'the model of the designed plot against the protestants.' The book had been given to her by Dangerfield, with directions to hide it. He had been false to everybody throughout. In March 1680, the day after he had obtained the king's pardon in order to gain acceptance as a witness, Dangerfield appeared against Webb of Peterley, Buckinghamshire, for harbouring a Romish priest known as Jean or Jane, but acquittal followed from lack of sufficient evidence (Luttrell, *Brief Relation*, i. 39). On 11 June 1680 Mrs. Elizabeth Cellier stood her trial for high treason at the King's Bench. Dangerfield appeared as a witness. Sir William Scroggs denounced him as a man of infamous character, unworthy of the least credit. Mrs. Cellier was acquitted, and Dangerfield committed to the King's Bench prison (*ib.* i. 47). At the trial of Roger Palmer, earl of Castlemaine, on 23 June 1680, Dangerfield again appeared, having on the 16th shown a pardon from a Newgate gaol delivery, and supported Oates as second witness, Bedloe being already tainted. Scroggs again attacked the credibility of so often convicted a criminal, with sixteen evil records. Sir T. Raymond coincided, and Castlemaine was acquitted (Howell, *State Trials*, vii. 1112). Dangerfield was examined at the bar of the House of Commons, 26 Oct. 1680, and made distinct charges against the Duke of York, the Countess of Powis, and the Earl of Peterborough, as having been privy to the Sham Plot (see *Information of Thomas Dangerfield, gent.*, 1680). Mrs. Cellier having exposed his character in 'Malice defeated' (1680), he published a counter attack, viz. 'An Answer to a Certain Scandalous late Pamphlet entitled "Malice defeated," 1680.' The following pamphlets had appeared in the same year, which were skilful enough to avoid the incredible extravagances of Oates and Bedloe, viz. 'A True Narrative of the Popish Plot against King Charles I and the Protestant Religion;' also 'A Compleat History of the Papists' late Presbyterian Plot discovered by Mr. Dangerfield;' 'The Case of Thomas Dangerfield.' In 1681 he published 'More Shams still, or a further Discovery of the Designs of the Papists, by Thomas Dangerfeild' (*sic*), in which he attacks E. C., a pamphleteer of the day. John Gadbury attacked him in the 'Ephemeris for 1682,' printed by the company of Stationers, and this was answered by 'Animadversions upon Mr. John Gadbury's Almanack or Diary for 1682, by Thomas Dangerfeild' (*sic*). London was growing unsafe for him. The Earl of Castlemaine followed up the attack made by John Gadbury with a folio pamphlet, 'Manifesto,' to which Dangerfield made an abusive rejoinder, viz. 'The Grand Impostor defeated.' On 8 Feb. 1681 he joined Oates in gaining a verdict against John Attwood, a priest, whom the king respited. He also failed against Edward Sing, whose arrest he caused on 15 Feb. 1681. These repulses made him desire country air. He kept diaries and neatly balanced accounts of his 'motions, receipts, and expences;' and there appears upon his papers of disbursement in the space of two years and nine months (1682–4) '1400*l.* 15*s.* and a halfpenny, well told' (*Dangerfield's Memoirs*, 4to, 1685, where the genuine Diary of December 1684 to 19 March 1685 is printed). In a 'Hue and Cry' his description is given: 'He is a proper handsome fellow. He was in second mourning and a short periwig, mounted upon a light bay, afterwards on a grey gelding.' A pamphlet was printed by John Smith in 1685 entitled 'Duke Dangerfield, declaring how he represented the D. of Mon[mouth] in the country, with his miraculous gift of Touching,' &c. He hung around the neck of his dupes counterfeit half-guineas, tied with tape, and got from each person so honoured two real guineas in exchange. A pamphlet called 'Mr. Dangerfield's Answer and Defence against a Scurrilous Pamphlet called "Duke Dangerfield's Declaration,"' is an amusing satire, exposing his fraudulent assumption of the Duke of Monmouth's title in Cornwall, cheating an innkeeper and others. Learning that the Duke of York was about to proceed against him for 'scandalum magnatum,' in August 1684 Dangerfield avoided London and 'went aside' (*Brief Relation*, i. 315), but in the following March was apprehended and committed to Newgate. For having printed 'Dangerfield's Narrative' Samuel Heyrick was, at the instance of Peterborough, cast in 5,000*l.* damages. On 30 May 1685 Dangerfield was tried at the King's Bench for having written and published the same 'scandalous libel called his "Narrative."' His former sworn evidence was proved against him, with his several convictions, and the witnesses heard were Lord Peterborough, Lord and Lady Powis, and Mrs. Cellier. The jury found him guilty, and an indictment for perjury was

preferred against him. On 29 June he received sentence, to twice stand in the pillory (before Westminster Hall and the Exchange) on two following days; to be whipped from Aldgate to Newgate; two days later to be whipped from Newgate to Tyburn; to pay a fine of 500*l.* and find sureties for good behaviour for life. Oates had been whipped severely on 20 and 22 May, but had unexpectedly recovered. Dangerfield was twice pilloried and twice whipped by Jack Ketch in person. On being brought back from Tyburn in a coach, at the corner of Hatton Garden one Robert Frances, a barrister, accosted him insultingly. Dangerfield replied with foul language. Frances struck at him with a small bamboo cane, which chanced to enter Dangerfield's left eye, and caused his death, some accounts say two hours, others two days, later. Frances was put on his trial for murder at the Old Bailey, 16 July 1685, before the lord mayor, &c., convicted, and sentenced to death. James II refused to interfere with the sentence, and he was executed 24 July (Howell, *State Trials*, xi. 503–10).

[In addition to the pamphlets mentioned in the text, see Mr. Thomas Dangerfield's Particular Narrative of the late Popish Designs, &c., written by Himself, London, 1679, 76 pp. fol.; An Exact and True Narrative of the late Popish Intrigue to form a Plot, faithfully collected by Colonel Roderick Mansell, 1680 (the Address is dated 3 Nov. 1679); Don Tomazo, or the Juvenile Rambles of Thomas Dangerfield, 1680, a fictitious narrative with some scraps of truth; The Case of Thomas Dangerfield, with some remarkable passages that happened at the Tryals of Elizabeth Cellier, &c., 1680; A True Narrative of the Arraignment, Trial, and Conviction of Thomas Dangerfield, printed for E. Mallet, 1685, s. sh. fol.; A True Relation of the Sentence and Condemnation of T. D., at the King's Bench Bar, for his horrid crimes and perjuries, 1685; The Plot Rent and Torn, 1684; a satirical poem called Dangerfield's Dance, giving an account of several Notorious Crimes by him committed, viz. he pretended to be a Duke, and feigned himself to be Monmouth, with several other pranks, for which he was sentenced to stand in the Pillory, to be Whipt, &c., in Bagford Collection, British Museum, c. 39 k, vol. iii. fol. 51, with two important woodcuts, portraitures of the pillorying and the whipping, &c. 2 July 1685, reprinted in Bagford Ballads, annotated, 1878, pp. 703–9; Dangerfield's Ghost to Jeffreys, reprinted in State Poems, iii. 312, written in 1688; Eachard, iii.; North's Examen; Campbell's Chief Justices of England, ii. 16, where several inaccuracies occur; still worse in Burnet's Own Time, books iii., iv.; 180 Loyal Songs, 1684 and 1685; broadsides; Autobiography of Sir John Bramston, pp. 194, 195, a singularly just account.] J. W. E.

DANICAN, ANDRÉ (1726–1795), chess player. [See Philidor.]

DANIEL, Saint, more correctly Deiniol (*d.* 584 ?), bishop of Bangor, is a Welsh saint. No contemporary account of him has descended to us, and the chronological difficulties attending the traditional mediæval account of him are exceptionally great. The tenth-century 'Annales Cambriæ' place his death in 584 and testify to his connection with Bangor, of which monastery he is traditionally reputed the founder, and whose church has always been dedicated to him. Other churches named after him are to be found, widely scattered throughout Wales, at Llanddeiniol in northern Cardiganshire; Llanddeiniol, or Itton, Monmouthshire; Hawarden, Flintshire; Llanuwchllyn, Merionethshire, and the chapels of Worthenbury, formerly subject to Bangor Iscoed, Flintshire, and St. Daniel's, Monktown, Pembrokeshire. The hagiographers, whose story is very doubtful, make him the son of Dunawd Vawr, the son of Pabo Post Prydain, by Deuer, daughter of Lleinawg ('Achau y Saint' in *Cambro-British Saints*, p. 266). Like very many Welsh saints he is said to have come from Ceredigion, but the great scene of his operations was in Gwynedd. He first joined his father in founding the abbey of Bangor Iscoed, and afterwards founded the Bangor Vawr on the shores of Menai, of which he was bishop and abbot. Maelgwn Gwynedd, the famous king, founded the see; Dubricius, or, as some say, David, consecrated him a bishop. He was closely associated with Dubricius and David, and along with the former persuaded the latter to quit his monastic seclusion at Tyddewi for the more arduous task of confuting the Pelagians at the famous synod of Llanddewi Brefi. He was a bard. He died in 544 and was buried at Bardsey. His festival was on 10 Dec. Many of his kinsfolk also were saints. He was one of the 'seven happy cousins,' who included Beino, Cawrdav, Seiriol, Danwyn, Cybi, and David himself. He was one of the 'three holy bachelors of the isle of Britain.' Some of his kinsfolk lived near Llanddewi Brefi under David's patronage. Cynwyl, his brother, is the reputed patron saint and founder of Cynwyl Caio, between Lampeter and Llandovery, and Cynwyl in Elvet, between Lampeter and Carmarthen, and also of Aberporth on the Cardiganshire coast. His uncle Sawyl's name is preserved in Llansawel, the parish adjoining Cynwyl Caio on the south.

Of this history it is enough to say that Dunawd, Daniel's reputed father, was flourishing after 603, the approximate date of the

conference of Augustine with the British bishops (BEDE, *Hist. Eccles.* ii. 2). Daniel cannot therefore have died in 544, and the story of the foundation of Bangor Iscoed thirty years earlier is impossible. The date of the 'Annales Cambriæ' (584) lessens but does not remove the difficulty. If Daniel 'episcopus Cinngarad,' who is said to have died in 660 (*Annals of Ulster* in SKENE, *Chron. Picts and Scots*, p. 349), be the same person, the date of the Ulster chronicler would be almost as much too late as that of the Welsh writer too early.

[Ussher's Britannicarum Eccles. Antiquitates; Cressy's Church History of Britain, x. 7; W. J. Rees's Lives of Cambro-British Saints, Welsh MSS. Society, pp. 20, 111, 266, 271; Annales Cambriæ, s. a. 584; Chron. Picts and Scots; Giraldi Cambrensis Itinerarium Kambriæ in Opera, vi. 124, 170, Rolls Ser.; and especially Rice Rees's Essay on the Welsh Saints, pp. 258–260, and Dict. of Christian Biography, i. 802, which gives copious references to authorities.]

T. F. T.

DANIEL, or according to Bæda DANIHEL (*d.* 745), bishop of the West Saxons, made Winchester his episcopal see from his consecration by Archbishop Brihtwald [q.v.] in 705, as successor to Heddi, till his resignation, on the loss of his sight, in 744. The subdivision of the enormous diocese over which Heddi had exercised episcopal jurisdiction had been recommended by Archbishop Theodore, and had been decreed by the yearly synod of 704, but Heddi appears to have been unwilling to assent to the change, which was not carried out till Daniel's consecration. Berkshire, Wiltshire, Somersetshire, and Dorsetshire were then constituted as a new diocese, with Sherborne as its see and Aldhelm as its bishop, leaving Hampshire, Surrey, and Sussex to Daniel. A few years later (Matthew of Westminster gives the date 711) Daniel's jurisdiction was still further reduced by the establishment of Sussex as a separate diocese, having its see at Selsea and Eadbert as its first bishop (BÆDÆ *Hist. Eccl.* v. 18; FLOR. WIG. ed. Thorpe, i. 46). As some compensation for this loss of territory Daniel added the Isle of Wight to his diocese, which had remained unattached to any bishopric since its evangelisation by Wilfrid on its conquest by Cædwalla in 686. Daniel, who, like Aldhelm, had been a disciple of Maelduff at Malmesbury, takes rank among the most learned, energetic, and influential bishops of the great period of the development and missionary activity of the Saxon church in which his lot was cast, 'Vir in multis strenuissimus' (FARIC. *Vit. S. Aldhelmi*, iii.) He is chiefly known to us as the contemporary and literary coadjutor of Bæda, whom, as Bæda gratefully records, he assisted in the compilation of his history by communicating materials relating to Wessex and Sussex and the Isle of Wight (BÆDÆ *Hist. Eccl.* Præfat.), and as 'the encourager, counsellor, and correspondent' of the great St. Boniface, who had been a member of the monastery of Nursling, near Winchester, in his mission to carry christianity to the heathen tribes of Germany. When Boniface, still bearing his baptismal name of Winfrid, after his first unsuccessful mission to the Frisians in 716, was two years later taking his final departure from England, Daniel furnished him with 'letters of commendation' to all christian kings, dukes, bishops, abbots, presbyters, and other 'spiritual sons' he might meet with, charging them, after the patriarchal model, to show him hospitality (*Bonifacii Epist.* ed. Jaffé, No. 11; ed. Würdtwein, No. 1). We have two other letters of Daniel's, addressed to Boniface himself, which 'give us an insight into his mind and character, showing how he could advise and comfort' (BRIGHT, *Early English Ch. Hist.* p. 425). One of these, fixed by Haddan and Stubbs between 719 and 722 (*Councils and Eccl. Doc.* iii. 304–6; ed. Jaffé, No. 15; ed. Würdtwein, No. 14), is a document of peculiar interest, parts of which may still be read with advantage by missionaries to the heathen. In this Daniel counsels Boniface as to the conduct of his mission and suggests arguments against polytheism by which, through a Socratic method of questioning, its absurdity may be made evident and the contrast between christianity and paganism shown. These points he advises should be advanced with calmness and moderation, so as not to exasperate or insult those whom he is seeking to win over. The closing arguments of Daniel's letter are based on the world-wide spread of the gospel, as well as on the far more doubtful ground of the superior temporal happiness of christians, who enjoy lands fruitful in wine and oil, nothing but countries stiff with perpetual frost being left to the pagans. At the time of the writing of this letter Daniel was in feeble health, and he requests the prayers of Boniface that he may profit by his bodily affliction. Daniel's second letter was written at a much later period (732–745), in answer to one from Boniface asking his advice how to deal with bad priests, and requesting that Daniel will send him a copy of the six major prophets which had once belonged to his master Winbert, the former abbot of Nursling, written in a large and clear hand suitable to his failing sight. From this letter we learn that Daniel had become blind, a calamity on which Boniface

offers him suitable consolation (*ib.* 343–6; *Epist.* ed. Jaffé, No. 55; ed. Würdtwein, No. 12). In his reply, written by an amanuensis, Daniel encourages Boniface to bear up under his trials, and, while exercising wholesome discipline as far as practicable over his clergy, not to attempt to separate himself entirely from communion with the evil, which would be impossible in this world, where the tares are ever mixed with the wheat. If such conduct involves a certain degree of apparent insincerity, he reminds him of various examples in which temporary simulation and 'economy' for a good cause appears to be sanctioned in holy scripture. He thanks him for his sympathy and begs his prayers, ending in words which manifest the deep love which existed between them: 'Farewell, farewell, thou hundredfold dearest one, though I write by the hand of another' (*ib.* 346; *Epist.* ed. Jaffé, No. 56; ed. Würdtwein, No. 13). At an earlier period (721) Daniel visited Rome (Flor. Wig. i. 50). Ten years after this visit he assisted in the consecration of Archbishop Tatwine, in 731 (Bædæ *Hist. Eccl.* v. 24; Flor. Wig. i. 52). After the loss of his sight he resigned his see (744) and retired to his old home at Malmesbury, where he died, 'post multiplices cælestis militiæ agones' (Flor. Wig.), and was buried in 745 (Will. Malm. *Gest. Pont.* i. 160; *Anglo-Sax. Chron.* sub ann.; Wharton, *Angl. Sacr.* i. 195). Florence of Worcester erroneously states that Daniel made Winchester his place of retirement (*Chron.* i. 55). William of Malmesbury speaks of a spring at Malmesbury called after Bishop Daniel from his having been accustomed in his youthful days to pass whole nights in its waters for the purpose of mortifying the flesh (*Gest. Pont.* i. 357). We have a short letter of Daniel's written before 737 to Forthere, bishop of Sherborne, recommending a deacon, Merewalch, whom he had ordained out of the canonical period (Haddan and Stubbs, iii. 337; *Ep. Bonif.* ed. Jaffé, No. 33; ed. Würdtwein, No. 148).

[Haddan and Stubbs's Councils and Eccl. Doc. iii. 304, 337, 343, 346; Bædæ Eccl. Hist. Præfat. iv. 16, v. 18, 24; Bonifacii Epistolæ, ed. Würdtwein, Nos. 1, 12, 13, 14; William of Malmesbury's Gest. Pont. i. 160, 357; Bright's Early English Church History, p. 424; Florence of Worcester, i. 46, 50, 55.] E. V.

DANIEL À JESU (1572–1649), jesuit. [See Floyd, John.]

DANIEL, ALEXANDER (1599–1668), diarist, was born, according to his own account, at Middleburg, Walcheren, on 12 Dec. 1599. His father, Richard Daniel (*b.* 1561), was a prosperous Middleburg merchant, who emigrated from Cornwall to Holland in early life, and made a fortune there. In Alexander's 'Diary' he notes that his father 'made his first voyage to Embden in East Freezeland 18 March 1584,' and that his 'second voyage was to Zealand 8 March 1586.' He married Jaquelina von Meghen, widow of Rein. Copcot, 18 Feb. 1598–9, and Alexander was their first child. The mother died at Middleburg 21 Nov. 1601, and to Alexander's disgust his father married a second wife, Margaret von Ganeghan, at Dordrecht, 9 Nov. 1608. Richard Daniel was deputy governor of Middleburg in 1613; soon afterwards settled in Penzance, Cornwall; represented Truro in the parliaments of 1624 and 1628, and died at Truro 11 Feb. 1630–1. Jenkin Daniel, Richard's brother and Alexander's uncle, was mayor of Truro in 1615. Alexander was apparently educated in England: in June 1617 he was sent for a time to Lincoln College, Oxford. He married, on 20 Jan. 1625–6, Grace, daughter of John Bluet of Little Colon, when he took up his residence at Tresillian. He moved to Penzance in 1632, and to Laregon, where he built a house, in 1639; in 1634 sold some land in Brabant bequeathed him by his maternal grandmother; and died in 1668, being buried in Madron Churchyard. On his tomb are the lines—

> Belgia me birth, Britain me breeding gave,
> Cornwall a wife, ten children, and a grave.

Richard, his eldest son (*b.* 1626), married Elizabeth Dallery of London, 6 April 1649, and died in 1668. He is credited with the authorship of 'Daniel's Copybook, or a Compendium of the most useful Hands of England, Netherland, France, Spain, and Italy. Written and invented by Rich. Daniel, gent. And ingraven by Edw. Cocker, philomath,' Lond., 1664. The fifth son, Eliasaph (*b.* 1663), was impressed by the Commonwealth navy in 1653, and served under Sir George Ayscue. The eighth and youngest son, George (*b.* 1637), went to London to learn the 'ball-trade,' founded and endowed a free school at Madron (cf. *Report of Charity Commissioners*, June 1876), and died 4 May 1716, being buried next his father. Alexander's sister Mary (*d.* 1657) was the wife of Sir George Whitmore (*d.* 1654).

Daniel left in manuscript (1) 'Brief Chronologicalle of Letters and Papers of and for Mine Own Family, 1617–1668,' and (2) 'Daniel's Meditations,' a collection of 375 pieces in verse. These works belong to Thomas Hacker Bodily, esq., of Penzance, and extracts of the first were printed by Sir Harris Nicolas in 'Gent. Mag.' 1826, i. 130–2; and

in J. S. Courtney's 'Guide to Penzance,' 1845, app. pp. 75–91, appear a number of Alexander Daniel's letters to his relatives, and one religious poem extracted from the 'Meditations.'

[Boase and Courtney's Bibl. Cornub. 103, 1146–7; Gent. Mag. 1826, pt. i. 130-2; Gilbert's Survey of Cornwall, ii. 90; J. S. Courtney's Guide to Penzance, 1845, app. Some mention of the Daniel family is made in the Bodleian Library Rawlinson MS. C 789; extracts have been printed in the Cornishman, 16 and 23 Jan. 1879.] S. L.

DANIEL, EDWARD, D.D. (*d.* 1657), catholic divine, was a native of Cornwall. He entered the English college at Douay on 28 Oct. 1618 under the name of Pickford. After studying philosophy and one year of divinity he was sent with nine other students to colonise the new college founded at Lisbon by Don Pedro Continho for the education of English secular priests. These youths reached their destination on 14 Nov. 1628, and on 22 Feb. 1628-9 the college was solemnly opened. He was created B.D. and D.D. in 1640, being the first recipient of that honour after the Portuguese government had granted to the college the privilege of conferring degrees. He was then permitted to leave for the English mission, but was recalled in June 1642 to be president of the college, an office which he filled with credit for six years. Subsequently he was invited to Douay, where he was appointed professor of divinity on 1 Oct. 1649, and vice-president under Dr. Hyde, after whose death in 1651 he governed the college as regent until Dr. Leyburn was nominated as president. He continued to be professor of divinity till 4 July 1653, when he came to England and supplied the place of dean of the chapter in the absence of Peter Fitton, then in Italy, and on Fitton's death in 1657 he was designated to succeed him as dean; but he also died in September the same year.

He was the author of: 1. 'A Volume of Controversies,' 1643-6; folio manuscript formerly in the possession of Dodd, the church historian. 2. 'Meditations collected and ordered for the Use of the English College at Lisboe. By the Superiors of the same Colledge,' 1649; Douay, 2nd edit. enlarged, with illustrated frontispiece. The date of the latter edition is curiously signified by the following chronogram: 'LaVs Deo MarIæ, et SanCtIs eIVs—*i.e.* M 1000, D 500, C 100, L 50, two V's 10, three I's 3 = 1663' (Gillow, *Bibl. Dict. of the English Catholics*, ii. 11).

[Authorities quoted above; also Boase and Courtney's Bibl. Cornubiensis, pp. 103, 1146; Oliver's Catholic Religion in Cornwall, pp. 282, 380; Husenbeth's English Colleges on the Continent, p. 21; Catholic Magazine and Review, v. 417, 483, 484, 541; Dodd's Church Hist. iii. 294.] T. C.

DANIEL, GEORGE, of Beswick (1616–1657), cavalier poet, born at Beswick on 29 March 1616, was the second son of Sir Ingleby Daniel of Beswick, a chapelry and estate in the parish of Kilnwick, Yorkshire, East Riding, by his second wife, Frances, daughter and heiress of George Metham of Pollington, in the parish of Snaith. William Daniel, the eldest son, died unmarried, and was buried at St. Michael's, Ousebridge, Yorkshire, 4 May 1644; he had been baptised at Bishop-Burton, 19 March 1609–10. Between George and the third son, Thomas, afterwards Sir Thomas Daniel, captain in the foot-guards, there was the closest friendship. He was knighted 26 April 1662, became high sheriff of Yorkshire 1679, and was buried at London about 1682; a loyal gentleman, of courage and business capacity, while George seldom left his home and his books. George had two sisters, Katharine (who married John Yorke of Gowthwaite, and died in March 1643–4) and Elizabeth. Few memorials of George remain, except the handsome manuscript collection of his poems (some others were destroyed by a fire, and these were naturally accounted his best); carefully transcribed, perhaps by a copyist, and signed by the author. The folio volume is enriched with several oil-paintings, four being portraits of himself, one with hand interlocked in that of his brother Thomas. George is here seen at his best, thirty years old; plump, fresh-coloured, with waving locks of light-brown hair, blue eyes, and small moustache. In a later portrait, taken in 1649, he appears as a student in his library, sitting in furred robe and large fur cap. Daniel is verbose and artificial, his subjects remote from contemporary interest. After the king's death he lived in retirement, and he let his beard grow untrimmed in memory of 30 Jan. In his 'A Vindication of Poesie' he calls Ben Jonson 'Of English Drammatickes the Prince,' and he speaks slightingly of 'comicke Shakespeare.' On the death of the laureate in 1638, he wrote a panegyric 'To the Memorie of the best Dramaticke English Poet, Ben Jonson.' His 'Occasional Poems' and his 'Scattered Fancies' possess merit, and show a cultivated taste. They were completed respectively in 1645 and 1646. He complains of one hearer who fell asleep under his recitation, and says that he will in future prefer tobacco, the charm of which is also celebrated

in 'To Nicotiana, a Rapture.' Samuel Daniel, C. Aleyn, and Drayton had strongly influenced him in his longer poems, but it is in the lighter fancies that he excels. He wrote 'Chronicles' and 'Eclogues,' and a paraphrase of 'Ecclesiasticus,' 1638–48. His 'Trinarchodia' was finished in 1649. His 'Idyllia' were probably written in 1650, and revised in 1653. He married Elizabeth, daughter of William Ireland of Nostell, Yorkshire, by Elizabeth, daughter and coheiress of Robert Molyneux of Euxton, Lancashire. The property she brought revived his failing fortunes. Their only son, a second George Daniel, died young, s.p., and was buried at St. Giles-in-the-Fields, London. The mother's wealth descended to three daughters, Frances, Elizabeth, and Gerarda; the two latter married, but Gerarda alone left issue, Elizabeth, baptised 15 Feb. 1674–5, in whom the direct line from George Daniel ended. He died at Beswick in September 1657, and was buried on the 25th in the neighbouring church at Kilnwick (Burial Register). The engraved portrait by W. T. Alais does not adequately represent the poet, even from the poorest of the several extant oil-paintings, which are not improbably the work of George himself, as is also the full-length nude study of a nymph. The manuscript containing them is preserved in the British Museum (Addit. MS. 19255, folio), and the whole has been printed, verbatim et literatim, in four large 4to volumes, a hundred copies for private circulation, by Dr. Grosart, carefully and exhaustively edited.

[The Poems of George Daniel of Beswick, Yorkshire, from the original manuscripts in the British Museum, hitherto unprinted, edited, with introduction, notes, portraits, &c., by the Rev. A. B. Grosart, St. George's, Blackburn, Lancashire, 4 vols. 4to, 1878; Choyce Drollery, Songs and Sonnets of 1656, being vol. iii. of 'The Drolleries' of the Restoration, 1876, pp. 280–1.]

J. W. E.

DANIEL, GEORGE (1789–1864), miscellaneous writer and book collector, born 16 Sept. 1789, was descended from Paul Danieli, a Huguenot who settled in England in the seventeenth century. His father died when he was eight years old, and his precocity declared itself in a copy of verses with which he is said to have commemorated his loss at the time. After receiving an education at Mr. Thomas Hogg's boarding school at Paddington Green, he became clerk to a stockbroker in Tokenhouse Yard, and was engaged in commerce for the greater part of his life. But all his leisure was devoted to literature. He was always very proud to remember that Cowper the poet had patted him on the head when he visited the Deverells at Dereham, Norfolk, in 1799. At sixteen he printed 'Stanzas on Nelson's Victory and Death' (1805). Between 1808 and 1811 he contributed many poems to Ackerman's 'Poetical Magazine,' the chief of which was a mild satire in heroics entitled 'Woman.' In 1811 he issued anonymously, in a separate volume, a similar poem, entitled 'The Times, a Prophecy' (enlarged edit. 1813), and in 1812 he published under his own name 'Miscellaneous Poems,' which included 'Woman' and many more solemn effusions already printed in Ackerman's magazine. A prose novel in three volumes called 'Dick Distich,' which Daniel says he wrote when he was eighteen, was printed anonymously in 1812. It is an amusing story of the struggles of a Grub Street author, and displays a very genuine vein of humour. It was obviously Daniel's youthful ambition to emulate Churchill and Peter Pindar, and he found his opportunity at the close of 1811. According to his own version of the affair, it was then rumoured that Lord Yarmouth had horsewhipped the prince regent at Oatlands, the Duke of York's house, for making improper overtures to the Marchioness of Hertford, Yarmouth's mother-in-law. On this incident Daniel wrote a sprightly squib in verse, which he called 'R—y—l Stripes; or a Kick from Yar—th to Wa—s; with the particulars of an Expedition to Oat—ds and the Sprained Ancle: a poem, by P—— P——, Poet Laureat.' Effingham Wilson of Cornhill printed the poem and advertised its publication; but 'it was suppressed and bought up, before it was published, in January 1812, by order of the prince regent, and through the instrumentality of Lord Yarmouth and Colonel McMahon, a large sum being given to the author for the copyright. It was advertised and placarded, which drew public attention to it, and a copy was by some means procured by the parties above mentioned, who applied to the publisher before any copies were circulated. The author secured four copies only, one of which he sold to a public institution for five guineas. A man at the west end of the town who had procured a copy made a considerable sum by advertising and selling manuscript copies at half-a-guinea each' (Daniel's manuscript note in British Museum copy of *R—y—l Stripes*). But Daniel was not quieted, although his poem was suppressed. A large placard was issued announcing the issue of 'The Ghost of R—l Stripes, which was prematurely stifled in its birth in January 1812,' and under the pseudonym of P—— P——, poet laureate, he published other squibs on royal scandals,

of which the chief were: 'Sophia's Letters to the B—r—n Ger—b [i.e. Geramb], or Whiskers in the Dumps, with old sighs set to new tunes' (1812); 'Suppressed Evidence on R—l Intriguing, being the History of a Courtship, Marriage, and Separation, exemplified in the fate of the Princess of ——, by P—— P——, Poet Laureat, Author of "R—l Stripes"' (1813) (suppressed), and 'The R—l First Born, or the Baby out of his Leading Strings, containing the Particulars of a P—y Confirmation by B—p of O—g, by P—— P——, Poet Laureat, Author of the suppressed poem,' 1814. Daniel next turned his attention to the poetasters and petty journalists of the day, and these he satirised with some venom in 'The Modern Dunciad, a satire, with notes biographical and critical,' 1814, 2nd edit. 1816. His denunciations are pointed and vigorous, but his applause of Byron, Crabbe, Cowper, and Southey, to whom in later editions he added Burns, showed little critical power. In 1819 he and J. R. Planché produced 'More Broad Grins, or Mirth versus Melancholy,' and in 1821 Daniel edited 'Chef d'Œuvres from French Authors, from Marot to Delille,' in two volumes.

In the 'Modern Dunciad' Daniel claims to live for 'old books, old wines, old customs, and old friends,' and his geniality and humorous conversation secured him a number of literary friends. He always lived at Islington, and in 1817 he made the acquaintance of Charles Lamb and of Robert Bloomfield, both of whom were his neighbours. Until Lamb's death in 1834 Daniel frequently spent the night in his society. Intercourse with actors Daniel also cultivated, and there is at the British Museum the white satin bill of the play which John Kemble on his last appearance on the stage presented to Daniel in the Covent Garden green-room, on the night of 23 June 1817. On 21 July 1818 a 'serio-comick-bombastick-operatick interlude' by Daniel, entitled 'Doctor Bolus,' was acted at the English Opera House (afterwards the Lyceum) with great success. The principal parts were filled by Miss Kelly, Harley, and Chatterley, and Harley was subsequently one of Daniel's most intimate friends. The piece was printed soon after its performance, and went through two editions. On 1 Dec. 1819 a musical farce, 'The Disagreeable Surprise,' by Daniel, was acted at Drury Lane, and in 1833 another of his farces, 'Sworn at Highgate,' was performed. Meanwhile he had undertaken the task of editing for John Cumberland, a publisher, his 'British Theatre, with Remarks Biographical and Critical, printed from the Acting Copies as performed at the Theatres Royal, London.' The first volume was issued in 1823, and the last (thirty-ninth) in 1831. For each of the plays of this edition, which numbered nearly three hundred, and included nearly all Shakespeare's works, and the whole eighteenth-century drama, Daniel, under the initial 'D——G,' wrote a preface. His remarks showed not only much literary taste and knowledge, but an intimate acquaintance with stage history, and an exceptional power of theatrical criticism. In 1831 and 1832 he prepared an appendix of fourteen volumes, which was known as Cumberland's 'Minor Theatre,' and in 1838 and later years these two series were republished consecutively in sixty-four volumes. Subsequently Daniel helped to edit portions of T. H. Lacy's 'Acting Edition of Plays' and Davison's 'Actable Drama, in continuation of Cumberland's Plays.' He was working at the latter series as late as 1862. His prefatorial remarks never failed to interest, although little literary value attached to the pieces under consideration, and his sharpness of perception in theatrical matters was not blunted by age. He detected the talent of Miss Marie Wilton in 1862, when witnessing her performance of T. Morton's 'Great Russian Bear.' In 1838 he had commented in similar terms on Mrs. Stirling, when editing Mrs. Cornwell's 'Venus in Arms' for Cumberland. His appreciative remarks on Miss Mitford's 'Rienzi' in Cumberland's series were republished separately in 1828.

This large undertaking was Daniel's most considerable literary effort, but he found time to publish in 1829 a scurrilous attack on Charles Kean's domestic life, entitled 'Ophelia Kean, a dramatic legendary tale,' which was suppressed (cf. Daniel's manuscript notes in British Museum copy). In 1835 he collected and revised a few poems, 'The Modern Dunciad,' 'Virgil in London,' which had originally appeared in 1814, 'The Times,' and some short pieces. He also contributed to 'Bentley's Miscellany' a long series of gossiping papers on old books and customs, which he issued in two volumes in 1842, under the title of 'Merrie England in the Olden Time,' with illustrations by Leech and Cruikshank. This was followed by a religious poem, 'The Missionary,' in 1847, and by 'Democritus in London, with the Mad Pranks and Comical Conceits of Motley and Robin Goodfellow, to which are added Notes Festivous and the Stranger Guest,' in 1852. 'Democritus' is a continuation in verse of the 'Merrie England,' and the 'Stranger Guest' is another religious poem. His last published work was 'Love's Last Labour not Lost' (1863), and included his recollections of Charles Lamb and Robert Cruikshank, a reply

to Macaulay's essay on Dr. Johnson, and many genial essays in prose and verse. The volume concludes, a little incongruously, with a very pious and very long poem named 'Non omnis moriar.'

Meanwhile Daniel had been making a reputation as a collector of Elizabethan books and of theatrical curiosities. About 1830 he had moved to 18 Canonbury Square, and the house was soon crowded with very valuable rarities. He secured copies of the first four folio editions of Shakespeare's works, and of very many of the quarto editions of separate plays. His collection of black-letter ballads was especially notable, and he issued in 1856 twenty-five copies of 'An Elizabethan Garland, being a Descriptive Catalogue of seventy Black-letter Ballads printed between 1559 and 1597.' Daniel exhibited great adroitness in purchasing these and seventy-nine other ballads of a Mr. Fitch, postmaster of Ipswich, for 50*l.*: he sold the seventy-nine to a bookseller acting for Mr. Heber for 70*l.* At the sale of his library, those retained by Daniel fetched 750*l.* On 22 Aug. 1835 he bought at Charles Mathews's sale, for forty-seven guineas, the cassolette, or carved casket made out of the mulberry-tree of Shakespeare's garden, and presented to Garrick with the freedom of the borough of Stratford-on-Avon in 1769. Daniel was very proud of this relic, and wrote a description of it, which was copiously illustrated, for C. J. Smith's 'Literary Curiosities' in 1840, together with a sketch of Garrick's theatrical career, entitled 'Garrick in the Green-room.' Garrick's cane was also his property, together with a rich collection of theatrical prints, a small number of water-colours by David Cox, Stansfield, Wilkie, and others. Daniel died suddenly of apoplexy, at his son's house at Stoke Newington, on 30 March 1864. By his will Garrick's cassolette passed to the British Museum, and is now on exhibition there. The rest of his literary collection was sold by auction on 20 July 1864 and the nine following days, and realised 15,865*l.* 12*s.* His first folio 'Shakespeare' fetched 716*l.* 2*s.*, and was purchased by the Baroness Burdett Coutts.

Three interesting volumes of cuttings from printed works and of engravings, arranged by Daniel, together with some manuscript notes by him, are now in the British Museum. They are entitled: 1. 'An Account of Garrick's Cassolette.' 2. 'An Account from contemporary sources of the Shakespeare Jubilee of 1769.' 3. 'Accounts of the Sale of Shakespeare's House in 1847, of the subsequent Purchases made by the Public at Stratford-on-Avon, and of the Perkins Folio Controversy.'

[Era, 3 April 1864; Athenæum, 1864, i. 512; Notes and Queries, 3rd ser. v. 346, and vi. passim; Daniel's books in the British Museum; Sotheby's Sale Catalogue of Daniel's Library, 1864; Gent. Mag. 1864, pt. ii. 450–5.] S. L.

DANIEL, HENRY (*fl.* 1379), a Dominican friar skilled in the medical and natural science of his time. Various manuscripts by him, both in English and Latin, are preserved in the Bodleian Library, of which the chief are 'De judiciis urinarum,' and 'Aaron Danielis,' the latter treating 'de re herbaria, de arboribus, fruticibus, gemmis, mineris, animalibus, &c.,' from a pharmacological point of view.

[Bale, vi. 58; Tanner's Bibl. Brit.-Hib. 218–219.] G. S. B.

DANIEL, JOHN (1745–1823), the last president of the English college, Douay, was son of Edward Daniel of Durton, Lancashire. He received his education in a school at Fernyhalgh, and thence proceeded to Douay College, where he was ordained priest. From 1778 until the outbreak of the French revolution he taught philosophy and divinity in the college. When Edward Kitchen resigned the presidency in 1792 Daniel courageously accepted the post, and he and the senior professors and students were conveyed as prisoners, first to Arras, and next to the citadel of Dourlens, where they were detained till 27 Nov. 1794. Then they were all removed to the Irish college at Douay, and in the following year they obtained permission to return to England. Daniel joined the refugees from the English college, who had been collected at Crook Hall, near Durham, and was installed as president of the transplanted establishment, now Ushaw College. He retained, however, the title of president of Douay College, and took up his residence in the seminary of St. Gregory at Paris, in order to watch over the concerns of the suppressed college, and to prevent if possible the entire loss of the property belonging to it. After the peace of 1815 all British subjects who had lost property by the revolution claimed compensation from the French government, which eventually paid nearly 500,000*l.* to the English commissioners. The claims of the catholic religious establishments, however, were not admitted, although the money which had been transmitted for the purpose of compensating them for their losses was never returned to France. Sir James Mackintosh, one of the counsel retained by the catholic prelates, was disposed to bring the matter before the House of Commons, but it was feared that his doing so would injure the cause of

catholic emancipation. Daniel died at Paris on 3 Oct. 1823.

He was the author of an 'Ecclesiastical History of the Britons and Saxons,' Lond. 1815, 8vo; new edit. Lond. 1824, 8vo.

[Catholic Magazine and Review, i. 14, 52, 89, 107, 137, 208, 268. 333, 397, 457, 683; Husenbeth's English Colleges on the Continent, p. 4; Gillow's Bibl. Dict. of the English Catholics, ii. 14, 15.] T. C.

DANIEL, NEHEMIAS (*d.* 1609 ?), archbishop of Tuam. [See DONELLAN.]

DANIEL, ROBERT MACKENZIE (1814–1847), novelist, born in Inverness-shire in 1814, was educated at Inverness, at Marischal College, Aberdeen, and at the university of Edinburgh, where he studied law for four years with the intention of becoming an advocate. Having abandoned this idea, and resolved to adopt literature as a profession, he came to London in 1836, contributed largely to the magazines, and was appointed editor of the 'Court Journal.' His first work of fiction, 'The Scottish Heiress,' appeared in 1843, and was followed in the same year by 'The Gravedigger.' In 1844 he removed to Jersey, where he produced 'The Young Widow,' which was most favourably received; and 'The Young Baronet' (1845) sustained the reputation of the author, who was styled the 'Scottish Boz.' In January 1845 he accepted the editorship of the 'Jersey Herald,' and he conducted that journal till September 1846, when he was overtaken by a mental malady and removed by his friends to Bethlehem Hospital, London, where he died on 21 March 1847, leaving a widow who was also distinguished as a novelist. A posthumous romance by him, entitled 'The Cardinal's Daughter,' appeared in 3 vols. London, 1847.

[Gent. Mag. new ser. xxvii. 671; Cat. of Printed Books in Brit. Mus.; Anderson's Scottish Nation, ii. 19.] T. C.

DANIEL, SAMUEL (1562–1619), poet, was born, in all probability near Taunton, in 1562. He afterwards owned a farm at Beckington, near Phipps Norton, Somersetshire, and was buried at Beckington. Hence Langbaine suggests that Beckington was his birthplace, but the parish register disproves the suggestion. Fuller was 'certified by some of his acquaintance' that Daniel was born 'not far from Taunton.' His father, John Daniel, was a music master, whose 'harmonious mind made an impression on his son's genius, who proved an exquisite poet' (FULLER). A brother, another JOHN DANIEL, was a musician of some note; he proceeded bachelor of music at Christ Church, Oxford, 14 July 1604, and published 'Songs for the Lute, Viol, and Voice' in 1606. In 1618 he succeeded his brother Samuel (see below) as inspector of the children of the queen's revels, and he was a member of the royal company of 'the musicians for the lutes and voices' in December 1625. A third John Daniel was in 1600 in the service of the Earl of Essex, and was fined and imprisoned for having embezzled certain of the earl's letters to his wife, and conspiring with Peter Bales [q. v.] to levy blackmail on the countess in 1601 (*Egerton Papers*, Camd. Soc. 321, 357–8).

Samuel went as a commoner to Magdalen Hall, Oxford, in 1579, when he was seventeen. 'He continued [there] about three years, and improved himself much in academical learning by the benefit of an excellent tutor. But his glory being more prone to easier and smoother studies than in pecking and hewing at logic, he left the university without the honour of a degree, and exercised it much in English history and poetry, of which he then gave several ingenious specimens' (WOOD). In 1585 he published his first book—a translation of a tract on devices or crests, called 'Imprese,' by Paulus Jovius (Paolo Giovio), bishop of Nocera. He described himself on the title-page as 'late student in Oxenforde,' and dedicated the book to 'Sir Edward Dimmock, Champion to her majestie.' A writer signing himself 'N. W.' and dating 22 Nov. from Oxford, prefixed a complimentary letter; the publisher was Simon Waterson of St. Paul's Churchyard, who afterwards undertook almost all Daniel's publications and became an intimate friend. In 1586 a Samuell Daniell was 'servante unto my Lorde Stafford, her Majesties ambassadour in France,' and was at Rye in September 1586 in the company of an Italian doctor, Julio Marino (WRIGHT, *Elizabeth and her Times*, ii. 315). It is possible that Lord Stafford's attendant was the poet. In the 1594 edition of Daniel's well-known collection of sonnets, entitled 'Delia,' those numbered xlvii and xlviii are headed respectively 'At the Author's going into Italy,' and 'This sonnet was made at the Author's being in Italie.' When this visit to Italy was paid is uncertain, but it was probably undertaken before 1590. Soon after that date the poet became tutor to William Herbert, afterwards well known as Shakespeare's patron, and resided at Wilton, near Salisbury, the seat of his pupil's father, the second Earl of Pembroke. With Mary, countess of Pembroke, Sir Philip Sidney's sister and young Herbert's mother, Daniel naturally found

much in common, and received generous encouragement from her in his literary projects. In 1591 he appeared before the world as a poet against his will. At the end of the 1591 edition of Sir Philip Sidney's 'Astrophel and Stella,' twenty-seven of his sonnets were printed. Daniel asserted that he was taken by surprise, and attributed his betrayal to 'the indiscretion of a greedie printer,' although his friend Nashe, the satirist, was concerned in editing the book. The sonnets appeared, as he frequently complained, 'uncorrected,' and no poet was more sensitive to typographical errors or more fastidious as a corrector of proof-sheets. To anticipate, therefore, the surreptitious publication of more of his 'uncorrected' sonnets, all of which, he assures us, were originally 'consecrated to silence,' he himself issued in 1592, with Simon Waterson, a volume (entered on Stationers' Registers, 4 Feb. 1591–2) entitled 'Delia. Contayning certaine [50] sonnets.' The book opened with a prose dedication to his patroness, Lady Pembroke, and ended with an ode. Nine of the previously published sonnets were omitted; the rest appeared here duly corrected. The whole relates a love adventure of the poet's youth, but it seems hopeless to attempt an identification of Delia, the poet's ladylove. She would seem to have been a lady of the west of England, for in the 'Complaynt of Rosamond' Daniel refers to 'Delia left to adorn the West,' and in sonnet xlviii of the collection writes:—

Avon rich in fame though poore in waters
Shall have my song, where Delia hath her seate.

The Wiltshire Avon is apparently intended. The form of the volume irresistibly recalls Henry Constable's 'Diana,' which was not printed before 1592, although written earlier and circulated in manuscript. Daniel's poems were well received, and in the year of their first issue another edition appeared, together with four new sonnets and a long narrative poem, 'The Complaynt of Rosamond,' imitated from the 'Mirror for Magistrates,' in 106 seven-line stanzas. Two years later a third edition was called for ('Delia and Rosamond augmented,' 1594). Daniel took advantage of this opportunity to make a number of minute revisions in the text. He also displaced the prose dedication to Lady Pembroke with a sonnet, withdrew a few of the previously printed sonnets in favour of new ones, and added twenty-three stanzas to 'Rosamond.' Here, too, he printed for the first time a tragedy of 'Cleopatra,' modelled after Seneca. The latter, which was entered on the Stationers' Registers as early as 19 Oct. 1593, he dedicated separately to Lady Pembroke and stated that he wrote it at her request as a companion to her 'Tragedy of Antonie,' printed in 1592.

Before 1595 Daniel's reputation was assured. Edmund Spenser in his 'Colin Clouts come home againe,' which was then first published, described him as

a new shepheard late up sprong,
The which doth all afore him far surpasse;
Appearing well in that well tuned song,
Which late he sung unto a scornfull lasse.

Spenser then addressing the poet by name, advises him to attempt tragedy. If Spenser thought well of 'Delia,' Nashe, who was readier to blame than praise, was an admirer of 'Rosamond.' As early as 1592 he wrote in his 'Piers Pennilesse': 'You shall find there goes more exquisite paynes and puritie of wit to the writing of one such rare poem as Rosamond than to a hundred of your dimistical sermons.'

Daniel did not take Spenser's advice very literally. His next book was his 'First Fowre Bookes of the Civile Wars between the two Houses of Lancaster and Yorke,' 1595—a long historical poem, written in imitation of Lucan's 'Pharsalia.' It was entered on the Stationers' Registers in October 1594. In the same year another edition appeared with the same title, but containing a fifth book, bringing the narrative down to the death of Edmund Beaufort, duke of Somerset [q. v.] in 1455. At the end of the second book the writer eulogised the Earl of Essex and Lord Mountjoy, and it is clear that Daniel's acquaintance embraced almost all the cultured noblemen of the day. With Mountjoy he was henceforward especially intimate, and at the end of Elizabeth's reign was a frequent visitor at Wanstead.

Between 1595 and 1599 Daniel published nothing. Towards the end of the period he became tutor at Skipton, in Yorkshire, to Anne, daughter of Margaret, countess of Cumberland [see CLIFFORD, ANNE; CLIFFORD, MARGARET]. The girl was only in her eleventh year. Daniel had shown some interest in the history of the Clifford family when he wrote the 'Complaynte of Rosamond' (ll. 335–6) [see CLIFFORD, ROSAMOND]. The poet's intercourse with the Countess of Cumberland and her daughter seems to have been thoroughly congenial. He addressed each of them in poetical epistles which were published in 1603, but the work of tuition was irksome to him. 'Such hath been my misery,' he wrote to Sir Thomas Egerton in 1601 when presenting him with a copy of his works, 'that whilst I should have written the actions of *men* I have been constrayned

to bide with *children*, and, contrary to myne owne spirit, putt out of that sence which nature had made my parte.' He was longing to complete his historical poem on the wars of York and Lancaster, and had a notion that men were more influenced by epic narrative than by any other form of literature. While in Yorkshire in 1599 he published a new poem, which ranks with his 'Delia,' 'Musophilus, or a General Defence of Learning,' with a separate dedication to his friend, Fulke Greville, and 'A Letter [in verse] from Octavia to Marcus Antonius,' with another dedication to the Countess of Cumberland. In the same year he brought out the first collected edition of his works, which he entitled 'The Poeticall Essayes of Sam. Danyel. Newly corrected and augmented,' with a dedicatory sonnet to Lord Mountjoy. Here he reissued, besides his two latest pieces, his 'Civill Warres,' 'Cleopatra,' and 'Rosamond.' The continued popularity of Daniel's poetry encouraged the publisher Waterson to produce a completer collection of his works in 1601 in folio. The book was merely entitled 'The Works of Samuel Daniell, newly augmented.' The chief increase consisted of a sixth book added to the 'Civill Warres' and a pastoral to the 'Delia' sonnets, but many textual alterations were made, after Daniel's invariable custom. A few large paper copies of this edition are extant, and they seem to have been prepared for presentation to the author's distinguished friends. In 1602 the unsold copies were reissued with a new title-page.

In 1602 Daniel engaged in literary controversy. Thomas Campion had brought out 'Observations in the Art of English Poesie,' in which, following Sidney's example, he argued that the English language was not well fitted for rhyme. Daniel took the opposite view, and wrote a reply for his old pupil, now Earl of Pembroke, entitled, 'The Defence of Ryme.' Ben Jonson declared that he contemplated confuting both Campion and Daniel, but Daniel's criticism is very reasonable, and adequately exposed Campion's absurd argument.

There is a tradition that in 1599, on Spenser's death, Daniel succeeded him as poet laureate. There is no official evidence for this statement, but there is no doubt that early in James I's reign he was often at court, and well received by his friends there. Resolving to be one of the first to congratulate James on his arrival in England, he sent the king 'A Panegyricke Congratulatorie' while he was staying, on his way to London, with Sir John Harington at Burley, Rutland. Already in 1602 (see *Workes of S. D.*) he had dedicated a sonnet to 'Her Sacred Majestie' Queen Anne. When the poem to James was published in 1603, Daniel bound up with many copies of it a number of 'Poetical Epistles' to his titled friends (Sir Thomas Egerton, Lord Henry Howard, the Countess of Cumberland, the Countess of Bedford, Lady Anne Clifford, and the Earl of Southampton) as well as his 'Defence of Ryme.' A few copies were again printed in folio for presentation to his patrons at court, and they differ from the octavo edition in introducing into the body of the book a dedicatory address to Edward Seymour, earl of Hertford. Both the octavo and folio copies of this volume were issued by Edward Blount [q. v.], and not by Daniel's ordinary publisher, Waterson.

Daniel had meanwhile been anxious to make a second attempt in tragedy. As early as 1599 he writes: 'Meeting with my deare friend, D. Lateware (whose memory I reverence), in his lord's chamber and mine, I told him the purpose I had for "Philotas;" who sayd that himself had written the same argument, and caused it to be presented in St. John's Colledge, in Oxford, where, as I after heard, it was worthily and with great applause performed' (Apology in Daniel, *Philotas*, 1607). In the summer of 1600 Daniel wrote three acts of a tragedy on the story of Philotas, drawn from Quintus Curtius, Justin, and Plutarch's 'Life of Alexander.' He hoped to have it acted 'by certain gentlemen's sons' at Bath at the following Christmas, but his printers had soon afterwards urged him to reissue and revise his former works, and the play was laid aside till 1605, when it was completed and published. It was dedicated to Prince Henry, and the poet deplored that the public favour extended to him in Elizabeth's reign had not been continued in James I's. After his usual custom Daniel and his publisher, Waterson, took advantage of the completion of a new work to issue it not only separately, but also as part of a volume of older pieces, and 'Philotas' and 'Vlisses and the Syren,' another new poem, were bound up with 'Cleopatra,' 'Letter to Octavia,' 'Rosamond,' and other pieces. The book was called 'Certaine small Poems lately printed' (1605). The play excited groundless suspicions at court. Philotas suffered for a treasonable conspiracy against Alexander the Great, and Daniel showed some sympathy for him. Court quidnuncs suggested that the late Earl of Essex was represented under the disguise of Philotas, and that the writer apologised for his rebellion. He was apparently summoned before the lords in council to explain his meaning. Daniel reasonably urged that the first three acts had been read by the master of the

revels and Lord Mountjoy before Essex was in trouble. This defence satisfied the minister, Cecil. But Lord Mountjoy, now earl of Devonshire, who was very sensitive about any reference to his complicated relations with Essex, reprimanded Daniel for bringing his name into the business, and Daniel apologised for his imprudence in a long letter (still preserved at the Record Office). In 1607 Daniel republished 'Philotas,' with an apology, in which he denied at length the imputations which had been cast upon the book. Daniel apparently made up his quarrel with Lord Devonshire. When the earl died in 1606, Daniel published in a thin quarto (without printer's name, place, or date) 'A Funerall Poeme' upon him, which is for the greater part unmeasured eulogy.

Daniel's chief literary work in his later years comprised the thorough revision of his earlier work, a history of England in prose, and some courtly masques. In 1607 there was published 'Certaine small Workes heretofore divulged by Samuel Daniel, one of the Groomes of the Queenes Maiesties Priuie Chamber, and now againe by him corrected and augmented.' This contained the finally revised versions of all Daniel's poetic work excepting the 'Civill Wars' and 'Delia.' In a prefatory poem he confesses unreservedly his disappointment at the small regard paid him by his contemporaries:—

> But yeeres hath done this wrong,
> To make me write too much and live too long.

He apologises for his practice of constantly altering his poems, and confidently asserts that posterity will do him the justice that his own age denied him:—

> I know I shall be read among the rest
> So long as men speak Englishe, and so long
> As verse and vertue shall be in request,
> Or grace to honest industry belong.

The same collection was reissued in 1611. In 1609 he sent forth a new edition of the 'Civill Warres,' extended to eight books, and ending with the marriage of Edward IV to Elizabeth Wydvil. Throughout very interesting textual changes are made. The dedication to the poet's old friend the Countess of Pembroke (now dowager countess) states that Daniel still hoped 'to continue the same unto the glorious Vnion of Hen. 7,' and adds that he was contemplating an elaborate history of England, 'being encouraged thereunto by many noble and worthy spirits.'

The 'Civill Warres' was never completed, but the prose history was begun. The first part, bringing the work down to the end of Stephen's reign, was issued by Nicholas Okes in 1612 and republished in 1613. The biography of William the Conqueror was ascribed in the latter part of the century to Sir Walter Raleigh, and published separately under his name (1692), but no valid plea has been advanced to deprive Daniel of the authorship (Edwards, *Life of Raleigh*, i. 512–15). The history, which was dedicated to the queen and undertaken under her patronage, was continued to the end of Edward III's reign in 1617, when Nicholas Okes published the whole under the title of 'The Collection of the Historie of England.' Since there seemed some doubt as to the share of the profits due to Daniel (11 March 1617–18), orders were issued at the queen's request vesting in the author the sole copyright for ten years (Rymer, *Fœdera*, xvii. 72). Daniel describes the history as a mere compilation: 'For the work itself I can challenge nothing therein, but only the sewing and the observation of those necessary circumstances and inferences which the History naturally ministers.' 'It was penn'd,' according to contemporary criticism, 'in so accurate and copious a style that it took mightily, and was read with so much applause that it quickly had several impressions' (Nicolson, *Hist. Library*, i. 193). Modern criticism fails to detect much that is notable in it. A continuation of the book by J. Trussell was issued in 1636.

Meanwhile Daniel had become reluctantly (according to his own account) a prominent figure in court festivities. On 8 Jan. 1603–4 there was performed at Hampton Court by the queen's most excellent majesty and her ladies 'The Vision of the Twelve Goddesses presented in a maske ... by Samuel Daniel.' This was published in 1604 by Waterson, with a dedication to Lucy, countess of Bedford, and there is a unique copy at the Bodleian. In the following year (1605) there appeared Daniel's 'The Queenes Arcadia. A Pastorall Tragi-Comedie presented to her Maiestie and her Ladies by the Vniversitie of Oxford in Christs Church in August last,' dedicated to the queen. It was adapted from Guarini's 'Pastor Fido;' was represented on the last day of a visit paid by the royal family to Oxford, and was 'indeed very excellent and some parts exactly acted' (Chamberlain to Winwood, 12 Oct. 1605, Winwood, *Memorials*, ii. 140). In 1610 Daniel prepared another entertainment to celebrate Prince Henry's creation as knight of the Bath, entitled 'Tethys Festival; or the Queenes Wake, celebrated at Whitehall the fifth day of June 1610.' This was published not only separately, but also with a long tract detailing 'The Order and Solemnitie of the Creation' (London, by John Budge, 1610).

All the best known ladies at court took part in the representation. In a preface to the reader Daniel protests that he did not willingly allow this publication, that he did not covet the distinction of being 'seene in pamphlets,' and that the scenery, on which the success of such performances entirely depends, was due to the ingenuity of Inigo Jones. This piece, unlike Daniel's other pieces, was never republished, and is the rarest of all his works. A copy is in the British Museum. A fourth masque by Daniel, with another dedication to Queen Anne, was issued in 1615. It was entitled, 'Hymens Triumph. A pastorall Tragicomædie. Presented at the Queenes Court in the Strand, at her Maiesties magnificent intertainement of the Kings most excellent Maiestie, being at the Nuptials of the Lord Roxborough' (London, by Francis Constable). This was played at Somerset House on 3 Feb. 1613–14, when Sir Robert Ker, lord Roxburgh, married Jane, third daughter of Patrick, lord Drummond. John Chamberlain, writing to Sir Dudley Carleton, says: 'The entertainment was great and cost the queen, they say, above 3,000*l.*; the pastoral by Samuel Daniel was solemn and dull, but perhaps better to be read than represented.' On 7 June 1621 Drummond of Hawthornden, one of Daniel's many literary admirers, wrote to Sir Robert Ker, then Earl of Ancrum, that he had a manuscript of the masque which he intended to publish (see *Hist. MSS. Comm.* 1st Rep. 116). This manuscript is now among Drummond's books at the University Library, Edinburgh. That the piece attracted attention, although not always of the most complimentary kind, is proved by the remark of a character in 'The Hog hath lost his Pearl' (1614), that 'Hymen's holidays or nuptial ceremonious rites' is, 'as the learned historiographer writes,' a useful synonym for a marriage (Dodsley, *Plays*, ed. Hazlitt, xi. 449). It is by an extract from this masque that Daniel is represented in Lamb's 'Dramatic Poets,' and Coleridge often insisted that it displayed most effectively the qualities of Daniel's genius.

For these courtly services Daniel received some reward. On 31 Jan. 1603–4, when Kirkham and others were licensed to form a company of 'children of the reuels to the queen,' 'all plays' were 'to be allowed by Sam. Danyell,' and on 10 July 1615 George Buck, master of the revels, wrote that 'the king has been pleased at the mediation of the queen on behalf of Sam. Danyell to appoint a company of youths to perform comedies and tragedies at Bristol under the name of the Youths of Her Majesty's Royal Chamber of Bristol.' Daniel was then living in the neighbourhood of Bristol. In 1618 the same post was conferred on John Daniel, whence it appears that Samuel Daniel resigned it to his brother. From 1607 onwards the poet also held the office of 'one of the groomes of the Queenes Maiesties priuie chamber,' and he is so styled on all the title-pages of works published in that and subsequent years. In 1613 he signs himself at the end of a poem prefixed to Florio's 'Montaigne' 'one of the Gentlemen Extraordinarie of hir Maiesties most royall priuate chamber.' As groom he received an annual salary of 60*l.*

Writing in 1607 (Apology in *Philotas*) Daniel speaks of himself as 'liuing in the country about foure yeares since.' It may thence be inferred that Daniel removed from London about 1603, and afterwards only visited it occasionally. The house and garden which he had occupied in London were, according to Langbaine, in Old Street. 'In his old age,' writes Fuller, 'he turned husbandman and rented a farm in Wiltshire near to Devizes.' This farm was called 'Ridge,' and was situated near Beckington. There his latest literary work was accomplished, and there he died in October 1619. Wood repeats some worthless gossip that he was for the most part 'in animo catholicus.' His will, dated 4 Sept. 1619, leaves to his sister, Susan Bowre, most of his household furniture, and to her children some pecuniary legacies. John Daniel, his brother, was the sole executor, and his 'loving friend Mr. Simon Waterson' (his publisher) and his 'brother-in-lawe John Phillipps' were nominated overseers. His old pupil, Lady Anne Clifford, 'in gratitude to him' erected a monument above his grave in Beckington church 'in his memory a long time after [his death], when she was Countesse Dowager of Pembroke, Dorset, and Montgomery.' His brother and executor, John Daniel, brought out in 1623 'The Whole Workes of Samuel Daniel, Esquire, in Poetrie,' dedicated to Prince Charles. A few poems never published before were here inserted, of which the chief are 'A Description of Beauty translated out of Marino,' 'An Epistle to James Montague, bishop of Winchester,' and 'A Letter written to a worthy Countesse,' in prose.

Daniel seems to have been married, but Ben Jonson tells us that he had no children. John Florio [q. v.] has been claimed as his brother-in-law. In 1603 Daniel contributed a poem to Florio's translation of Montaigne which is superscribed 'To my deere friend M. Iohn Florio.' In 1611 he prefaced Florio's 'New World of Words' with a poem, 'To my deare friend and brother M. Iohn Florio,

one of the Gentlemen of hir Maiesties Royall Priuy Chamber.' A similar inscription appears at the head of verses prefixed by Daniel to the 1613 edition of Florio's 'Montaigne.' As Mr. Bolton Corney pointed out, the fact that Daniel twice spoke of Florio as his 'brother' is the sole evidence in favour of the suggested relationship of brother-in-law. There can be no doubt that 'brother' was largely used for friend or companion at that date, and it is more than accounted for in this case by the fact that Daniel and Florio were fellow-officers in the queen's household. We are therefore justified in rejecting the relationship. Besides the verses in Florio's books, Daniel contributed complimentary poems to William Jones's 'Nennio,' 1595; to Peter Colse's 'Penelopes Complaint,' 1596 (Latin verse); to the translation of Guarini's 'Pastor Fido' of 1602; to Sylvester's translation of Du Bartas, 1605; and to Clement Edmondes's 'Obseruations upon Cæsar's Commentarie,' 1609.

Daniel was highly praised by his contemporaries. Meres in 1598 writes (*Palladis Tamia*, 1598): 'Daniel hath divinely sonnetted the matchless beauty of Delia;' ... 'everyone passionateth when he readeth the afflicted death of Daniel's distressed Rosamond;' and Meres compares his 'Civil Wars' with Lucan's 'Pharsalia.' Lodge describes him 'as choice in word and invention;' Carew as the English Lucan. Drummond of Hawthornden speaks of him 'for sweetness of ryming second to none.' Charles FitzGeffrey, in his 'Affaniæ,' 1601; Sir John Harington, in his 'Epigrams;' Bastard, in his 'Chrestoleros,' 1598; and Barnfield, Freeman, and Hayman all praise him as 'well-languaged,' 'sharp conceited,' and a master of pure English. But that Daniel's complaint of detractors was justified is shown by Marston's remark in his 'Satires' as early as 1598, that 'Rosamond' cannot open 'her lips without detraction.' The author of the 'Returne from Parnassus,' 1601, while admitting that

> honey-dropping Daniel doth wage
> War with the proudest big Italian
> That melts his heart in sugar'd sonnetting,

warns him against plagiarism—a warning which is not unwarranted. Drayton, in his 'Epistle of Poets and Poesie,' says that some wise men call Daniel 'too much Historian in verse,' and adds on his own account the opinion that 'his manner better fitted prose.' Edmund Bolton, in his 'Hypercritica,' wrote similarly that his English was 'flat,' though 'very pure and copious ... and fitter perhaps for prose than measure.' Jonson was more explicit, and told Drummond that Samuel Daniel was 'a good honest man, had no children, but no poet, and that he wrote Civil Wars and yet had not one battle in all his book.' Jonson also mentioned that 'Daniel was at jealousies with him;' and he wrote to the Countess of Rutland that the poet 'envied him, although he bore no ill-will on his part.' In modern times Hazlitt, Lamb, and Coleridge have all written enthusiastically of Daniel. 'Read Daniel—the admirable Daniel,' said Coleridge, 'in his "Civil Wars" and "Triumphs of Hymen." The style and language are just such as any very pure and manly writer of the present day—Wordsworth, for example—would use: it seems quite modern in comparison with the style of Shakspeare' (*Table Talk*). Elsewhere Coleridge admits that Daniel is prosaic, and that his style often occupies 'the neutral ground of prose and verse,' and incorporates characteristics 'common to both' (*Biog. Lit.* ii. 82). Some of Daniel's sonnets, all of which are formed by three elegiac verses of alternate rhyme concluding with a couplet, are notable for sweetness of rhythm and purity of language, but much is borrowed from French and Italian effort. Daniel's corrections are usually for the better, and show him to have been an exceptionally slow and conscientious writer. His epic on the civil wars is a failure as a poem. It is merely historical narrative, very rarely relieved by imaginative episode. Some alterations made in the 1609 edition were obviously suggested by a perusal of Shakespeare's 'Richard II.' His two tragedies are interesting as effective English representatives of the Seneca model of drama. Mr. George Saintsbury compares them with Garnier's and Jodrelle's plays, and calls attention to the sustained solemnity of the language. Daniel's masques were undertaken in too serious a spirit to be quite successful, but poetic passages occur in all of them.

Thomas Cockson [q. v.] engraved Daniel's portrait for the 1609 edition of Daniel's 'Civile Wares,' and this was reproduced in the collected edition of 1623.

An autograph letter from Daniel to Sir Robert Cecil, dated about 31 Dec. 1605, is at Hatfield, and another to Mr. Kirton, the Earl of Hertford's steward, dated in 1608, is at Longleat (*Hist. MSS. Comm.* 3rd Rep. 163, 202). A manuscript of the 'Letter to Montague,' in Daniel's own handwriting, is in the Public Record Office, and a manuscript copy of the 'Panegyricke Congratulatorie' is in the British Museum (*Royal MS.* A. 18, 72). The Sloane MS. 3943 contains an early transcript of forty-six of Daniel's sonnets.

Daniel's mode of publishing and republishing his writings gives the bibliographer

much difficulty. He apparently printed each work separately, and if, on its first issue, it did not sell quickly, he bound it up with older works and gave the whole a collective title. All of the separate issues and many of the collected editions are very rare indeed. The following is a chronological list of his works: 1. The translation from P. Jovius, 1585. 2. The twenty-seven sonnets appended to Sidney's 'Astrophel and Stella,' 1591. 3. 'Delia,' 1592. 4. 'The Complaynt of Rosamonde,' 1592. 5. 'Cleopatra,' 1594. 6. 'First Fowre Bookes of the Civile Wars,' 1595; the fifth book, 1595; sixth book, 1601; seventh and eighth books, 1609. 7. 'Musophilus,' 1599. 8. 'Letters from Octauia,' 1599. 9. 'Defence of Ryme,' 1602. 10. 'A Panegyricke Congratulatorie,' 1603. 11. 'Poetical Epistles,' 1603. 12. 'The Vision of the Twelve Goddesses,' 1604. 13. 'The Queenes Arcadia,' 1605. 14. 'Philotas,' 1605. 15. 'Vlisses and the Syren,' 1605. 16. 'Tethys Festival,' 1610. 17. 'The History of England,' pt. i. 1612, pt. ii. 1617. 18. 'Hymens Trivmph,' 1615. The collected editions are: 1. 'Delia and Rosamond augmented,' 1594. 2. 'The Poeticall Essayes of Sam. Danyel. Newly corrected and augmented,' 1599. 3. 'The Works of Samuel Daniel,' 1601, 1602. 4. 'Certaine small Poems lately printed,' 1605. 5. 'Certaine small Workes heretofore divulged,' 1607, 1611. 6. 'The Whole Workes of Samuel Daniel,' 1623. A later collection was issued in 1718 with the 'Defence of Ryme.' Dr. Grosart is now engaged on a complete edition.

[Corser's Collectanea Anglo-poetica, iv. passim; Hunter's MS. Chorus Vatum, in Addit. MS. 24489, ff. 223-45; Dr. Grosart's reprint of Daniel's Works in the Huth Library (Mr. George Saintsbury contributes a valuable notice of Daniel's tragedies to the third volume); Wood's Athenæ Oxon. (Bliss), ii. 268-74; Langbaine's Poets; Notes and Queries, 1st ser. vii. 344, 3rd ser. viii. 4, 35, 40, 52, 97; Collier's Bridgwater Catalogue; Fuller's Worthies; Elizabethan Sonnets, ed. Lee. i. xlix-lxi.] S. L.

DANIEL, THOMAS (1720–1779), jesuit. [See WEST.]

DANIEL or **O'DOMHNUILL**, WILLIAM (*d.* 1628), archbishop of Tuam, translator of the New Testament into Irish, was a native of Kilkenny. His name appears in the patent (3 March 1592) for the foundation of Trinity College, Dublin, as one of three youths who were nominated to scholarships. The second vacancy which occurred in the fellowships was filled up by his election as junior fellow in the summer of 1593. He graduated M.A. in 1595. On 24 Feb. 1602 he was made D.D. at the first commencement.

While at Trinity College Daniel took up the work of translating the New Testament into Irish. This had been begun by Nicholas Walsh [q. v.], chancellor of St. Patrick's Cathedral, and afterwards (1577) bishop of Ossory. After the murder of Walsh at Kilkenny (14 Dec. 1585) it was continued by John Kearney (O'Cearnuidh), treasurer of St. Patrick's, and by Nehemias Donellan, who became archbishop of Tuam in 1595. What use Daniel was able to make of the efforts of his predecessors is not known. He claims to have translated from the original Greek. The printing was begun in 1602, in the house of Sir William Usher, clerk of the council, the printer being John Francke. The types employed had been presented by Queen Elizabeth in 1571 to John Kearney, and used by him in printing a catechism, the first work printed in Irish. The fount is a curious mixture of roman, italic, and Irish. Besides the Irish address to the reader there is an English dedication to James I, showing that the printing was not finished till 1603 or later. No reprint appeared until the edition of 1681, 4to, brought out in London at the cost of Robert Boyle [q. v.] This was printed by Robert Everingham in small pica Irish, full of contractions, cut by Joseph Moxon in 1680. Though it professes to be a reprint, it is not an exact one. An edition further revised by R. Kirke, M.A., was published in English character, London, 1690, 12mo. The modern editions issued by the Bible and Christian Knowledge Societies are reprints, more or less carefully corrected, of the 1681 edition. A version modernised from Daniel, in the existing Munster dialect, was brought out by Robert Kane, 1858, 4to.

About the time of the issue of his Irish Testament Daniel was preferred to the treasurership of St. Patrick's Cathedral. In 1606 he undertook, at the instance of Sir Arthur Chichester [see CHICHESTER, ARTHUR, 1563–1625], a translation of the Book of Common Prayer, which occupied him for two years. In 1608 he put it to the press, employing the same printer as before, who now had an establishment of his own, and called himself John Francke, *alias* Franckton, printer to the king of Ireland. The type is the same, with one new character, the dotted c. 'Hauing translated the Booke,' says Daniel, 'I followed it to the Presse with ielousy, and daiely attendance, to see it perfected.' During the progress of the work he was promoted to the archbishopric of Tuam (consecrated in August 1609), holding his treasurership *in commendam*. The dedication to Chichester is

dated 'from my House in Sainct Patricks Close, Dublin, the xx. of October. 1609.' He prays his patron 'to send it abroad into the Country Churches, together with the elder brother the new Testament.' The version includes the special rites and the catechism, but not the psalter; prefixed is James's proclamation for uniformity, 5 March 1604, in Irish.

Daniel had the repute of being a good Hebraist, but it is not known that he took in hand the translation of the Old Testament. That was reserved for William Bedell [q. v.] Early in 1611 Daniel was sworn of the Irish privy council. Later in that year there was a project for removing the seat of his archbishopric to Galway, the cathedral at Tuam being in ruins. This, however, was not carried out; Tuam was erected into a parliamentary borough in the protestant interest (1612), and the cathedral was repaired. Daniel attended the parliament at Dublin in 1613, and the convocation of 1615 which adopted unanimously the Irish articles, with their strong Calvinistic bias. He did not join the protest (26 Nov. 1626) of 'divers of the archbishops and bishops of Ireland,' against the toleration of popery. Daniel died at Tuam on 11 July 1628, and is buried there in the tomb of his predecessor Donellan. His will, dated 4 July 1628, mentions his wife, Mary, his daughter, Catelin, and his nephews, Richard Butler, John Donellan, and Edmund Donellan, archdeacon of Cashel; these latter were sons of Archbishop Nehemias Donellan [q. v.], who had married Daniel's sister Elizabeth.

He published: 1. 'Tiomna Nvadh ar Dtighearna agus ar Slanajghtheora Josa Criosd, ar na tarruing gu firinneach as Gréigis gu Gáoidheilg,' &c., Athá Cliath [Dublin], 1602, sm. fol. five leaves at beginning unpaged, pp. 214 paged on one side only (i.e. 220 leaves in all, the paging 57 being repeated); separate titles to Matthew, Mark, and Luke. The Duke of Sussex's copy in the British Museum (465 c. 17) is perfect; the Grenville copy (G. 11753) imperfect. 2. 'Leabhar na Nvrnaightheadh Gcomhchoidchiond agus Mheinisdraldachda na Sacrameinteadh,' &c., Athá Cliath [Dublin], 1608, sm. fol. unpaged; fifteen leaves at beginning; then A to V_2, AA to VV_2, AAa to VVv_2; at end is leaf with Chichester arms (so rightly in Grenville copy, G. 12086; misplaced before title in copy C. 24. b. 17).

[Ware's Works (Harris), 1764, i. 616; Taylor's Hist. University of Dublin, 1845, pp. 7, 16, 268; Lowndes's Bibliographer's Manual (Bohn), 1864, iii. 1946 (not quite correct as to collation of prayer book); Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, i. 17, 53, 92, 146; Calendar of State Papers (Ireland, 1611–14), 1877, pp. 1, 161, 189, 345; Reed's Hist. of Old English Letter Foundries, 1887, pp. 75, 186 (underestimates the number of Irish characters employed by Francke); information from Sir Bernard Burke, and from the assistant registrar and the assistant librarian, Trinity College, Dublin.] A. G.

DANIEL, WILLIAM BARKER (1753?–1833), author of 'Rural Sports,' was educated at Christ's College, Cambridge, taking the degree of B.A. in 1787 and that of M.A. in 1790. It does not appear that he was ever beneficed, although he took holy orders in the English church, and his name has no place in Gilbert's 'List of Beneficed Clergy' (1829). He seems to have indulged in sporting tastes to a degree which shocked even his tolerant age. A correspondent in the 'Gentleman's Magazine' (1802, lxxii. 621) writes contemptuously of him as though he had no benefice, and adds, 'I cannot help thinking he is fitter to act the character of Nimrod than that of a dignitary in the church of England,' but is rebuked by the editor in a note. At the end of 1833 he died, at the reputed age of eighty, in Garden Row, within the rules of the King's Bench, where he had resided for twenty years. No particulars of his character or habits have been preserved.

Daniel's 'Rural Sports' were the delight of sportsmen at the beginning of the century. The book appeared in 2 vols. 4to 1801, dedicated to J. H. Strutt, M.P., confessedly a compilation in great part, but with much new matter. Hunting, coursing, shooting, &c., are fully described, and the plates in both volumes are excellent. A new edition in 3 vols. 8vo was issued in 1812, and a supplementary 4to vol. in 1813, dedicated to the Marquis of Blandford. This volume contains a miscellaneous collection of anecdotes and receipts, with a bibliography of angling (transferred from Sir H. Ellis's list), 'to entertain the sportsman and give a hint to the naturalist.' It is written altogether in a more careless style than the rest of the book. 'This admirable work, now almost forgotten,' says a writer in the 'Quarterly Review' (No. 235, vol. cxviii.), 'has nevertheless been the basis of many a later book on field sports.' Herein it has only shared the fate of many other old fishing and hunting treatises. The book will always be valued as a general record of sport before the introduction of modern guns and methods to kill game more speedily and surely. Sir R. P. Gallwey remarks (*Moor and Marsh Shooting*, 1886, p. 314) that it 'contains one of the earliest, if not the earliest, authentic accounts of wild-

fowl shooting with punt and gun, besides many incidents connected with fowling, that are of great interest as records of the sport of catching and shooting ducks in past days.'

Besides this, Daniel published in 1822 'Plain Thoughts of Former Years upon the Lord's Prayer,' in eight jejune discourses.

[List of Cambridge Graduates; Annual Register, 1833; Gent. Mag. 1833; Daniel's own works.] M. G. W.

DANIELL, EDWARD THOMAS (1804–1843), traveller. [See under FORBES, EDWARD.]

DANIELL, JOHN FREDERIC (1790–1845), physicist, was born in Essex Street, Strand, on 12 March 1790, his father being a bencher of the Inner Temple. Early showing a bias towards science, he was placed in the sugar-refining establishment of a relative, and introduced important improvements in the manufacture. He did not long continue connected with business, which was distasteful to him. At the age of twenty-three he was elected fellow of the Royal Society, and soon commenced his valuable publications on meteorology. In 1820, by the invention of the hygrometer which bears his name, Daniell first gave precision to the means of ascertaining the moisture of the atmosphere. In 1823 he published his 'Meteorological Essays,' being the first attempt to collect scattered facts on the subject, and to explain the main phenomena of the atmosphere by physical laws. He insisted on the paramount importance of extreme accuracy in meteorological observations, and himself kept a model record of atmospheric changes. He organised the plan adopted by the Horticultural Society for their annual meteorological reports, which plan became the model from which the Greenwich meteorological reports were developed. In 1824 he communicated to the Horticultural Society an essay on 'Climate, considered with reference to Horticulture,' which was published in the society's 'Transactions,' vol. vi. In this paper Daniell called attention to the necessity of attending to the moisture of hothouses, and caused a revolution in hothouse management. A silver medal was awarded to the author by the society. In 1830 Daniell constructed a water-barometer for the Royal Society, after great practical difficulties had been overcome; it is described in 'Phil. Trans.,' 1832, pp. 538–574. In 1830 he described in the 'Philosophical Transactions' a new pyrometer for measuring great degrees of heat, which won him the Rumford medal.

On the establishment of King's College, London, in 1831, Daniell was appointed professor of chemistry, and became a very successful teacher. Besides making many original contributions to chemistry, he worked zealously at electricity, and invented the constant battery, universally known by his name, for which the Royal Society awarded the Copley medal in 1836. Papers on voltaic combinations and on electrolysis won him the Royal Society's royal medal in 1842. He was foreign secretary of the society 1839–45.

On several occasions Daniell rendered important aid to the government. He drew up the meteorological portion of the directions for scientific observations to be made by government officers, published in 1840. In 1839 he was a member of the admiralty commission on the best mode of protecting ships from lightning. Later, he investigated for the admiralty the causes of the rapid corrosion of ships' sheathing on the African station. In 1839 also he published his 'Introduction to Chemical Philosophy,' the most original book on the subject published at that period. In 1842 he received the honorary D.C.L. of Oxford.

Daniell's death was very sudden. On 13 March 1845, after lecturing at King's College, apparently in perfect health, he attended a council meeting of the Royal Society, of which he was foreign secretary, and shortly after speaking on business was seized with symptoms of apoplexy, and in five minutes was dead. His death was a great shock to the scientific world, and cut short a brilliant career from which much more was expected. His scientific attainments were associated with a lofty moral and religious character. By his wife, who died eleven years before him, Daniell left two sons and five daughters. Daniell's 'Meteorological Essays' reached a third edition in 1845, his 'Introduction to Chemical Philosophy' a second edition in 1843. He wrote a little book on chemistry for the Useful Knowledge Society in 1829. Most of his writings, however, were published in scientific journals and transactions, especially in the 'Quarterly Journal of Science;' a list will be found in the Royal Society's 'Catalogue of Scientific Papers,' vol. ii.

[Proceedings of Royal Society, v. 577–80.] G. T. B.

DANIELL, SAMUEL (1775–1811), artist and traveller, a younger brother of William Daniell, R.A. [q. v.], and nephew of Thomas Daniell, R.A., F.R.S. [q. v.], was born in 1775. Like his elder brother, he appears to have had a taste for natural history, which led to his visiting the Cape of Good Hope during the first British occu-

pation of that colony. He was appointed secretary and draughtsman to a mission under Mr. Truter and Dr. Somerville, despatched in 1801 by the acting governor, Lieutenant-general Francis Dundas, to visit 'the country of the Booshuanas' (Bechuanaland). The expedition reached Lataku, then believed to be the remotest point of South Africa ever visited by Europeans, and met with a friendly reception. A narrative of the journey by Mr. Truter, the senior commissioner, is given as an appendix to Sir John Barrow's 'Voyage to Cochin China' (London, 1806, 4to). A number of sketches made by Daniell during the journey were subsequently engraved and published by his brother. Daniell proceeded in 1806 to Ceylon, and spent several years there in travelling and sketching. He died there in December 1811, aged 36. The 'Gentleman's Magazine,' 1812, thus refers to his death: 'Mr. Daniell was ever ready with his own eye to explore every object worthy of research, and with his own hand to convey to the world a faithful representation of what he saw. Unhappily, whilst traversing and occasionally taking up his abode in swamps and forests, the strength of his constitution, which he too much confided in, did not enable him to resist the approaches of disease' (vol. lxxxii. pt. ii. p. 296). Daniell exhibited in landscape at the Society of Artists and at the Royal Academy at various times between 1791 and 1812 (Graves, *Dict. of Artists*). His published works are: 1. 'African Scenery and Animals,' 2 parts, London, 1804–5, fol. 2. 'Picturesque Illustrations of Scenery, Animals, &c. . . . of Ceylon,' London, 1808, fol. 3. 'Sketches of Native Tribes, &c. in South Africa,' with illustrative notices by Dr. Somerville and Sir John Barrow, London, 1820, 4to. 4. 'Sketches of South Africa,' London, 1821, 4to. 5. 'Twenty varied Subjects of the Tribe of Antelopes,' London, 1832, oblong 4to.

[Authorities cited above; Brit. Mus. Cat.] H. M. C.

DANIELL, THOMAS (1749–1840), landscape-painter, born at Kingston-on-Thames in 1749, was the son of an innkeeper at Chertsey. He served his time to a herald painter and was afterwards (1773) a student of the Royal Academy. In 1784 he went to India, taking with him his nephew, William Daniell [q. v.] There he pursued his profession for ten years, and published in Calcutta a series of views of the city. Uncle and nephew returned together to England, and set to work on a great publication, 'Oriental Scenery,' which was completed in 1808. In 1796 Thomas was elected associate, and in 1799 a full member of the Royal Academy. He was fellow of the Royal Society, of the Asiatic Society, and of the Society of Antiquaries. Between 1772 and 1830 he exhibited 125 landscapes at the Royal Academy, and 10 at the gallery of the British Institute. He made money by his oriental paintings and publications, and retired comparatively early from active life. He died, unmarried, at Earl's Terrace, Kensington, on 19 March 1840, at the age of ninety-one. 'His works are characterised by great oriental truth and beauty; the customs and manners of India are well rendered. His painting was firm but sometimes thin; his colouring agreeable.' He published: 1. 'Oriental Scenery,' 144 views, 1808. 2. 'Views in Egypt.' 3. 'Hindoo Excavations at Ellora,' twenty-four plates. 4. 'Picturesque Voyage to China by way of India.'

[Redgrave's Dict. of Artists; Graves's Dict. of Artists.] E. R.

DANIELL, WILLIAM (1769–1837), landscape-painter, was nephew of Thomas Daniell, R.A. [q. v.] In 1784 he accompanied his uncle to India, and there helped him with drawings and sketches. On their return in 1794 he worked upon their important publication, 'Oriental Scenery.' Between 1795 and 1838 he exhibited as many as 168 pictures at the Royal Academy and 64 at the British Institute. His earlier exhibits were Indian views, but from 1802 to 1807 he sent many views of the north of England and of Scotland. He published 'A Picturesque Voyage to India,' 'Zoography,' in conjunction with William Wood, F.S.A., 'Animated Nature,' 1807, 'Views of London,' 1812, and 'Views of Bhootan,' 1813, from drawings by Samuel Davis, of the East India Company's service, who visited Bhootan in 1783. In 1814 Daniell began 'A Voyage round Great Britain'; this was published in four volumes in 1825. The British Institution awarded him 100*l.* for his sketch of the Battle of Trafalgar' in 1826. He painted, together with Mr. E. T. Parris, a 'Panorama of Madras,' and afterwards, unaided, another of 'The City of Lucknow and the mode of Taming Wild Elephants.' He became a student of the Royal Academy in 1799, in 1807 was elected associate, and in 1822 a full member of that body. He died in New Camden Town 16 Aug. 1837. 'A View of the Long Walk, Windsor,' in the royal collection, is one of his best pictures. There are two examples of his work in the South Kensington collection, one of Castel Nuovo, Naples, the other of Durham Cathedral.

[Redgrave's Dict. of Artists; Cat. South Kens. Mus. Coll.; Graves's Dict. of Artists.] E. R.

DANIELL, WILLIAM FREEMAN, M.D. (1818–1865), botanist, was born at Liverpool in 1818. In 1841 he became a member of the Royal College of Surgeons, England, and shortly after he entered the medical service of the army. He served the whole period of assistant-surgeon on the pestilential coast of West Africa, whence he sent home observations on many economic plants, accompanied by specimens; one communication being on the Katemfé, or miraculous fruit of the Soudan, which was afterwards named *Phrynium Danielli*, Benn. A more important memoir on the frankincense tree of West Africa led to the establishment of the genus *Daniellia*, Benn., in compliment to the botanist who first worked out the subject. On his return to England in 1853 he was promoted to staff-surgeon. He next spent some time in the West Indies, subsequently proceeding to China in 1860 with the expedition which took Pekin, of which operation he was a spectator. He again visited the West Indies, returning from Jamaica in September 1864 with health completely broken down, and after lingering nine months died at Southampton 26 June 1865. His octavo volume on 'Medical Topography and Native Diseases of the Gulf of Guinea,' 1849, is considered to show great observation and ability. His detached papers amount to twenty in various journals.

[Pharm. Journ. 2nd ser. 1865–6, vii. 86; Proc. Linn. Soc. 1865–6, 69; Cat. Sci. Papers, ii. 146; B. D. Jackson's Veg. Tech. 46.] B. D. J.

DANNELEY, JOHN FELTHAM (1786–1834?), musician, the second son of G. Danneley, a lay clerk of St. George's Chapel, Windsor, was born at Oakingham, Berkshire, in 1786. His first musical instruction was obtained from his father, and at the age of fifteen he studied thorough bass with Webbe and the pianoforte under Charles Knyvett, and subsequently under Neate. He is also said to have had some lessons from Woelfl, but this was probably later, as Woelfl only settled in England in 1805. About 1803 Danneley abandoned music to live with a rich uncle, from whom he had expectations; but these being disappointed he resumed his musical studies. Until 1812 he lived with his mother at Odiham, where he became interested in foreign music and languages from intercourse with prisoners of war quartered there. In 1812 he settled at Ipswich as a teacher of music; a few years later he was appointed organist of the church of St. Mary of the Tower. In 1816 Danneley visited Paris, where he studied under Reicha, Pradher, and Mirecki, and had intercourse with Monsigny and Cherubini. He returned to Ipswich, where in 1820 he published an 'Introduction to the Elementary Principles of Thorough Bass and Classical Music,' a little work which is neither remarkable for erudition nor accuracy. Shortly afterwards he published 'Palinodia a Nice,' a set of thirteen vocal duets. He was married in 1822, and about 1824 seems to have settled in London. In 1825 he published his best known work, 'An Encyclopædia or Dictionary of Music,' which was followed in 1825 by a 'Musical Grammar,' the preface to which is dated from 92 Norton Street, Portland Place. In 1829 he contributed the article on 'Music' to the 'London Encyclopædia.' Details of the latter years of Danneley's career are very scanty. He published music at 22 Tavistock Place, and in the post-office directories from 1832 to 1834 his name occurs as a music seller and publisher of 13 Regent Street. At the latter address he brought out (in collaboration with F. W. N. Bayley) a work entitled 'The Nosegay: a Gage d'Amour and Musical Cadeau for 1832.' His death probably took place in 1834, as his name disappears from the directory in the following year. The date usually given, 1836, has no evidence in its favour, nor does his name appear in the obituaries of the 'Times,' 'Gentleman's Magazine,' or 'Musical Examiner' of that year. Besides the works enumerated above, Danneley published some sonatinas for the pianoforte, and several songs; but his music is quite unimportant and forgotten.

[Dict. of Musicians, 1824; Grove's Dict. of Music, i. 430; Georgian Era, iv. 531; Danneley's works mentioned above; Post Office Directories; Times newspapers.] W. B. S.

DANSEY, WILLIAM (1792–1856), canon of Salisbury, son of John Dansey, was born at Blandford, Dorsetshire, in 1792, and matriculated from Exeter College, Oxford, 4 July 1810. He was elected a Stapledon scholar of his college 30 June 1811, but resigned the appointment in the following year. He proceeded B.A. 1814, M.A. 1817, and Med. Bac. 1818. He was ordained in 1819, nominated to the rectory of Donhead St. Andrew, Wiltshire, in 1820, and to a prebendal stall at Salisbury 10 Aug. 1841, both of which he held until his death at Weymouth on 7 June 1856.

He married, 28 Aug. 1849, at Bathwick, Sarah, youngest daughter of the Rev. Richard White Blackmore, rector of Donhead St. Mary, Wiltshire. He was the author of: 1. 'Arrian on Coursing,' a translation, 1831. 2. 'A Brief Account of the Office of Dean Rural,' by J. Priaulx, edited with notes, 1832.

3. 'Horæ Decanicæ Rurales. Being an attempt to illustrate the name, title, and functions of Rural Deans, with remarks on the rise and fall of Rural Bishops,' 1835, 2 vols.; 2nd edition 1844. 4. 'A Letter to the Archdeacon of Sarum on Ruri-Decanal Chapters,' 1840. His name is still remembered in connection with his 'Horæ Decanicæ Rurales,' a work which, while presenting to the antiquary a great deal of curious learning, furnishes to rural deans a useful guide to their official duties.

[Gent. Mag. July 1856, p. 122; Boase's Register of Exeter College (1879), p. 150.]

G. C. B.

DANSON, THOMAS (*d.* 1694), nonconformist divine, was born in the parish of St. Mary-le-Bow, London, and educated first in a private school in the parish of St. Thomas the Apostle under Thomas Wise, who instructed him in Latin and Greek, and afterwards under the care of Dr. Ravis, a German professor of the oriental tongues, near St. Paul's Cathedral, who initiated him in the Hebrew, Chaldæan, Syriac, and Arabic languages. Being sent to Oxford, after the surrender of the garrison to the parliamentary army, he was entered as a student of New Inn, was made chaplain of Corpus Christi College by the visitors appointed by parliament in 1648, graduated B.A. in 1649, obtained a fellowship at Magdalen College, and subsequently commenced M.A. He became celebrated for his pulpit oratory, and preached for a time at Berwick-upon-Tweed. Afterwards he was made minister of one of the churches at Sandwich, Kent, where he continued till 1660, when he was ejected because he had been presented to that living by the Protector Cromwell, who was alleged to be an illegal patron (Palmer, *Nonconformists' Memorial*, ed. 1803, iii. 287). He then settled at Sibton, Suffolk, but in 1662 he was ejected from that living for nonconformity (*Add. MS.* 19165, f. 300). Subsequently he preached in London, and in or about 1679 removed to Abingdon, Berkshire, where he exercised his ministry in private houses and sometimes in the town-hall, though 'not without disturbance,' until December 1692, when he was dismissed by the brethren. Thereupon he came to London, where he died in 1694 (Calamy, *Ejected Ministers*, ii. 648; *Contin.* p. 798).

He married the daughter of Dr. Tobias Garbrand, a dissenting minister of Abingdon. William Jenkyns, in the introduction to his 'Celeusma,' styles him 'vir doctissimus, totus rei domus zelo ardens;' and Wood says that 'if his juvenile education had been among orthodox persons, and his principles consequent to it, he might have done more service for the church of England than for the nonconformists' (*Athenæ Oxon.* ed. Bliss, iv. 591).

His works are: 1. 'The Quakers Folly made Manifest to all Men,' London, 1659, 1660, 1664, 8vo. This contains an account of three disputations at Sandwich between Danson and three quakers (Smith, *Bibl. Anti-Quakeriana*, p. 140). 2. 'The Quakers Wisdom descendeth not from above,' London, 1659, 8vo. A defence of the previous work, in reply to George Whitehead. 3. 'A Synopsis of Quakerism; or a Collection of the Fundamental Errours of the Quakers,' London, 1668, 8vo. 4. 'Vindiciæ Veritatis; or an Impartial Account of two late Disputations between Mr. Danson and Mr. [Jeremiah] Ives, upon this question, viz. Whether the Doctrine of some true Believers, final Apostacy, be true or not?' London, 1672, 4to. In the same year there was published, under the title of 'A Contention for Truth,' an account of two disputations between Danson and Ives on the question 'Whether the Doctrine of some true Believers, falling away totally from Grace, be true or no?' 5. 'Κλητοὶ τετηρημένοι, or the Saints Perseverance asserted and vindicated; occasioned by two Conferences upon that point, published by Mr. Ives,' London, 1672, 8vo. 6. 'A friendly Debate between Satan and Sherlock, containing a Discovery of the Unsoundness of Mr. William Sherlock's Principles in a late book entitled A Discourse concerning the Knowledge of Jesus Christ' [London], 1676, 16mo. 7. 'De Causâ Dei; a Vindication of the common Doctrine of Protestant Divines concerning Predestination . . . from the inviduous consequences with which it is burden'd by Mr. John Howe in a late Letter and Postscript of God's Prescience,' London, 1678, 8vo. 8. 'A friendly Conference between a Paulist and a Galatian, in defence of the Apostolical Doctrine of Justification of Faith without works,' London, 1694, 8vo.

[Authorities cited above.] T. C.

DANVERS, Sir CHARLES (1568?–1601), soldier and actor in Essex's rebellion of 1601, was eldest son of Sir John Danvers of Dauntsey, Wiltshire, by Elizabeth, fourth daughter and coheiress of John Nevill, last baron Latimer. His two younger brothers, Henry and John, are separately noticed. Charles was born about 1568. As early as 1584 he had commenced a continental tour, and wrote to thank Walsingham for giving him permission to leave England. He was elected M.P. for Cirencester in 1586. Like many other youths of good family he served under Lord Willoughby [cf. Bertie,

PEREGRINE] in the Netherlands, and was knighted by his commander in 1588 (METCALFE, *Knights*, 137). On 16 June 1590 he, with Sir Charles Blount [q. v.], was created M.A. at Oxford (WOOD, *Fasti Oxon.* i. 250). A local dispute in Wiltshire proved a disastrous turning in his career. The accounts vary in detail [see under DANVERS, HENRY]. According to the best authenticated report in the 'State Papers,' Sir Walter Long and his brother Henry, neighbours of the Danverses, had been committed to prison on a charge of theft by Sir John Danvers, Charles's father, who died in 1593. To avenge this insult the Longs killed one of the Danvers's servants, and liberally abused all the Danvers, and especially Sir Charles. Henry Long finally challenged Sir Charles Danvers, and in a subsequent encounter was killed by Sir Charles's brother Henry. Henry Wriothesley, third earl of Southampton, permitted both brothers to take temporary refuge in his house at Whitley Lodge, near Titchfield, Hampshire. Henceforth Charles was 'exceedingly devoted to the Earl of Southampton upon affection begun first upon the deserving of the same earl towards him when he was in trouble about the murder of one Long' (BACON, *Declaration*). Charles and Henry were subsequently outlawed, and took refuge in France. Henry IV. received them kindly, and interceded with Elizabeth in their behalf, but to little immediate purpose. Charles was also friendly with Sir Thomas Edmondes, the English ambassador at Paris, and constantly petitioned Sir Robert Cecil to procure the reversal of the order of banishment. The Earl of Shrewsbury met the exiled brothers at Rouen in October 1596, and applauded their soldierly bearing in a note to Cecil. On 30 June 1598 they were pardoned, and in August were again in England. In 1599 Charles Danvers was given a colonel's commission in the army that accompanied Essex to Ireland. He was wounded in an early engagement (July) and had few opportunities of displaying military capacity, but his intimacy with Southampton was renewed at Dublin, and Essex treated him with consideration. He returned to London with Essex in September 1599, and was in frequent communication with the earl during his subsequent imprisonment. He was staying with Charles Blount, lord Mountjoy [q. v.], at Wanstead, in September 1599, and on 26 April 1600 he was with Southampton at Coventry. In October 1600 at the request of Henry Cuffe [q. v.], Essex's secretary, he took part in the conferences among Essex's friends regarding the best means of restoring the earl to the queen's favour. Drury House, where Essex's partisans met regularly in the winter of 1600, belonged to the Earl of Southampton, and Danvers seems to have lodged there at the end of 1600 with a view to aiding the more effectively in the secret negotiations. His friend, Sir Christopher Blount, easily induced him to vote for a forcible insurrection, by which the queen and her palace should be placed at Essex's disposal. On Saturday, 7 Feb. 1600–1, when the details of the rising were finally determined, Danvers was entrusted with the part of seizing the presence-chamber and 'the halberds of the guard' at Whitehall. On the following day the attempt was made to raise the city in rebellion, and failed miserably. Danvers was carried prisoner to the Tower, made a full confession on 18 Feb. 1600–1, and signed a declaration setting forth all he knew of Essex's secret negotiations with Scotland (*Correspondence of James VI and Cecil*, Camd. Soc. p. 100). He was tried with Cuffe and others on 5 March, admitted his guilt, and was beheaded on Tower Hill together with Blount on 18 March. He was buried in the Tower church. It was generally admitted that Danvers's intimacy with Southampton had led him into the conspiracy. He confessed on the scaffold to a special hatred of Lord Grey, merely on the ground that Grey was 'ill-affected to Southampton.' Danvers's large property in Wiltshire was escheated, but in July 1603 his brother Henry was declared heir by James I (cf. *MS. State Papers*, Dom., 1603, cclxxxvii. 41–3).

[Burke's Extinct Peerage; State Paper Calendars (Dom.), 1588–1601; Lodge's Illustrations, iii. 78–9; Spedding's Life of Bacon, ii. passim; Bacon's Declaration of the Treasons (1601); Collins's Sidney Papers, ii.] S. L.

DANVERS, HENRY, EARL OF DANBY (1573–1644), was the second son of Sir John Danvers, knight, of Dauntsey, Wiltshire, by his wife the Hon. Elizabeth Nevill, the youngest daughter and coheiress of John Nevill, last baron Latimer. He was born at Dauntsey on 28 June 1573, and at an early age became a page to Sir Philip Sidney, whom he accompanied to the Low Countries, and was probably present at the battle of Zutphen in 1586. After his master's death he served as a volunteer under Maurice, count of Nassau, afterwards Prince of Orange, who appointed him at the age of eighteen to the command of a company of infantry. Danvers took part in the siege of Rouen in 1591, and was there knighted for his services in the field by Robert Devereux, second earl of Essex, the 'lord-general' of the expedition. His father died on 19 Dec. 1593,

and on 4 Oct. 1594 the remarkable murder of Henry Long was committed. A feud had existed between these two county families for some time past, and apparently a fresh quarrel had taken place between them (*Cal. of State Papers*, Dom. 1589, p. 570, 1595–1597, p. 34). According to the account given in the Lansdowne MSS. (No. 827), Henry Long was dining in the middle of the day with a party of friends at 'one Chamberlaine's house in Corsham,' when Danvers, followed by his brother Charles and a number of retainers, burst into the room, and shot Long dead on the spot. The brothers then fled on horseback to Whitley Lodge, near Titchfield, the seat of Henry Wriothesley, third earl of Southampton, with whose assistance they succeeded after some days in making their way out of the country. A coroner's inquisition was held, and the brothers were outlawed, but no indictment seems to have been preferred against them either by the family or the government. A mutilated document, preserved among the 'State Papers,' however, gives quite another version of the story, asserting that the unfortunate man was 'slain by Sir Henry Danvers in defending his brother Sir Charles against Long and his company' (*Cal. of State Papers*, Dom. 1595–7, p. 34). Reaching France in safety, the brothers joined the French army, and became favourably known to Henry IV. for their conspicuous bravery. The Earl of Shrewsbury, writing from 'Rouen this 3 of October 1596' to Sir Robert Cecil, says: 'Heare is daily with me Sir Charles and Sir H. Davers, two discreet fine gentlemen, who cary themselves heare with great discretion, reputacion and respect: God turne the eyes of her Majestie to incline unto them, agreable to her own naturall disposition, and I doubt not but thei shall soon tast of her pittie and mercie' (Lodge, *Illustrations*, &c. iii. 78–9). In 1597, Henry Danvers appears to have acted as a captain of a man-of-war in the expedition of that year to the coast of Spain, under the Earl of Nottingham, who is said to have deemed him 'one of the best captains of the fleet.' Owing to the French king's intercession with Elizabeth, and to the good offices of Secretary Cecil, the brothers were pardoned on 30 June 1598, and they returned to England in the following August; but it was not until 1604 that the coroner's indictment was found bad on a technical ground and the outlawry reversed (*Coke's Reports*, 1826, iii. 245–51). Henry was, soon after his return, employed in Ireland under the Earl of Essex, and Charles, eighth baron Mountjoy, successive lords-lieutenant of Ireland. In September 1599 he was appointed lieutenant-general of the horse, in July 1601 governor of Armagh, and in July 1602 sergeant-major-general of the army in Ireland. By James I he was created Baron Danvers of Dauntsey, Wiltshire, on 21 July 1603, 'for his valiant service at Kinsale in Ireland' (*Cal. of State Papers*, Dom. 1603–1610, p. 23), and two years afterwards was by special act of parliament (3 James I, c. viii.) restored in blood as heir to his father, notwithstanding the attainder of his elder brother Charles, who had been beheaded in 1601 for his share in Essex's insurrection. On 14 Nov. 1607, Danvers was appointed lord president of Munster, a post which he retained until 1615, when he sold it to the Earl of Thomond for 3,200*l*. On 15 June 1613 he obtained the grant, in reversion, of the office of keeper of St. James's Palace (*ib.* 1611–18, p. 187), and on 23 March 1621 he was made governor of the isle of Guernsey for life (*ib.* 1580–1625, p. 633). By Charles I he was created Earl of Danby on 5 Feb. 1626, and on 20 July 1628 was sworn a member of the privy council. In 1630, Danby succeeded to the estates of his mother, who after her first husband's death had married Sir Edmund Cary. He was made a councillor of Wales on 12 May 1633, and was installed a knight of the Garter on 7 Nov. in the same year. Frequent references are made in the 'Calendar of State Papers (Domestic)' to Danby, especially in connection with the defence of the Channel Islands. In a letter to Secretary Coke, in August 1627, Danby 'thinks it not for the king's honour, nor suitable to his own reputation, that he, who was appointed general against anticipated foreign invaders in Ireland, should go to Guernsey to be shut up in a castle; but, if it be the king's pleasure, he will be at Portsmouth before Sir Henry Mervyn can bring round a ship for his transport' (*ib.* 1627–8, pp. 321–2). He was included in a number of commissions by Charles I, formed one of the council of war appointed on 17 June 1637, and acted as commissioner of the regency from 9 Aug. to 25 Nov. 1641. Towards the close of his life he suffered much from bad health and lived principally in the country. He died at his house in Cornbury Park, Oxfordshire, on 20 Jan. 1644, in the seventieth year of his age, 'full of honours, wounds, and daies,' and was buried in the chancel of Dauntsey Church, where there is a handsome monument of white marble to his memory. On the east side of the monument are engraved some curious lines written by his kinsman, George Herbert, who paid a long visit at Dauntsey in 1629, when threatened with consumption. As Herbert died in 1633, the epitaph must have been written many years before Danby's death. He never married, and upon his death the barony of Danvers and the earldom of Danby became extinct. On

12 March 1622 he conveyed to the university of Oxford five acres of land, opposite Magdalen College, which had formerly served as a burying-place for the Jews, for the encouragement of the study of physic and botany. At a cost of some 5,000*l.* he had the ground raised and enclosed within a high wall. The gateway of the Botanic Gardens, designed by Inigo Jones, still bears the following inscription, 'Gloriæ Dei Opt. Max. Honori Caroli Regis, in usum Acad. et Reipub. Henricus comes Danby DD. MDCXXXII.' By his will he left the impropriate rectory of Kirkdale in Yorkshire towards the maintenance of the gardens. His portrait by Vandyck was exhibited at the first exhibition of National Portraits in 1866 (Catalogue, No. 633). There is also a portrait of him at Dauntsey rectory, and another in the possession of the Duke of Bedford at Woburn, which is engraved in Lodge's 'Portraits.'

[Dugdale's Baronage of England (1676), ii. 416–17; Burke's Extinct Peerage (1883), pp. 154–5; Sir Thomas Coningsby's Journal of the Siege of Rouen (Camden Miscellany, i. 30, 71, 74); David Lloyd's State Worthies (1766), ii. 265–6; Biographia Britannica (1789), iv. 628–9; Chalmers's Biog. Dict. (1813), xi. 277–9; Lodge's Illustrations of Brit. Hist. &c. (1791), ii. 322, iii. 78–9, 138, 329; Lodge's Portraits of Illustrious Personages (1850), iv. 149–53; Aubrey's Wiltshire Collections (1821), pt. i. pp. 53–4; Wiltshire Archæological and Natural History Magazine, i. 305–21; Doyle's Official Baronage (1886), i. 508–9; Sir N. H. Nicolas's History of the Orders of Knighthood (1842), ii. G. lxvi.]

G. F. R. B.

DANVERS, HENRY (*d.* 1687), anabaptist and politician, appears to have been a colonel in the parliament army and also governor of Stafford and a justice of the peace, some time before the usurpation of Oliver Cromwell; and it is said that he was 'well beloved among the people, being noted for one who would not take bribes.' It was at this time that he embraced the principles of the baptists and of the Fifth-monarchy men, though it is recorded that he could not concur in the practices of the latter. In 1657, when he held the rank of major, he, with Major-general Harrison, Vice-admiral Lawson, Colonel Rich, and other anabaptists, was placed under arrest on suspicion of being concerned in a conspiracy against Cromwell's life (THURLOE'S *State Papers*, iv. 629; RAPIN, *Hist. of England*, ed. 1730, xiii. 124). After the Restoration he appears to have suffered considerably on account of his nonconformity. As he possessed an estate of about 400*l.* a year, he vested it in trustees in order that it might not be claimed by his persecutors (CROSBY, *English Baptists*, iii. 90–7). In the reign of Charles II he was joint-elder of a baptist congregation near Aldgate (WILSON, *Dissenting Churches*, i. 393–5). In December 1684 he published a seditious libel concerning the death of the Earl of Essex, and the government offered a reward of 100*l.* for his apprehension (LUTTRELL, *Relation of State Affairs*, i. 324; SALMON, *Chronological Historian*, 3rd edit. i. 232).

In the reign of James II he attended some private meetings held to promote the treasonable designs of the Duke of Monmouth. Macaulay describes Danvers as being 'hot-headed, but fainthearted, constantly urged to the brink of danger by enthusiasm, and constantly stopped on that brink by cowardice. He had a considerable influence among a portion of the baptists, had written largely in defence of their peculiar opinions, and had drawn down on himself the severe censure of the most respectable puritans by attempting to palliate the crimes of Matthias and John of Leyden. It is probable that had he possessed a little courage he would have trodden in the footsteps of the wretches whom he defended. He was at this time (1684–5) concealing himself from the officers of justice; for warrants were out against him on account of a grossly calumnious paper of which the government had discovered him to be the author' (*Hist. of England*, ed. 1883, i. 256, 257). Danvers undertook to raise the city of London in favour of Monmouth. At first he excused his inaction by saying that he would not take up arms till the duke was proclaimed king, and when Monmouth had been proclaimed, turned round and declared that good republicans were absolved from all engagements to a leader who had so shamefully broken faith. On 27 July 1687 a royal proclamation was issued commanding Danvers and others to appear before his majesty or to surrender themselves in twenty days (LUTTRELL, i. 355; SALMON, i. 238). Danvers succeeded in escaping to Holland, and died at Utrecht at the close of 1687 (LUTTRELL, i. 432; *Gent. Mag.* ccxix. 358).

He wrote: 1. 'Certain Queries concerning Liberty of Conscience propounded to those Ministers (so called) of Leicestershire, when they first met to consult that representation . . . afterwards so publiquely fathered upon that country,' London [27 March 1640], 4to. 2. 'Theopolis, or the City of God, New Jerusalem, in opposition to the City of the Nations, Great Babylon,' being a comment on Revelation, chs. xx. xxi. (anon.), London, 1672, 8vo (WILSON, i. 395). 3. 'A Treatise of Laying on of Hands, with the History thereof, both from the Scripture and Anti-

quity,' London, 1674, 8vo. 4. 'A Treatise of Baptism: wherein that of Believers and that of Infants is examined by the Scriptures,' 2nd edit. London, 1674, 8vo. This treatise brought upon him a number of adversaries, particularly Wills, Blinman, and Baxter (ORME, *Life of Baxter*, ed. 1830, p. 688). To these he replied in three distinct treatises in 1675. 5. 'Murder will out: or, a clear and full discovery that the Earl of Essex did not feloniously murder himself, but was barbarously murthered by others: both by undeniable circumstances and positive proofs,' London, 1689, 4to. 6. 'Solomon's Proverbs, English and Latin, alphabetically collected for help of memory. In English by H. D., and since made Latin by S. Perkins, late school-master of Christ Church Hospital,' new edit. London, 1689.

[Authorities cited above; Brit. Mus. Cat.] T. C.

DANVERS, SIR JOHN (1588?–1655), regicide, was third and youngest son of Sir John Danvers of Dauntsey, Wiltshire, by Elizabeth, fourth daughter and coheiress of John Nevill, last lord Latimer. His elder brothers, Charles and Henry, are separately noticed. According to the gossip of his kinsman, John Aubrey, whose grandmother was Rachel Danvers, Danvers as a young man 'travelled France and Italy and made good observations. He had in a fair body an harmonicall mind. In his youth his complexion was so exceeding beautiful and fine, that Thomas Bond, esq., of Ogbourne . . . in Wiltshire, who was his companion in his travells, did say that the people would come after him in the street to admire him. He had a very fine fancy, which lay chiefly for gardens and architecture' (AUBREY, *Nat. Hist. of Wiltshire*, ed. Britton, p. 93). In 1608, when little more than twenty years old, he married Magdalen Herbert, widow of Richard Herbert, and mother of ten children, including George Herbert the poet, and Edward, lord Herbert of Cherbury. This lady, the daughter of Sir Richard Newport, was fully twice Danvers's age. Her friend, Dr. Donne, wrote of him at the time that 'his birth and youth and interest in great favours at court, and legal proximity to great possessions in the world, might justly have promised him acceptance in what family soever, or upon what person soever he had directed and placed his affections.' But Donne saw much of their married life, and insists that the inequality of their years was reduced to an evenness by the staid sobriety of their temperaments, and that they lived happily together till the lady's death in 1627.

At an equally youthful age Danvers acquired a fine garden and house at Chelsea: the former he furnished sumptuously and curiously, and the latter he laid out after the Italian manner. 'Twas Sir John Danvers of Chelsey,' Aubrey writes, 'who first taught us the way of Italian gardens.' His house, called Danvers House, adjoined the mansion, once the home of Sir Thomas More, which was known in the seventeenth century as Buckingham and also as Beaufort House. Danvers never occupied Beaufort House. Danvers House was pulled down in 1696 to make room for Danvers Street.

Danvers was knighted by James I, and under Charles I became a gentleman of the privy chamber. He was M.P. for Arundel in 1610, for Montgomery in 1614, for Oxford University in 1621, and for Newport (I.W.) in 1624. He was engaged in mercantile transactions, and showed early jealousy of the pretensions of the crown. In 1624 he learned that the government were contemplating a seizure of the papers of the Virginia Company. With Edward Collingwood, the secretary, he had the whole of the records copied out and entrusted them to Lord Southampton, a family friend, who deposited them at his house at Titchfield, Hampshire. Danvers was re-elected M.P. for Oxford University on 16 April 1625, and again on 17 Jan. 1625-6 and 20 Feb. 1627-8. On 10 July 1628, a year after the death of his first wife, Danvers, then aged 40, married Elizabeth (*b.* 1604), daughter of the late Ambrose Dauntsey, and granddaughter of Sir John Dauntsey (CHESTER, *Marriage Licenses*, ed. Foster). Through this marriage he came into possession of the estate of Lavington, Wiltshire, where he laid out gardens even more elaborately than at Chelsea. Freely indulging his extravagant tastes, Danvers soon fell into debt, and from 1630 to 1640 was struggling with creditors. He lost his second wife, by whom he had several children, on 9 July 1636; refused to contribute to the expenses of the king's expedition to Scotland in 1639, and was returned to the Short parliament by Oxford University for a fifth time. In 1642 he took up arms for the parliament, and was granted a colonel's commission, but played no prominent part in military affairs. He gives an interesting account of the opening incidents of the war in letters written to friends from Chelsea in July and August 1642, four of which are in the Record Office. His brother Henry, lord Danby, an enthusiastic royalist, died early in 1644, and left his property to his sister Lady Gargrave. Still in pecuniary difficulties, Danvers resisted this disposition

of his brother's property, and his influence with the parliamentary majority led the House of Commons to pass a resolution declaring that he was deprived of his brother's estate 'for his affection and adhering to the parliament' (14 June 1644), and that Danvers's eldest son Henry was entitled to the property. He was ordered by the parliament to receive the Dutch ambassadors late in 1644, and on 10 Oct. 1645 was returned to the house as member for Malmesbury in the place of 'Anthony Hungerford, esq., disabled to sit.' He took little part in the proceedings of the house, but was appointed a member of the commission nominated to try the king in January 1649. He was only twice absent from the meetings of the commission, and signed the death-warrant. In February of the same year Danvers was given a seat on the council of state, which he retained till the council's dissolution in 1653. He died at his house at Chelsea in April 1655, and was buried at Dauntsey (*Notes and Queries*, 2nd ser. x. 322). His name was in the Act of Attainder passed at the Restoration.

Danvers married a third time at Chelsea, on 6 Jan. 1648–9, his wife being Grace Hewett, and he had by her a son, John (*b.* 10 Aug. 1650). His family by his second wife consisted of Henry (*b.* 5 Dec. 1633), who inherited much of his uncle Henry's property, and died before his father in November 1654, when Thomas Fuller is stated to have preached the funeral sermon; Charles, who died in infancy; Elizabeth (*b.* 1 May 1629), who married Robert Wright, *alias* Villiers, *alias* Danvers, Viscount Purbeck [see DANVERS, ROBERT]; and Mary, who died in infancy. The son Henry bequeathed 'the whole of the great estate in his power' to his niece Ann (his sister Elizabeth's daughter), who married Sir Henry Lee of Ditchley in 1655, and had a daughter, Eleanor, wife of the first Earl of Abingdon (*Notes and Queries*, 2nd ser. ix. 88–9). Lord Abingdon thus ultimately came into possession of the property at Chelsea.

Echard makes the remarkable statement (p. 647), not elsewhere confirmed, that Danvers 'was a professed papist, and so continued to the day of his death, as his own daughter has sufficiently attested.' Clarendon, who describes Danvers as a 'proud, formal man,' writes of his career thus: 'Between being seduced and a seducer, he became so far involved in their [i.e. the parliamentarian] councils that he suffered himself to be applied to their worst offices, taking it to be a high honour to sit upon the same bench with Cromwell, who employed and contemned him at once. Nor did that party of miscreants look upon any two men in the kingdom with that scorn and detestation as they did upon Danvers and Mildmay.' Aubrey's gossip about Danvers gives the impression that he was a man of refinement and geniality. Bate, the royalist biographer of the regicides, was of opinion that Danvers's intimacy with Fuller, who frequently preached in his presence at Chelsea church, led him to repent of his political action before his death.

[Noble's Regicides, i. 163–70; Notes and Queries, 2nd ser. iii. 495, viii. 309, 3rd ser. vi. 148, 318, 334, 4th ser. iii. 225; Clarendon's Hist., iv. 536 (ed. 1849); Bate's Lives (1661); Aubrey's Lives of Eminent Persons; Faulkner's Chelsea, i. 171–4; J. E. Bailey's Life of Thomas Fuller; Aubrey's Natural Hist. of Wiltshire, ed. Britton, p. 93, where Danvers's garden at Lavington is fully described. In Aubrey's manuscript of this volume at the Bodleian is also a long account of the Chelsea garden which has never been printed.] S. L.

DANVERS, *alias* VILLIERS, *alias* WRIGHT, ROBERT, called VISCOUNT PURBECK (1621?–1674), was illegitimate son of Frances, daughter of Sir Edward Coke, the lord chief justice of England. This lady was the first wife of Sir John Villiers (created Viscount Purbeck in 1619), the Duke of Buckingham's brother, and eloped from him in 1621, with Sir Robert Howard. Subsequently, being cited in the high commission court for adultery, she was condemned, fined 500*l.*, and committed to prison in the Gatehouse, from which she made her escape. Her own version of these circumstances is given in her petition to the king on 8 Feb. 1640–1 (*Harl. MS.* 4746). After her misconduct Lady Purbeck assumed the name of Wright, and gave birth privately to a son, who also bore that surname, but his father's identity is doubtful. Robert Wright was brought up in the catholic religion, but renounced it. For some time he commanded a regiment of dragoons in the army of Charles I. Having married Elizabeth, daughter and heiress of Sir John Danvers [q. v.], one of the regicide judges, he changed his political principles, and obtained from Cromwell a patent authorising him to assume the surname of his wife in lieu of that of Villiers, although he had no legal title to that designation, because the latter name and family were so closely identified with hostility to the Commonwealth. He was returned as one of the members for Westbury, Wiltshire, to the parliament summoned by Richard Cromwell, which met at Westminster 27 Jan. 1658–9, but on the 12th of the following month he was expelled from the House of Commons for delinquency (WILLIS, *Notitia Parliamentaria*, vol. iii. pt.

ii. p. 294; Burton, *Diary*, iii. 241–53). To the Convention parliament, which assembled at Westminster 25 April 1660, he was returned as member for Malmesbury, Wiltshire (*Parliamentary Hist. of England*, ed. 1763, xxii. 222). At the Restoration he seems to have taken his seat among the peers, although he had no legal right to a place there, but in July 1660 he was expelled from the House of Lords and committed to prison for having said that rather than Charles I should want one to cut off his head, he would do it himself, and that Bradshaw was a gallant man, and the preserver of our liberties (*ib.* xxii. 360–3, 382–4; *Gent. Mag.* ccxix. 357).

At the court held at Whitehall 20 Sept. 1660, it was represented to the king in council that Robert Villiers, *alias* Danvers, desired to surrender to his majesty the title of Viscount Purbeck. It was thereupon ordered that he should proceed to surrender it by levying a fine in due course of law. Danvers, who eventually became a Fifth-monarchy man, was in confinement in the Tower in 1663–4 (Bayley, *Tower of London*, ed. 1830, p. 590). Pepys in his 'Diary,' under date 5 Aug. 1665, says: 'I am told by the great ryott upon Thursday last in Cheapside, Colonel Danvers, a delinquent, having been taken, and in his way to the Tower, was rescued from the captain of the guard and carried away; only one of the rescuers being taken.' He fled to France, where he died, being buried at Calais in 1674 (Aubrey and Jackson, *Wiltshire*, p. 217).

His widow, on her return to England, resumed the titles of Baroness of Stoke and Viscountess Purbeck, thinking this would advance the interest of her son Robert, on whose behalf a claim to the titles was formally made. The question was argued in June 1678, when the peers came to the celebrated resolution 'that no fine now levied, nor at any time hereafter to be levied to the king, can bar such title of honour, or the right of any person claiming such title under him that levied, or shall levy such fine,' thus confirming a similar decision in the case of the claim to the barony of Grey de Ruthyn in 1646 (Collins, *Proceedings on Claims concerning Baronies by Writ*, with manuscript notes by Oldys and Hargrave, pp. 293–306). It was also decided that the claimant had no right to the titles because his father was illegitimate. These titles were afterwards claimed by the Rev. George Villiers, son of Edward, a younger son of Robert Wright, *alias* Danvers; but no proceedings were adopted, and on the death of his son George in 1774 without issue, the male line became extinct (Burke, *Extinct Peerages*, ed. 1846, pp. 457–8; Courthope, *Historic Peerage*, p. 391).

[Aubrey and Jackson's Wiltshire, 189, 218; Blomefield's Norfolk (1807), vi. 428, vii. 326, ix. 479, x. 305; Commons' Journals, iv. 460, 508, 534, 605, vii. 602, 603; Dugdale's Baronage, ii. 432; Calendars of State Papers (Dom. Charles II); Lords' Journals, x. 360, xi. 58, 64–6, 75, 76, 91, 93, 94, 103, 107, 166, 167, 337, xii. 673; Noble's Regicides, i. 169; Parliamentary History (1763), xxii. 360–3, 382–4; Tanner MS. lx. f. 493, lxxiii. f. 514.] T. C.

D'ARBLAY, FRANCES (1752–1840), novelist. [See Arblay, Frances (Burney) d'.]

DARBY, ABRAHAM (1677–1717), iron manufacturer, was born in 1677, probably at Wren's Nest, near Dudley, Worcestershire, where his father occupied a farm. After serving his apprenticeship to a malt-mill maker in Birmingham, in 1698 he started in that business on his own account. About 1704 he visited Holland, and bringing back with him some Dutch brassfounders he established at Bristol the Baptist Mills Brass Works with capital furnished him by four associates, who left him the management of the concern. Believing that cast iron might be substituted for brass in some manufactures, he tried with his Dutch workmen to make iron castings in moulds of sand. The experiment failed, but proved successful when he adopted a suggestion made by a boy in his employment, named John Thomas, who consequently rose in his service, and whose descendants were for something like a century trusted agents of Darby's descendants (Percy, p. 887; cf. Smiles, p. 81). In April 1708 he took out a patent for 'a new way of casting iron pots and other iron-bellied ware in sand, only, without loam or clay,' a process which cheapened utensils much used by the poorer classes and then largely imported from abroad. But his associates refusing to risk more money in the new venture Darby dissolved his connection with them, and drawing out his share of the capital took a lease of an old furnace in Coalbrookdale, Shropshire, removing to Madely Court in 1709. Here he prospered until his death, 8 March 1717. At his death his eldest son, the second Abraham Darby (1711–1763), born 12 March 1711, was only six years old, and did not enter until about 1730 on the management of the Coalbrookdale Ironworks. In Dr. Percy's interesting sketch of the Darby family, from information furnished by its then (1864) representative, there is a circumstantial account of the second Abraham Darby's successful efforts to smelt iron ore by the use of coke instead of charcoal, a process sometimes supposed to have

been first effectively performed by Dud Dudley [q. v.], whose secret died with him. But it is clear from the published results of examinations of the books of the Coalbrookdale concern that both during the life of the first Abraham Darby, and for some time at least after his death, coke was used regularly in its furnaces (SMILES, p. 83, and appendix, p. 339). Possibly (but not probably) the use of coke may have been discontinued at some period in the interregnum between the death of the first Abraham Darby and the managership of the second, and the latter may have rediscovered it. However this may be, the Coalbrookdale Works were much enlarged, their processes improved and increased, and their operations extended under the second Abraham Darby, who died 31 March 1763. His son and successor, the third ABRAHAM DARBY (1750–1791), born 24 April 1750, took the management of the Coalbrookdale Works when he was about eighteen, and is memorable as having constructed the first iron bridge ever actually erected, the semicircular cast-iron arch across the Severn, near the village of Broseley at Coalbrookdale, the foundation of which was laid 27 July 1769 (CAMDEN, ii. 417), and which was opened for traffic in 1779 (see drawing and description of it by Robert Stephenson in his article 'Iron Bridges,' in eighth edition of the 'Encyclopædia Britannica'). Presenting a model of it, now in the Patent Museum at South Kensington, to the Society of Arts, Darby received in 1787 the society's gold medal. He died 20 March 1791.

[Dr. Percy's Metallurgy, vol. ii.; Iron and Steel, 1864; Smiles's Industrial Biography; Iron Workers and Tool Makers, 2nd edit. 1879; Scrivener's History of the Iron Trade, 2nd ed. 1879; Transactions of the Society of Arts (1788), vi. 219.] F. E.

DARBY, GEORGE (*d.* 1790), vice-admiral, was promoted to be lieutenant in the navy on 7 Sept. 1742, and to be captain of the Warwick on 12 Sept. 1747. In 1757 he commanded the Norwich of 50 guns, in the West Indies; and afterwards, in 1759, in the Channel, when she formed part of the squadron which covered the bombardment of Havre by Sir George Rodney. In 1761 he commanded the Devonshire of 66 guns, at the reduction of Martinique by Rodney, who afterwards sent him home with despatches. In January 1778 he was advanced to be rear-admiral, and on 19 March 1779 to be vice-admiral. He then hoisted his flag on board the Britannia as second in command of the Channel fleet, and sat as president of the court-martial on Sir Hugh Palliser [q. v.] On the resignation of the command by Sir Francis Geary in August 1780, Darby was appointed commander-in-chief [see BARRINGTON, SAMUEL]; and, still holding the command of the Channel fleet, was on 6 Sept. 1780, appointed also one of the lords of the admiralty. In the following April, with a fleet of twenty-nine ships of the line and some two hundred store ships, he relieved Gibraltar for the second time; and in August, when the combined fleets of France and Spain again invaded the Channel, Darby, with the English fleet, took up a position in Torbay, where the allied commanders did not consider it prudent to attack him. In October he was nominated rear-admiral of Great Britain. He was M.P. for Plymouth 1780–4, and an elder brother of Trinity House from 1781 till death. On the change of ministry in March 1782, he resigned the command, and had no further service at sea. He died on 26 Nov. 1790, having been twice married; his second wife died fourteen days before.

Darby's appointment to the high command which he held through the critical years 1779–81, can only be considered as one of the many political jobs perpetrated by Lord Sandwich, and apparently with the primary intention of insuring the acquittal of Palliser. The refusal of Harland to serve led to Darby's hoisting his flag in 1779, and the refusal of Barrington left him commander-in-chief in 1780. It was a period pregnant with danger, and the danger was increased by the command of the Channel fleet falling, at such a time, into the hands of a man of very slender abilities. That it was not a period of disaster was due to the internal weakness of the enemies' armament.

[Charnock's Biog. Nav. vi. 39; Naval Chronicle, xxiii. 89, with an engraved portrait.] J. K. L.

DARBY, JOHN NELSON (1800–1882), a Plymouth brother and the founder of the Darbyites, was youngest son of John Darby of Markley, Sussex, and Leap Castle, King's County, Ireland, who died about December 1834, by Anne, daughter of Samuel Vaughan. He was born in London on 18 Nov. 1800, educated at Westminster School and at Trinity College, Dublin, where he graduated B.A. in 1819 as gold medallist. He was called to the Irish bar about 1825, but soon gave up his connection with the law. He was then ordained and served a curacy in Wicklow, until in 1827 doubts as to the scriptural nature of church establishments caused him to resign his charge. At this time a Mr. A. N. Groves was founding a sect called 'The Brethren,' whose tenets were based on the rejection of all ecclesiastical forms and denominational distinctions. Darby, with others, joined

Groves in this movement, and in 1828 issued his first pamphlet, 'The Nature and Unity of the Church of Christ.' The perusal of this book disturbed many minds in the protestant churches, and so swelled the ranks of the 'brethren' that in 1830 a public 'assembly' was opened in Aungier Street, Dublin. To promulgate these new views Darby in 1830 visited Paris, and afterwards Cambridge and Oxford. At Oxford he met Benjamin Wills Newton, at whose request he went to Plymouth. The first meeting-place of the sect in that town was Providence Chapel, from which circumstance the 'brethren' were often spoken of as 'Providence people,' but in country places were known as 'Brethren from Plymouth,' and hence the name, which afterwards became general, 'Plymouth Brethren.' In 1834 they commenced a magazine called 'The Christian Witness,' to which Darby contributed. As early as 1836 differences of opinion took place, and Groves addressed a letter to Darby pointing out to him that he was departing from the first principles of the 'brethren.' The subject in dispute was whether each meeting was to be independent and separate, or whether one central meeting was to control all the assemblies. Between 1838 and 1840 Darby worked in Switzerland, going in March 1840 to Lausanne to oppose methodism. Here his lectures on prophecy made a great impression, and many congregations were founded in cantons Vaud, Geneva, and Berne. When the jesuit intrigues caused a revolution to break out in canton Vaud in February 1845, the Darbyites suffered persecution, and the leader's life was in great jeopardy. He thenceforth took a more active lead among the English brethren, but his heart seems ever to have turned towards Switzerland and France. Returning to Plymouth in the same year he quarrelled with B. W. Newton, the minister in that town, and on 28 Dec. started a separate assembly; this division spread to Bristol, London, and other places, and Darbyism as a sect became established in England. In 1847 he resided in Bristol, where a local disruption occurred, and the 'brethren' became divided into two classes, the Darbyites or exclusives and the Bethesda open or loose brethren. In 1853 he paid a first visit to Elberfeld, where several assemblies of 'brethren' had already been established. Here in 1854 he translated the New Testament into German, and exercised his ministry far and wide. In 1858 he wrote 'The Sufferings of Christ,' and in the following year 'The Righteousness of God.' These books plunged him into much controversy and many difficulties, and caused many of his staunchest supporters in England to desert him in 1860. Notwithstanding, the sect continued to spread. Darby visited Canada in 1859, 1864, 1868, and 1870. In 1869 he was in Germany, where he took part in a translation of the Old Testament into German. He went to the United States of America in 1870, 1872, 1873, and 1874, to New Zealand in 1875, and at a subsequent period to the West Indies. Between 1878 and 1880 he was occupied with his translation of the Old Testament into French, and resided for a long time at Pau. About this period the Darbyites again divided, and two portions, leaving the main body, respectively followed a Mr. W. Kelly and a Mr. Cluff. The society, which had been founded on the lines of primitive christianity, had now developed into the sternest ecclesiasticism. Though Darby's works are largely doctrinal and controversial, his delight was in writing devotional and practical treatises. He was also a hymn writer, and the hymnal in general use among the 'brethren' was last edited by him. He died at Bournemouth on 29 April 1882.

He was a most voluminous writer under his own name, under his initials J. N. D., and also anonymously. Mr. Kelly has brought out a collected edition of a portion of these works in thirty-two volumes and promises a further instalment.

[Herzog's Religious Encyclopædia (ed. by P. Schaff, 1884), iii. 1856–9, 2592–3; Estéoule's Le Plymouthisme d'autrefois et le Darbyisme d'aujourd'hui, Paris (1858); Croskery's Plymouth Brethrenism (1879); Grove's Darbyism, its Rise and Development (1866); The close of Twenty-eight Years' Association with J. N. D., by W. H. D. (1866); Guinness's Who are the Plymouth Brethren? Philadelphia (1861); Times, 3 May 1882, p. 10; Law Times, 13 May 1882, p. 34; Collected Writings of J. N. Darby, ed. by W. Kelly, 1867–83; Trotter's The whole Case of Plymouth and Bethesda; Contemporary Review, October 1885, pp. 537–52.] G. C. B.

DARBYSHIRE, THOMAS (1518–1604), jesuit, was a nephew, by the sister, to Bonner, bishop of London. He received his education at Broadgates Hall, now Pembroke College, Oxford, where he graduated B.A. in 1544, B.C.L. in 1553, and D.C.L. on 20 July 1556 (Boase, *Register of the University of Oxford*, i. 207; Wood, *Fasti*, ed. Bliss, i. 47 *n.*, 138, 147, 151). His uncle collated him to the prebend of Totenhall in the church of St. Paul on 23 July 1543, to the rectory of Hackney on 26 May 1554, to the rectory of Fulham on 1 Oct. 1558, to the archdeaconry of Essex on 22 Oct. 1558, and to the rectory of St. Magnus, near London Bridge, on 27 Nov. 1558 (Le Neve, *Fasti*, ed. Hardy, ii. 336, 440; Newcourt, *Repertorium*, i. 72, 215, 398, 608, 619). He

was also chancellor of the diocese of London, in which capacity he was much occupied in examining protestants who were brought before Bishop Bonner about matters of faith (Wood, *Fasti*, ed. Bliss, i. 148). Dodd and Foley err in stating that he was advanced to the deanery of St. Paul's.

On the accession of Queen Elizabeth he was conspicuous for his constancy in defending the ancient form of religion, and consequently he was deprived of all his preferments. He remained in England, however, for some time, hoping that affairs would take a turn favourable to catholicism. His co-religionists deputed him to attend the council of Trent, in order to procure an opinion upon the point, then in controversy, whether the faithful might frequent the protestant churches in order to avoid the penalties decreed against recusants. He brought back an answer to the effect that attendance at the heretical worship would be a great sin (Foley, *Records*, iii. 706). It was owing to his zealous representations that the fathers of the council passed their decree 'De non adeundis Hæreticorum ecclesiis' (Oliver, *Jesuit Collections*, p. 80). He afterwards suffered imprisonment in London, and eventually quitted England (Tanner, *Soc. Jesu Apostolorum Imitatrix*, p. 350). He visited several parts of France and Flanders, and entered the Society of Jesus on 1 May 1563, at St. Andrew's Novitiate, Rome (Dodd, *Church Hist.* i. 524; More, *Hist. Missionis Anglicanæ Soc. Jesu*, p. 15; Foley, vii. pt. i. p. 193). He was sent first to Monaco and then to Dillingen, whence he was sent by the pope on a mission to Scotland, along with Father Edmund Hay, to the apostolic nuncio, Vincentius Laurens, whom his holiness had consecrated bishop, and appointed his successor in the see of Monte Regale. The object of this mission does not appear, though it was probably connected with some affairs of Mary Queen of Scots (Foley, iii. 710). Subsequently he was ordered to proceed to France, having been appointed master of novices at Billom (Constable, *Specimen of Amendments to Dodd's Church Hist.* p. 73; Dodd, *Apology for the Church Hist.* p. 103). He became a professed father of the Society of Jesus in 1572. For some years he lectured in Latin to the members of the Sodality of the Blessed Virgin. This was probably at Paris, where he was residing in 1575–6, and again in 1579 and in 1583. He was highly esteemed by Dr. Allen, whom he visited in the English college at Rheims (*Douay Diaries*, pp. 123, 128, 162 *bis*, 237, 351). Wood says 'he had a great skill in the Scriptures and was profound in divinity. He catechized also many years publicly at Paris in the Latin tongue, with great concourse and approbation of the most learned of that city.' Finally he retired to Pont-à-Mousson in Lorraine, where he died on 6 April 1604.

Some of his letters, intercepted by the English government, found their way into the State Paper Office, and have been printed by Foley.

[Authorities cited above.] T. C.

DARCY or DARCIE, ABRAHAM (*fl.* 1625), author, calls himself in his work on the Howard family 'Abraham de Ville Adrecie, alias Darcie.' According to the inscription on his portrait by Delaram, he was the son of Peter Darcie, and a native of Geneva. Fuller, speaking of his translation of Camden, says that he knew no Latin. He seems to have been attached to the households of the Duke of Lennox, of the Earl of Derby, and of the Howard family. He wrote: 1. 'The Honour of Ladies; or a True Description of their Noble Perfections (a prose treatise),' London, T. Snodham, 1622. Only one copy of this work is believed to be known, and that is in the British Museum. 2. 'The Originall of Idolatries; or the Birth of Heresies. With the true source and lively anatomy of the Sacrifice of the Masse,' translated by Darcy from the French. The original is attributed by the translator to Isaac Casaubon, but the French version has no name on the title-page, and Casaubon does not appear to be the author. 3. 'Frances, Duchesse Dowager of Richmond and Lenox, &c., her Funerall Teares. Or Larmes Funebres . . . Françoise, Duchesse Dowagere de Richmond . . . pour la Mort . . . de son cher Espoux,' in both French and English, together with an account of the Duke of Lennox's funeral in English; 'Funerall Complaints,' in French and English verse; 'Funerall Consolations,' in English verse alone; 'An Exhortation to Forsake the World,' in verse, and a homily on 'The World's Contempt' [London, 1624]. 'A Monumentall Pyramide,' published by Darcy in 1624, is another version of his elegy on the Duke of Richmond. 4. A translation (1625) of Camden's 'Annals' (1558–88), from the French of P. de Belligent, dedicated to James I. Elaborately engraved titlepages appear in all copies, and in some Delaram's valuable portrait of Darcy is printed on the last page. A second part, published in 1629, completes Camden's book; it was translated by T. Browne, and is usually bound up with Darcy's work. In a copy at the British Museum are two portraits of Darcy. Darcy is also credited with the following books, which are not in the British Museum:—'Elegy on James and Charles, sons of Thomas Eger-

ton, lord Ellesmere' (Bridgwater Library); 'Honour's True Arbour, or the Princely Nobility of the Howards,' 1625; 'Theatre de la Gloire et Noblesse d'Albion contenant la genealogie de la Famille de Stanley,' n.d.; and (with Thomas St. Leger, M.A.) 'Honour and Virtue's Monument in memory of Elizabeth, Countess of Huntingdon, daughter of Ferdinando, Earl of Derby,' 1633.

[Hunter's Chorus Vatum, in Addit. MS. 24488, ff. 517–18; Brit. Mus. Cat.; Fuller's Worthies, p. 94; Huth Libr. Cat.; Hazlitt's Handbook.]

S. L.

DARCY, JOHN (*d.* 1347), baron, younger son of Norman, lord Darcy of Nocton, Lincolnshire, who died in 1296, and brother of Philip, the eighth and last Baron Darcy of Nocton, served in Scotland under Edward I, was sheriff of the counties of Nottingham and Derby under Edward II, and in 1327 was sheriff of Yorkshire. He was appointed lord justice of Ireland by Edward II, reappointed by Edward III, and in 1341 received a grant of his office for life. In 1333 he was with the king in Scotland, and about two years later wasted Bute and Arran. In 1337 he was employed in embassies to Scotland and France. He served in Flanders, in Brittany (KNIGHTON), and in the war with France of 1346. He was steward of the king's household, and held a life-grant of the office of constable of the Tower. He died 30 May 1347. He married, first, Emmeline, daughter of Walter Heron, and granddaughter and heiress of William, baron Heron, who died in 1296, by whom he had two sons and a daughter; secondly, Joan, daughter of Richard de Burgh, earl of Ulster. His lands lay chiefly in Yorkshire and Lincolnshire, and he is generally styled Lord Darcy of Knaith, one of his manors, to distinguish him from the elder branch of the house. He was summoned to parliament first as 'John Darcy le Cosin,' and after the death of his elder brother's heir as John Darcy.

[Dugdale's Baronage, i. 371; Nicolas's Peerage, ed. Courthope, 141; H. Knighton, Twysden, col. 1581.]

W. H.

DARCY, PATRICK (1598–1668), Irish politician, of Kiltolla, co. Galway, seventh son of Sir James (*Riveagh*) Darcy, was born in 1598. His family was Roman catholic. He was educated in the common law, sat for Navan in the Irish parliament of 1634, was an active and influential member of the House of Commons in the Dublin parliament of 1640, and strenuously resisted the king's proposal in 1641 to send the disbanded Irish army into foreign service. On the outbreak of the Irish rebellion he became one of the supreme council of confederated catholics at Kilkenny, and his signature was appended to all its official documents (J. T. GILBERT, *Hist. of Irish Confederation*, ii. passim). At a conference with a committee of the lords on 9 June 1641, he replied by order (5 June), and on behalf of the commons, to the answers made by the Irish judges to twenty-one constitutional questions propounded to them by the lower house. Darcy argues, in opposition to the judges, that no law of the English parliament is of force in Ireland unless enacted by the Irish parliament. Darcy's 'Argument' was published at Waterford by Thomas Bourke, printer to the confederate catholics of Ireland, in 1643. When the same question arose again in 1643 in relation to the Act of Adventurers, a manuscript book was widely circulated under the title of 'A Declaration setting forth how and by what means the laws and statutes of England from time to time came to be in force in England.' This work rehearses Darcy's argument, and is almost certainly from his pen. It was first printed by Walter Harris in his 'Hibernica,' pt. ii. (1770), and the original manuscript is in the library of Trinity College, Dublin. Harris ascribed it quite unwarrantably to Sir Richard Bolton [q. v.]

In 1646 Darcy and his nephew, Geoffrey Brown, with five others, were appointed by the general assembly of confederated catholics to arrange articles of peace with the Marquis of Ormonde. The treaty, which nominated Darcy and his friends commissioners of the peace throughout Ireland, was signed on 28 March in that year. At the Restoration Darcy complained of the injustice suffered by Galway at the hands of the royalists. He died at Dublin in 1668, and was buried at Kilconnel, co. Galway. He married Elizabeth, one of the four daughters of Sir Peter French, and left an only son, James (1633–1692).

[Carte's Life of the Duke of Ormonde, passim; Ware's Hist. of the Writers of Ireland (Harris), bk. i. p. 121; Lodge's Peerage of Ireland, i. 121–2, footnote; Nalson's State Affairs, ii. 573; Borlase's Hist. of the Irish Rebellion, p. 8; Cox's Hibernia Anglicana, ii. 162, and Appendix xxiv; Darcy's Argument, 1643; Harris's Hibernica, pt. ii. (preface); Hardiman's Hist. of Galway, pp. 11–12, 317.]

A. W. R.

D'ARCY, PATRICK, COUNT (1725–1779), maréchal-de-camp in the army of France, and a distinguished mathematician, belonged to an old and respectable family, said to be of French origin, but directly descended from James (Riveagh) D'Arcy, who settled in Galway about the end of Queen Elizabeth's reign and became a person of some note there. Patrick D'Arcy was born

in Galway on 27 Sept. 1725. His parents, being of Jacobite and Roman catholic principles, sent him to be educated in France. As it happened, he was placed in a house where lived M. Clairaut, father of the famous mathematician, whose pupil he became, the two boys being companions. The progress of young D'Arcy in mathematics at the age of seventeen is said to have been extraordinary; it is represented as little short of that of the younger Clairaut, which was unique. He left his studies to enter the army, and after two campaigns went as aide-de-camp to the Count Fitzjames in command of a French force despatched to assist Prince Charles Edward in Scotland. The force was captured at sea by Admiral Knowles, and D'Arcy, although amenable to English laws, had the good fortune to be treated as a French officer. According to Condorcet, D'Arcy was once in London, probably at the time in question, and was treated as a man who did honour to his country. His position prevented his being chosen a member of the Royal Society, although public opinion protected him against the laws. Condorcet states that the position of an Irish catholic in those days was recognised as a sufficient excuse in the opinion of the public for bearing arms against the English government. Condorcet also says that D'Arcy was thoroughly English in his sentiments, and looked upon every success of British arms with pride; but he refused the most tempting offers of a relative in Ireland to induce him to settle under a government which he held to be headed by a usurper, as well as unjust towards his co-religionists. In March 1746–7 a vessel was ordered to convey the Count Fitzjames and his suite back to France on parole. In 1749 D'Arcy became a captain in the regiment of Condé. The same year he became a member of the French Academy of Sciences, to which he contributed two able memoirs on mechanics. 1750 he wrote a pamphlet on what he called 'conservation of action' against the principle of 'least action' of Maupertuis. He then devoted himself for a time to the study of electricity, and, in conjunction with M. Roi, invented an electrometer. The same year he began to write on artillery, the collected results being published as a separate work in 1760. He made many experiments, employing the ballistic pendulum, in which the gun, and not the object fired at, is the pendulum, as well as the ordinary one. He was dissatisfied with the common law of resistance, but his experiments did not give him confidence in any other, and not leading to any result, they were lost. Hutton's 'Dictionary' states that the experiments were an improvement on those of Robins, but De Morgan believed this to be a quotation from Condorcet rather than a deliberate expression of Hutton's judgment. Condorcet's view has not been endorsed by later artillerists. The outbreak of the seven years' war called D'Arcy back to the colours, and as colonel he fought at the head of his regiment at Rosbach, and was subsequently employed in the preparations for an invasion of England. After the peace he made many experiments on the duration of vision, and wrote a memoir thereon, and others on various other subjects. In 1770 he became a maréchal-de-camp, a rank corresponding with that of assistant adjutant-general holding the rank of major-general in our service. In 1777 he married a niece, who had been educated under his own eye. He died of cholera in Paris on 18 Oct. 1779. His name does not appear in the English 'Catalogue of Scientific Papers.'

[Some genealogical details will be found in James Hardiman's Hist. of Galway (1820, 4to), pp. 11, 25. The biographical particulars are chiefly taken from a notice by Professor A. De Morgan in Biog. Dict. (Soc. for Diffusion of Useful Knowledge), vol. i., based on Caritat, Marquis de Condorcet's Éloges des Academiciens, 1699–1790 (Paris, 1795). De Morgan observes that in the Biog. Univers. Condorcet is said to have been the object of violent and unjust hatred on the part of D'Arcy, which makes the degree of panegyric with which Condorcet's Éloge is written, accompanied by detailed statement of the grounds thereof, the more remarkable, whether we regard it as reality or affected generosity.] H. M. C.

D'ARCY, ROBERT, fourth EARL OF HOLDERNESS (1718–1778), was the only surviving son of Robert, third earl of Holderness, by his wife, Lady Frederica, the eldest surviving daughter and coheiress of Meinhardt Schomberg, third duke of Schomberg. He was born in June 1718, and while a child succeeded to the title upon the death of his father on 20 Jan. 1722. His mother afterwards married Benjamin Mildmay, earl Fitzwalter, and died 7 Aug. 1751. He was educated at Westminster School under Dr. Freind, and an epigram recited by him on the occasion of the anniversary dinner of 1728, and to which his name is attached, is still preserved (*Comitia Westmonasteriensium in Collegio Sancti Petri habita*, &c., 1728, p. 50). He afterwards went up to Trinity Hall, Cambridge, but it does not appear that he ever took his degree. In 1740 he was appointed lord-lieutenant of the North Riding of Yorkshire, and was sworn in before the council on 27 Nov. 1740. In April of the following year he

became one of the lords of the king's bedchamber, and in that capacity attended the king to Hanover in 1743, and was present with him at the battle of Dettingen. In May 1744 he was appointed ambassador to the republic of Venice, where he resided some two years, returning to England in the autumn of 1746. In May 1749 he became minister plenipotentiary at the Hague, and in May 1751 was recalled to England on political business. On 21 June 1751 he succeeded John, fourth duke of Bedford, as secretary of state for the southern department in Henry Pelham's ministry, and was on the same day sworn of the privy council. He continued in office during the Duke of Newcastle's administration, but was transferred to the northern department upon the accession of the Duke of Devonshire to power. In June 1757 he resigned the seals; but a few days afterwards, when the Duke of Newcastle returned to the treasury, Holderness resumed office, changing departments with Pitt, who had previously to his dismissal in April 1757 presided over the southern department. With the Duke of Newcastle and Pitt he was present at the first meeting of the ministers in the royal closet upon the accession of George III, and shared with them the mortification of hearing Lord Bute's speech read. On 12 March 1761 Holderness was dismissed from his office, and Bute was appointed in his place. Previously to his dismissal the king is reported to have said that 'he had two secretaries, one who would do nothing, and the other who could do nothing, and that he would have one who both could and would.'

Holderness was consoled for his loss of office with a pension of 4,000*l.* a year and the reversion of the wardenship of the Cinque Ports, upon the death of Lionel, first duke of Dorset, which fell into possession in October 1765. On 12 April 1771 he was appointed the governor of the Prince of Wales and of his brother Prince Frederick, bishop of Osnaburgh. He died in the sixtieth year of his age on 16 May 1778, but a few days after his old colleague the Earl of Chatham, and was buried at Hornby, in the North Riding of Yorkshire, where there is a monument to him in the parish church on the north side of the chancel. He married, in November 1742, Mary, the daughter of Francis Doublet, member of the States of Holland, who survived him, and by whom he had two sons and one daughter. Both sons died young, and consequently the barony of D'Arcy and the earldom of Holderness became extinct upon his death. His daughter Amelia, who was born on 12 Oct. 1754, married, on 29 Nov. 1773, Francis Godolphin, then marquis of Carmarthen, afterwards fifth duke of Leeds. On the death of her father she succeeded to the barony of Conyers, and subsequently eloped with Captain John Byron, son of Admiral Byron, and father by his second wife of Lord Byron, the poet. She died on 26 Jan. 1784. On the death of Francis, seventh duke of Leeds, on 4 May 1859, the barony of Conyers devolved upon his nephew, Sackville George Lane-Fox, the present Baron Conyers. Hornby Castle, which was the principal residence of Lord Holderness, is now in the possession of the Duke of Leeds. A great portion of the Aston estate was sold in 1774 to Mason's 'nabob cousin,' Mr. Verelst, governor of Bengal, whose descendants still reside there. Syon Hill, near Isleworth, which was built by the earl, and afterwards was occupied by George, fourth duke of Marlborough, no longer exists. Holderness owed the political position to which he attained rather to his rank and foreign connections than to any great intellectual qualities. Horace Walpole was never tired of decrying him, and alludes to him as 'an unthinking and unparliamentary minister,' 'a baby politician,' and 'that formal piece of dulness.' But though his talents were not above mediocrity, he was not quite so incapable as Walpole would lead us to believe. The Duke of Newcastle, who succeeded in making him a secretary of state when only thirty-three years of age, thus describes him in a letter to his brother, Henry Pelham: 'He is indeed, or was, thought trifling in his manner and carriage; but, believe me, he has a solid understanding, and will come out as prudent a young man as any in the kingdom. He is good-natured, so you may tell him his faults, and he will mend them. He is universally loved and esteemed, almost by all parties, in Holland. He is very taciturn, dexterous enough, and most punctual in the execution of orders. He is got into the routine of business. He knows very well the present state of it. He is very diligent and exact in all his proceedings. He has great temper, mixed with proper resolution. He has no pride about him, though a D'Arcy' (Coxe, *Memoirs of the Pelham Administration*, ii. 387).

In the earlier part of his life he manifested a great passion for directing operas and masquerades, and in 1743 the London opera was under the sole management of himself and Lord Middlesex. This explains the following epigram, made on his appointment as secretary of state:—

> That secrecy will not prevail
> In politics is certain;
> Since Holderness, who gets the seals,
> Was bred behind the curtain.

He does not appear to have taken much part in the debates in the House of Lords, and but few of his speeches are reported. He was a member of the Dilettanti Society, a governor of the Charterhouse, and acted as one of the lords justices in 1752, during the king's absence from England. He was the patron of William Mason, to whom he gave the valuable rectory of Aston, where the poet resided for many years. Mason's dedicatory sonnet, beginning with 'D'Arcy, to thee, whate'er of happier vein,' is dated 12 May 1763, and appeared in his volume of 'Poems' which was published in 1764. The poet subsequently quarrelled with his patron, and avoided his presence, refusing even to visit Walpole at Strawberry Hill lest he should meet him by accident. The earl's portrait was painted by Sir Joshua Reynolds in February 1755, and an engraving of the picture (formerly belonging to Mason, and now in the possession of Lady Alleyne of Chevin House, Belper), by R. Cooper, is given in the first volume of 'The Works of William Mason' (1811). The portrait painted by Knapton for the Dilettanti Society was exhibited at the third Exhibition of National Portraits in 1868 (Catalogue, No. 937).

[Collins's Peerage of England (1768), iv. 35–7; Burke's Extinct Peerage (1883), p. 159; Walpole's Letters (Cunningham's edition), passim; Walpole's Memoirs of the Reign of George II (1847), passim; Walpole's Memoirs of the Reign of George III (1845), i. 42–3; Coxe's Memoirs of the Pelham Administration (1829), ii. 130–1, 189–90, 386–7; Memoirs from 1754 to 1758, by James Earl Waldegrave (1821), pp. 120–3; Harris's Life of Lord Chancellor Hardwicke (1847), iii. 242; Alumni Westmonasterienses (1852), pp. 544–6, 575; Whitaker's History of Richmondshire (1823), ii. 44, 47; Leslie and Taylor's Life and Times of Sir Joshua Reynolds (1865), i. 109–10, 130, 144, 152; Haydn's Book of Dignities (1851), pp. 93, 130, 172; Doyle's Official Baronage (1886), ii. 205–6; London Gazettes, 1740, No. 7966, 1751, No. 9068, 1771, No. 11135; Notes and Queries, 7th ser. ii. 188, 254.] G. F. R. B.

DARCY, THOMAS, Lord (1467–1537), statesman and rebel leader, was the son of Sir William Darcy by his wife Euphemia, daughter of Sir John Langton. The family had held lands in Lincolnshire from the days of the Domesday survey, wherein it appears that one Norman de Areci held thirty lordships in that county by the Conqueror's gift. A little later the name became d'Arci, and finally Darcy. In the days of Edward III they acquired by marriage other possessions in various counties, among which was the family seat of Templehurst in Yorkshire. Sir William Darcy died on 30 May 1488, leaving his son and heir Thomas over twenty-one years of age (*Inquis. p. m.* 3 Hen. VII, No. 19). In 1492 he was bound by indenture to serve Henry VII beyond sea for a whole year with one thousand men, 'himself having his custrel and page, 16 archers, and 4 bills, and 6 H.' (apparently halberds) on foot (Rymer, xii. 481, 1st ed.) In the latter part of the same year he attended the king at the reception of the French embassy sent to treat for peace. In 1496 he was indicted at quarter sessions in the West Riding for giving to various persons 'a token or livery called the Buck's Head' ('Baga de secretis,' see *Third Report of Dep. Keeper of Public Records*, App. ii. p. 219). But next year he marched with Surrey to raise the siege of Norham, and pursued King James on his retreat into Scotland (Polydore Vergil, 763, Leyden ed., 1651). He was a knight for the king's body, and is so designated in the patent by which, on 8 June 1498, he was made constable and doorward of Bamborough Castle in Northumberland (*Patent*, 13 Hen. VII, m. 18). On 16 Dec. of the same year he, being then captain of Berwick, was appointed deputy to Henry, duke of York, warden of the east and middle marches (*Scotch Roll*, 14 Hen. VII, m. 16). While thus engaged on the borders he had a good deal of correspondence with Henry's able minister Fox, bishop of Durham, whose bishopric lay continually open to invasion. In the same year, 1498, he was one of three commissioners appointed to assess fines on those who had taken part in the revolt on behalf of Perkin Warbeck in the previous year in Devonshire and Cornwall (Rymer, 1st ed., xii. 697). He was also one of three appointed for a like purpose (but apparently two years later) for the counties of Somerset, Dorset, Wiltshire, and Hampshire, and he had a special commission to himself to execute the offices of constable and marshal of England on those who refused to compound (*Patent*, 15 Hen. VII, p. 2, m. 10). On 6 July 1499 he was appointed one of five ambassadors to settle disputes with Scotland (Rymer, xii. 721). Besides being captain of Berwick, he was on 10 Sept. 1501 appointed treasurer and chamberlain of that town, and customer of the port there (*Scotch Roll*, 17 Hen. VII, m. 26). In the latter part of the year 1502 he and Henry Babington were despatched into Scotland to receive the oath of James IV to a treaty of peace, which they accordingly did at Glasgow on 10 Dec. (Rymer, xiii. 33, 43).

Shortly before this, in the fifteenth year of Henry VII, he was appointed by the crown constable and steward of Sheriffhutton (*Pa-*

tent, 15 Hen. VII, p. 2, m. 11); and afterwards, on 12 July 1503, receiver-general of the lordships, castles, and manors of Sheriffhutton, Middleham, and Richmond in Yorkshire (*Patent*, 18 Hen. VII, p. 2, m. 10). On 6 June 1505 we first find him named Lord Darcy in a patent by which he was made steward of the lands of Raby and other possessions of the young Earl of Westmorland, then a minor (*Patent*, 20 Hen. VII, p. 2, m. 23). These offices, together with his new peerage, must have given him an influence in the north of England second only to that of the Earl of Northumberland, when on 1 Sept. 1505 he was appointed warden of the east marches (*Patent*, 21 Hen. VII, p. 1, m. 4), a higher office in dignity than he had yet held, though he had discharged its duties before as deputy to another.

In 1508 he was one of fifteen lords bound by the treaty for the marriage of the king's daughter Mary with Charles of Castile (afterwards the Emperor Charles V) that that marriage should be completed when the bride came to marriageable age (Rymer, xiii. 177). He was also one of the witnesses of the celebration of the match by proxy at Richmond on 17 Dec. following (*ib.* 238). Just after the accession of Henry VIII in the following spring he was made a knight of the Garter. He was installed on 21 May (Anstis, *Hist. of the Garter*, ii. 272). Some changes were then made in his appointments—at least, he gave up the constableship and stewardship of Sheriffhutton, which were given to Sir Richard Cholmeley in his place. But most of the others were renewed, especially his commission as warden-general of the east marches, and also as captain of Berwick. For these and a number of other offices new patents were granted to him on 18 June, 1509, on which day he was also appointed warden, chief justice, and justice-in-eyre of forests beyond Trent (*Cal.* Hen. VIII, vol. i. Nos. 188–93). He was also named of the king's council, and when in London he took part in its deliberations, and signed warrants as a privy councillor (*ib.* Nos. 679, 1008, 1538). His name stood first in the commission of array for Northumberland (No. 187); and when the bridge at Newcastle had to be repaired it was to be done under the supervision of Darcy and the prior of Durham (No. 742).

In 1511 he was sent to Spain at his own request to aid Ferdinand in his war against the Moors, the Spanish king having solicited the aid of fifteen hundred English archers. On 8 March, or rather apparently on the 28th, he received his commission from Henry VIII to serve as Ferdinand's admiral, and on the 29th Lord Willoughby de Broke and others were commissioned to muster men for him (*ib.* Nos. 1531, 1562, 1566). The expedition sailed from Plymouth in May and arrived at Cadiz on 1 June. But no sooner had the troops landed than misunderstandings arose between them and the natives, and Ferdinand politely intimated that their services would not be required, as he had made a truce with the Moors in expectation of a war with France. Darcy, much disgusted, re-embarked on 17 June and returned home. On 3 Aug. he had only reached St. Vincent, where he was obliged to give out of his own money 20*l.* to each of his captains for the victualling of his men (*ib.* No. 5744); but apparently this was repaid a year after his return home by the Spanish ambassador, who in a letter of Wolsey's dated 30 Sept. is said to have 'dealt liberally with Lord Darcy in the matter of his soldiers' (No. 3443).

Soon after his return, on 20 Oct. 1511, he was appointed warden both of the east and middle marches against Scotland, which office, however, he resigned in or before December, when Lord Dacre was appointed warden in his place (*ib.* Nos. 1907, 2035, 5090). In 1512 and 1513 he wrote to the king and Wolsey important information of what was doing in Scotland and upon the borders (*ib.* Nos. 3259, 4105). In the summer of 1513 he accompanied the king in the invasion of France, and was at the siege of Terouenne. In January following he writes from his own house at Templehurst an interesting letter to Wolsey, in which he speaks of having recovered from recent sickness, says that his expeditions to Spain and France had cost him 4,000*l.* in three years and a half, but declares his willingness to serve the king beyond sea in the following summer. He reminds Wolsey (whose growing influence at this time was marked by every one) how they had been bedfellows at court and had freely spoken to each other about their own private affairs, and how Wolsey when abroad with the king in the preceding year regretted that Darcy had not been appointed marshal of the army at the beginning of the campaign (*ib.* No. 4652).

In the sixth year of Henry VIII his son and heir apparent, Sir George Darcy, was included with him in some of the appointments he then held (*Cal.* vol. ii. No. 355). In 1515 he gave up the captaincy of Berwick, and was succeeded by Sir Anthony Ughtred (*ib.* Nos. 549, 572). He appears to have attended parliament in that year, and to have been present in London at the reception of Wolsey's cardinal's hat in November (*ib.* Nos. 1131, 1153). In May 1516 he witnessed a

decree in the Star-chamber (*ib.* No. 1856). A year later he received Henry VIII's sister Margaret, the widow of James IV, at her entry into Yorkshire on her return to Scotland (Nos. 3336, 3346). In July 1518 he was one of those who met Cardinal Campeggio on his first mission to England two miles out of London (No. 4348). A year later, a privy search having been ordered to be made throughout London and the neighbourhood for suspicious characters, Darcy and Sir John Nevill were appointed to conduct it in Stepney and the eastern suburbs (*ib.* vol. iii. No. 365, 1, 8). In 1519 he attended the feast of St. George on 28 and 29 May (Anstis, *Hist. of the Garter*, App. 2, 15). In March 1520 he resigned his offices in Sheriffhutton to his friend, Sir Robert Constable, whom he familiarly called his brother, in whose favour a new patent was granted by the king (*ib.* Nos. 654–5). His name occurs shortly afterwards in various lists of persons to accompany the king to the Field of the Cloth of Gold (*ib.* pp. 237, 240, 243); but it is more than doubtful whether he went thither, seeing that on 29 June, just after the interview, he and Lord Berners waited on three French gentlemen and conducted them to see the princess at Richmond, though their arrival the day before was only notified a few hours in advance by letters from Wolsey, who was still at Guisnes (Nos. 895–6).

In 1523 he took an active part in the war against Scotland, making various raids on the borders with a retinue of 1,750 men (*ib.* Nos. 3276, 3410, 3432, &c.) In the same year he obtained a principal share in the wardship of the son and heir of Lord Monteagle, which led to many complaints from one of the executors named Richard Bank (*ib.* No. 3136, iv. 13, 120, 5105, App. 109). On 12 Feb. 1525 he was again appointed to conduct a privy search at Stepney (*ib.* iv. No. 1082). The annual revenue of his lands in various counties is given in a contemporary document as 1,834*l.* 4*s.*, and he was taxed for the first and second payment of the subsidy at no less than 1,050*l.* (*ib.* No. 2527 and p. 1331). In 1529 he shamefully prepared the way for his old comrade Wolsey's fall by drawing up a long paper of accusations against him, in which he professed that his motive was 'only for to discharge my oath and most bounden duty to God and the king, and of no malice' (*ib.* No. 5749). In the same year he was one of the many witnesses examined on the king's behalf as to the circumstances of Prince Arthur's marriage with Catherine, though he had really little evidence to give upon the subject, having been at that time in the king's service in the north of England (*ib.* p. 2580). He was one of the peers who signed the articles prepared against Wolsey in parliament on 1 Dec., partly founded on the charges drawn up by himself five months before (*ib.* No. 6075); and in the following year he signed the memorial of the lords spiritual and temporal of England to Clement VII, warning him of the danger of not gratifying the desire of Henry VIII in the matter of the divorce (*ib.* No. 6513). It was not long, however, before he became a rather marked opponent of the court in reference to this very subject. In the parliament which met in January 1532 the Duke of Norfolk made a speech, declaring how ill the king had been used by the pope not remitting the cause to be tried in England, adding that it was maintained by some that matrimonial causes were a matter of temporal jurisdiction, of which the king was the head and not the pope, and finally asking whether they would not employ their persons and goods in defence of the royal prerogative against interference from abroad. To this appeal Darcy was the first to reply. He said his person and goods were at the king's disposal, but as to matrimonial causes he had always understood that they were spiritual and belonged to ecclesiastical jurisdiction; and if the question presented any difficulties it was for the king's council first to say what should be done without involving others in their responsibility (vol. v. No. 805). After this it is not surprising to learn that among other peers who were treated in a similar manner he was informed that his presence in the January session of 1534 would be dispensed with, although he had received a regular summons to attend (*ib.* vol. vii. Nos. 55, 121). Among matters of minor interest about this period we find him reminding Bishop Tunstall after his promotion to Durham of a promise of the offices of steward and sheriff of his bishopric (*ib.* vol. v. No. 77). A long-standing dispute with his neighbours at Rothwell in Yorkshire comes to light in a commission obtained in April 1533 to examine certain of the inhabitants who had threatened, in defiance of a decree of the chancellor of the duchy of Lancaster, to pull down the gates and hedges of Rothwell park (*ib.* vol. vi. Nos. 355, 537).

In July 1534 he was one of the jury of peers who acquitted Lord Dacre (*ib.* vol. vii. No. 962 x.), an act which was scarcely calculated to make him more acceptable to the court. Cromwell, however, appears to have been his friend, and obtained for his second son, Sir Arthur Darcy, the office of captain or governor of Jersey in September following, for whose appointment he wrote Cromwell a letter of thanks from Mortlake, regretting

that he was unable to visit him personally, owing to his 'fulsum diseassis.' It appears that he was suffering from a rupture. He at the same time sent Sir Arthur with messages both to Cromwell and to the Duke of Norfolk, among other things complaining that he had not been allowed to go home into Yorkshire since the parliament began. And this must mean since November 1529 when the still existing parliament began, not since the beginning of a session, for it was then vacation time. A significant part of the instructions to Sir Arthur as regards the Duke of Norfolk was to deliver a letter to him 'for no goodness in him but to stop his evil tongue' (*ib.* Nos. 1142–3 and p. 467). Yet the very month in which his son was appointed captain of Jersey he began to hold secret communications with Chapuys, the imperial ambassador, along with Lord Hussey, whom he called his brother, to invite the emperor to invade England and put an end to a tyranny in matters secular and religious, which the nation endured only because there was no deliverer (*ib.* No. 1206). His earnest application for leave to go home was with a view to aid the invaders when this scheme should be set on foot, and he actually succeeded in obtaining a license to absent himself from future feasts of St. George on account of his age and debility (*ib.* No. 1322). On the same day (28 Oct.) he also obtained a license of absence from future meetings of parliament and exemption from serving on any commission; but the latter did not pass the great seal till 12 Feb. following (*ib.* vol. viii. No. 291 (20)).

For these important privileges he writes to thank Cromwell on 13 Nov., dating his letter from Templehurst (*ib.* vii. No. 1426), where, however, he could hardly have been at that time, as Chapuys expressly says on 1 Jan. 1535 that he had not yet been allowed to retire to his own country (*ib.* viii. No. 1). The hope of soon going home to Templehurst seems to have influenced his pen to write as if he were actually there when he really was in or about London. The fact is that, although these exemptions were conceded to him on the ground of age and infirmity, permission to go back to his home in Yorkshire was still persistently withheld. The court apparently suspected that his presence in the north would do them little good, and he remained not only till the beginning of 1535, but through most part of the year, if not the whole of it. He kept up secret communications with Chapuys at intervals in January, March, May, and July, hoping now and again that matters were ripe for a great revolt, and sending the ambassador symbolic presents when he durst not express his meaning otherwise (*ib.* viii. Nos. 121, 355, 666, 750, 1018). In the beginning of May he was hopeful at last of being allowed to go home immediately. But in the middle of the month, this hope having apparently disappeared, he was thinking how to escape abroad and endeavour to impress upon the emperor in a personal interview the urgent necessity of sending an expedition against England to redeem the unhappy country from the heresy, oppression, and robbery to which it was constantly subjected. How long he was detained in London we do not know, but it was certainly till after July. He appears to have been at Templehurst in April 1536 (*ib.* x. 733); but there is a blank in our information as to the whole preceding interval.

His presence not being required in the parliamentary session of February 1536, he escaped the pressure which was doubtless brought to bear upon others to vote for the dissolution of the smaller monasteries, a measure which was very unpopular in the north of England, whatever it might be elsewhere. This, indeed, was one of the chief causes of that great rebellion which, beginning in Lincolnshire in October following, soon spread to Yorkshire, and was called the Pilgrimage of Grace. Almost the only place which seemed for a time to hold out against the insurgents was Pomfret Castle, of which Darcy held the command. Thither fled Archbishop Lee of York, who put himself under Darcy's protection with some of the neighbouring gentry. But Darcy, pretending that his provisions had run short, yielded up the castle to the rebels, who compelled him and the archbishop to be sworn to the common cause. The compulsion, however, was more ostensible than real. Darcy, the archbishop, and nearly all the gentry, really sympathised with the insurgents, and it was in vain that Darcy afterwards pleaded that he was doing his utmost for the king by endeavouring to guide aright a power that he could not resist. He stood by Robert Aske, the leader of the commons, when Lancaster herald knelt before him, and he negotiated in their favour with the Dukes of Norfolk and Suffolk when they were sent down to suppress the rising. His position as a friend and leader of the insurgents was recognised by the king himself, who instructed Norfolk and Fitzwilliam to treat with him as such, and authorised them to give him and the others a safe-conduct if necessary, to come to his presence, or else to offer them a free pardon on their submission. Both he and Aske wrote to the king to set their conduct in a more favourable light. A meeting with some of the king's council was

arranged at Doncaster, and the king sent a pardon even to the chief offenders. But on 6 Jan. following (1537) Henry sent him an imperative summons to come up to London; in reply to which he wrote from Templehurst on the 14th, stating that he had 'never fainted nor feigned' in the service of the king and his father within the realm or abroad for about fifty years; but since the meeting at Doncaster he had been confined to his chamber with two diseases, rupture and flux, as several of the council who saw him at Doncaster and the king's own physicians could bear witness.

The country was at that moment in a very dangerous state, a new rebellion having been just begun by Sir Francis Bigod, which Aske and Darcy did their best to stay. Their services were so real that the king pardoned both of them, and encouraged Darcy to victual Pomfret, that his two sons, Sir George and Sir Arthur, might keep it in case of a new rising. Darcy was further assured, by letters addressed to the Earl of Shrewsbury, that if he would do his duty thenceforward it would be as favourably considered as if he had never done amiss. Encouraged by this he wrote to Aske on 10 Feb., asking him to redeliver secretly to Pomfret Castle (for the custody of which Darcy was responsible) all the bows and arrows that he had obtained out of it. The letter unluckily was intercepted, and it told a tale. Information was collected to show that since his pardon Darcy had been guilty of different acts of treason, among which his intimating to the people that there would be a free parliament to consider their grievances was cited in evidence that he was still seeking to promote a change, and that if there were no parliament the rebellious spirit would revive with his approval. Nay, even his recent acts in the king's behalf were construed to his disadvantage; for having given orders to stay the commons till Norfolk came, the words were taken to imply that he only wished them pacified for a season. He was apprehended, brought up to London, and lodged in the Tower, as were several other of the northern leaders at the same time. An indictment found against them on 9 May at York says that they had conspired together in October, first to deprive the king of his royal dignity by disowning his title of supreme head of the church of England, and secondly to compel him to hold a parliament; that they had afterwards committed divers acts of rebellion; that after being pardoned they had corresponded with each other, and that Darcy and others had abetted Bigod's rebellion in January. On these charges he and his old friend, Lord Hussey, were arraigned at Westminster on 15 May before the Marquis of Exeter as lord high steward, and a number of their peers. They were condemned to suffer the old barbarous penalty of treason, but the punishment actually inflicted upon them was decapitation, which Lord Hussey underwent at Lincoln, whither he was conveyed on purpose to strike terror where the insurrection had begun. But Darcy was beheaded on Tower Hill on 30 June. His head was set up on London Bridge, and his body, according to one contemporary writer, was buried at Crutched Friars. But if so, it must have been removed afterwards; at least, if a tombstone inscription may be trusted, it lies with the bodies of other Darcys in the church of St. Botolph without Aldgate (Stow, *Survey*, ii. 16, ed. 1720).

Darcy was twice married. His first wife was Dousabella, daughter and heiress of Sir Richard Tempest of Ribblesdale. His second was Lady Edith, widow of Ralph, lord Nevill, son of the third Earl of Westmoreland (*Cal. Henry VIII*, vol. i. No. 367; vol. iii. No. 2221; vol. v. No. 119 (6). She was a daughter of Sir William Sandys of the Vine, afterwards Lord Sandys (Rowland, *Hist. Account of the Family of Nevill*, pedigree at end), and was alive at least as late as 1522. His eldest son, Sir George, was restored in blood in the following reign, with the title of Lord Darcy, which descended to his heirs male till it became extinct for lack of issue in 1635.

[Besides authorities quoted in text, see Gairdner's Letters and Papers illustrating the Reigns of Richard III and Henry VII (Rolls Ser.); State Papers, Henry VIII (publ. by the Record Commission), vol. i.; unpublished documents in Record Office; Hall's Chronicle; Wriothesley's Chronicle (Camden Soc.); Baga de Secretis in Report III of Dep.-Keeper of Public Records, App. ii. 247; Dugdale's Baronage.] J. G.

DARELL or DORELL, WILLIAM (*d.* 1580), antiquary, canon of Canterbury, was probably a member of the Kentish house of the Darells of Calehill, near Ashford, though his name does not occur in the ordinary pedigrees of the family (Hasted, *Kent*, iii. 224; Burke, *Commoners*, i. 133). In April 1554, being already in holy orders, he was appointed by Queen Mary to a prebend in Canterbury Cathedral (*Fœdera*, xv. 381–2). Some time after this apparently he proceeded M.A. of Corpus Christi College, Cambridge. On Elizabeth's accession he, with only three other prebendaries and the dean, assembled to elect Parker as archbishop, and Darell was chosen publicly to declare the election in the cathedral choir and to act as proxy for the chapter

in its subsequent proceedings. As reward, perhaps, for such compliance, he became chaplain to Queen Elizabeth, and in 1560 sub-dean of Canterbury. In 1564 he reported to the archbishop that uniformity of ceremony and worship was duly practised in the cathedral. Between 1565 and 1570 he was chancellor of Bangor (B. Willis, *Survey of Bangor*, p. 160). His attachment to the church settlement was apparently lukewarm, and zealous protestants heard with alarm of his proposed elevation to the see of Armagh in 1567. Grindal did his best to prevent his appointment, on the ground that 'Dorell hath been convicted before me and other commissioners for sundry misdemeanours, and I know him to be an unfit man for so high an office' (Grindal, *Remains*, p. 292, Parker Soc.) There was also a 'Sir Patrick Dorrell, chanter of Armagh,' who rendered some services to the Irish government about the same time (*Cal. State Papers*, Ireland, 1509–73), but it was doubtless the canon of Canterbury that Grindal objected to. Darell got no further promotion than the prebend of Flixton in Lichfield Cathedral, to which he was collated on 16 Aug. 1568 (Le Neve, *Fasti Eccl. Angl.* ed. Hardy, i. 603), but which he apparently at once resigned, as another prebendary was collated early in 1569. In 1568 Parker complained of Darell that, like other queen's chaplains, he shirked residence and the duty of hospitality at Canterbury (Parker, *Correspondence*, p. 292, Parker Soc.) Darell died in 1580. He was an antiquary of some note, and was one of the group of careful and laborious students whom the example and patronage of Parker impelled to the study of English history (Wharton, *Anglia Sacra*, i. pref. xviii). Among his books was the manuscript (Lambeth MS. No. 1106) from which Bishop Stubbs has derived his text of the 'Annales Paulini.' Darell acquired it from his brother prebend and fellow antiquary Bale. That it passed from him to Ireland suggests some connection with that country (Stubbs, *Chron. Edw. I and II*, i. pref. l–li). Darell wrote a treatise in Latin called 'Castra in Campo Cantiano ab antiquo ædita nobilium ope et diligentia,' which, though surviving in manuscript in the College of Arms, has never been completely printed. Parts of it are also to be found in Lansdowne MS. 229, f. 31 *b*, and Harl. MS. 309, ff. 203 *b*, 204 *b*. That part concerning Dover Castle has been printed in the 'History of Dover Castle,' London, 4to, 1786, with an English translation by Alexander Campbell. It was reprinted in 1797 with a 'Series honoratorum virorum qui a Gulielmo Normanno Arci Dovariæ et Quinque Portubus præfuerunt.' Darell dedicated his book to William Brooke, sixth lord Cobham, constable of Dover Castle, and lord warden of the Cinque Ports, 'in recollection of many favours.'

[Cooper's Athenæ Cantab. i. 430; see also Strype's Memorials, 8vo, III. i. 478; Strype's Parker, 8vo, i. 103, 144, 364; Strype's Grindal, 8vo, 177, 314.] T. F. T.

DARGAN, WILLIAM (1799–1867), Irish railway projector, the son of a farmer, was born in the county of Carlow on 28 Feb. 1799, and having received an English education was placed in a surveyor's office. The first important employment he obtained was under Thomas Telford in constructing the Holyhead road in 1820; when that work was finished he returned to Ireland and took small contracts on his own account, the most important of which was the road from Dublin to Howth. In 1831 he became the contractor for the construction of the railway from Dublin to Kingstown, the first line made in Ireland. He next constructed the water communication between Lough Erne and Belfast, afterwards known as the Ulster canal, a signal triumph of engineering and constructive ability. Other great works followed—the Dublin and Drogheda railway, the Great Southern and Western and the Midland Great Western lines. By 1853 he had constructed over six hundred miles of railway, and he had then contracts for two hundred more. He paid the highest wages with the greatest punctuality, and his credit was unbounded. At one time he was the largest railway projector in Ireland and one of its greatest capitalists. He made arrangements in 1853 for the Dublin exhibition. He began by placing 30,000*l.* in the hands of the committees, and before it was opened, 12 May 1853, his advances reached nearly 100,000*l.*, of which he ultimately lost 20,000*l.* At the close of the exhibition the Irish National Gallery on Leinster Lawn, as a monument to Dargan, was erected, with a fine bronze statue of himself in front, looking out upon Merrion Square. The queen, who had visited Mr. and Mrs. Dargan at their residence, Dargan Villa, Mount Annville, on 29 Aug. 1853 (*Illust. London News*, 10 Sept. 1853, p. 205), offered him a baronetcy, but this he declined. Wishing to encourage the growth of flax, he then took a tract of land which he devoted to its culture, but owing to some mismanagement the enterprise entailed a heavy loss. He also became a manufacturer, and set some mills working in the neighbourhood of Dublin, but that business did not prosper. Latterly he devoted himself chiefly to the working and extension of the Dublin, Wicklow, and Wexford railway, of which he was chairman. In 1866 he was

seriously injured by a fall from his horse. While he was incapacitated for work, his affairs became disordered and he stopped payment, though it was believed that his assets would pay more than twenty shillings in the pound. His embarrassments, however, affected his health and spirits. He died at 2 Fitzwilliam Square East, Dublin, on 7 Feb. 1867, and was buried in Glasnevin cemetery. His widow, Jane, was granted a civil list pension of 100*l.* on 18 June 1870.

[Times, 8 Feb. 1867, p. 12; Gent. Mag. March 1867, pp. 388–9; Illustrated London News, 14 May 1853, p. 390; Sproule's Irish Industrial Exhibition (1854), pp. ix–xiv, portrait; Irish Tourists' Illustrated Handbook (1853), pp. 12, 41, 148, portrait.] G. C. B.

DARLEY, GEORGE (1795–1846), poet, critic, and mathematician, son of Arthur Darley of Dublin, was born in that city in 1795. He entered Trinity College, Dublin, in 1815, aged 20 (*College Entrance Book*). He took his B.A. degree at Trinity College, Dublin, as late as 1820. Perhaps his academical career may have been retarded by the opposition of his family to his following the literary profession, which occasioned a total estrangement from them. Coming to London he published in 1822 'The Errors of Ecstacie,' a singular dialogue between a Mystic and the Muse, remarkable, however, for the melody of the blank verse. About the same time he became connected with the 'London Magazine,' in which, under the signature of John Lacy, he wrote a series of letters to the dramatists of the day, censuring their preference of the 'poetic' to the 'rhetoric' style. His own practice, when he came to write dramas, did not entirely correspond with his precepts, and he awarded high praise to Beddoes's 'Bride's Tragedy,' the work of one whose genius was far more poetical than dramatic. His criticism is printed at the end of the play in Beddoes's works. Besides 'Olympian Revels' and other minor contributions, he wrote in the 'London Magazine' his best story, 'Lilian of the Vale,' a thrilling and poetical conception, and containing the only composition of his that ever attained popularity, the favourite song, 'I've been Roaming.' It was published in 1826, under the pseudonym of Guy Penseval, along with other tales collectively entitled 'The Labours of Idleness.' The title was not inappropriate, for, with the exception of 'Lilian,' the stories, of which the 'Dead Man's Dream' is the most remarkable, may not unfairly be described as laborious strivings after imaginative effect, missing their object by over-elaboration. In 1827 appeared his lyrical drama, 'Sylvia, or the May Queen,' admired by Coleridge and Mrs. Browning, a very unequal work. The poetical portions are full of fancy and melody, the prose is a somewhat clumsy imitation of the Elizabethans. Darley's prose suffered from his engrossing study of the early English writers, and from the recluse habits engendered by the impediment of speech under which he laboured, which made the shy and sensitive author almost a stranger to society. His melancholy and irritability were increased by the ill success of his writings. 'What wonder,' says Miss Mitford, 'that the disenchanted poet should be transmuted into a cold and caustic critic, or that the disappointed man should withdraw into the narrowest limits of friendly society, a hermit in the centre of London!' With these qualifications for a censor Darley joined the staff of the 'Athenæum,' and made himself conspicuous for the asperity of his blame when he disapproved, though he does not seem to have been niggardly of praise when he thought it merited. 'He took up the position of dramatic reviewer,' says Chorley, 'in the most truculent and uncompromising fashion conceivable.' His condemnatory notice of Talfourd's 'Ion' was attributed to Chorley; 'the damage done me,' says the latter, 'was inconceivable.' Darley also travelled in Italy, and wrote to the 'Athenæum' letters on art, remarkable as in some measure anticipating the reaction in favour of the early Italian painters. About 1839 he privately circulated the first two cantos of a little poem entitled 'Nepenthe,' concerning which he says in a letter to Chorley: 'Canto i. attempts to paint the ill effects of over joy; canto ii. those of excessive melancholy. Part of the latter object remains to be worked out in canto iii., which would likewise show that contentment with the mingled cup of humanity is the true Nepenthe.' This was never printed, nor was the 'Lämmergeyer,' a poem or play mentioned in another letter to Chorley. 'Printed,' says Miss Mitford, 'with the most imperfect and broken types upon a coarse, discoloured paper, like that in which a country shopkeeper puts up his tea, "Nepenthe" is as gorgeous and glaring within as homely and sordid externally. There is no reading the whole, for there is an intoxication about it that turns one's brain'—a verdict amply justified by the description she quotes of the self-cremation of the phœnix. Darley's tragedies, 'Thomas à Becket' (1840) and 'Ethelstan' (1841) are far inferior; the language is frequently poetical, but still more frequently affected, and there is a total want of truth to nature. In 1840, supplying the place of

Southey, he edited Beaumont and Fletcher, with a preface full of acute criticism, but rather unfairly depreciatory of his authors. Darley was a remarkable instance of a poet who was not only a mathematician but a writer on mathematics. From 1826 to 1828 he wrote for Taylor's series of popular scientific treatises 'A System of Popular Geometry,' 'A System of Popular Algebra,' 'A System of Popular Trigonometry,' and 'The Geometrical Companion,' the last-named particularly noticeable from the numerous illustrations derived from matters of ordinary observation. Many of his poetical works remained in manuscript at his death, of general decline, 23 Nov. 1846. Carlyle, who was himself a fair mathematician, describes Darley as 'considerable in that department,' and 'an amiable, modest veracious, and intelligent man.' Darley wrote some notes to Cary's 'Dante.'

Darley's 'Sylvia' was edited by J. H. Ingram, 1892; his 'Nepenthe' by R. A. Streatfield, 1897; and his 'Poetical Works' by Ramsay Colles (in 'Muses' Library'), 1907.

[Athenæum, 28 Nov. 1846; Read's Irish Cabinet, vol. iii.; Mitford's Recollections of a Literary Life, vol. iii.; Autobiography of H. F. Chorley, vol. i.; Memoir of T. L. Beddoes, prefixed to his poetical works; Griswold's Poets and Poetry of England; Bunsen's Memoirs, i. 521; Jane Welsh Carlyle, i. 248.] R. G.

DARLEY, JOHN RICHARD (1799–1884), bishop of Kilmore, Elphin, and Ardagh, a member of a mercantile family long connected with the city of Dublin, was the second son of Richard Darley of Fairfield, co. Monaghan, by Elizabeth, daughter of B. Brunker of Rockcorry, in the same county. He was born at Fairfield in November 1799. From the royal school of Dungannon he entered Trinity College, Dublin, in 1816, and soon distinguished himself in classics, mathematics, and Hebrew; in 1819 he was elected to a foundation scholarship, and graduated B.A. 1820, M.A. 1827, and B.D. and D.D. 1875. Devoting his attention in early life chiefly to scholastic pursuits, he was successively head-master of the grammar school of Dundalk, 1826, in which year he was ordained; head-master of the royal school of Dungannon, 1831; rector of Drumgoon, in the diocese of Kilmore, 1850; and archdeacon of Ardagh, and rector of Templemichael, in that diocese, 1866. He published two classical works, 'The Grecian Drama; a Treatise on the Dramatic Literature of the Greeks,' London, 1840, 8vo; and 'Homer, with Questions,' 1848, 12mo. On the death of Thomas Carson, LL.D., he was elected by the joint synods, 23 Sept. 1874, to the bishopric of Kilmore, Elphin, and Ardagh, and was consecrated in Armagh Cathedral on the 25th of the month following, being the second bishop appointed under the new constitution of the church of Ireland. At the time of his election comments were freely made with regard to his age, but he proved equal to the duties of the episcopate. He died 20 Jan. 1884, leaving a widow, the eldest daughter of John, third lord Plunket, and sister of the fourth lord, archbishop of Dublin [see SUPPLEMENT], whom he married in 1851.

[Irish Ecclesiastical Gazette, 26 Jan. 1884; Annual Register (1884), p. 113; Cotton's Fasti Ecclesiæ Hibernicæ, vi. 102; Todd's Catalogue of Dublin Graduates; Charles's Irish Church Directory.] B. H. B.

DARLING, SIR CHARLES HENRY (1809–1870), colonial administrator, was eldest son of Major-general Henry Charles Darling, formerly lieutenant-governor of Tobago, who died in 1845, by his wife, the eldest daughter of Charles Cameron, some time governor of the Bahamas. He was born at Annapolis Royal, Nova Scotia, in 1809, and educated at the Royal Military College, Sandhurst, whence he obtained an ensigncy without purchase in the 57th foot 7 Dec. 1825. In 1827 he was appointed assistant private secretary to his uncle, Lieutenant-general Ralph Darling [q.v.], then governor of New South Wales, and in 1830 became his military secretary. On that officer's relief in 1831 young Darling obtained leave to enter the senior department of the Royal Military College, Sandhurst, and while there, in 1833, was appointed to the staff of Sir Lionel Smith, to whom he served as military secretary in the West Indies from 1833 to 1836, and in Jamaica from 1836 to 1839. Darling obtained an unattached company in 1839, and retired from the army in 1841. In 1843 Darling was appointed by Lord Elgin, then governor of Jamaica, agent-general for immigration, and adjutant-general of militia in that island. He was also a member of the legislative council and of various executive boards. He acted as governor's secretary during the interim administration of Major-general Sackville Barkley, and was continued in that post during the first part of the government of Sir Charles Grey in 1846–7. In 1847 he was appointed lieutenant-governor of St. Lucia, and in 1851 lieutenant-governor of the Cape Colony, an office specially created for the conduct at Cape Town of the civil government during the absence of the governor, Sir George Cathcart, on military duties on the eastern frontier (*Parl. Papers, Accts. and Papers*, 1852–3, lxv. 817). After the departure of Sir George Cathcart, Darling administered the govern-

ment of the colony from May to December 1854, during which period parliamentary government was established in the colony (*ib.* 133, lxvi. 371). Some time before leaving the Cape, Darling was nominated governor-in-chief of Antigua and the Leeward Islands, but never took up the appointment, as on his return home he was sent to administer the government of Newfoundland, and to inaugurate the system of 'responsible government' which had been withheld from Newfoundland some time after it had been granted to other American dependencies. He was afterwards appointed governor and commander-in-chief of the colony, and there remained until Feb. 1857, when he was appointed captain-general and governor-in-chief of Jamaica, then including the government of Honduras and the Bay Islands, a post in which he was succeeded by Governor Eyre. On 11 Sept. 1863 Darling was appointed governor and commander-in-chief of Victoria; he had in 1862 been made K.C.B. in recognition of 'his long and effective public services.' His government of Victoria was not successful. He allowed the McCulloch administration to tack on a protectionist tariff to the Appropriation Bill, and the legislative council persisting in rejecting the bill a 'deadlock' ensued, the civil servants and others being paid by judgments given against the crown (HEATON). The legislative council sent home a protest against this state of things to the secretary of state, and Darling, in his reply, reflected on the character and standing of certain members of the Victoria upper house in a manner which led to his recall in April 1866 by Mr. (afterwards Lord) Cardwell. A change of ministry having meanwhile occurred at home, the recall was confirmed by Lord Carnarvon, Mr. Cardwell's successor (*Parl. Papers, Accts. and Papers*, 1865, 1866, l. 585, 707, 721, 781; 1867, xlix. 533; 1867–8, xlviii. 625, 685, 693). On Darling's departure from Victoria a deputation of ten thousand sympathisers waited on him at the place of embarkation. The legislative assembly voted him a sum of 20,000*l.*, which was rejected by the council. The same sum was then voted to Lady Darling, and again rejected.

Darling married first, in 1835, the daughter of Alexander Dalzell of Buttalls, in the island of Barbadoes—she died in 1837; secondly, in 1841, the eldest daughter of Joshua Billings Nurse, member of the legislative council of Barbadoes—she died in 1848; and thirdly, in 1851, Elizabeth Isabella Caroline, only daughter of Christopher Salter of West End House, Stoke Poges, Buckinghamshire, who died on 10 Dec. 1900. Darling died at 7 Lansdowne Crescent, Cheltenham, on 25 Jan. 1870, in the sixty-first year of his age. On receiving intelligence of his death the government of Victoria voted the sum of 20,000*l.* to his widow.

[Colonial Office List, 1870; Correspondence of Sir Geo. Cathcart (London, 1856); Hatton and Harvey's Newfoundland (London, 1883); Heaton's Dict. Australian Biog.; Times, 31 Jan. 1870; Illustr. London News, 19 March 1870 (will).] H. M. C.

DARLING, GEORGE (1782?–1862), physician, born at Stow, near Galashiels, was educated at the university of Edinburgh, and, having made two or three voyages as surgeon in the East India Company's service, settled in London in general practice. At the end of four years he began to practise as a physician, having become a licentiate of the London College. He had a considerable intimacy with artists, Wilkie, Haydon, Lawrence, and Chantrey being both his patients and his friends. In 1814 he published anonymously 'An Essay on Medical Economy,' which he dedicated to his friend and fellow-countryman Sir James Mackintosh. The title of this ably written book was not well chosen, for it enters into the whole question of medical reform, as regards the education, practice, and status of medical men, and anticipates many of the changes which have since taken place in the profession, such as the establishment of a university in London and the conjoint scheme of medical examination. Darling was of a singularly retiring disposition, and published this essay anonymously. At a later period he interested himself about the making of bread by the disengagement of carbonic acid by chemical means, and printed a pamphlet on the subject, 'Instructions for Making Unfermented Bread.' This, like the book just mentioned, was anonymously published. It first appeared in 1846, and the seventeenth edition is dated 1851. He died on 30 March 1862, in his eightieth year.

[Address of the President of the Medico-Chirurgical Society of London, 1863; but chiefly from private information.] J. D.

DARLING, GRACE HORSLEY (1815–1842), heroine, born at Bamborough, Northumberland, 24 Nov. 1815, was the daughter, and seventh of nine children, of William Darling, by his wife Thomasin (Horsley). William Darling in 1815 succeeded his father as keeper of a lighthouse on the Farne Islands. He was a man of strong religious principles, who brought up his children carefully, objecting to light literature, and regarding cards as the devil's books, but who had tastes for music and natural history. On 7 Sept. 1838 the Forfarshire steamboat was

wrecked upon one of the rocks, and most of the persons on board were lost. Darling, who was alone with his wife and daughter, saw that a few of them had found refuge on a rock. He launched a coble and rowed to the place with the help of his daughter, knowing that it would be impossible to return without the help of some of the endangered persons. Four men and a woman were successfully taken off by Darling and his daughter and brought to the lighthouse. Darling then returned with two of the rescued men and brought off four men who had been left.

The reports of this gallant exploit produced an outburst of enthusiasm. The Humane Society voted gold medals to Darling and his daughter. The treasury gave 50*l.* to Grace. A sum of 750*l.*, produced by subscription, was invested for the benefit of Grace, and 270*l.* for the benefit of her father. Applications for locks of hair came in till Grace was in danger of baldness. The proprietor of Batty's circus tried to engage her, and advertised her appearance on the stage. Darling wrote to the papers complaining that he and his daughter had had to sit for their portrait seven times in twelve days.

Grace was happily not spoilt by her popularity. She received much good advice from the Duke of Northumberland, who was one of her trustees, and remained a hardworking, sensible girl. She left her island occasionally, but came back with such reports of the outer world as deterred her from marriage. She was always rather delicate, and beneath the average in height. She suddenly showed symptoms of consumption, and died 20 Oct. 1842. She was buried at Bamborough. Her mother died in 1848; and her father, who had been allowed to retire on full pay in 1860, died 28 May 1865.

[The most authentic account is in 'Grace Darling, her true story, from unpublished papers in possession of the family' (1880); William Darling's Journal from 1795 to 1860 has been recently published (1887); there are also unsatisfactory lives by Thomas Arthur (Religious Book Society) and Eva Hope (Grace Darling, the heroine of the Farne Islands; her life and its lessons).]

DARLING, JAMES (1797–1862), bookseller and publisher, was born in Edinburgh in 1797, and in 1809 apprenticed to Adam Black, the well-known publisher. Having completed his term he came to London in 1818 and at once entered the establishment of Ogle, Duncan, & Cochran, 295 High Holborn, who then carried on a trade in theological books, where he had opportunities of increasing his knowledge of literature. Here he remained until 1825, when he commenced business on his own account at Little Queen Street, Lincoln's Inn Fields. For many years he was a member of the Scottish presbyterian church, and was one of the friends of the Rev. Edward Irving; subsequently he joined the church of England. Acting on a suggestion of several clergymen, he in 1839 commenced a library for the use of theological students. It was at first named the Clerical Library and afterwards the Metropolitan Library. Every subscriber of one guinea was to have the privilege of borrowing from the library any volume he pleased, a boon hitherto unheard of, and subscribers were also entitled to make use of the reading-room as a kind of club, papers, reviews, and magazines being liberally supplied. To render the benefit more complete, Darling compiled in 1843 the 'Bibliotheca Clericalis, or the Catalogue of the Books in the Clerical Library and Reading Rooms, 21, 22, and 23 Little Queen Street, Lincoln's Inn Fields,' a volume of 316 pages, giving an abstract of the contents of all the principal works. The Clerical Library was of admitted usefulness, but not pecuniarily successful. Its contents were sold by auction, and its proprietor resumed his business as a bookseller. In 1851 he brought out the first part of the 'Cyclopædia Bibliographica, or Library Manual of Theological and General Literature: Authors,' which, next to Watt and Lowndes, is the most important bibliographical work ever produced in England. The first portion, 'Authors,' was completed in 1854. It contains the names of all theological authors of note, gives a short biographical or descriptive notice of their writings, and then an analysis of each volume. The second volume appeared in 1859. It contained 'Subjects,' and gave an account of all works bearing upon the scriptures, a list of commentators upon every book, and a list of all the sermons upon every verse of the Bible. The labour of preparing such a book was enormous, but latterly Darling had an able assistant in his son. A promised third volume of 'General Subjects in Theology' was never published. Another work bearing his name is 'Catalogue of Books belonging to Sir William Heathcote at Hursley Park, 1834,' lithographed in imitation of manuscript. He died at his residence, Fortess Terrace West, Kentish Town, London, on 2 March 1862.

[Bookseller, 29 March 1862, pp. 174–5; Gent. Mag. April 1862, p. 512.] G. C. B.

DARLING, SIR RALPH (1775–1858), general, governor of New South Wales 1825–1831, was son of Christopher Darling, who was promoted from sergeant-major to the

adjutancy of the 45th foot in 1778, and was afterwards quartermaster of that regiment. Ralph, who was born in 1775, is said to have been at one time employed in the custom-house in the island of Grenada. He was appointed ensign in the 45th foot on 15 May 1793, and joined the regiment in August. He was employed with it in suppressing the insurrection in Grenada, when the negroes, led by the brigand chief Fédor, murdered Governor Home and forty of the chief whites. He became lieutenant 2 Sept. 1795, and in January following was transferred to the 15th foot at Martinique as adjutant, and in August 1796 was appointed by Sir Ralph Abercromby military secretary. He remained in that capacity with General Graham, commanding in the island; obtained a company (27th Inniskillings) in September 1796; and in 1797 volunteered with the expedition against Trinidad. After serving as military secretary to General Morshead and General Cuyler, commanding in the West Indies, Darling returned home with the latter officer, and was appointed his aide-de-camp when in command at Brighton. In January 1799 Darling went back to the West Indies as military secretary to Lieutenant-general Sir Thomas Trigge, which appointment he retained until he returned home in 1802, having in the meantime taken part in the capture of Surinam in 1799, and of the Danish and Swedish West India islands in 1801. On 2 Feb. 1800 he had obtained a majority in General Oliver Nicholls's late regiment (the old 4th West India), and on 17 July 1801 became lieutenant-colonel in the 69th foot. In July 1803 he was made assistant quartermaster-general in the home district. In 1805 he accompanied the 69th to India, but returned the year after, and was transferred to the 51st foot, and was appointed principal assistant adjutant-general at the Horse Guards. He vacated his staff appointment in 1808, when the 51st was ordered to Spain, and commanded the regiment when it joined Sir John Moore's army at Lugo, and in the retreat to and battle of Corunna (gold medal). He was a deputy adjutant-general in the Walcheren expedition; after which he resumed his post at the Horse Guards, which he held up to 1814, when he was made deputy adjutant-general. He became brevet-colonel in 1810, and major-general in 1813. In 1815, when still on the Horse Guards staff, he appears to have written to the Duke of Wellington, asking for a command in the army in Belgium—an extraordinary proceeding, which drew a highly characteristic reply from the duke (see GURWOOD, *Wellington Despatches*, viii. 53–4). He commanded the troops in Mauritius from 1818 to 1823, during eighteen months of which period he administered the government there, and appears to have been unpopular, by reason of his alleged arbitrary character, and also his instructions to enforce the suppression of the slave traffic with the African east coast, as the island had become a British possession. In May 1825 he became a lieutenant-general, and in August was appointed governor of New South Wales, and general commanding the troops in that colony and Van Diemen's Land, in succession to Sir Thomas Brisbane [q. v.] He arrived at Sydney on 18 Dec. 1825. His instructions on appointment will be found in 'Parliamentary Papers, Accounts and Papers,' 1831, xxxvi. 339. He was very coldly received. He is described as having been a rigid disciplinarian, painfully precise and methodical in business, with the sort of diligence that is exacting in trifles and prone to overlook wider issues, and practising a stern, exclusive reserve, which brought sycophants about him, of whose misdeeds he received the blame. Before he had been quite two years in the colony a pointed insult offered to him at a Turf Club dinner had caused him to withdraw his patronage from that popular institution, and from the beginning he was involved in an undignified contest with the local press, which all through his tenure of government he sought to silence by repressive measures, without much success. The difficulties of government in a dependency so remote as New South Wales then was, just emerging from its original status of a penal settlement, and split into factions between the emancipated population and the immigrants whom wool-growing was attracting to its shores, were many; but Darling's acts, or the acts of those by whom he was surrounded, provoked criticism. The notorious 'Sudds and Thompson' episode was an instance in point. In 1826 Sudds and Thompson, two privates in the 57th foot, then stationed in New South Wales preparatory to going to India, openly committed a larceny in Sydney, to get themselves 'transported,' and so obtain their discharges. In view of the prevalence of this form of crime among the troops, Darling issued a general order (see *Parl. Papers, Accounts and Papers*, 1828, xxi. 691), transmuting the seven years' transportation awarded them to seven years' hard labour on the roads, after which the culprits were to rejoin their corps. The order was to be read, and the men ironed and handed over to one of the road-gangs on a general parade of the troops. The irons consisted of an iron collar or yoke, with wrist and leg manacles attached, and it is said there was precedent for their use. Five days after the parade Sudds died of fever. A belief

at once spread that the punishment had been enormously severe, and the immediate cause of death. An outcry arose against the governor, led by Wentworth, the 'Australian patriot,' one of the editors of the 'Australian,' who in a pamphlet entitled 'The Impeachment' declared his intention of sending Darling to the gallows in the steps of Governor Wall. The noisy attempt to hold Darling directly answerable for the man's death fell through; but the ill-advised if not illegal character of the punishment appears to have been ultimately lost sight of amid the manifold accusations of harshness towards individuals and favouritism in the disposal of crown lands with which Darling was assailed. In 1828 the case of Sudds and Thompson was brought before the House of Commons by Joseph Hume, and further inquiries were promised by Sir George Murray, then secretary of state for the colonies, the results of which were published in 'Parliamentary Papers, Accounts and Papers,' 1828, xxi. 691, 1830, xxix. 339, 1831–2, xxxiii. 439. Another case which attracted much attention from the press at home was that of Captain Robert Robison, New South Wales Veteran Companies. This officer, who belonged to a military family and had himself done good service in the Peninsula and India, incurred Darling's displeasure in connection with the previous case, and was tried by court-martial and sentenced to be dismissed the army. The stories of the packing of the court and the bias of the members may be taken at their worth; but the records remain to show that this luckless officer, whatever may have been the just measure of his offending, was subjected to something very like official persecution. A married man depending on his profession, he was kept in arrest and without pay at Sydney for two years after conviction, while his sentence was referred to the Horse Guards. Despite this punishment, and the fact that he was sentenced to be dismissed, not cashiered, his repeated applications to be allowed to receive some of the money he had invested in his commissions, or the grant of land which was a condition of service in the veteran companies, were persistently refused; and some years after he had thus been beggared he was imprisoned in the king's bench for alleged libels in certain London papers which had taken up his case (see *Parl. Papers*, Reps. of Committees, 1835, vi., the appendix to which contains the judgment of Chief-justice Denman, 15 June 1835). After a troubled rule of six years Darling was relieved by Sir Richard Bourke [q. v.] He embarked for home on 21 Oct. 1831. No demonstrations, either of regret or joy, attended his departure. A general illumination was proposed, but save from a solitary newspaper office met with no response. A fairly written review of his government is given in Braim's 'History of New South Wales,' i. 53–74, in which its chief merit is stated to have been the order and despatch introduced into the various government departments. It was a stage in the commercial growth of New South Wales, and, thanks to Sturt (at one time Darling's military secretary) and other explorers, a period of geographical discovery, owing to which Darling's name is repeated in Australian topography beyond that of any other governor. The success of Sir Richard Bourke is perhaps the most significant commentary on Darling's failure. A grossly personal attack on Darling, under the signature 'Miles,' appeared in the 'Morning Chronicle' on 14 Dec. 1831, and letters in the 'Times' and other papers preceded and followed, which manifest some confusion of ideas respecting Darling's antecedents. The continued representations of his misgovernment made in the House of Commons by Messrs. Maurice O'Connell and Joseph Hume at length resulted in the appointment of a select committee of the House of Commons 'to inquire into the conduct of General Darling whilst governor of New South Wales, particularly with regard to grants of crown lands, his treatment of the public press, the case of Captain Robison, New South Wales Veteran Companies, and the alleged instances of cruelty to the soldiers Sudds and Thompson.' The committee, which included among others Lord Stanley, Sir Henry Hardinge, H. Bulwer Lytton, Horace Twiss, Maurice and John O'Connell, Joseph Hume, Wakley, W. E. Gladstone, Perronet Thompson, and Dr. Bowring, sat in July 1835, and, 'without entering into any details of the evidence or of the grounds on which they arrived at their conclusions,' reported that 'the conduct of General Darling with respect to the punishment inflicted on Sudds and Thompson, under the peculiar circumstances of the colony, especially at that period, and of repeated instances of misconduct on the part of the soldiery similar to that for which the individuals in question were punished, was entirely free from blame, and that there appears to have been nothing in his subsequent conduct in relation to the two soldiers, or in the reports thereof he forwarded home, inconsistent with his character as an officer and a gentleman.' The committee went on to report further that the petition of Mr. Robert Dawson could not with advantage be investigated by the committee, and that no evidence was forthcoming on the remaining charges in

the order of reference (*Parl. Papers, Rep. Committees*, 1835, vi.) On 2 Sept. following Darling was knighted by William IV, in recognition of the undiminished confidence reposed in him. He was not employed again. He became general on 23 Nov. 1841, and held in succession the colonelcies of the 90th, 41st, and 69th foot. He married a daughter of Colonel Dumaresq and sister of a Royal Staff Corps officer of that name who was with Darling in New South Wales. Darling died at his residence, Brunswick Square, Brighton, on 2 April 1858, at the age of eighty-two. Two of his brothers also rose to general's rank: Major-general Henry Charles Darling, successively of the 45th foot, old 99th foot, and Nova Scotia Fencibles, who was appointed lieutenant-governor of Tobago in 1831 (and who is confused in 'Gent. Mag.' for 1835 with another officer of like name and standing, Major-general Henry Darling, quartermaster-general's department, who died in that year); and Major-general William Lindsay Darling, a Peninsula and Waterloo officer of the 51st foot.

[War Office Records, 45th foot; Phillipart's Roy. Mil. Calendar, 1820; Hart's Army Lists; Braim's Hist. of New South Wales (London, 1846), vol. i.; Acts and Ordinances passed during the Administration of Governor Darling, see Parl. Papers, Accounts and Papers, 1828, 1830–31, ix. 279, 1829–30, 1831–2, xxxii. 439, 385; Heaton's Australian Biog. Dict., under 'Darling' and 'Wentworth;' pamphlet entitled A Reply to Major-general H. C. Darling's Statement, by John Stephen, Commissioner of the Supreme Court of New South Wales (1833, 8vo); also the Parl. Papers cited above, together with Parl. Reps. Committees, 1835, vi., and the appendix thereto, and the various newspaper articles enumerated in the same appendix as containing the libels on Governor Darling.] H. M. C.

DARLING, WILLIAM (1802–1884), anatomist, was born at Demse in Scotland, in 1802. He was educated at Edinburgh University, and in 1830 went to America and began to study medicine in the University Medical School, New York, where he took a degree in 1840, having devoted the whole of his time during the intervening years to the teaching as well as the study of anatomy, in which branch of the profession he acquired a considerable reputation. In 1842 he came to England, and in November 1856 was made a member of the Royal College of Surgeons of England. He was already well advanced in age when he passed the examination for the fellowship of the college. In 1862 he returned to New York, and was soon afterwards appointed professor of anatomy in the medical school in which he had been a student. His anatomical collection was considered one of the finest in the city. Besides his knowledge of anatomy, Darling had a thorough acquaintance with mathematics, and exhibited an unusual taste for poetry, which he occasionally essayed to write himself. His only publications are 'Anatomography, or Graphic Anatomy,' London, 1880, obl. fol., 'A Small Compound of Anatomy,' and 'Essentials of Anatomy.' He also edited Professor Draper's work. He died at the university of New York on Christmas day 1884, at the advanced age of eighty-two.

[Times, 7 Jan. 1885; Boston Medical and Surgical Journal, cxii. 22.] R. H.

DARLINGTON, third EARL OF (1766–1842). [See VANE, WILLIAM HARRY.]

DARLINGTON, JOHN OF (*d.* 1284), archbishop of Dublin and theologian, was an Englishman, whose name suggests that either he or his family came from Darlington. He became a Dominican friar, and it is probable that he studied at Paris at the Dominican priory of St. James. The Jacobins of Paris were afterwards famous for the 'Concordances to the Scriptures,' the first imperfect edition of which was issued by their thirteenth-century prior, Hugh of Saint-Cher, afterwards a cardinal. A second and fuller edition of Hugh's 'Concordances,' called the 'Concordantiæ Magnæ,' was, about 1250, drawn up by the prior's disciples, among whom a large number of Englishmen, including John of Darlington, Richard of Stavensby, and Hugh of Croydon, are specially mentioned, and from whom the fuller edition derived its alternative name of 'Anglicanæ Concordantiæ.' We have the express testimony of Rishanger (p. 89, Rolls ed.) that Darlington was prominently connected with this work. Hence the conjecture of his residence in Paris, though the fullest list of foreign students does not include his name (BUDINSZKY, *Die Universität Paris und die Fremden an derselben*). These 'Concordances' were the basis of all later works on the same subject, and Darlington must have already become famous for his share in them and for other works such as sermons and disputations (LELAND, *Comm. de Scriptt. Brit.* p. 302), when in 1256 he was made a member of Henry III's council, and taken largely into that king's confidence (MATT. PARIS, *Chronica Majora*, ed. Luard, v. 547). He also became Henry's confessor, though whether this was earlier, as the probabilities of the case suggest, or later, as the statement that he acted in this capacity during Henry's old age shows, can hardly be determined. In 1256 he persuaded the king to release a converted Jew

of Lincoln, imprisoned on suspicion of complicity in the murder of a christian child (*Fœdera*, i. 335). In 1258 his partisanship of the royal cause is proved by his becoming one of the twelve, or rather eleven, elected on the king's part to draw up, in conjunction with twelve baronial representatives, the provisions of Oxford (*Annals of Burton*, in *Ann. Monastici*, i. 447). In 1263 he was present at the drawing up of the instrument by which Henry III agreed to submit the questions arising from the provisions of Oxford to the arbitration of St. Louis (*Fœdera*, i. 434; SHIRLEY, *Royal Letters*, ii. 252).

In August 1278 Darlington was at Rome with Master Henry and Master William, as representatives of Edward I on various business. They urged Nicholas III to allow that the 'tribute' of a thousand marks claimed by the Roman see should be paid by certain abbots from whose land the king was prepared to assign a sufficient sum. But this the pope entirely refused to agree to (*Fœdera*, i. 560). They next required him to grant the king the tenth of ecclesiastical revenue assigned by the council of Lyons for crusading purposes (*ib.* i. 560). This Nicholas consented to do at some future time, provided that Edward would publicly take the cross, and honestly propose to go on crusade. The pope appointed Darlington, with Master Ardicio, his chaplain and 'primicerius' of the church of Milan, as chief collectors within Edward's island dominions (*ib.* i. 561; RISHANGER, p. 89, and TRIVET, p. 296, date Darlington's appointment so early as 1276, but if this were the right date it is hard to see why he should be in Rome two years later). The appointment of a Dominican to this office was strongly criticised ('Salva papali reverentia contra sui ordinis professionem tali officio deputatus,' RISHANGER). Its probable ground was that Darlington was on excellent terms both with the pope and king.

It was a work of many years before the tenth was all collected, but operations had hardly begun when Darlington was raised to the see of Dublin, which had been vacant since the death of Archbishop Fulk of Sandford in 1271. The rival chapters of St. Patrick's and Holy Trinity had been unable to agree on the election of Fulk's successor, and instead of co-operating together they made separate elections. The former chose William de la Cornere, their fellow canon, and one of the pope's chaplains, while the latter selected Fromund le Brun, the chancellor of Ireland, who was also a chaplain to the pope (*Cal. Doc. relating to Ireland*, 1252–84, No. 913). The double election involved a tedious litigation and a reference to the pope, who ultimately annulled both nominations, and appointed Darlington archbishop, apparently very soon after his return from the curia. His elevation, and the almost simultaneous papal appointment of the Franciscan Peckham to Canterbury, testified to the popularity of the mendicants at Rome. Edward at once accepted him as archbishop; received his homage and fealty on 27 April 1279, and next day restored him to his temporalities. It was not, however, until 26 Aug., the Sunday after St. Bartholomew's day, that he was consecrated, at Waltham Abbey, by Peckham, with the assistance of Nicholas of Ely, bishop of Winchester, Burnell, bishop of Bath, the chancellor, and William, bishop of Norwich (PECKHAM, *Register*, i. 37; Cont. FLOR. WIG. ii. 222, gives 27 Aug.; adopted by STUBBS in *Registrum Sacrum Anglicanum*; the *Osney Annals*, *Ann. Mon.* iv. 282, place the consecration at St. Albans; the *Worcester Annals*, *ib.* iv. 476, date it on 6 Ides Sept.; and *Oxenedes*, p. 255, on 6 Ides Dec.)

The collection of the tenth, a long and difficult business, kept Darlington from his see, and the king allowed him to be represented by attorney in Ireland, and gave him special license to remain in England (*Cal. Doc. relating to Ireland*, 1252–84, Nos. 1552 and 1831). The wealthiest churches were unwilling to pay. The monks complained bitterly of the exactions of the friar. Before he was made archbishop he had to coerce the rich abbey of St. Albans into regularity of payment by excommunicating the abbot and some of the monks, and prohibiting the performance of divine service within its walls (WALSINGHAM, *Gesta Abbatum S. Albani*, i. 468, Rolls Ser.) The prior and chief monks of Christ Church, Canterbury, incurred the same sentence, and one of Peckham's first acts as archbishop was to persuade the collectors to allow him to reconcile his chapter with them on a private confession of contrition (PECKHAM, *Register*, i. 10, 28, 60). The bishop of Chichester and some of his household suffered the same fate (*ib.* i. 32). Darlington had still other difficulties. The subcollectors in the diocese of Salisbury produced forged letters purporting to come from Martin IV, ordering the chief collectors to pay them large sums for their expenses; but the latter denied the claim, and the letters were forwarded to Rome to complete the detection (*ib.* i. 293–7, 307–8). This was so late as February 1282. Other troubles also detained Darlington in England. Peckham had made a visitation of certain royal chapels in the diocese of Lichfield, which claimed exemption from his jurisdiction. The king supported

his chaplains and canons. Among them was the collegiate church of Penkridge, near Stafford, of which the Archbishop of Dublin was ex-officio dean. Darlington espoused the cause of his brother canons, who soon incurred Peckham's excommunication. Some unpleasantness arose, which, however, was ended by Peckham's declaration that the Archbishop of Dublin was not included in the condemnation of the clerks of Penkridge (PECKHAM, *Register*, i. lxx, 112, 179, iii. 1068; PLOT, *Staffordshire*, p. 445). In 1283 Edward I seized the collected tenth for the crusade, but was compelled to disgorge it. Darlington's name is not connected expressly with this transaction (*Reg. Peck.* ii. 635, 639; *Fœdera*, i. 631). At last all business was over, and Darlington proceeded to take up his residence in Ireland. He had not gone far, however, from London, when he was suddenly seized with a mortal sickness. He died on 28 March 1284, not having had time, as was reported, to arrange his affairs (*Dunstable Annals* in *Ann. Mon.* iii. 313; WYKES, *ib.* iv. 297; RISHANGER, p. 108; Cont. FLOR. WIG. ii. 231). He was buried in the choir of the church of the Blackfriars in London.

[Matthew Paris's Chronica Majora, ed. Luard; Calendar of Documents relating to Ireland, 1252–1284; Rymer's Fœdera, vol. i., Record edition; Annales Monastici, ed. Luard; Oxenedes; Rishanger; Walsingham's Gesta Abbatum S. Albani; Registrum Epistolarum J. Peckham; all in Rolls Series; Trivet and Continuation of Florence of Worcester (Eng. Hist. Soc.); Ware's Works concerning Ireland (Harris), i. 324. For his literary career, besides Leland's Comm. de Scriptt. Brit. p. 302, followed by Bale's Scriptt. Brit. Cat., cent. quarta, lvi., and Tanner's Bibl. Brit. p. 255, see especially Quétif and Echard's Scriptores Ordinis Prædicatorum, i. 395–6, and 203–9 for his share in the Concordances; and Histoire Littéraire de la France, xix. 45.]

T. F. T.

DARLUGDACH, SAINT (*d.* 522), second abbess of Kildare, was St. Brigit's favourite pupil. Ultan, in his 'Life of Brigit,' says that Darlugdach had fallen in love, and one evening when she was to have met her lover she left the bed in which she and St. Brigit were sleeping. In her peril she prayed to God for guidance; placed burning embers in her shoes and then put them on. 'Thus by fire she put out fire, and by pain extinguished pain.' She then returned to bed. St. Brigit, though apparently asleep, knew everything, but kept silence. Next day Darlugdach told her all. St. Brigit then told her she was now safe from the fire of passion here and the fire of hell hereafter, and then she healed her feet. When St. Brigit's death approached, Darlugdach wished to die with her, but the saint replied that Darlugdach should die on the first anniversary of her own death.

Darlugdach succeeded St. Brigit in the abbacy of Kildare, and assuming that the latter died in 521, her death must be assigned to 522. Like St. Brigit's, her day is 1 Feb. In the Irish Nennius there is an impossible story of her having been an exile from Ireland and having gone to Scotland, where King Nechtain made over Abernethy to God and St. Brigit, 'Darlugdach being present on the occasion and singing alleluia.' Fordun places the event in the reign of Garnard Makdompnach, successor to the King Bruide, in whose time St. Columba preached to the Picts; but both saints were dead before St. Columba began his labours in Scotland.

Archbishop Ussher states that Darlugdach was venerated at Frisingen in Bavaria, under the name Dardalucha, but there is no reason to suppose she laboured in that country. Dedications to Irish saints on the continent were often the result of the pious zeal of members of their community, who extolled the holiness and dignity of their patron and led their foreign adherents to expect his special favour when they established a new foundation in his honour. Such was probably the case of the people of Frisingen.

[Colgan, i. 229; Bollandist's Acta Sanct. i. 187–7; Lanigan's Eccles. Hist. i. 8; Nennius's Hist. Britonum (Irish version), pp. 161–3; Usher's Works, vi. 349; Martyrology of Donegal, p. 37.] T. O.

DARLY, MATTHEW (*fl.* 1778), engraver, was an artists' colourman, and kept a shop in the Strand in the latter part of the last century. He was better known as a caricaturist than as an engraver, though Anthony Pasquin was apprenticed to him to learn the latter art. In the earlier part of his career he advertised ladies and gentlemen that he taught the use of the dry paint, engraving, &c., and then lived in Cranbourne Alley, off Leicester Square. He was one of the first who sold prepared artists' colours and materials. He published some of the earliest of Henry Bunbury's sketches, and two numbers of 'Caricatures by several Ladies, Gentlemen, and Artists.' He is known to have produced altogether some three hundred caricatures, as well as some marine and other subjects. In 1778 he advertised a 'Comic Exhibition.' He lived for a time at Bath.

[Redgrave's Dict. of Artists.] E. R.

DARNALL, SIR JOHN, the elder (*d.* 1706), lawyer, son of Ralph Darnall of Loughton's Hope, near Pembridge, Herefordshire,

clerk to the parliament during the Protectorate (*Cal. State Papers*, Dom. 1653–4, p. 282), was assigned in 1680 to argue an exception taken by the Earl of Castlemaine, on his trial for complicity in the supposed popish plot, to the evidence of Dangerfield, on the ground that the witness had been convicted of felony. Scroggs inclined for a while in favour of the exception, but eventually overruled it. He also defended a certain John Giles, tried for the murder of a justice of the peace named Arnold in the same year. In 1690 he was assigned by special grace of the court to show cause why one Crone, who had been found guilty of raising money for the service of the late king and sentenced to death, should not be executed. He raised the somewhat technical point that the indictment was bad because the indorsement contained a clerical error, 'vera' being spelt 'verra.' He was called to the degree of serjeant in 1692, defended Peter Cooke charged with conspiring to assassinate the king in 1696, became king's serjeant in 1698, and was knighted on 1 June 1699. The same year he appeared with the attorney-general (Sir Thomas Trevor) for the crown on an information brought against Charles Duncombe, cashier of the excise office, for falsely endorsing exchequer bills and paying them into the excise office with intent to defraud the revenue. The case broke down, no fraud being proved. In 1702 he was employed on the prosecution of William Fuller, an imitator of Titus Oates. He was engaged in the prosecution of John Tutchin, the author of the 'Observator,' for seditious libel in 1704. He died at his house in Essex Street, Strand, on 14 Dec. 1706, and was buried in the chancel of St. Clement Danes.

[Notes and Queries, 4th ser. ii. 42; Cobbett's State Trials, vii. 1085, xiii. 311–98, 1062–1106, xiv. 903, 1099, 1110; Wynne's Serjeants-at-Law; Lord Raymond's Rep. p. 414; Le Neve's Pedigrees of Knights (Harleian Soc.), p. 467; Luttrell's Relation of State Affairs, ii. 54, 427, vi. 117; Woolrych's Serjeants-at-Law.]

J. M. R.

DARNALL, Sir JOHN, the younger (1672–1735), lawyer, son of Sir John Darnall the elder [q. v.], defended in 1710 Dammaree, Willis, and Purchase, the ringleaders in a riot in the neighbourhood of Lincoln's Inn Fields, when some meeting-houses were wrecked by way of showing sympathy with Sacheverell. The indictment was laid for high treason, and Dammaree was found guilty and sentenced, but ultimately pardoned. In 1714 Darnall was called to the degree of serjeant-at-law, and knighted in 1724. In 1717 his opinion was taken on the question whether the king was entitled to the custody of his grandchildren. Darnall advised 'that by the law of England every subject hath a right to the custody of his own children,' and that he knew of 'no distinction in the case of the royal family.' In 1719 he appeared for the crown in the case of the Rev. William Hendley, indicted at Rochester for obtaining money for the use of the Pretender under pretence of charity. In 1724 he was appointed steward of the palace court, commonly known as the Marshalsea. In the case of Major Oneby, indicted at the Old Bailey in 1726 for the murder of one Gower, whom he had killed in a rencounter in a tavern in Drury Lane, the jury returned a special verdict. The question was whether the facts amounted to murder or rested in manslaughter. Darnall argued the point before the court of king's bench. Oneby, being convicted of murder, committed suicide by opening a vein on the night before the day appointed for the execution. Darnall successfully defended in 1730 Thomas Bambridge [q. v.], late warden of the Fleet, on his trial for the murder of a prisoner. In 1733 he was placed on a commission appointed to inquire into the fees charged in the courts of justice. He died in September 1735, aged 63 (*Hist. Reg. Chron. Diary*, 1735, p. 43). Darnall married Margaret, daughter of Sir Thomas Jenner. He had a magnificent house at Petersham, Surrey.

[State Trials, xv. 563–89, 1412, 1413, xvii. 38, 430, 500; Add. MSS. 21498 f. 52, 22221 f. 275; Gent. Mag. (1733), p. 551; Woolrych's Serjeants-at-Law.]

J. M. R.

DARNELL, GEORGE (1798–1857), was an eminent schoolmaster, who established, and conducted for many years, a large day school at Islington. With a somewhat feeble body, but an active and shrewd mind and a kind heart, he occupied himself much with efforts to render the beginnings of school work less uninviting to the pupil by making them more easy for both pupil and teacher, as exhibited in his 'Short and Certain Road to Reading,' his 'Grammar made Intelligible to Children,' and his 'Arithmetic made Intelligible to Children,' which for many years had an enormous sale. The prefaces to these little works, abounding in good sense and in practical suggestions, have been helpful to teachers, and many of the principles he formulated, which were new at the time, are now almost universally recognised. His series of copybooks have been long and widely used, and for many years 'Darnell's Copybooks' was a phrase familiar as a household word. They were started about 1840, and Darnell was the first to introduce the

plan of giving a line of copy in pale ink to be first written over by the pupil, then to be imitated by him in the next line, the copy being thus always under the young writer's eye. Darnell died at Gibson Square, Islington, on 26 Feb. 1857, aged 58 (*Gent. Mag.* 1857, i. 499).

[Private information.] C. W.

DARNELL, Sir THOMAS (*d.* 1640?), patriot, created baronet at Whitehall on 6 Sept. 1621, was committed to the Fleet prison in March 1627, by warrant signed only by the attorney-general, for having refused to subscribe to the forced loan of that year. Application for a habeas corpus having been made on his behalf, the writ was issued returnable on 8 Nov. 1627. The case came on for argument on 22 Nov. Meanwhile a warrant for Darnell's detention had been signed by two privy councillors, in which, however, no ground for confinement was alleged except the special command of the king. Darnell was represented by Serjeant, afterwards Sir John, Bramston [q. v.], but asked for time to consider his new position, which being granted, he was remanded. The cases of his four comrades, Corbet, Earl, Heveningham, and Hampden, were proceeded with, Bramston, Noy, Calthorpe, and Selden being for the applicants, and the attorney-general, Heath, representing the crown. On 28 Nov. Chief-justice Hyde gave judgment, in which his colleagues Dodderidge, Jones, and Whitelocke concurred, to the effect that the returns to the writs were sufficient. The prisoners remained in custody until 29 Jan. 1627–8, when they were released. Darnell was living in 1634, and died before 1640. By his wife Sara, daughter of Thomas Fisher, and sister of Sir Thomas Fisher, bart., he had no male issue. His estates were in Lincolnshire.

[Nichols's Progresses (James I), iii. 722; Cal. State Papers, Dom. (1627–8), p. 81 (1633–4), p. 233; Cobbett's State Trials, ii. 4, 51; Burke's Baronetage.] J. M. R.

DARNELL, WILLIAM NICHOLAS (1776–1865), theological writer and antiquary, was the son of William Darnell, a wine-merchant of Newcastle-upon-Tyne, where he was born on 14 March 1776. He received his preliminary education at the Newcastle grammar school under the auspices of those able scholars the Revs. Hugh and Edward Moises, uncle and nephew, successively head-masters. Thence he was elected to the Durham scholarship at Corpus Christi College, Oxford, of which house he subsequently became fellow and tutor, proceeding B.A. on 25 May 1796, M.A. on 23 Jan. 1800, and B.D. on 12 May 1808. He was appointed university examiner in 1801, 1803, and 1804, and select preacher in 1807 (*Honours Register of University of Oxford*, 1883). Among his more distinguished pupils at Corpus was John Keble, who long afterwards, in 1847, dedicated to his old tutor a volume of sermons 'in ever grateful memory of invaluable helps and warnings received from him in early youth.' Darnell bade farewell to Oxford in 1809, having been presented by Archdeacon Thorp to the rectory of St. Mary-le-Bow in Durham, which he held until 1815. In the last-named year he was collated to the vicarage of Stockton-upon-Tees by Bishop Barrington, who also gave him on 12 Jan. 1816 the ninth stall, and on 12 Oct. 1820 translated him to the sixth stall in Durham Cathedral. From 1820 to 1827 he was perpetual curate of St. Margaret's in Durham, and from 1827 to 1831 vicar of Norham, both of these livings being in the gift of the dean and chapter. Together with his stall and incumbency in the diocese of Durham, he held for several years previously to 1828 the vicarage of Lastingham, in the North Riding of Yorkshire, one of the most widely scattered parishes in England, a preferment which he owed to Lord-chancellor Eldon, his fellow-townsman. Darnell was of necessity non-resident at Lastingham, but when he visited the place he considerately raised the stipend of the curate in charge. In 1831, on the advancement of Dr. Phillpotts to the see of Exeter, Darnell exchanged his stall at Durham for the valuable rectory of Stanhope, which he continued to hold until his death on 19 June 1865. He was buried on the 24th in the churchyard of Durham Cathedral. By his wife, Miss Bowe of Scorton, who died in 1864, he had a large family.

Darnell printed some occasional discourses, including a sermon preached at the archdeacon's visitation at St. Mary-le-Bow in 1810, one on the death of George III, preached at Stockton, one on the death of Princess Charlotte, also preached at Stockton, one on the death of Archdeacon Bowyer in Durham Cathedral in 1826, and one on the death of his friend and schoolfellow, Henry Burrell of Lincoln's Inn, preached at Bolton Chapel in Northumberland. He was also the author of 'Two Charges delivered in the years 1828 and 1829 to the Clergy of the officialty of the Dean and Chapter of Durham,' 8vo, Berwick, 1829. In 1816 he issued a volume of sermons dedicated to his patron, Bishop Barrington [q. v.], and in 1818 an abridgment of Jeremy Taylor's 'Great Exemplar of Sanctity.' In 1831 he edited from the manuscripts in the Dean and Chapter Library the 'Cor-

respondence of Isaac Basire,' archdeacon of Northumberland and prebendary of Durham in the reigns of Charles I and Charles II. He likewise published an edition of the 'Book of Wisdom, with a short preface and notes,' and in 1839 'An Arrangement and Classification of the Psalms.' His 'Lines suggested by the Death of Lord Collingwood,' another distinguished pupil of the Newcastle grammar school, were reprinted by John Adamson in 1842. A well-written ballad from his pen entitled 'The King of the Picts and St. Cuthbert' is to be found at pp. 60–1 of Raine's 'History of North Durham.'

In 1804 Darnell became a fellow of the Society of Antiquaries, and was for a few years a member of the kindred society of Newcastle-upon-Tyne. In 1812 he was one of the committee appointed to administer the funds raised by subscription for illustrating Surtees's 'History of Durham.' He was also a trustee of the charities of Lord Crewe, bishop of Durham, having been chosen in 1826. Among other useful works he built a church at Thornley, in the parish of Wolsingham, where he had an estate, and instituted the Darnell School Prize Fund for the encouragement of the study of the prayer-book in our parochial schools.

[Gent. Mag. lxxxiii. i. 122, c. ii. 104, ci. i. 79, new (3rd) ser. xix. 250–1; Surtees's Durham, i. 11 (introd.), ii. 344, iv. 74–5 (memoir of R. Surtees), 41 and 131 (city of Durham); Raine's North Durham, p. 264; Le Neve's Fasti (Hardy), iii. 314, 317.] G. G.

DARNLEY, EARL OF. [See STEWART, HENRY, 1545–1567.]

DARRACOTT, RISDON (1717–1759), independent minister, was born at Swanage 1 Feb. 1716–17. His father, Richard Darracott, was the pastor of the dissenting chapel in that town, and his mother, married in 1714, was Hannah Risdon, both of whom were descended from families long connected with Bideford in Devonshire. At the early age of twenty-three she died in childbirth of Risdon Darracott, her second child, on 10 Feb. 1716–17. When the boy was about five years old his father removed to Chulmleigh in Devonshire, and after training his son under his own eye for some time placed him in the care of the Rev. William Palke, the dissenting minister of South Molton. About 1732 Darracott was sent to the college at Northampton which was presided over by Doddridge, and while there his father died. He was intended for the nonconformist ministry, and commenced his labours in the village of Hardingstone, near Northampton. For a short time in 1738 he preached after his father's death from his pulpit at Chulmleigh, but the congregation were not unanimous in their choice of a pastor, and Darracott's first regular charge was at the Market Jew Street Chapel, Penzance in Cornwall. In this town he was stationed from the autumn of 1738 to the beginning of the following year, when he was seized by illness and was removed soon afterwards to Barnstaple to regain his health. Early in 1741 he was selected by the dissenting congregation at Wellington in Somersetshire as its minister, and in that station he remained for the rest of his days, labouring energetically both in that town and in the surrounding neighbourhood. His bodily constitution was not strong, and after many attacks of illness he died at Wellington on 14 March 1759. His funeral sermon was preached at Wellington on 15 April by his old friend the Rev. Benjamin Fawcett of Kidderminster, and was duly printed, passing through four impressions at least. Darracott's tract, entitled 'Scripture Marks of Salvation,' is said to have been published in 1755, but the dedication to his friends at Wellington, which is prefixed to the copies in the British Museum, is dated 2 April 1756. The seventh edition was issued in 1777, and the fifty-fifth edition appeared in 1815. He married, in December 1741, Katherine Besley of Barnstaple, a member of a family long in a good position in the north of Devonshire. She survived until 28 Dec. 1799, when her body was removed from Romsey to Wellington in order that she might be buried near her husband. In 1813 there was published 'The Star of the West; being Memoirs of the Life of Risdon Darracott, by James Bennett of Romsey,' and a second edition, slightly enlarged, was produced in 1815. To the volume was prefixed a print of Darracott, 'James Sharp, pinxit, Blood, sc.,' and the dedication was to Mrs. Katherine Comley, his 'only immediate descendant.' Darracott left one child, who married John Comley of Romsey, by whom she had a daughter, who married the Rev. James Bennett, the author of the memoir and father of the present physician, Sir James Risdon Bennett. Darracott was the friend and correspondent of Doddridge, Whitefield, Walker of Truro, Fawcett of Kidderminster, and James Hervey, some of whose letters will be found in the above-mentioned memoir, but many unpublished letters to him from other eminent clerical and lay evangelicals are in the possession of Sir J. R. Bennett. The substance of some of these is contained in Dr. Charles Stanford's 'Life of Philip Doddridge.'

[Star of the West, passim; Stanford's Doldridge, passim; Boase and Courtney's Bibl. Cornubiensis, iii. 1148, 1358.] W. P. C.

DARREL, JOHN (*fl.* 1562–1602), exorcist, born, as is supposed, at Mansfield, Nottinghamshire, about 1562, became a sizar of Queens' College, Cambridge, in June 1575, and graduated B.A. in 1578-9. He left Cambridge in 1582, and after a time went to London to study the law. He did not pursue it, however, and returning to Mansfield became a preacher. He began to figure as an exorcist in 1586, when he pretended to cast out an evil spirit from Catherine Wright of Ridgway Lane, Derbyshire. At his instigation she accused Margaret Roper of witchcraft, but the magistrate (G. Foljambe) before whom the case came detected the imposture and threatened to send Darrel to prison. Darrel lived at Bulwell, near Nottingham, and then at Ashby-de-la-Zouch, where he had a small farm, but also preached. In 1596 he exorcised Thomas Darling, a boy of fourteen, of Burton-on-Trent, for bewitching whom Alice Goodrich was tried and convicted at Derby. A history of this case was written by Jesse Bee of Burton (HARSNETT, *Discovery*, p. 2). The boy Darling went to Merton College, and in 1603 was sentenced by the Star-chamber to be whipped, and to lose his ears for libelling the vice-chancellor of Oxford (*Cal. State Papers*, Dom. 1601–3, &c. p. 292). In March 1596–7 Darrel was sent for to Clayworth Hall, Shakerley, in Leigh parish, Lancashire, where he exorcised seven persons of the household of Mr. Nicholas Starkie. In November 1597 he was invited to Nottingham to dispossess William Somers, an apprentice, and shortly after his arrival was appointed preacher of St. Mary's in that town, and his fame drew crowded congregations to listen to his tales of devils and possession. Darrel's operations having been reported to the Archbishop of York, a commission of inquiry was issued (March 1597–8), and he was prohibited from preaching. Subsequently the case was investigated by Bancroft, bishop of London, and S. Harsnett his chaplain, when Somers, Catherine Wright, and Mary Cooper confessed that they had been instructed in their simulations by Darrel. He was brought before the commissioners and examined at Lambeth on 26 May 1599, was pronounced an impostor, and, along with George More, one of his confederates, degraded from the ministry and committed to the Gatehouse. He remained in prison for at least a year, but it is not known what became of him.

One consequence of Darrel's case was the framing of the 72nd canon, deterring ecclesiatics in future from imposing on the credulity of the people as Darrel had done.

He wrote the following books: 1. 'A History of the Case of Catherine Wright.' 2. 'An Apologie or Defence of the Possession of William Sommers,' 4to. 3. 'A Breife Narration of the Possession, Dispossession, and Repossession of William Sommers, and of some Proceedings against Mr. John Dorrell . . .' 1598, 4to. 4. 'A Brief Apoligie, proving the Possession of William Sommers,' 1599, 12mo. These books called forth Samuel Harsnett's 'Discovery of the Fraudulent Practises of John Darrel,' 1599, 4to, which Darrel replied to in (5) 'A Detection of that Sinful, Shamful, Lying, and Ridiculous Discours of Samuel Harshnet . . .' 1600, 4to. 6. 'A True Narration of the Strange and Grevous Vexation by the Devil of 7 Persons in Lancashire and William Somers of Nottingham . . .' 1600, 4to. John Deacon and John Walker answered this book in 'Dialogicall Discourses of Spirits and Divels,' 1601, and 'A Summarie Answere to al the Material Points in any of Master Darel his bookes . . .' 1601, 4to. 7. 'A Survey of Certain Dialogical Discourses written by John Deacon and John Walker . . .' 1602, 4to. 8. 'The Replie of John Darrell to the Answer of John Deacon and John Walker . . .' 1602, 4to. 9. 'A Treatise of the Church . . . against Brownists,' 1617.

George More, minister of Calke in Derbyshire, wrote 'A True Discourse concerning the Certain Possession and Dispossession of 7 Persons in One Family in Lancashire . . .' 1600, 12mo. Harsnett mentions a ballad on the Somers case (pp. 34, 120), and alludes (p. 299) to Darrel as a married man.

[Cooper's Athenæ Cantab. ii. 380, and Works there cited; Raines's Notitia Cestriensis (Chetham Society), ii. 184; Harsnett's Discovery, 1599, passsim; Fishwick in Trans. Historical Society of Lanc. and Cheshire, xxxv. 130.] C. W. S.

DARRELL, THOMAS, D.D. (*fl.* 1572), catholic divine, a native of London, was educated at New College, Oxford, whence he was ejected in 1 Eliz. for refusing to take the oath of supremacy. He then studied theology in the university of Louvain, and in 1569, on Dr. Allen's invitation, went to Douay, and was very serviceable in founding the English college, to which, being a man of property, he was a liberal benefactor. He graduated B.D. in the university of Douay in 1571, and D.D. in January 1571-2. Eventually he settled in Gascony, where he was chaplain to a French bishop, who bestowed upon him a valuable benefice.

[Wood's Annals (Gutch), ii. 144; Dodd's Church Hist. ii. 64; Douay Diaries, pp. 4, 229, 273.] T. C.

DARRELL, WILLIAM (1651–1721), jesuit, was probably the only son of Thomas Darrell, esq., of Scotney Castle, Sussex, by his second wife, Thomassine Marcham (FOLEY, *Records*, iii. 477, and pedigree). He was born in Buckinghamshire in 1651, entered the Society of Jesus on 7 Sept. 1671, and was professed of the four vows, 25 March 1689 (*ib.* vii. pt. i. p. 196). In 1696 he was procurator of the province in Paris. He was prefect of studies in the college at St. Omer in 1696, and subsequently filled the same office at Liège (1699–1700). He was also professor of casuistry at Liège, and rector of the college from 17 Nov. 1708 to 29 Jan. 1711–12. In 1712 he again became procurator of the province in Paris. He died in the college of St. Omer on 28 Feb. 1720–1.

His works are: 1. 'A Letter on King James the Second's most gracious Letters of Indulgence,' 1687, 4to. 2. 'The Lay-man's Opinion, sent in a Private Letter to a considerable Divine of the Church of England. By W. D.,' 1687, 8vo (JONES, *Popery Tracts*, i. 77). 3. 'A Letter to a Lady, wherein he desires a conference with the gentleman who writ her a letter, furnishing her with Scripture testimonies against the principal points and doctrines of Popery' [London, 1688], sm. sh. fol. (*ib.* ii. 318). 4. 'The Vanity of Human Respects,' a sermon, 1688, 4to (*ib.* ii. 454). 5. 'A Vindication of St. Ignatius (founder of the Society of Jesus) from Phanaticism, and of the Jesuites from the Calumnies laid to their charge in a late book [by Henry Wharton] entitul'd the Enthusiasm of the Church of Rome,' London, 1688, 4to. 6. 'Discourses of Cleander and Eudoxus upon the Provincial Letters,' translated from the French of Père Daniel, London, 1701 and 1704, 8vo. 7. 'Theses Theologicæ,' Liège, 1702, 4to. 8. 'The Gentleman Instructed in the conduct of a Virtuous and Happy Life. Written for the Instruction of a young Nobleman: to which is added A Word to the Ladies, by way of supplement,' 10th edition, London, 1732, 8vo. This work, which first appeared probably in 1708, has been translated into Hungarian and Italian. 9. 'Moral Reflexions on the Epistles and Gospels,' 4 vols. London, 1711, 12mo, frequently reprinted. 10. 'The Case reviewed; or an Answer to the Case stated by Mr. L——y. In which it is clearly shewed that he has stated the Case wrong between the Church of Rome and the Church of England,' 2nd edition, London, 1717, 12mo. This was in reply to Dr. Charles Leslie's 'Case stated between the Church of Rome and the Church of England,' 1711, reprinted 1848. Darrell's answer passed through at least three editions. 11. 'Treatise of the Real Presence, in answer to the author of the Case stated,' 2 parts, London, 1721, 12mo. It appears to have been reprinted in 1724, and embodies a refutation of Archbishop Ussher's 'Answer to a Challenge of a Jesuit [W. Malone] in Ireland,' Dublin, 1624, 4to.

[Authorities cited above; also Dodd's Church Hist. iii. 494; Gillow's Bibl. Dict. ii. 17; Cat. of Printed Books in Brit. Mus.; Backer's Bibl. des Écrivains de la Compagnie de Jésus (1869), i. 1526.] T. C.

DART, JOHN (*d.* 1730), antiquary, was bred an attorney, but meeting with little success in that profession, he turned to the church as a means of subsistence. Although his life could not be regarded as exemplary, he contrived to obtain a title for orders, and in 1728 was presented by the master of St. Cross Hospital, Winchester, to the perpetual curacy of Yateley, Hampshire. He served the church there from the neighbouring village of Sandhurst, Berkshire, where he died in December 1730, and was buried on the 20th at Yateley. By his handwriting in the parish register he appears to have been a more than ordinary scribe for those days. He obliged the world with a modernised version of Chaucer's suppositious poem, 'The Complaint of the Black Knight,' 8vo, London, 1718; a ridiculous 'Life' of Chaucer prefixed to Urry's edition, fol. London, 1721; and a truly wretched paraphrase of Tibullus, 8vo, London, 1720. Still worse is 'Westminster Abbey, a poem,' 8vo, London, 1721, afterwards included in his 'Westmonasterium.' He is now only remembered by his 'History and Antiquities of the Cathedral Church of Canterbury,' fol. London, 1726, and 'Westmonasterium; or the History and Antiquities of the Abbey Church of St. Peter's, Westminster,' 2 vols. fol. London, 1742, which sold for less than the engravings were worth. Of the former work Gough (*British Topography*, i. 452) says that if Dart 'had done as much justice to his subscribers as his engravers did, his book would have been a much more valuable one than it is,' a remark which applies equally to both performances. A mezzotint engraving of Dart by J. Faber is prefixed to the 'Westmonasterium.'

[Information from the vicar of Yateley; Noble's Continuation of Granger, iii. 353; Gough's British Topography, i. 763; Nichols's Lit. Anecd. i. 198 *n.*; Notes and Queries, 5th ser. iii. 28, 96, 197, xii. 15.] G. G.

DART, JOSEPH HENRY (1817–1887), conveyancer, eldest son of Joseph Dart of Tidwell, Devonshire, secretary to the East India Company, was educated at Exeter College, Oxford, where, having gained the Newdigate prize for a poem on the 'Exile of St. Helena,' he graduated B.A. in 1838, and proceeded M.A. in 1841. Having been admitted a student at Lincoln's Inn on 25 Jan. 1836, he was called to the bar on 28 Jan. 1841. He married, on 15 Sept. 1842, Adeline Pennal, eldest daughter of Richard Humber. In 1851 Dart published 'A Compendium of the Law and Practice of Vendors and Purchasers of Real Estate,' London, 8vo. A second edition appeared in 1852, a third in 1856, a fourth in 1871, and a fifth in 1876. In the last three editions Dart was assisted by William Barber, esq. (now Q.C.) The work attained the reputation of a standard treatise many years before the death of the author. In 1860 Dart was appointed one of the six conveyancing counsel to the court of chancery, and, on the passing of the Judicature Act, 1875, senior conveyancing counsel to the high court of justice. This office he resigned in 1886. In 1877 he was elected one of the verderers of the New Forest, on the borders of which he had an estate—Beech House, Ringwood. He was also a justice of the peace for Hampshire. Though he never took silk, he was elected in 1885 a bencher of his inn. He died on 27 June 1887 at his house at Ringwood at the age of seventy. He left a family. Besides the legal work already mentioned, Dart was the author of a translation of the 'Iliad' into English hexameter verse, which attracted the favourable notice of Dr. Whewell and Lord Lindsay. The first volume, containing the first twelve books, appeared in 1862, the second in 1865, Lond. 8vo.

[Times, 1 July 1887; Law Journ. 2 July 1887; Solicitors' Journ. 2 July 1887; Foster's Men at the Bar; Law List, 1886; Brit. Mus. Cat.]

J. M. R.

DARTIQUENAVE, CHARLES (1664–1737), epicure and humorist, whose name was pronounced and commonly written as Darteneuf, has been frequently called a natural son of Charles II. His face indicated a foreign and probably a French origin, but it bore no resemblance to his reputed father, and the biographers who have accepted the tradition of his royal paternity have suggested that his mother was a Frenchwoman. A more likely supposition is that he was the *élève* of a refugee French family, whose name he assumed, or, as is the opinion of Noble, that he was connected with John James Dartiquenave, who was buried at Fulham 25 Sept. 1709. The pleasures of the table and of convivial society proved an irresistible attraction for him throughout his life, and he became in general estimation the *bon-vivant* of his day. Though his friends were not limited to one political party, he himself espoused the whig cause with great warmth, and received the reward of his constancy. Among the treasury papers in the Record Office (vol. iii. No. 10) is a copy of an indenture whereby Dartiquenave and another acquired 'the office of keeper of Hampton Park, Bushey Park, and the Mansion House of Hampton Court during the lifetime of the Duchess of Cleveland,' but this was obtained by purchase. Political merits gave him from 1706 to 1726 the post of paymaster of the royal works, and his salary in 1709 was at the rate of 6*s.* 6*d.* a day, but in 1717 he pleaded for an addition of 200*l.* per annum, and the lords of the treasury sanctioned the increase from Michaelmas 1717 (*Calendars of Treasury Papers*, 1708–19). He was gazetted surveyor-general of the king's gardens in June 1726, and in March 1731 it was understood that he should be promoted to be surveyor of his majesty's private roads. It has often been erroneously stated that Dartiquenave was actually appointed to the surveyorship of George II's private roads. But the latter office was conferred on 15 May 1731 on Richard Arundel, M.P. for Knaresborough, who held the post till his appointment as master of the mint in 1737, when Thomas Ripley [q. v.] became surveyor of roads. Dartiquenave lived as became his position, about the court, in the outquarters of St. James's Palace, but on his death (19 Oct. 1737) he was buried on 26 Oct. in the church of Albury in Hertfordshire, where a slab in the church was placed to his memory.

Dartiquenave's wife was Mary Scroggs, daughter of John Scroggs of Albury parish. She was born in 1684, buried at Albury 31 Aug. 1756, and became coheiress to the manor of Patmere in Albury. Her sister Judith, who married John Lance, sold her moiety to Dartiquenave, so that he ultimately acquired the entire estate. Dartiquenave's son was a captain in the guards, and his grandson sold the property in 1775. Swift and Dartiquenave were staunch friends, and by themselves or in the company of such jovial spirits as St. John and Parnell, they dined or drank punch. 'My friend Dartineuf,' says Swift in his 'Journal to Stella,' 'is the greatest punner of this town next myself,' and in another passage of the same journal Swift dubs his friend 'the man that knows everything and that every-

body knows; that knows where a knot of rabble are going on a holiday and when they were there last.' Pope in his imitations of Horace, 'Satire I.,' allows to each mortal his pleasure, and asserts that none deny

Scarsdale his bottle, Darty his ham-pie,

and in 'Satires' (II. ii) he mentions 'Darty' as a culinary judge. Lord Lyttelton, in his 'Dialogues of the Dead' (dialogue xix.), made Apicius and Dartiquenave represent the epicures of ancient and modern history. Dr. Johnson recorded (in 1776) that when this book came out Dodsley the publisher remarked to him, 'I knew Dartineuf well, for I was once his footman.' Tradition has assigned to Dartiquenave some contributions to the 'Tatler,' e.g. a letter in No. 252, 'On the Pleasure of Modern Drinking.' A thin folio volume of twenty-three pages, containing his school exercises in Latin and Greek verse, was printed in 1681, with an address to Charles II and a dedication to Lord Halifax. Dartiquenave was at that time at school in Oxenden Street, Haymarket. As an authority in social life and a friend to the whigs, he was a member of the Kit-Cat club, and his portrait was painted by Kneller, and engraved between Nos. 40 and 41, by John Faber, junior, in the collections of the Kit-Cat portraits published in 1735. The engraving was reproduced in the volume of 'Kit-Cat Club Portraits,' 1821, and a medallion print from it was prefixed to Nichols's edition of the 'Tatler,' vol. vi. Kneller's portrait of Dartiquenave is usually considered one of the best in the set, as showing strong individuality of character.

[Gent. Mag. i. 127, 175, vii. 638; Tatler, Nichols's ed. vi. 291–4 (1786); Kit-Cat Club (1821), pp. 223–4; Noble's Granger, iii. 185–7; Boswell's Johnson (ed. 1835), vi. 77; Swift's Works (ed. 1883), ii. 29, 112, 133, 184–5, 204, iii. 16, 87, 138; Quarterly Rev. xxvi. 437 (1822); J. C. Smith's Mezzotint Portraits (1878), i. 383; Cussans's Hertfordshire, sub. 'Albury,' pp. 162–8; Clutterbuck's Hertfordshire, iii. 336.]

W. P. C.

DARTMOUTH, Earls of. [See Legge, William, first Earl, 1672–1750; William, second Earl, 1731–1801; George, third Earl, 1755–1810.]

DARTMOUTH, first Baron (1648–1691). [See Legge, George.]

DARTON, NICHOLAS (1603–1649?), divine, was born in 1603 in Cornwall of poor parentage. He matriculated as a battler at Exeter College, Oxford, in 1618, graduated B.A. in 1622, took orders, and in 1628 was presented to the living of Kilsby in Northamptonshire. He was always considered a puritan, and at the outbreak of the civil war espoused the side of the parliament, becoming a presbyterian. He ceased to hold his living in 1645, and is believed to have died in 1649. He wrote: 1. 'The True and Absolute Bishop; with the Convert's Return unto Him,' &c., 1641. 2. 'Ecclesia Anglicana, or Darton's Cleare and Protestant Manifesto, as an Evangelical Key sent to the Governour of Oxford, for the opening of the Church Dores there that are shut up without Prayers or Preaching,' 1649. Wood states that he wrote other works, and Brook that he published several sermons, but neither enumerates them.

[Boase and Courtney's Biblioth. Cornubiensis; Wood's Athenæ Oxon. (Bliss), iii. 263; Baker's Northamptonshire, p. 402; Brook's Puritans, iii. 531.]

A. C. B.

DARUSMONT, FRANCES, better known by her maiden name as Frances Wright (1795–1852), philanthropist and agitator, was born at Dundee, 6 Sept. 1795. Her father, apparently possessed of independent means, was a man of considerable accomplishments and strong liberal feeling, who circulated Paine's 'Rights of Man' and translations of French political writings in his native town. At the age of two and a half she lost both her parents, and was brought up in England by a maternal aunt. Entirely by her own studies and reflections, as she asserts, she worked her way to her father's political and religious opinions, and at the age of eighteen wrote a vindication of the epicurean philosophy in the form of a little romance, entitled 'A Few Days in Athens,' published, with the temporary suppression of some chapters, in 1822. It is a graceful and sometimes powerful exercise of rhetorical fancy. At the time of its composition she was in Scotland, where she remained for three years, chiefly occupied in studying the history and condition of the United States in the library of the university of Glasgow. She had been fascinated by Botta's history of the American revolution, which seemed to realise her ideals of Greece and Rome; so curiously had her education been conducted that, while able to read Botta in the original, she was obliged to turn to the atlas to satisfy herself that such a country as the United States really existed. In 1818 she sailed for America with her younger sister, and spent two years in the States. Her letters home were collected and published in 1821, under the title of 'Views of Society and Manners in America.' They represent the prepossessions rather than

the observations of a mind more quick than penetrating, more inquisitive than sagacious; their general tenor was, however, counter to a mass of ignorance and prejudice, and their effect was on the whole salutary. While in America she had produced a tragedy, 'Altorf,' which was acted in New York on 19 Feb. 1819, and published at Philadelphia with a preface predicting that America 'will one day revive the sinking honour of the drama.' It is in many respects a fine piece, full of effective rhetoric and stirring situations. From 1821 to 1824 Frances Wright lived in Paris, where she enjoyed the friendship of Lafayette and of many of the French liberal leaders. In 1824 she returned to the United States, eager to attempt the solution of the slave question. She purchased a tract of land on the river Nashoba, in the state of Tennessee, about fourteen miles north-west of Memphis, and settled negro slaves upon it, in the confident hope that they would in a few years by their labour work out their liberty, and that the southern planters would follow her example. This generous vision could only result in disappointment. The land was inferior and unimproved; the negroes, released from fear of the lash, worked indolently under an ex-Shaker overseer; the planters were entirely uninterested, and Frances Wright herself broke down from overwork and exposure to the sun, and after a severe attack of brain fever was ordered to Europe. The slaves were ultimately liberated and sent to Hayti. While in Europe Frances Wright made the acquaintance of Mrs. Shelley, to whom she addressed some highly interesting letters, showing that her ultimate schemes went further than the redemption of the blacks. 'I have devoted my time and fortune,' she says, 'to laying the foundations of an establishment where affection shall form the only marriage, kind feeling and kind action the only religion, respect for the feelings and liberties of others the only restraint, and union of interest the bond of peace and security.' On her return to America, after winding up the affairs of the Nashoba settlement, she took up her residence at New Harmony, Robert Owen's colony in Indiana, where, with the assistance of Robert Dale Owen, she conducted a socialistic journal. In 1829 she delivered a course of lectures in the chief cities of the union, pointing out the degree in which the United States, notwithstanding their free constitution, had hitherto disappointed the hopes of advanced reformers, and excited great opposition by the freedom of her attacks on religion. The novelty of a female lecturer in America, where they are now so plentiful, 'caused,' says Mrs. Trollope, 'an effect that can hardly be described.' 'She came on the stage,' when Mrs. Trollope heard her at Baltimore, 'surrounded by a body-guard of quaker ladies in the full costume of their sect.' This was in August 1830, when Frances Wright was on her way to Europe. She returned in 1833, and between that year and 1836 delivered numerous courses of lectures on social questions, especially slavery and female suffrage, of which latter she was one of the first advocates. They produced considerable impression, and led to the formation of 'Fanny Wright societies.' In 1838 she was again in France, and married M. Phiquepal-Darusmont, whose acquaintance she had made at New Harmony, and by whom she had a daughter. The union was unfortunate, and resulted in a separation, which had not, however, occurred when, in 1844, she visited her native town to realise a legacy left by a relation. On this occasion a short biography of her, afterwards reprinted separately, appeared in the 'Dundee Northern Star.' She was but little before the world in her latter years, partly on account of ill-health and suffering from an accident on the ice. She died at Cincinnati 2 Dec. 1852.

It is to Frances Wright's lasting honour that she was almost the first to discern the importance of the slavery question, and to endeavour to settle it on a basis of amity and good feeling, to the mutual advantage of all concerned. Her scheme was undoubtedly visionary, but its errors sprang from the characteristic weaknesses of a generous mind. There was much miscalculation in her plans, but no fanaticism. It is much to be regretted that she did not make the peaceful abolition of slavery the one purpose of her life. Her general crusade against established institutions and beliefs damaged the cause she had originally most at heart, involved her in much obloquy, and has led to her being most unfairly ignored by the historians of the abolition movement. Few have made greater sacrifices for conviction's sake, or exhibited a more courageous independence; but, as Mr. R. D. Owen justly says, 'her courage was not tempered prudence, and her enthusiasm lacked the guiding check of sound judgment.' Her estimate of her own powers, he intimates, did not err by excess of humility. She had great personal advantages. 'Her tall and majestic figure,' says Mrs. Trollope, 'the deep and almost solemn expression of her eyes, the simple contour of her finely formed head, her garment of plain white muslin, which hung around her in folds that recalled the drapery of a Grecian statue, all contributed to produce an effect unlike anything that I

had ever seen before, or ever expect to see again.'

[A miniature biography of Frances Darusmont was published in her lifetime (1844), professedly from notes of her conversation taken by the editor of a Dundee newspaper. It presents, however, unequivocal internal evidence of being written in English by a Frenchman, or translated from the French; from other indications it may be suspected that M. Darusmont had a hand in it. Another short biography, which we have not seen, was published by Amos Gilbert, Cincinnati, 1855. See also R. D. Owen's Threading my Way, pp. 264–72; Mrs. Trollope's Domestic Manners of the Americans, i. 96–100, ii. 76, 77; T. A. Trollope's What I Remember.] R. G.

DARWIN, CHARLES ROBERT (1809–1882), naturalist, born 12 Feb. 1809, at 'The Mount,' Shrewsbury, was the son of Robert Waring Darwin and grandson of Erasmus Darwin [q. v.] Robert Waring Darwin married, in 1796, Susannah, daughter of his father's friend, Josiah Wedgwood, and the youngest but one of her six children was Charles Robert Darwin. She died in 1817, when Darwin was eight years old, so that his education as a child fell in great measure into the hands of his elder sisters. He had no distinct remembrance of his mother, chiefly (as he has said) some childish memories of 'her black velvet gown, and her curiously constructed work-table.'

Darwin retained to the end of his life a vivid and affectionate remembrance of his home, a feeling which was fostered by his strong love and reverence for his father's memory. It was a sentiment which could not fail to strike any one intimate with him, and was manifested by frequent allusions to his father, or reference to long-remembered opinions of his.

Robert Waring Darwin (1766–1848) was a man of strongly marked character. He had no pretensions to being a man of science, no tendency to generalise his knowledge, and, though a successful physician, he was guided rather by intuition and everyday observation than by a deep knowledge of his subject. According to the opinion of his son, his chief mental characteristics were a keen power of observation and a knowledge of men, qualities which led him to 'read the characters and even the thoughts of those whom he saw even for a short time.' It is not, therefore, surprising that his help should have been sought, not merely in illness, but in cases of family trouble and sorrow. This was largely the case, and his wise sympathy, no less than his medical skill, obtained for him a strong influence over the lives of a large number of people. He was a man of quick, vivid temperament, with a lively interest in even the smaller details in the lives of those with whom he came in contact. He was fond of society, and entertained a good deal, and with his large practice and many friends the life at Shrewsbury must have been a full, stirring, and varied one, very different in this respect from the later home of his son at Down.

The chief knowledge we have of Darwin's childhood is gained from his own recollections, and judging from these he seems to have been a simple, docile, and happy child, with the somewhat unusual liking for long solitary walks. He has recorded the fact (curious in the development of so truth-loving a nature) that he was, as a little boy, prone to invent startling adventures for the sake of creating an impression, a disposition which was wisely treated, not by punishment, but by withholding the coveted expression of surprise.

In 1817 he went to a day-school kept by Mr. Case, the minister of the unitarian chapel, where, as a boy, he attended service. In the summer of 1818 he entered as a boarder at Shrewsbury school under Dr. Butler. Here the teaching was kept within the narrowest possible classical lines, and according to his own estimation the only education that he got during his boyhood was from some private lessons in Euclid and from working at chemistry in an amateur laboratory fitted up by his brother in the tool-house at home. This latter study met with disapproval and even public reproof from his schoolmaster. At this time his chief taste was that love of collecting which afterwards made him an ardent coleopterist, but which was now manifested in getting together such miscellaneous things as franks, seals, coins, minerals, &c. He has described the zeal with which, as a boy and young man, he gave himself up to shooting, a passion which only gradually faded before his stronger delight in unravelling the geology of an unknown country.

It was intended that he should follow his father's profession of medicine, and accordingly he left school somewhat early, and in 1825 joined his brother Erasmus at Edinburgh University. Here, as at school, and afterwards at Cambridge, he profited but little from the set studies of the place. The study of medicine at Edinburgh failed to attract him, although previously he had been interested by the care of a few patients, whom he attended under his father's guidance among the poor of Shrewsbury. Anatomy disgusted him, the operating theatre ('before the blessed days of chloroform') horrified him, and 'Materia Medica' left on his

mind nothing but the memory of 'cold breakfastless hours on the properties of rhubarb.' Even in pure science he did not fare much better: the teaching in geology was of such a nature as to make him determine that, whatever else might be his fate, he would not be a geologist. But his time was not wasted; he became a friend of Dr. Grant, afterwards professor of zoology at University College, and was thus induced to attend to the sea-shore fauna. He read two papers before the Plinian Society (about 1826) on what was then considered to be the young state of *Fucus loreus*, and on the so-called ova of Flustra. The society did not publish proceedings, so that he had not the satisfaction of appearing in print as a naturalist till a later date, when he took some of the rarer British beetles. He speaks in one of his letters of the delight given him on this occasion by the words 'captured by C. Darwin,' adding that the word 'captured' seemed to convey peculiar distinction. It may be said that Edinburgh gave him, but in a less degree, the advantages which Cambridge afterwards supplied, namely, encouragement and instruction of a social rather than an academic kind.

After two years had been spent at Edinburgh the idea of going on with medicine was abandoned, and the church was suggested, and after some deliberation accepted by Darwin as his future profession. It thus became necessary that he should obtain an English university degree, and it was for this purpose that he entered his name in October 1827 at Christ's College, Cambridge. In the two years since he left school his classics had been largely forgotten, even the Greek alphabet having to be partly re-learned. He therefore stayed at home, reading with a private tutor, and came up in the Lent term of 1828. We gather from his letters, from his recollections, and those of contemporaries, that his life at college was thoroughly happy. He worked, with some repining, through the small amount of classics and mathematics required for the ordinary degree, but without consciously profiting by them. He then felt, and afterwards believed, that 'Paley's Evidences' and Euclid were the only parts of the academical course the study of which had any effect on his mind. But these things filled only a small part of his life. He seems to have been overflowing with spirits and energy, which spent themselves in a crowd of varied interests. Beetle-collecting, gallops across country, engravings at the Fitzwilliam, *vingt-et-un* suppers, shooting in the fens, and anthems at King's Chapel, were all enjoyed with a rejoicing enthusiasm. His contemporaries speak especially of his energy, his geniality, his generous sympathy 'with all that was good and true,' and his hatred of what was vile, cruel, or dishonourable.

The great feature of his Cambridge life was undoubtedly his friendship with Henslow, the professor of botany in the university. Henslow was a man courteous and placid outwardly, but at the same time unbending and full of vigour where principle was concerned, and fully worthy of the great love and respect that Darwin felt towards him. He was eminently well fitted to be a friend to undergraduates. His varied knowledge, his modest and sympathetic nature, gave him an influence which he used in the best way—by making companions of his pupils, and teaching them perhaps more out of school than in the lecture-room. Darwin seems to have been much with Henslow, often dining with him, or joining him in his 'constitutional,' so that he gained the sobriquet of 'the man who walks with Henslow.'

At Cambridge he read the book which had more influence on him than any other single book, Humboldt's 'Personal Narrative.' It raised in him a burning enthusiasm for natural history and the travels of naturalists, an enthusiasm which he tried to communicate to his friends by vehement preachings on the splendours of Brazilian forests. He attempted to form a party to visit Teneriffe, and took some preliminary steps in inquiring about the journey, and beginning to learn Spanish. It is doubtful how far his proposed companions were in earnest about the Teneriffe scheme, which is chiefly worthy of mention as a dream fulfilled by the Beagle voyage.

After having passed his examination as tenth in the 'poll,' a place which fully satisfied his ambition, he was obliged to return to Cambridge in the Lent term of 1831 to make up the proper time of residence before he could take the B.A. Henslow now persuaded him to begin geology, for he had not previously even attended Sedgwick's lectures. This led to his accompanying the professor on a geological tour in North Wales in August of this year, an experience which was of some use to him afterwards. Leaving Sedgwick, he paid a visit to a Cambridge reading-party at Barmouth, and then returned for partridge shooting, and on reaching home found a letter from Henslow containing the offer of the appointment to the Beagle. The letter concludes with the words, 'Don't put on any modest doubts or fears about your disqualifications, for I assure you I think you are the very man they are in search of; so conceive yourself to be tapped on the shoulder by your bum-bailiff and affectionate friend ....' It is clear that if Darwin had been his own master he would at once have accepted the offer, but his father

objected so strongly that he felt obliged to decline, and wrote to this effect on 30 Aug. 1831. On the following day he went to Maer, the house of Josiah Wedgwood, and here he found in his uncle a strong supporter of the view that he ought on no account to refuse the offer. He therefore wrote home, urging Josiah Wedgwood's arguments against Dr. Darwin's objections, one of which was that the voyage would prove injurious to his character as a clergyman. Finally Dr. Darwin was persuaded to yield his consent, and Charles posted off to Cambridge, sending, on his arrival late at night, a note to Henslow full of his hopes that 'the place is not given away.' Then followed a busy time in London, filled up by arrangements with his new chief, Captain FitzRoy, and with the admiralty, and by multitudinous shoppings. Finally all was settled, and the Beagle sailed on 27 Dec. 1831 on her memorable voyage. The Beagle was a 10-gun brig of 235 tons, and was commanded by Captain (afterwards Admiral) FitzRoy. Darwin went as naturalist without salary, at the invitation of the captain, who gave him a share of his cabin. He was on the ship's books for victuals, and was to have the disposal of his collections. The object of the voyage was to extend the survey of South America, begun under Captain King in 1826, and 'to carry a chain of chronometrical measurements round the world.'

Though the vessel was small, she was at the time considered to be well fitted for the expedition, and Darwin's letters from Devonport, whence the expedition sailed, are full of enthusiasm over the 'mahogany fittings,' the unprecedented stock of chronometers, &c. His own corner for work was the narrow space at the end of the chart-room, which was so small that when his hammock was hung, one of the drawers in which he kept his clothes had to be removed to make room for the 'foot clews.' To work efficiently in this cramped space required method and tidiness, and Darwin has said that the absolute necessity of such habits was to him a valued piece of training. In a somewhat analogous way he afterwards experienced the paramount importance of method when the hours for work are short and broken. His own outfit was sufficiently meagre both as to knowledge and appliances. He seems at first, and indeed for some time after the voyage had begun, to have considered himself merely in the light of a collector rather than an original worker. But from any point of view his appliances were curiously deficient; for instance, he had no compound microscope, and in this point he followed the best advice he could get, namely, that of Robert Brown. In his letters written during the voyage, phrases such as 'the exquisite glorious delight' of tropical scenery, 'a hurricane of delight and astonishment,' show that the fulfilment of his Cambridge dreams brought with it no disappointment. Later come the 'delight' and 'more than enjoyment' in his days of work at South American geology, after which he 'could literally hardly sleep at nights.' Later again comes the delight in home letters, or in home dreams of autumn robins singing in the Shrewsbury garden, and the longing to return home becomes ever stronger, with a corresponding loathing and abhorrence of the sea 'and all ships which sail on it.' The voyage ended at last, and on 6 Oct. 1836 he found himself at home, after an absence of 'five years and two days.'

It is impossible to overrate the influence of the voyage on Darwin's career: it was both his education and his opportunity. He left England untried and almost uneducated for science, he returned a successful collector, a practised and brilliant geologist, and with a wide general knowledge of zoology gained at first hand in many parts of the world. And above all he came back full of the thoughts on evolution impressed on him by South American fossils, by Galapagos birds, and by the general knowledge of the complex interdependence of all living things gained in his wanderings. And thus it was that within a year of his return he could begin his first note-book on evolution—the first stone, in fact, of the 'Origin of Species.'

The intention of entering the church, although it was never formally given up, had by this time died a natural death. This was not due to heterodoxy, for it was only gradually that Darwin attained to the condition of agnosticism of his later years. It was, however, sufficiently evident that he had discovered his career, and that he could not find a better profession than science, to which he 'joyfully determined to devote himself.'

After a short visit at home, he went to London to arrange for the disposal of his collections; then in December (1836) he moved to Cambridge, where he was occupied with his collections, in writing his journal, and in preparing some geological papers. Early in 1837 he was back in London lodgings, where he remained for two years, until his marriage. On 29 Jan. 1839 he married his cousin, Emma Wedgwood, the daughter of his uncle, Josiah Wedgwood, and the granddaughter of the founder of the Etruria works. After their marriage they lived at 12 Upper Gower Street, and here they remained until 1842, when the move to Down was made. Having disposed of the most important part

of his collections by giving the fossil bones to the College of Surgeons, he had to arrange for the publication of the description of other parts. A grant of 1,000*l.* from the treasury enabled him to set about the publication of the quarto volumes entitled 'The Zoology of the Voyage of the Beagle.' The different groups were undertaken by various naturalists: Sir R. Owen, Mr. Blomefield (Jenyns), Professor Bell, &c., Darwin himself supplementing their work by 'adding habits and ranges, &c., and geographical sketches.' He also read various papers at the Geological Society, among which was an account of his first observations on the action of worms. And lastly he undertook, much against his will, the secretaryship of the Geological Society, a post which he filled from 1838 to 1841. He found time, moreover, to do some work in English geology. In 1838 he visited Glen Roy, and wrote an essay on the 'Parallel Roads,' a piece of work of which he was afterwards ashamed, and which he spoke of as a warning against the use of the method of exclusion in science. His view, which then seemed the only possible one, was afterwards superseded by the glacier-dam theory of Agassiz.

It was during this period that his friendship with Lyell began. He wrote in November 1836: 'Among the great scientific men, no one has been nearly so friendly and kind as Lyell. . . . You cannot imagine how good-naturedly he entered into all my plans.' Lyell received the theory of coral reefs with enthusiasm, although its adoption necessitated the destruction of his own views on the subject. It must have been a great encouragement to Darwin to find himself welcomed as a brother-geologist by such a man as Lyell, the value of whose work he had personally tested and learned to estimate in South America. The acquaintance grew into a friendship which lasted throughout Lyell's life, and Darwin, nearly at the end of his own life, had still the same impression of Lyell's character, declaring that he had never known any man with so keen a sympathy in the work of others.

It was about this time that a failure in his health first became noticeable. Thus as early as October 1837 he wrote: 'Anything which flurries me completely knocks me up afterwards, and brings on a violent palpitation of the heart.' Again, in 1839, he was forced by ill-health to take various short holidays; he seems then to have felt, and this feeling remained with him throughout life, that work was the only cure for his discomfort, for he notes, after mentioning his ill-health: 'I have derived this much good, that *nothing* is so intolerable as idleness.' It has often been assumed that the sea-sickness from which he suffered so much during the voyage of the Beagle was the starting-point of his failure in health. There is no evidence to support this belief, and he did not himself share it. His ill-health was of a dyspeptic kind, and may probably have been allied to gout, which was to some extent an hereditary malady. It was the factor which more than any other determined the outward form of his life. For it was the strain of a London life that determined him to settle in the country, and it was the continuance of ill-health that forced him to lead for the rest of his days a secluded life of extreme regularity. If the character of his working life is to be understood, the conditions of ill-health under which he worked should never be forgotten. He bore his illness with such patience that even those most intimate with him hardly realised the amount of his habitual sufferings. But it is no exaggeration to say that for nearly forty years he did not know one day of the health of ordinary men, and that his life was one long struggle against the weariness and strain of sickness.

Down is a small village sixteen miles from London, of a few hundred inhabitants. It stands in a retired corner between the high roads to Westerham and Sevenoaks, on the undulating high land, five hundred and sixty feet above the sea, to the north of the great chalk escarpment above the Weald. Darwin describing it in a letter (1843) to his cousin, W. D. Fox, says: 'Its chief merit is its extreme rurality. I think I never was in a more perfectly quiet country.' He regarded it from the first as his home for life, and it ultimately took deep root in his affections. The house he described in 1842 as good but very ugly, and the garden was bleak and exposed. In later years, when the house had been altered and was clothed with creeping plants, and when the garden was sheltered by groups and banks of evergreens, the place became, in a quiet way, decidedly attractive. The first four years of the new life at Down were mainly occupied in writing the 'Volcanic Islands,' the 'Geology of South America,' and preparing for the Colonial and Home Library series a second edition (1845) of his 'Journal,' of which the first edition had been somewhat hampered by being published together with the narratives of Captains FitzRoy and King (1839).

In 1846 he began a special piece of zoological work, a monograph on the group of Cirripedes (barnacles), which occupied him until 1854, and the results of which were published by the Ray Society and by the Palæontographical Society in 1851 and 1854. The work on barnacles, besides being a com-

plete and original study on an imperfectly known and misinterpreted group of animals, was of importance, inasmuch as it may be said to have completed Darwin's education as a naturalist. It gave him an insight into taxonomy and morphology, which served him well in writing the 'Origin of Species,' and it taught him, as Mr. Huxley has said, to understand in this branch of knowledge what amount of speculative strain his facts would bear—an experience he had already gone through during the voyage of the Beagle in the case of geology. Nevertheless Darwin was, in later life, inclined to doubt whether it was worth so much time as he gave to it, and during at least the latter part of the eight years (1846–54) he certainly grew very weary of the subject.

It was during the early years at Down that his acquaintance with Sir Joseph (then Dr.) Hooker grew into intimacy. It became the chief friendship of his life, and has given us a rich store of letters which illustrate Darwin's life more fully than any other series of letters. During part of the period 1842–1854 he suffered more from ill-health than at any other time of his life, and he was thus, in 1849, driven to make a trial of hydropathy. He visited more than once the water-cure establishment of Dr. Gully at Malvern, and in later years was often a patient of Dr. Lane at Moor Park. Besides the visits to Malvern, we hear of other short absences from Down. Thus, in 1845, he took a short tour, in which he visited a farm which he owned in Lincolnshire, and paid visits to Dean Herbert, the horticulturist, and to Waterton at Walton Hall. In the following years, 1846 and 1847, he attended the meetings of the British Association at Southampton and Oxford. He was again at the Birmingham meeting in 1849, and this (with the exception of Glasgow in 1855) was, we believe, the last meeting of the Association at which he was present. He was now gradually settling down into the permanent custom of his life, namely, to work until he was threatened with a complete breakdown, and then to take a holiday of the fewest possible number of days that would suffice to revive him. These visits were spent almost universally at the houses of relatives, except when the whole family removed for some time to a hired house.

Origin of Species.—In considering the history of the 'Origin of Species' we must go back to earlier years. The first rough sketch of his theory was written out in 35 pages in 1842, and this was enlarged in 1844 to a fuller sketch of 230 pages. Evidence of his early views can be gathered from his previous writings. The following passage from the manuscript journal made during the voyage shows that in 1834 his views on species were sufficiently orthodox. Writing at Valparaiso, he says: 'I have already found beds of recent shells yet retaining their colour at an elevation of thirteen hundred feet, and beneath the level country is strewn with them. It seems not a very improbable conjecture that the want of animals may be owing to none having been created since this country was raised from the sea.' The following passage was written in January 1836, near the end of the voyage, and is reproduced in the first edition of 'The Voyage of the Beagle,' p. 526.

After describing the ornithorhynchus playing in the water like a water rat, he goes on: 'A little time before this I had been lying on a sunny bank and was reflecting on the strange character of the animals of this country as compared with the rest of the world. An unbeliever in everything beyond his own reason might exclaim: Two distinct creators must have been at work; their object, however, has been the same, and certainly the end in each case is complete. While thus thinking, I observed the hollow conical pitfall of the lion-ant. . . . There can be no doubt that this predacious larva belongs to the same genus with the European kind, though to a different species. Now, what would the sceptic say to this? Would any two workmen ever have hit on so beautiful, so simple, and yet so artificial a contrivance? It cannot be thought so. One Hand has surely worked throughout the universe.' In the manuscript journal the passage is continued: 'A geologist, perhaps, would suggest that the periods of creation have been distinct or remote the one from the other; that the Creator rested in his labour.' The passage quoted from the first edition does not occur in the 'Journal' of 1845, a fact which may be significant of the change which had come over Darwin's way of regarding nature during the interval 1837–45. He records that as early as March 1836 he had been much struck by the character of the American fossils and of the Galapagos species. His first note-book was opened in July 1837, so that the first edition of the 'Journal' was written only a few months after he had begun to formulate his belief in evolution, while the second edition was published after an interval of eight years. He has recorded the fact that he did not see his way clearly until after he had read 'Malthus on Population' in 1838, i.e. between the first and second editions of the 'Journal,' and this, no doubt, helps to account for the stronger tinge of evolution in the second edition. But even in the latter we have a passage in which he wonders that certain animals which 'play

so insignificant a part in the great scheme of nature' should have been created. And this is written in the language of theologico-natural-history rather than from the point of view of one who realises the full meaning of the struggle for existence.

After reading the 'Journal' of 1845 we come back with a sense of surprise to the Manuscript Sketch of 1844, where his theory of evolution by means of natural selection is so completely given. Even in the note-book filled between July 1837 and February 1838 the views on evolution are striking in their completeness; thus he clearly believed in the common origin of animals and plants. The book is filled with detached notes, often taking the form of a query, as to the bearing of his views on such points as classification, geographical distribution, geological time, and the relation of fossil to modern forms, rudimentary organs, extinction, isolation, means of transport, &c.

The idea of natural selection is not prominent in the 1837–8 note-book, but it is suggested in such a sentence as the following: 'With respect to extinction we can easily see that [the] variety of [the] ostrich, [the] Petise, may not be well adapted and thus perish out; or on [the] other hand, like Orpheus [a bird], being favourable, many might be produced. This requires [the] principle that the permanent variation produced by confined breeding and changing circumstances are continued and produce[d] according to the adaptations of such circumstances, and, therefore, that [the] death of [a] species is a consequence ... of non-adaptation of circumstances.' The sketch of 1844 bears, on the whole, a striking resemblance to the origin of species, in the kind of points treated, in the arrangement of the argument, and in the choice of illustrations, and even some of the sentences are almost identical. It is not to be expected that it should bear the stamp of matured consideration, or the control and balance arising from an accumulated wealth of fact and thought, and this difference is perceptible. What Darwin himself believed to be the great flaw in the 1844 sketch was want of the 'principle of divergence' (see *Origin of Species*, 6th ed.) By those who are imbued with evolution as taught in the 'Origin of Species,' this 'principle of divergence' will hardly be missed in reading the sketch of 1844; we seem unconsciously to assume the principle, although it is not given. In his later years Darwin had something of this feeling, for it became all but incredible to him that he should at first have overlooked it. We have some evidence of the estimate which Darwin formed of the 1844 sketch at the time. A letter exists, addressed to his wife, in which he made provision, in case of his death, for the publication of the manuscript. After stating that he believes his conclusions to be 'a considerable step in science' he goes on to request that a sum of 400*l.* or 500*l.* shall be given to an editor who, with the help of his books and notes, should undertake to correct and expand and illustrate the sketch. The idea that the sketch might be left as the only record of his work must have remained in his mind for many years, for the following note is pencilled on the back of the letter, with the date August 1854: 'Hooker by far best man to edit my species volume.'

During the years between 1844 and 1858 (when he began to write the 'Origin of Species') he read enormously, going over whole series of periodicals, books of travel, on sport, general natural history, horticulture, and on the breeding of animals, so that, as he expressed it, he was afterwards surprised at his own industry. And it should be remembered that he was carrying out this laborious undertaking without being buoyed up by any very certain hope of converting others to his views. Thus he wrote to Sir J. D. Hooker in 1844: 'In my most sanguine moments all I expect is that I shall be able to show ... that there are two sides to the question of the immutability of species.' Then, too, there was much practical and experimental work to be done. He prepared skeletons of many kinds of domesticated birds, and minutely compared the size and weight of their bones with those of the wild species. He also began in 1855 to keep tame pigeons and to make laborious crossing experiments. Then there was a long inquiry, both by experiment, reading, and correspondence, into the means of transport of seeds, which entailed trials as to the powers of floating and of resisting salt water possessed by a large number of fruits and seeds. His letters contain long discussions with Sir Charles Lyell, Sir Joseph Hooker, and Dr. Asa Gray, on a variety of geological questions, on geographical distribution, or on the theory of 'large genera varying' (which latter point required much laborious tabulation of various Floras), on the hypothetical continents of Edward Forbes, and on a host of other points.

Such work as this was steadily continued, and would perhaps have been indefinitely prolonged, had it not been for the interference of his friends. In 1856, at the urgent advice of Lyell, he determined to write out his results. Lyell wished him to prepare a preliminary volume, but he seems to have found this an impossibility, and in July 1856 he wrote: 'I have resolved to make it [the book]

nearly as complete as my present materials allow.' And these materials he speaks of as so large 'that it would take me at least a year to go over and classify them.' This plan was steadily adhered to, and by June 1858 he had completed some nine or ten chapters of the book. At this point the work was interrupted, never to be resumed on the same plan.

On 18 June 1858 he received a manuscript from Mr. A. R. Wallace, then in the Malay Archipelago, in which a theory of the origin of species identical with his own was put forward. On the day that he received the paper he wrote to Lyell: 'I never saw a more striking coincidence; if Wallace had my manuscript sketch written out in 1842, he could not have made a better short abstract!' Mr. Wallace made no mention of any intention of publishing the essay, merely requesting that it might be forwarded to Lyell; but Darwin determined at once 'to offer to send it to any journal.' Then came a period of doubt on Darwin's part as to what he should do. Being urged by his friends to publish an abstract of his own views, he wrote to Lyell: 'Wallace might say, "You did not intend publishing an abstract of your views till you received my communication. Is it fair to take advantage of my having freely, though unasked, communicated to you my ideas, and thus prevent me forestalling you?" The advantage which I should take being that I am induced to publish from privately knowing that Wallace is in the field. It seems hard on me that I should be thus compelled to lose my priority of many years' standing, but I cannot feel at all sure that this alters the justice of the case. First impressions are generally right, and I at first thought it would be dishonourable in me now to publish.'

Ultimately the matter was left in the hands of his friends Lyell and Hooker, who decided that the fair course would be to publish, simultaneously with Mr. Wallace's essay, a letter of 5 Sept. 1857, addressed to Dr. Asa Gray, in which Darwin had given an account of his theory, together with some passages from his sketch of 1844. The two papers were read on the evening of 1 July 1858, and were published together in the 'Linnean Society's Journal,' vol. iii. No. 9, 1858.

This incident was a fortunate one for the progress of evolution, since it induced Darwin to write the 'Origin of Species,' a presentation of his views far more readable and more powerful for conversion than his projected fuller work could possibly have been. After the publication of the paper by the Linnean Society he at once set to work to write his 'Abstract,' the name under which he constantly refers at this time to the 'Origin of Species.' The first idea was that it should be published in a series of numbers of the 'Linnean Journal,' and it was not till about the end of 1858 that it became evident that it must be published as a separate work. In March 1859 he wrote: 'I can see daylight through my work ... and I hope in a month or six weeks to have proof-sheets. I am weary of my work. It is a very odd thing that I have no sensation that I overwork my brain; but facts compel me to conclude that my brain was never formed for much thinking.' The weariness increased with the correction, so that to finish the book at all was almost a greater strain than he could bear. He speaks of the style being 'incredibly bad, and most difficult to make clear and smooth;' again, of the proof-sheets as being corrected so heavily as almost to be rewritten. At last, on 11 Sept., he wrote that he had finished the last proof-sheet, adding, 'Oh, good heavens! the relief to my head and body to banish the whole subject from my mind!' The book was published on 24 Nov. 1859, and the whole edition of 1,250 copies sold on the day of publication. Lyell had read an early copy of it, and wrote on 3 Oct. a letter full of enthusiastic admiration of the book, but somewhat cautiously expressed as to acceptance of the principle. Sir J. D. Hooker wrote also in terms of warm admiration, and was considered by Darwin as his first convert; and other letters in the same spirit soon followed from Mr. Huxley, Dr. Asa Gray, Sir John (then Mr.) Lubbock, and Dr. Carpenter. The letters accompanying presentation copies show how moderate were the expectations of the author in the matter of conversion. He wrote to Dr. Hugh Falconer: 'If you read it, you must read it straight through, otherwise from its extremely condensed state it will be unintelligible.' And to his old master, Henslow: 'If you are in ever so slight a degree staggered (which I hardly expect) on the immutability of species, then I am convinced with further reflection you will become more and more staggered, for this has been the process through which my mind has gone.' Doubts of another kind are expressed in a letter to Dr. Carpenter (19 Nov.): 'When I think of the many cases of men who have studied one subject for years, and have persuaded themselves of the truth of the foolishest doctrines, I feel sometimes a little frightened, whether I may not be one of these monomaniacs.' In the spring of the following year he began to feel sure that the subject was making converts in the class which he especially wished to gain over. On 3 March 1860 he wrote to Sir Joseph Hooker:

'I am astonished and rejoiced at the progress which the subject has made,' and went on to give a classified list of his adherents:

Geologists	*Zoologists Palæontologists*
Lyell Ramsay Jukes H. D. Rogers	Huxley J. Lubbock L. Jenyns (to large extent) Searles Wood
Physiologists	*Botanists*
Carpenter Sir H. Holland (to large extent)	Hooker H. C. Watson Asa Gray (to some extent) Dr. Boott (to large extent) Thwaites

And he added that should the book be forgotten in ten years (according to the prophecy of an eminent naturalist), 'with such a list I feel convinced the subject will not.' Later on, in May, he wrote full of hope to the same friend: 'If we all stick to it we shall surely gain the day. And I now see that the battle is worth fighting.' Later, again, after the adverse reviews in the 'Edinburgh' and 'North British Review,' and in 'Fraser's Magazine' and several others, he saw that the fight was thickening, and wrote to Lyell (1 June): 'All these reiterated attacks will tell heavily; there will be no more converts, and probably some will go back. I hope you do not grow disheartened. I am determined to fight to the last.'

The second edition of the 'Origin of Species' (three thousand copies) was published on 7 Jan. 1860, and two days later Darwin began looking over his notes in preparation for a new book, which should deal in detail with the evidence yielded by domestic animals and plants under cultivation. This book, 'The Variation of Animals and Plants under Domestication,' was not published until 1868. But the eight years which elapsed between its commencement and completion were not entirely given up to it. He reckoned that about four years out of this period were employed on it, the working days of the remaining four years being spent in various ways; for instance, on new editions of the 'Origin,' and on his books on 'Orchids' and on 'Climbing Plants,' &c. It will be convenient to treat the botanical work separately, and to consider now the series of books which are more directly connected with the 'Origin of Species.'

The 'Variation of Animals and Plants' was, like all Darwin's books, far more successful than the author expected. His letters contain more than one warning, even to scientific friends, that they must not attempt to read it all, that it is unbearably dull, that if they read the large print in two or three of the chapters they will have all that is worth reading. The most novel point in the book, and the one which had the strongest hold on the author's mind, or at least on his imagination, was the theory of Pangenesis. This theory of the mechanism of inheritance has never met with much acceptance, though some few naturalists have felt, as Darwin most strongly felt, that it was an 'immense relief' to have some purely material conception, about which the facts of inheritance can be grouped. Writing in 1876, Darwin said of his theory: 'If any one should hereafter be led to make observations by which some such hypothesis could be established, I shall have done good service.' The book did not escape adverse criticism. It was said, for instance, that the public had been patiently waiting for Mr. Darwin's *pièces justificatives*, and that after eight years all that he had to offer was a mass of details about pigeons and rabbits. But the fair critics saw its true character, an expansion, with unrivalled wealth of fact, of a section of the 'Origin of Species.'

The 'Descent of Man,' which followed in 1871, grew out of the book on 'Variation.' It was his original intention to give a chapter on Man, as the most domesticated of animals. But it soon became evident that a separate treatise must be given to the subject. In the 'Origin of Species' he thought it best, 'in order that no honourable man might accuse' him of concealing his views, to add that 'light would be thrown on the origin of man and his history.' The belief that man must be included with other animals had been accepted by him from the first, so that his collection of facts bearing on the subject dated back to 1837 or 1838. This matured store of facts and thoughts could now be fully expanded, and it should be noted that this subject and the variation of domestic races were the only ones connected with evolution which he was enabled to write *in extenso*, so as to use his full store of materials. In the years between 1859 and 1871 a great change in the receptivity of the public for evolutionary ideas had been wrought, and although the subject was more likely to give offence, yet the 'Descent of Man' was received with less than followed the publication of the 'Origin of Species.'

The next book, on the 'Expression of the Emotions in Man and Animals,' published in 1872, grew out of the 'Descent of Man,' just as the latter grew out of 'Variation under Domestication,' for it had been intended as a chapter in the natural history of man, but as before, as soon as he began to put his notes together he saw that it would require a separate volume. His study of this subject originated in 1840, in his conviction that even 'the most complex . . . shades of expression must all have a gradual and natural origin.' The 'Expression of the Emotions' had a large sale, 5,267 copies being disposed of on the day of publication. No second edition of this book on 'Expression' has appeared; so large a reprint was made that it was not exhausted during the author's lifetime, and thus unfortunately his large collection of material for a new edition was never made use of. A postscript to the book on 'Expression,' under the title 'Biographical Sketch of an Infant,' appeared in 'Mind' in 1877, to the publication of which Darwin was encouraged by the appearance of a similar paper by M. Taine.

From this time forward his working hours were almost entirely given up to the study of plants. There are, however, some important exceptions to this statement. New editions of his works took up a certain amount of time; thus the 'Origin' had five editions between 1859 and 1872, when a sixth and stereotyped edition was published. Of these the second was little more than a reprint, whereas the third, fourth, and fifth contained much new matter. A second and largely corrected edition of the 'Descent of Man' appeared in 1874, and in 1875 a second edition of 'Variation and Domestication,' the fruit of much labour, was brought out. Second editions of his 'Geological Observations' and 'Coral Reefs' appeared in 1874 and 1876. Two other books, not on a botanical subject, were written in his later life. One of these, the biography of his grandfather, Erasmus Darwin, appeared in 1879. It was written as a 'preliminary notice' to the English version of Dr. E. Krause's 'Essay on the Work of Erasmus Darwin.' Darwin had a strong feeling for his forbears, and found much enjoyment in this new work of biographical writing.

In 1881 his book on the 'Formation of Vegetable Mould through the action of Worms' appeared. It was, like so much of his books, the result of the expansion or completion of earlier work. His attention had been directed to the action of earthworms in 1837, while he was staying with his uncle, Josiah Wedgwood, in Staffordshire, and in 1838, as already stated, a short paper on the subject was published by the Geological Society. Before the publication of this book Darwin wrote: 'This is a subject of but small importance; and I know not whether it will interest many readers, but it has interested me. It is the completion of a short paper read before the Geological Society more than forty years ago, and has revived old geological thoughts.' Both his estimate of the value of the book and his expectations as to its general success were wide of the mark. Its value was at once recognised by scientific opinion, and it proved to be widely popular with the general public.

Botanical Work.—It has been well said that one great service rendered by Darwin to science was the revival of teleology in a rational form, a form in which it is no longer opposed to, but 'wedded to morphology.' The knowledge of the manner in which the structures of living beings have become adapted to their various ends gives a vigour to the study of the form and organisation of animals and plants, the importance of which can hardly be exaggerated. And it was to a great extent by his special botanical work that he wrought this change; for it was in botany that he showed in practice how powerful, for the study of adaptive structure, are the means of research which the 'Origin of Species' has placed in our hands. It was work of this nature which occupied his later years; the subject-matter varied, but whether he investigated the fertilisation of flowers, the movements of leaves, or the natural history of insectivorous plants, the character of the work remained the same. One of Darwin's earliest references to a botanical subject occurs in the note-book of 1837-8, in which facts bearing on evolution were collected. 'Do not plants which have male and female organs together yet receive influence from other plants? Does not Lyell give some arguments about varieties being difficult to keep on account of pollen from other plants, because this may be applied to show [that] all plants do receive intermixture?' It was especially his belief that intercrossing within the limits of each species played an important part in keeping specific forms constant that led him to pay attention to the fertilisation of plants. His interest in the subject was heightened by reading, in 1841, Christian Konrad Sprengel's book, 'Das entdeckte Geheimniss der Natur,' published in 1793. This remarkable work, in which much of the modern theory of fertilisation is given, first led him to see in what detail the structure of flowers is adapted to certain ends. Sprengel's book was overlooked and slighted by the naturalists of his own day in spite of its originality, and it was a satis-

faction to Darwin to think he had been the chief agent in resuscitating him.

His first publications on the fertilisation of plants were two short communications to the 'Gardeners' Chronicle' in 1857 and 1858, on the fertilisation of the kidney-bean, and here it is evident that his chief interest lay in the question how far the different varieties of the bean are liable to natural intercrossing by insects. In 1860 and 1861 he worked at the fertilisation of the British orchids. This was, to a great extent, a rest to him amid the severer work entailed by the 'Variation of Animals and Plants,' and was considered by him as culpable idleness. During the whole of the latter part of 1861 and the spring of 1862 he gave himself up to the work, and the book on 'The Fertilisation of Orchids' was finished at the end of April 1862. His letters show the keen pleasure he felt in making out the complex relations between insects and orchids—a pleasure which he contrived to convey to his readers. The principles worked out in the 'Orchid' book for a single group have been accepted for flowers in general, and thus a new department of botanical research has been founded. This new field of work, which has been so largely extended by Hermann Müller and others, has reacted in a way especially satisfactory to its founder, namely, in showing how points of importance to the welfare of an organism may be hidden in apparently unimportant peculiarities, and it thus gives a basis of solid experience to the often-repeated caution as to our ignorance of the relations of organisms to their environment. No one with a knowledge of the wonderful mutual relations between flowers and insects will be inclined to dogmatise rashly as to the uselessness of any structure, or as to the consequent impossibility of its having been modified by means of natural selection.

A book which Darwin has described as the 'complement' of the 'Orchid' book was published fourteen years afterwards, in 1876. 'The Effects of Cross and Self Fertilisation,' which is hardly known except to professed naturalists, was the result of eleven years of experimental work, and contains conclusions of the highest theoretical interest. It is the complement of the 'Orchid' book, because, while that work showed how perfect are the means for insuring cross-fertilisation, the later book showed why cross-fertilisation is important. At the time of the publication of the 'Fertilisation of Orchids' no one could positively assert that a plant which is adapted for cross-fertilisation has an advantage over others not so adapted. 'The Effects of Cross and Self Fertilisation' supplied this want, and showed, therefore, that each variation affecting the capabilities of a flower for cross-fertilisation must be severely tested in the struggle for life. Formerly we could only surmise that such variations were sifted out by a selective agency of unknown character; now we can show that a selective agency of a definite kind and of measurable strength must be ever at work. He showed, too, how the advantages of cross-fertilisation are in some unknown way connected with the advantages arising from changed conditions of life, and he was thus enabled to throw more direct light on the philosophy of the existence of sex than any previous writer. It is characteristic of Darwin's mode of work that the whole of this important research originated in an accidental observation. He noticed, in the course of experiments directed to another object, that the offspring of a cross were superior in vigour, even in the first generation, to seedlings of self-fertilised parentage. It is not so characteristic of him that it should have required, as he has recorded, a repetition of the accident before his attention was thoroughly roused.

His next important botanical work—on heterostyled plants—was the investigation and ultimate solution of a problem at first sight of trivial significance, but really of an extremely complex character. As early as 1838 he noticed what seemed to be an unmeaning variability in the length of the style, or organ through which the influence of the pollen is conveyed to the ovules. But when he found that the primrose presents two sets of individuals, differing in a constant and striking degree in the length of the style and in other characters, he became convinced that his first idea was erroneous. Even after he had given up the variability hypothesis, he started with quite a wrong idea as to the meaning of the facts, and only attained the solution of the problem through the destruction of his preconceived ideas by a rigorous course of experiment. He showed that the two forms in the primrose, or the three forms in Lythrum, although each is a perfect hermaphrodite, are nevertheless connected with each other in a manner resembling to a certain extent the relationship between the sexes of animals. The working out of this curious result gave him, as he has mentioned, more pleasure than almost any other research. Besides giving the explanation of hitherto neglected facts, the work on heterostyled plants is of importance in a way that has not been always recognised, namely, in throwing light on the question of hybridisation. He found that in the primrose, for instance, a 'long-styled' individual crossed by another long-styled flower is comparatively infertile. So that

here within the limits of a single species we have a degree of sterility strictly comparable to what obtains in the crossing of distinct species. Thus our knowledge of heterostyled plants is of importance as bearing on one of the most difficult points in the statement of the case for evolution, the sterility of interspecific crosses, and of hybrids. The papers on heterostyled plants (the first of which was published in 1862), supplemented with a number of facts and discussions of a cognate kind, formed the basis of the book on 'Different Forms of Flowers,' which appeared in 1877.

The work on climbing plants had a somewhat similar history, inasmuch as it was first published (1864) by the Linnean Society, and afterwards republished (1875) as a separate book. The subject was suggested to him by a paper of Dr. Asa Gray's published in 1858, and he was the more attracted to it because he was not satisfied with the explanation of the mechanism of twining taught by Henslow at Cambridge. The problem had been attacked by two German physiologists before Darwin wrote, but he was ignorant of this fact when he began to observe climbing plants, and his work has a value quite independent of theirs. It was a subject he enjoyed greatly, for, as he has said, 'some of the adaptations displayed by climbing plants are as beautiful as those of orchids for ensuring cross-fertilisation.' This book did not lead him at once to any wide theoretical conclusions, but it was the starting-point of his last book, the 'Power of Movement in Plants.' In working at climbing plants he had to study the revolving movement of growing shoots, and when he found that these movements, as exhibited by climbing plants, are not confined to any one order of plants, but are found throughout the vegetable kingdom, he was led to speculate on the existence of a fundamental movement which might serve as a basis for the evolution of the complex and striking movements of climbing plants. This movement he found in 'circumnutation,' and the study of circumnutation forms the subject-matter of the 'Power of Movements.' This book required an immense amount of patient work, much of which was of a kind new and difficult to him. It led him to believe that the movements of the growing parts of plants, such as the curvatures which occur in response to the stimulus of light, gravitation, &c., are all modifications of the fundamental element of circumnutation. This conclusion has not been at all universally received by physiologists, and may be said to be still *sub judice*. But, whether or not subsequent researches sustain his general conclusion, no one, as Mr. Dyer has remarked ('Charles Darwin,' *Nature Series*), 'can doubt the importance of what Mr. Darwin has done in showing that, for the future, the phenomena of plant movement can, and indeed must, be studied from a single point of view.'

His book on 'Insectivorous Plants,' published in 1875, was the result of the completion and elaboration of observations made many years previously, during a holiday spent in Sussex. Two species of Drosera were abundant at Hartfield, where he was staying in 1860, and he noticed the numerous insects caught by the leaves. The movement of the tentacles was soon seen, and on comparing the behaviour of leaves placed in nitrogenous with those in non-nitrogenous fluids, it became evident that 'here was a fine new field for investigation.' The subject was occasionally taken up in subsequent years (often in a spirit of incredulity at his own results), and during the summers of 1872 and 1873, and the greater part of 1874, he worked steadily at it.

Darwin always enjoyed experimental work far more than writing, and the pleasure of following out the brilliant discoveries which he made in the natural history of insectivorous plants was a relief and rest to him from the drier labour of preparing a second edition of the 'Descent of Man.'

Darwin's last publications were two papers of no great importance, read before the Linnean Society in the autumn of 1881. They dealt with a kind of coagulation or 'aggregation' produced in certain leaves and roots by the action of ammonia. It was thus a piece of work directly connected with 'Insectivorous Plants,' where for the first time the curious process of aggregation, as seen in the tentacles of Drosera, was described. Darwin's views as to the nature of aggregation have now been shown to be erroneous; nevertheless the investigation possesses a permanent interest and importance as a contribution to the physiology of the cell.

Personal Characteristics.—In figure Darwin was thin and tall, being about six feet in height, though from a slight habitual stoop he scarcely looked so tall. His frame was naturally strong, and fitted for activity, but he had a certain clumsiness of movement, shown, for instance, in his inability to use his hands in drawing. As a young man he had much endurance, and during an expedition from the Beagle he was one of the few who were able to struggle on in search of water when all were suffering from thirst and exhaustion.

His face was ruddy, his eyes blue-grey under deep overhanging brows and bushy eyebrows. His high forehead was much

wrinkled, but in other respects his face was not lined or marked, and his expression gave little evidence of his habitual discomfort. The transparent goodness and simplicity of his nature gave to his manner a vivid personal charm, which has impressed so many of those who came in contact with him. In society he was bright and animated, and had a quiet ease and naturalness arising from a complete absence of *pose* or pretension. His natural tendency was to express his feelings warmly and frankly; and on any subject that roused his indignation—such as cruelty—his anger easily broke forth. Conversation was a keen enjoyment to him, and he had in a striking degree the pleasant quality of being a good listener. In the matter of humour he was sympathetic rather than critical, and in his own talk there was commonly a touch of simple humour or of a sunny geniality. He was not quick in verbal argument, and had a curious tendency to entangle himself in parentheses. His manner towards strangers was marked by something of a formal politeness, a habit heightened perhaps by his retired life at Down. Towards those below him in social station he was particularly courteous and considerate. It would be easy to enumerate the striking qualities of Darwin's character, but the true tone or flavour of his nature is peculiarly difficult to seize and set down in words. Yet it was at once recognised and deeply felt by those who came in contact with him. Even the readers of his books and the many strangers who received his letters, seemed to catch a true image of his personality.

His manner of life was simple and of extreme regularity. His day was parcelled out into a number of short periods of work, interspersed with regular intervals for rest. Thus, in the morning, after some two hours in his study he would appear in the drawing-room, look at his letters, and rest on the sofa while listening to a novel read aloud. Then after another short spell of work he would take his regular midday walk, and in the afternoon would follow a similar alternation of rest and work. His love of novels was not critical, for he has said, 'I like all if moderately good, and if they do not end unhappily.' They were, to quote his words again, 'a wonderful relief and pleasure' to him, so that he would often 'bless all novelists.' His literary taste suffered a decay as he grew older—in his youth he found great delight in the poetry of Milton, Shakespeare, Wordsworth, &c., but in later life all such pleasure was dead, and the same may be said of his early love of engravings and pictures. His love of music (in spite of an almost total want of ear) was strong, and did not fade in the same way. But his appreciation of scenery was perhaps the only æsthetic taste which remained quite undimmed.

He attached great value to economy in time, and worked during his short spells with a kind of restrained eagerness, as if longing to make the utmost of them. He had certain fixed plans of reading and of abstracting what he read, and he was especially careful in classifying his notes and abstracts, which he divided among a large number of portfolios. Thus it was that he had so ready a control over his stores of information, and could at once get together any required set of facts from among the accumulation of a lifetime. His memory, which he has described as 'extensive, yet hazy,' was of a kind most valuable in his work, since it constantly warned him if he had read or observed anything opposed to the conclusion he was inclined to draw. One of the most remarkable qualities of his mind was the power of arresting exceptions, that is, of not allowing them to pass unnoticed. Most people are inclined to pass over a point, apparently slight and unconnected with their present work, with some half-considered explanation which, in fact, is not an explanation at all. It was just these things that he seized on to make a start from. It was as though he was so highly charged with theorising power that any fact, however small, released a stream of thought. Thus it happened that many untenable hypotheses occurred to him only to be condemned, but not condemned unheard, for the most improbable were tested. He has himself allowed that he was perhaps 'superior to the common run of men in noticing things which easily escape attention, and in observing them carefully.' He attempted to analyse impartially the qualities which led to his success, summing them up in these words: 'Therefore my success as a man of science, whatever this may have amounted to, has been determined, as far as I can judge, by complex and diversified mental qualities and conditions. Of these the most important have been the love of science, unbounded patience in long reflecting over any subject, industry in observing and collecting facts, and a fair share of invention as well as of common sense.'

He died at Down on 19 April 1882. He had for some time suffered at intervals from a feeling of pain and uneasiness in the region of the heart, and it was during an attack of this kind that his death occurred. He was buried in Westminster Abbey.

Darwin's surviving children were: William Erasmus; Henrietta E., married R. B. Litchfield; Sir George Howard, K.C.B., Plumian

professor of astronomy at Cambridge; Elizabeth; Francis, F.R.S., foreign secretary to Royal Society since 1903; Leonard, major, late R.E.; Horace, F.R.S., civil engineer.

There are portraits in possession of the family by G. Richmond (water-colour, 1838); by Samuel L. Lawrence (chalk, 1853; another chalk drawing by Lawrence, probably of the same date, belongs to Professor Hughes of Cambridge); by T. Woolner, R.A. (bust, 1869); oil-painting by W. Ouless, 1875 (replica at Christ College, Cambridge, etching by Rayon). An oil-painting by W. B. Richmond (1879) belongs to the university of Cambridge, and one by the Hon. John Collier (1881) to the Linnean Society (replica of the last in possession of the family; etching by L. Flameng). There is also a lithograph (1851) in the Ipswich British Association series. A statue by Joseph Boehm, R.A., is in the Natural History Museum, and a medallion by the same is to be placed in Westminster Abbey. A plaque modelled by T. Woolner, made by Josiah Wedgwood & Sons, is on Darwin's rooms in Christ's College.

A complete list of Darwin's works, including his publications in scientific journals, is given in the life by his son. His chief publications were: 1. 'Narrative of the Surveying Voyages of H.M.S. Adventure and Beagle . . .' 1832-6; 'Journal and Remarks,' by C. Darwin, form the third volume. A second edition called 'Journal of Researches into the Natural History and Geology of the Countries visited during the Voyage of H.M.S. Beagle,' appeared in 1845, and a third, called 'A Naturalist's Voyage,' in 1860. 2. 'Zoology of the Voyage of H.M.S. Beagle,' 1840, edited by Darwin, who wrote a geological introduction to part i. ('Fossil Mammalia,' by R. Owen), and added a 'Notice of their Habits and Range' to part ii. ('Mammalia,' by G. R. Waterhouse). 3. 'The Structure and Distribution of Coral Reefs' (being the first part of the 'Geology of the Voyage of the Beagle') 1842. 4. 'Geological Observations on the Volcanic Islands visited' (second part of the 'Geology,' &c.), 1844. 5. 'Geological Observations on South America' (being the third part of the 'Geology,' &c.), 1846. 6. 'A Monograph of the Fossil Lepapidæ or Pedunculated Cirripedes of Great Britain,' 1851 (Palæontographical Society). 7. 'Monograph of the Tubeless Cirripedia, with figures of all the species' (Roy. Society, 1851 and 1854). 8. 'Monograph of the Fossil Balanidæ and Verrucidæ of Great Britain' (Palæontographical Society), 1854. 9. 'On the Origin of Species by means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life,' 1859. 10. 'On the various Contrivances by which Orchids are fertilized by insects,' 1862. 11. 'The Movements and Habits of Climbing Plants,' 1864. 12. 'The Variation of Animals and Plants under Domestication,' 1868. 13. 'The Descent of Man and Selection in relation to Sex,' 1871. 14. 'The Expression of the Emotions in Man and Animals,' 1872. 15. 'The effects of Cross and Self Fertilization in the Vegetable Kingdom,' 1876. 16. 'The Power of Movement in Plants,' 1880. 17. 'The Formation of Vegetable Mould through the action of Worms, with observations on their habits.'

['Charles Darwin,' by Dr. Asa Gray, Nature, June 4, 1874, forming part of a series of papers on 'Scientific Worthies.' 'Charles Darwin. Eine biographische Skizze,' by Prof. W. Preyer, published in the German periodical, Kosmos, in February 1879. The number of Kosmos is a 'Gratulationsheft zum siebzigsten Geburtstage Ch. Darwins.' The sketch of Darwin's life is valuable independently of other merits, because he supplied the chief facts to the author. It also contains a nearly complete list of Darwin's published works up to 1879. 'Darwin considéré au point de vue des causes de son succès et de l'importance de ses travaux,' by M. Alph. de Candolle. Archives des Sciences de la Bibliothèque Universelle, tome vii., Mai 1882. 'Charles Darwin,' Nature Series, 1882, containing Introductory Notice by T. H. Huxley; Life and Character, by G. J. Romanes; Work in Geology, by A. Geikie; Botany, by W. T. Thiselton Dyer; Zoology and Psychology, by G. J. Romanes. 'Charles Darwin; a paper contributed to the Transactions of the Shropshire Archæological Society,' by Edward Woodall, 1884; Ernst Krause's Charles Darwin und sein Verhältniss zu Deutschland, Leipzig, 1885; Grant Allen's Charles Darwin (English Worthies Series), London, 1885; Life and Letters of Charles Darwin, including an autobiographical chapter, edited by his son, Francis Darwin, London, 1887.]

F. D.

DARWIN, ERASMUS (1731-1802), physician, was the descendant of a Lincolnshire family. A William Darwin (*d.* 1644) possessed a small estate at Cleatham, and was yeoman of the armoury at Greenwich to James I and Charles I. His son William (*b.* 1620) served in the royalist army, and afterwards became a barrister and recorder of Lincoln and married the daughter of Erasmus Earle, serjeant-at-law [q. v.] His eldest son, a third William, married the heiress of Robert Waring of Wilsford, Nottinghamshire, who also inherited the manor of Elston, still in possession of the family. The third William had two sons, William and Robert, of whom Robert was educated for the bar, but retired to Elston upon his marriage. He was a member of the Spalding Club. He had four sons and a daughter. The eldest son, Robert

Waring, had a taste for poetry and botany. He published 'Principia Botanica' (3rd edit. 1810), containing 'many curious notes on biology.' John, the third son, became rector of Elston; and Erasmus, the fourth, was born at Elston Hall 12 Dec. 1731. In 1741 he was sent to Chesterfield School, whence he wrote letters, showing decided talent, to his sister, and in 1750 entered St. John's College, Cambridge. Here he held the Exeter scholarship, and in 1754 graduated B.A., being first of the junior optimes. At Cambridge he wrote a poem on the death of Prince Frederick of Wales (published in the 'European Magazine' for 1795). In the autumn of 1754 he went to Edinburgh to study medicine. His father died 20 Nov. 1754. In 1755 he took the M.B. degree at Cambridge, and finally left Edinburgh to settle as a physician at Nottingham in September 1756. As no patients came, he moved in the November following to Lichfield. Here his practice steadily increased to about 1,000*l.* a year. In December 1757 he married Mary Howard, with whom he lived happily till her death in 1770, after a long illness. At Lichfield he was familiar with many distinguished men. In 1766, while botanising, he accidentally met Rousseau at Wootton Hall, with whom he afterwards corresponded. He was intimate with Bolton, Watt, Wedgwood, the Sewards, and other well-known men. They held monthly, or, as Darwin called them, 'lunar meetings' at each other's houses. Darwin was a good talker, though troubled by a stammer. He met Johnson once or twice, but they disliked each other as heartily as was to be expected; Darwin being a freethinker and a radical, and a dictator in his own circle (Seward, pp. 69–76). The fame of an ingenious carriage which he had invented brought him the acquaintance of R. L. Edgeworth. At Edgeworth's first visit Darwin came home with a man whom he had found dead drunk on the road and benevolently taken into his carriage, and who turned out to be Mrs. Darwin's brother. Edgeworth afterwards introduced Thomas Day, author of 'Sandford and Merton' [q. v.] In 1781 Darwin married the widow of Colonel Chandos-Pole of Radbourne Hall, whose acquaintance he had made when attending her children in 1778, and to whom he had addressed many passionate poems before her husband's death in 1780. She disliked Lichfield, and upon his second marriage he settled at Radbourne Hall, and thence moved to Derby and afterwards to Breadsall Priory, where he died, suddenly and painlessly of heart disease, 18 April 1802. Darwin was a man of great bodily and intellectual vigour. He was of large frame and unwieldy in later life, as appears from the characteristic portrait by Wright of Derby, a photograph of which is prefixed to the work by his grandson, Charles Darwin. Several accidents in his youth had made him clumsy in his movements and nervously cautious. He was exceedingly energetic in his profession, and his carriage was fitted up for reading and writing. Like Blackmore he wrote much of his poetry while visiting his patients (R. L. Edgeworth, ii. 245). He was irascible and imperious, even to his elder children, though he became strongly interested in their success, and was warmly loved by his second family. Although he could be caustic and severe, he acquired the name of 'the benevolent,' and while despising cant was most actively helpful to real sufferers. He showed his public spirit by getting up a dispensary at Lichfield and founding the Philosophical Society at Derby (both in 1784). He was a strong advocate of temperance, and for many years an almost total abstainer. He confined himself to English wines, possibly to minimise the temptation to excess. Miss Seward, however, tells a singular story, which had some foundation (Darwin, p. 59), of his swimming a river in his clothes in a state of 'vinous exhilaration,' and then delivering a lecture from a tub in the market-place of Nottingham upon prudence and sanitary regulations. He persuaded most of the neighbouring gentry to become water-drinkers (Edgeworth, *Memoirs*, ii. 69). Many anecdotes are told of his kindness to his patients and servants, of his charity to the poor, and his gratuitous attendance upon the inferior clergy of Lichfield. He was accused of avarice, but this was apparently due to a serious acceptance of his own bantering assertion that he only wrote for money. His professional fame was such that George III said that he would take him as his physician if he would come to London. Darwin, however, declined to move The falsehood of some unfavourable anecdotes given by Miss Seward is fully exposed by Charles Darwin, who attributes her dislike to her failure in marrying him after the death of his first wife. She published, indeed, a retractation of one of the most offensive, imputing a want of natural feeling on his son's death (Darwin, p. 74; Seward, *Letters*, iv. 135). Charles Darwin also replies to some statements in the life of Mrs. Schimmelpenninck, who seems to have been shocked by the doctor's rough sceptical talk. Darwin sacrificed his early poetical impulses to his profession. In 1775 he sends a friend some verses written after a 'twenty years' neglect of the muses,' and promises to give up poetry and prepare a medical work (the

'Zoonomia') for posthumous publication. In 1778 he bought eight acres near Lichfield, where he made a botanical garden. Miss Seward calls the place 'a wild umbrageous valley . . . irriguous from various springs and swampy from their plenitude' (SEWARD, p. 125). Miss Seward wrote some verses about it, which suggested his 'Botanic Garden.' The second part, the 'Loves of the Plants,' was published first in 1789; the first part, the 'Economy of Vegetation,' in 1792 (4th edit. in 1799). The book was at first anonymous, and the opening verses of the 'Loves of the Plants' were taken without acknowledgment from the lines by Miss Seward, which suggested the whole. She complains of this proceeding, though he oddly appears to have considered it as 'a compliment,' which he was 'bound to pay.' He had also sent the same verses to the 'Gentleman's Magazine,' where they appeared with Miss Seward's name in May 1783 (cf. SEWARD, *Darwin*, 132; *Letters*, ii. 312, iii. 155; R. L. EDGEWORTH, ii. 245; *Monthly Mag.* 1803, ii. 100). The poem had a singular success, was warmly admired by Walpole, and praised in a joint poem by Cowper and Hayley. The famous 'Loves of the Triangles,' in the 'Anti-Jacobin,' suddenly revealed its absurd side to ordinary readers. Darwin himself is said by Edgeworth to have admired the parody (*Monthly Magazine*, 1802, p. 115; MISS SEWARD, p. 207, gives a different account). The 'Temple of Nature, or the Origin of Society, a poem with philosophical notes,' appeared posthumously in 1803. A collected edition of his poetical works was published in 1807.

His first prose work was a paper contributed to the 'Philosophical Transactions' in 1757. He published in 1794–6 'Zoonomia, or the Laws of Organic Life,' and in 1799 'Phytologia; or the Philosophy of Agriculture and Gardening,' which contain many of his speculations. In 1797 appeared 'A Plan for the Conduct of Female Education in Boarding Schools,' with some sensible remarks. It was written to help two illegitimate daughters who had opened a school at Ashbourne. He was interested in many scientific inquiries and invented many mechanical contrivances. A fool, he said, 'is a man who never tried an experiment in his life' (*Memoir of Maria Edgeworth*, 1867, i. 31). The specially ingenious carriage, which led to the introduction of Edgeworth, caused several accidents, by one of which he broke his knee-cap, and was permanently crippled.

Darwin's poetry would be forgotten were it not for Canning's parody. He followed the model of Pope, just passing out of favour, for his versification, and expounded in his notes the theory that poetry should consist of word-painting. He had great facility of language, but the effort to give an interest to scientific didacticism in verse by elaborate rhetoric and forced personification was naturally a failure. Darwin would not have shrunk from Coleridge's favourite phrase, 'Inoculation, heavenly maid.' Yet it is remarkable that Darwin's bad poetry everywhere shows a powerful mind. Coleridge, in the 'Biographia Literaria,' speaks of the impression which it made even upon good judges, and says that he compared it to the Russian palace of old, 'glittering, cold, and transitory' (*Biog. Lit.*, 1817, p. 19). It was translated into French, Portuguese, and Italian. The permanent interest in his writings depends upon his exposition of the form of evolutionism afterwards expounded by Lamarck. He caught a glimpse of many observations and principles, afterwards turned to account by his grandson, Charles Darwin; but, though a great observer and an acute thinker, he missed the characteristic doctrine which made the success of his grandson's scheme. He attributes the modifications of species to the purposeful adaptations of individuals to their wants, and endows plants with a kind of life and intelligence. The essay by Krause (translated) and the prefixed life by Charles Darwin give a full appreciation of the older theory and its points of approximation to the later.

Darwin had three sons by his first wife. Charles, the eldest (3 Sept. 1758–15 May 1778), gave the highest promise, studied medicine at Edinburgh, received a gold medal from the Æsculapian Society for an investigation, and died from a wound received in dissecting. Erasmus (*b.* 1759) became a solicitor in Lichfield and committed suicide in a fit of temporary insanity, 30 Dec. 1799. The third son, Robert Waring (*b.* 1766), became a physician at Shrewsbury and acquired a large practice. He became F.R.S. in 1788, and was the father of Charles Robert Darwin. He died on 13 Nov. 1848. By his second wife Darwin had four sons and three daughters. His eldest daughter, Violetta, married S. Tertius Galton and was the mother of Mr. Francis Galton, who has erected a monument to his grandfather in Lichfield Cathedral.

[Erasmus Darwin, by Ernst Krause, translated by W. S. Dallas, with a preliminary notice by Charles Darwin, 1879, gives the fullest account. See also Anna Seward's Memoirs of the Life of Dr. Darwin, 1804; Memoirs of Richard Lovell Edgeworth,; Miss Seward's Letters; Life of Mrs. Schimmelpenninck (1879), pp. 120–128, 195–208; Monthly Magazine for June 1802, pp. 457–62, and September 1802, p. 115; John

Dowson's Erasmus Darwin, Philosopher, Poet, and Physician, 1861; Evolution Old and New, by Samuel Butler, author of 'Erewhon,' &c., 1879 (Mr. Butler endeavours to revive the old evolutionism of Erasmus Darwin as against the new evolutionism of Charles Darwin).] L. S.

DASHWOOD, GEORGE HENRY (1801–1869), antiquary, son of the Rev. James Dashwood, rector of Doddington, Isle of Ely, by his second wife, Sarah, daughter of the Rev. David Lloyd, LL.D., was born at Downham Market, Norfolk, 21 Oct. 1801. After a short residence at Christ's College, Cambridge, he removed to Lincoln College, Oxford, whence he proceeded B.A. 1824, and M.A. 1825. He was ordained deacon and priest in the latter year by the Bishop of Oxford, and was for some years curate of Wellesbourne in Warwickshire. He was curate of Stow Bardolph, Norfolk, as early as 1840; in 1852 his friend, Sir Thomas Hare, presented him to the vicarage of Stow Bardolph with Wimbotsham, a living worth more than 500*l.* per annum. He was early attracted to the study of antiquities by the rich stores of ancient documents preserved in the muniment room of his patron at Stow Hall. In February 1843 he exhibited to the Society of Antiquaries from that collection a book of the swan marks of the river Ouse, temp. Elizabeth (*Archæologia*, xxx. 547). On 6 June in the following year he was elected a fellow of the society. He had then nearly completed at his private press a small volume entitled 'Vice-Comites Norfolciæ, or Sheriffs of Norfolk from the first year of Henry the Second to the fourth of Queen Victoria.' This was confined to an impression of thirty-six copies. On 24 Feb. 1846 he submitted to the inspection of the Society of Antiquaries a series of drawings representing seals in the archives of Stow Hall, and afterwards had them engraved at his own expense, the first series in 1847, under the title of 'Sigilla Antiqua,' and a second series in 1862 (*Herald and Genealogist*, iv. 410–24). In 1859 he exhibited to the society, also from Stow Bardolph, a roll entitled 'Magnus Annulus,' a sort of calendar extending from 1286 to 1817, and containing genealogical notices of the Hare family (*Proc. of Soc. of Antiq.* I. iv. 258). Again, in 1861 he exhibited a mortuary roll of the abbey of West Dereham (*ib.* II. i. 289), and in 1863 a marriage contract of Thomas Bardolfe (*ib.* iii. 210). After the Norfolk and Norwich Archæological Society had been established in 1845, Dashwood communicated many valuable papers to the first five volumes of its 'Norfolk Archæology.' In 1863 he undertook to edit for the same society 'Pedes Finium, or Fines respecting Norfolk from the third year of Richard I,' of which only sixteen pages were completed. A much more important work on which he was engaged, with his friend, Joseph Jackson Howard, LL.D., was the earliest visitation of Norfolk, 1563, accompanied by a supplement of illustrative documents, and with many of the pedigrees brought down to modern times. 'The Historical Notices of Fincham, co. Norfolk. By the Rev. William Blythe, Lynn, 1863,' was enriched with a series of Fincham pedigrees which were actually put in type by Dashwood, and printed at his private press. His last work was the printing a selection of pedigrees from the visitation of Warwickshire in 1682, of which only twelve copies were struck off; there is no copy in the British Museum. He died after a few days' illness, while on a visit to Captain W. E. G. Bulwer at Quebec House, East Dereham, Norfolk, 9 Feb. 1869, and was buried at Stow Bardolph on 18 Feb. He married Marianne, daughter of W. H. Turner, and widow of Dr. Henry Job of the 13th light dragoons. She died without issue in 1855.

[Register and Magazine of Biography, April 1869, pp. 310–12; Proceedings of Soc. of Antiquaries of London, iv. 302–3 (1867–70); Report of Norfolk and Norwich Archæological Soc. 1868–1869, p. iii.] G. C. B.

DASSIER, JAMES ANTHONY (1715–1759), medallist, was born at Geneva on 15 Nov. 1715, and was (according to Fuessli, &c.) the son of John Dassier [q. v.] Walpole (*Anecdotes*) and the editors of the 'Medallic Illustrations' state that he was John Dassier's nephew, a statement which seems to rest on a confused passage in George Vertue's manuscript notes. He received his first lessons in drawing and engraving from his father, and at seventeen was sent to Paris for instruction from Germain the goldsmith. In 1736 he went to Italy. He stayed at Rome for one year (1737), studied art, and made a medal of Pope Clement XII. At Turin he took the portrait of the king of Sardinia in wax, completing it as a medal on his return to Geneva, where he remained for some time as an assistant to his father. In 1740 Dassier came to England, and there printed proposals for making medals of distinguished living Englishmen. The subscription was four guineas for a set of thirteen medals, or 7*s.* 6*d.* for single specimens. The dies were engraved in London, but the medals were struck off at Geneva, 'because (says G. Vertue) here is not engines allowed for that purpose, or because it is cheaper.' The following is an alphabetical list of Dassier's English medals; they have

a bust for the obverse, and almost invariably, for the reverse, an inscription in an ornamental border: Duke of Argyle, 1743; Robert Barker, President of Royal Society, 1744; Sir John Barnard, 1744; Archdeacon Brideoake, *rev.* church of St. Mary, Southampton [1743 ?]; Carteret, 1744; Lord Chesterfield, 1743; Martin Folkes, the antiquary, 1740 ['done very like him,' G. Vertue]; Sir A. Fountaine, 1744; Edmund Halley, 1744; Duke of Marlborough, 1742; Abraham de Moivre, 1741; John, duke of Montagu, *rev.* Good Samaritan, 1751; Alexander Pope, 1741; Pulteney, 1744; Sir Hans Sloane, 1744; Sir Robert Walpole, 1744; William Windham, *rev.* 'Officii et augurii causa fecit J. Dassier,' 1742; 'State of England' medal, 1750—*obv.* bust of George II, *rev.* Britannia, Mercury, &c.; Frederick, Prince of Wales, *rev.* genii supporting coronet [1750 ?]. In 1741 Dassier was appointed assistant engraver to the English mint, with a salary of 200*l.* a year and a lodging. The duties were very light. He visited Geneva in 1743 (again in 1745) and, on his way, at Paris, made a wax portrait of Montesquieu, from the life, producing a medal from it in 1753. About 1756, George II permitted him to leave England for St. Petersburg, where he worked on the coinage of the empress Elizabeth, and made medals of Count Schouwalow and of the empress. The Russian climate affected his health during his three years' stay, and he was returning to England, when he died at Copenhagen, in the house of Count Bernstorf, on 2 Oct. 1759. The statement in the 'Medallic Illustrations' (ii. 723; cf. Blavignac, *Armorial genevois*, 313-14) that he died in 1780 seems erroneous. Dassier was a less rapid and prolific workman than his father John, but his medals are better executed, though he seldom attempts elaborate reverse designs. His signatures are I. [or J.] A. Dassier; I. Dassier (rare); Ja. Ant. Dassier; A. Dassier; A. Das.

[Hawkins's Med. Illust. of Hist. of Gt. Brit. ed. Franks and Grueber, ii. 723, &c.; G. Vertue's MS. 'Memorials of Arts,' Brit. Mus., 23079, pp. 13 *b*, 14 *a*, 35 *b*; Walpole's Anecd. of Painting (Wornum); Ruding's Annals of the Coinage, i. 45; Fuessli's Geschichte der besten Künstler in der Schweitz, iv. 140-5; Haller's Schweizerisches Münz- und Medaillen Kabinet; Senebier's Hist. litt. de Genève, iii. 315-16; Bolzenthal's Skizzen, 258; Redgrave's Dict. of Artists of Eng. School; Nagler's Künstler-Lexikon; medals in Brit. Mus.] W. W.

DASSIER, JOHN (1676-1763), medallist, born at Geneva on 17 Aug. 1676, was the son of Dominic Dassier, engraver to the Geneva mint. He was sent to Paris in his eighteenth year to receive instruction in die-cutting from Mauger, and afterwards from Roettier. He obtained, at least as early as 23 June 1711 (Blavignac), a post at the Geneva mint, where he was occupied till his death. He worked chiefly in conjunction with his father till the death of the latter in 1718. In 1720 Dassier began his series of celebrated persons of the age of Louis XIV. It consisted of seventy-two medals. This was followed by his series of twenty-four medalets of celebrated men of the Reformation period, nine of whom were natives of or partial residents in Great Britain. In the reverse inscription of a medal of Archbishop Wake made in 1725, Dassier dedicates the whole series to him. According to Fuessli, Dassier journeyed to London in 1728 and received and declined an offer of employment at the English mint. Walpole (*Anecdotes*), however, says that Dassier was 'never in England,' though an offer of employment at the Mint was made to him through his brother James Dassier. In 1731 Dassier dedicated to George II his well-known series of medals of English sovereigns from William I to George II. The series was published by subscription at six guineas the set for thirty-three medals in copper, and at fifteen guineas in silver. A set from the cabinet of George III. is in the British Museum. Some years ago the dies came into the hands of Mr. Thomason of Birmingham, who issued new sets. The whole series was well engraved by Pye in six plates, accompanied by 'An Explanation of Dassier's Medals of the Sovereigns of England' [London, 1797], fol. (see also the *Medallic History of England*, and Hawkins, *Medal. Illust.* i. 1). Dassier's other English medals are: 1. Medals in the reformer series (see *Med. Illust.* ii. 724). 2. Shakespeare, from the Chandos Portrait, *rev.* Landscape. 3. Francis Bacon, *rev.* Aurora holding veil. 4. John Selden, *rev.* Scientia seated. 5. John Milton, *rev.* Adam and Eve. 6. John Locke (2 varieties). 7. Marlborough, *rev.* Victory and piles of arms. 8. Sir I. Newton (two types; see *Med. Illust.* ii. 470, Nos. 84, 85). 9. Dr. Samuel Clarke. 10. Alliance of George I with the Emperor Charles VI (*Med. Illust.* ii. 442). 11. Death of George I (1727). 12. Prince Frederick (1729). 13. Queen Caroline [1731 ?].

In 1738 Dassier became a member of the Geneva council of Two Hundred. In 1740 he undertook by subscription and finished in 1743 a series of sixty medalets commemorating the chief events in Roman history (see the *Explication des médailles gravées par J.*

Dassier et fils représentant une suite de sujets tirés de l'Histoire romaine,' &c. [Paris, 1778] 8vo). In 1744 he visited Turin and made a medal of the king of Sardinia, who received him kindly. On his return to Geneva he worked industriously in the preparation of seals and medals. He died 15 Oct. 1763. There is no complete list of his very numerous foreign medals, but many of them are enumerated in Koehler's 'Münz-Belustigung,' Theil xvii. 434–6, in the 'Leipziger gel. Zeit.' 1725, pp. 75–80, 1726, pp. 199–200, and Senebier, iii. 308–12. His medal signatures are, I. D., I. Dassier, Iean Dassier.

[Fuessli's Geschichte der besten Künstler in der Schweitz, iv. 93–9; Senebier's Histoire littéraire de Genève, iii. 304–12; Hawkins's Medallic Illustrations of Hist. of Gt. Brit. ed. Franks and Grueber, ii. 723, 724; Walpole's Anecdotes of Painting, ed. Wornum, 762, 763; Vertue's MS. Memorials of Arts, &c., Brit. Mus. 23079, pp. 13*b*, 14*a*; Blavignac's Armorial genevois, 313–14; Von Haller's Schweizerisches Münz- und Medaillen Kabinet, p. 489 and Index; Koehler's Münz-Belustigung, Theil xvii. 434–6; Redgrave's Dict. of Artists of Eng. School; Nagler's Künstler-Lexikon; Bolzenthal's Skizzen zur Kunstgesch. der mod. Medaillen-Arbeit, p. 257; Poole's Cat. of Swiss Coins in South Kensington Mus., Index under 'I. A. [should be 'Iean'] Dassier;' Brit. Mus. Catal.; Dassier's Medals in Brit. Mus.] W. W.

D'ASSIGNY, MARIUS (1643–1717), author and translator, was born in 1643. His name indicates that he was of French extraction, and he was probably a son of Monsieur D'Assigny, French protestant minister at Norwich. He took orders in the church of England, and in 1668 obtained the degree of B.D. 'per literas regias' from the university of Cambridge (*Cantabrigienses Graduati*, ed. 1787, p. 110). In Woodham Walter Church, Essex, is the following inscription: 'Here lieth the body of the Rev. Marjus D'Assigney, B.D., who died Nov. 14, 1717, aged 74' (Nichols, *Lit. Anecd.* ix. 781; Wright, *Essex*, ii. 660 *n.*)

His works are: 1. 'The Assurance of the Faithfull: or the glorious estate of the Saints in Heaven described, and the certainty of their future Happiness manifested by Reason and Scripture,' Lond. 1670, 4to. 2. A translation of Pierre Gautruche's 'Histoire Poëtique' under the title of 'The Poetical Histories, being a compleat collection of all the stories necessary for a perfect understanding of the Greek and Latin Poets . . . Englisht and enricht with observations concerning the Gods worshipped by our ancestors. Unto which are added two treatises [by D'Assigny]; one of the curiosities of old Rome, the other containing the most remarkable hieroglyphicks of Ægypt,' Lond. 1671, 8vo. This work, dedicated to Sir Orlando Bridgeman [q. v.], keeper of the great seal, was very popular; the eighth edition was published in 1701. 3. 'The Divine Art of Prayer, containing the most proper rules to pray well, with divers meditations and prayers suitable to the necessity of Christians,' Lond. 1691, 8vo. 4. 'The Art of Memory. A treatise useful for all, especially such as are to speak in publick,' Lond. 1697, 1699, 1706, 8vo (Feinaigle, *New Art of Memory*, ed. 1812, pp. 170–88). 5. 'Rhetorica Anglorum; vel, Exercitationes oratoriæ in rhetoricam sacram et communem. Quibus adjiciuntur quædam regulæ ad imbecilles memorias corroborandas,' Lond. 1699, 8vo. 6. Translation of Charles Drelincourt's 'Christian's Defence against the Fears of Death,' 4th edit. Lond. 1701, 8vo. This passed through many editions; the twenty-seventh appeared at Liverpool in 1810. 7. 'The History of the Earls and Earldom of Flanders from the first establishment of that sovereignty to the death of the late King Charles II of Spain. To which is prefixed a general Survey of Flanders, with a curious map of that country [by Moll],' Lond. 1701, 8vo. 8. 'Seasonable Advice to the Protestant Nonjurors: showing the absurdity and danger of acknowledging the pretended Prince of Wales for King of England,' Lond. 1702, 4to. 9. 'An Antidote against the pernicious Errors of the Anabaptists, or of the Dipping Sect.' An answer to this work, by R. Morgan, was published at London in 1708.

[Biog. Dict. Soc. D. U. K. iii. 826 (article by J. Winter Jones, s.v. 'Assigny'); Cat. of Printed Books in Brit. Mus.; Christie's Old Church and School Libraries of Lancashire (Chetham Soc.), p. 154; Agnew's Protestant Exiles from France (1874), ii. 222, and index vol. p. 129.] T. C.

DASTIN, DASTYN, or DAUSTIN, JOHN (*fl.* 1320), alchemist, occupied, according to Tanner, the foremost place among the alchemists of his time, and was the only master of his art in England. Originally a monk, he gave himself up to philosophical inquiries, and was reduced to the utmost poverty. The only record which remains to fix the period when Dastin lived is a letter which he addressed to Pope John XXII. Among other of his correspondents was a Cardinal Adrian of Naples, and it was apparently this fact which led Pierre Borel (*Bibl. Chemique*, p. 73) to incorrectly state that Dastin was himself a cardinal known as St. Adrian. Dastin was the author of numerous alchemical treatises in Latin, which, if we may judge from the number of manuscript

copies still remaining, were largely circulated. His 'Rosarium, secretissimum philosophorum arcanum comprehendens' was printed at Geismar in 1647, and again in 1702 in Jac. Magnes's 'Bibliotheca Chemica Curiosa.' The most popular of his works would seem to have been the 'Visio super artem Alchemicam,' a curious mystical allegory, which was more than once translated into English, and is printed in 'Ginæceum Chimicum' (Lyons, 1679) and in the 'Theatrum Chimicum' (Geneva, 1651).

[Pits's Hist. de Reb. Angl. p. 871; Brit. Mus. Gen. Cat.; Biographie Universelle.] A. V.

DAUBENEY, GILES, first BARON DAUBENEY (*d.* 1508), soldier and statesman, was descended from the ancient Norman family of de Albini, whose ancestor Robert de Todeni came to England with the Conqueror and built Belvoir Castle in Leicestershire on the confines of Lincolnshire. The head of the house in the days of Edward I and his son are said to have been summoned to parliament as barons. But they were only summoned to councils, and there is no appearance that the title was held by any member of the family before Giles was created a baron by Henry VII. He was the eldest son of William Daubeney, who had livery of his lands in the twenty-fourth year of Henry VI, by his wife Alice, daughter of Jenkin Stourton. He was probably born at South Petherton in Somersetshire, where his father seems to have been continually resident. In 1475 he went over to France with Edward IV, from whom he obtained a license before going to make a trust-deed of his lands in the counties of Somerset and Dorset (*Patent*, 15 Edw. IV, pt. 2, m. 19). He was then designated esquire, and he went in command of four men-at-arms and fifty archers, whose pay for a quarter of a year, with his own included, amounted to 141*l.* 1*s.* Soon after he became one of the esquires for the king's body, and two years later, in the seventeenth of Edward IV, he had a grant for life of the custody of the king's park at Petherton, near Bridgewater. M.P. for Somerset in 1477–8, he was knighted before the end of King Edward's reign; so is he designated in a commission for taxing aliens in Somersetshire in the brief reign of Edward V (*Patent*, 27 April, Edw. V, No 2 *in dorso*; see Calendar in Appendix to *Ninth Report of Dep.-Keeper of Pub. Records*). He was also present at the coronation of Richard III on 6 July 1483 (*Excerpta Historica*, 384), and his name appears in the commissions of the peace for Somerset as late as 26 Aug. in that year (*Patent*, 1 Rich. III, pt. 1, m. 7, *in dorso*; see Calendar, as above). But having been from the first a well-wisher of the Earl of Richmond, he was consulted before any one else by Reginald, afterwards Sir Reginald, Bray [q. v.] as to the projected invasion in his favour, planned in concert with the Duke of Buckingham. On the failure of Buckingham's rebellion he, like many others, fled to Richmond in Britanny, and he was consequently attainted in Richard's parliament (*Parl. Rolls*, vi. 246). The custody of Petherton Park was granted to Lord Fitzhugh (*Patent*, 1 Rich. III, pt. 3, No. 114), and Daubeney's lands in Somersetshire, Lincolnshire, and Cornwall were confiscated (*Patents*, 1 Rich. III, pt. 3, No. 200; 2 Rich. III, pt. 1, No. 101, and pt. 3, No. 37).

His fortunes were retrieved when Henry VII became king. His attainder was reversed in Henry's first parliament, and he became a privy councillor. On 2 Nov. he was appointed master of the mint, an office in which Bartholomew Reed of London, goldsmith, as the practical 'worker of monies,' was associated with him in survivorship. The mastership of the king's harthounds had been granted to him on 12 Oct. before. He had also the offices of constable of Winchester Castle, constable of Bristol Castle, steward of the lands of the duchy of Lancaster in Hampshire and Dorsetshire, steward of the lands of the earldom of Salisbury in Somersetshire, and various minor appointments given him about the same time (*Rolls of Parl.* vi. 354). On 7 March 1486 he was appointed lieutenant of Calais for a term of seven years in reward for his services to the king in exile and the dangers he had encountered on his behalf; and on the 12th of the same month he was created Baron Daubeney with succession in tail male. On 15 Dec. following he was named at the head of a great embassy to treat for a league with Maximilian, king of the Romans; and some of his correspondence with Maximilian's ambassadors in March following has been preserved. About this time, or at least as it is supposed, before 27 May 1487, he was made a knight of the Garter (BELTZ, *Memorials of the Garter*, clxvii). On 25 Nov. 1487 he was present at the coronation of Elizabeth of York at Westminster—an event which had been delayed for two years, and in anticipation of which he had received on 17 Dec. 1485 a commission to buy eight coursers in Flanders to draw the 'chares' at the pageant. On 20 Dec. 1487 he was appointed one of the chamberlains of the receipt of the exchequer. He appears about this time to have gone on an embassy to France, from which having returned, he was with the

king at Greenwich on Twelfth night, 1488. He was also with the king at Windsor on St. George's day (23 April) following, and at the feast on the succeeding Sunday. On 7 July of the same year he and Fox, bishop of Exeter, as commissioners for Henry VII, arranged with the Spanish ambassadors the first treaty for the marriage of Prince Arthur with Catherine of Arragon. On 23 Dec. he had a commission to take musters in Somersetshire and Dorsetshire for the relief of Britanny; but this did not prevent him spending Christmas with the king at London. Next year he crossed to Calais, raised the siege of Dixmude and took Ostend from the French. In 1490 he was sent to the Duchess Anne in Britanny to arrange the terms of a treaty against France, and later in the year he was appointed commander of a body of troops sent to her assistance (Rymer, xii. 451, 455). In June 1492, Britanny having now lost her independence, he was again sent over to France, but this time as ambassador, with Fox, then bishop of Bath and Wells, and four others to negotiate a treaty of peace with Charles VIII (*ib.* 481). No settlement, however, was arrived at, and the king four months later invaded France and besieged Boulogne. The French then at once agreed to treat, and Daubeney was commissioned to arrange a treaty with the Sieur des Querdes, which was concluded at Etaples on 3 Nov. Daubeney immediately after went on to Amboise, where, the French king having meanwhile ratified the treaty himself, he arranged with him for its future ratification by the three estates of either kingdom (*ib.* 490, 498, 506, 511).

On 24 Nov. 1493 the king granted to him and to Sir Reginald Bray jointly the office of chief justice of all the royal forests on this side Trent (*Patent*, 9 Hen. VII, m. 8). In November 1494 he was present at the creation of Prince Henry as duke of York. In 1495, after the execution of Sir William Stanley, he was made lord chamberlain. On the meeting of parliament in October the same year he was elected one of the triers of petitions, as he also was in the parliaments of 1497 and 1504. In 1496 he, as the king's lieutenant at Calais, with Sir Richard Nanfan his deputy there, and five others of the officers of that town, were commissioned to receive for the king payment of the twenty-five thousand francs due half-yearly from the French king by the treaty of Etaples (Rymer, xii. 623). In 1497 the king had prepared an army to invade Scotland to punish James IV for his support of Perkin Warbeck, and had given the command to Daubeney; but scarcely had he begun his march when he was recalled in order to put down the rebellion of the Cornishmen, who came to Blackheath unmolested. It was said that on this occasion Daubeney himself was taxed with remissness by the king. He set upon the rebels at Deptford Strand, and they took him prisoner, but soon after let him go and were defeated (17 June). This at once ended the Cornish revolt. In September, Perkin having landed in Cornwall, there was a new disturbance in the west, to meet which Daubeney was at once sent thither with a troop of light horse, announcing that the king himself would shortly follow. The siege of Exeter was raised on his approach, and the flight of Perkin soon ended this commotion also.

In 1500 Daubeney accompanied Henry VII to Calais, and was present at his meeting with the Archduke Philip. On his way at Canterbury he witnessed the ratification of the treaty for the marriage of Prince Arthur to Catherine of Arragon (Rymer, xii. 752, 762). In 1501 he had charge of many of the arrangements for Catherine's reception in London, and in November he was a witness to Prince Arthur's assignment of her dower. On St. Paul's day (25 Jan.) 1503 he was at Richmond at the 'fyancells,' or betrothal, of the Princess Margaret to James IV of Scotland. In the same year he was absent from the feast of the Garter on 7 May, which he never attended again, being excused as engaged in the king's service, though so far as the records remain he seems to have been generally present before. On 2 April 1504 he was made by letters patent constable of Bridgewater Castle, and steward of all the lands in Somersetshire and Dorsetshire which had belonged to Henry VII's deceased queen, Elizabeth of York; also constable of Berkhampstead Castle and manor and of Langley Regis in Hertfordshire, and warden of the forests of Exmoor, Rache, Mendip, and Gillingham, in Devonshire, Somersetshire, and Dorsetshire (*Patent*, 19 Hen. VII, pt. i. m. 23). On 16 May 1506 he and others, as tenants of the manor of Shenley, Buckinghamshire, received a pardon, which was in effect a discharge of all their obligations to the deceased Lord Grey of Wilton and his heir (*Patent*, 21 Hen. VII, pt. ii. m. 16). On 11 Dec. he himself received a similar pardon, or acquittance of all his responsibilities to the king incurred when he was lieutenant of Calais (*Patent*, 22 Hen. VII, pt. i. m. 13).

At this time he does not seem to have been a very old man, and on 11 Feb. 1508, the anniversary of Queen Elizabeth's death, when the king was confined to his chamber by the gout, Daubeney was well enough to make his offering for him at Westminster. On Thursday 18 May, after riding with the king from Eltham to Greenwich, he was taken suddenly

ill. He was ferried down the river to his house in London. On Saturday the 20th he received the sacrament. He died about ten o'clock in the evening of the 21st, and his obit, according to old ecclesiastical custom, was kept on the 22nd. On the afternoon of the 26th his body was conveyed to Westminster by the river, and almost all the nobility of the kingdom witnessed his funeral rites. He had in his will appointed Westminster Abbey as his place of sepulture, and there his body rests now under a splendid monument with alabaster effigies of himself and his wife by his side. He had made his testament on 19 May, and appointed that his feoffees should stand seised of the manors of Winterslow in Wiltshire and of Crichel Gouis in Dorsetshire, of the yearly value of 26*l.* 13*s.* 4*d.*, to maintain perpetually three priests, at ten marks a year each, to sing masses for his soul and the souls of his father and mother, two of them in the church where he should be buried, and the third in the parish church of South Petherton, where several of his ancestors were interred. A Latin epitaph was written for him by the poet laureate, Bernard André [q. v.], and was probably inscribed upon his tomb at Westminster, but has long since been defaced. Of the tomb as seen at this day (except that the iron railing adorned with the Daubeney badge, 'two dragons' wings conjoined by a knot, or,' which was about it only sixty-three years ago, has since disappeared) a full description will be found in Neale's 'History of Westminster Abbey,' ii. 180. The features of Daubeney, as represented in his effigy, agree well with the character given of him by Bernard André for gentleness and humanity. The long straight nose in a line with the receding forehead just relieves the general expression from an appearance of weakness which the forehead alone might otherwise convey. That he was, as Bernard André calls him, 'merâ simplicitate bonus,' an honest and simple-minded man, there seems no reason to doubt. In his will he desired to be buried near that splendid chapel which his master, Henry VII ('whose true servant,' he says, 'I have been these twenty-six years and above'), had prepared for his own resting-place. This shows that he had been devoted to Henry's service, not only for some years before he was king, but for a year at least before Richard III's usurpation.

His will also shows that he had been in the king's debt to the extent of 2,000*l.*, of which he had cleared off 200*l.*, leaving the remainder a charge upon his lands in Dorsetshire, Wiltshire, Gloucestershire, Hampshire, and Lincolnshire. He also leaves to his wife the remainder of a lease, which he had from the Knights of St. John, of the manor of Hampton Court. His wife, whose christian name was Elizabeth, was a daughter of Sir John Arundel of Lanhern in Cornwall. She survived him some years, and obtained from Henry VIII the wardship of his son and heir, Henry, the second lord Daubeney, afterwards created Earl of Bridgewater (*Cal. Henry VIII*, vol. i. No. 1304). Their only other child was a daughter, Cecily, who became the wife of John Bourchier, lord Fitzwarine, afterwards Earl of Bath.

The year of Daubeney's death has hitherto been given as 1507 on the evidence of an inscription on his tomb which is now illegible, but is preserved in Camden's 'Westminster Abbey.' The event, however, is distinctly recorded by Bernard André among the occurrences of 1508, and the date of the will, 19 May 23 Hen. VII, is equally unmistakable. The inscription preserved by Camden must have been very inaccurately transcribed, for not only does it make Daubeney die a year too early, but it puts the death of his wife, who survived him, earlier still, viz. 1500. She was certainly alive at least as late as 1513 (*ib.* ii. 1486).

[Burke's Extinct and Dormant Peerage; Collinson's Somerset, iii. 109; Polydore Vergil; Hall's Chronicle; Gairdner's Memorials of Henry VII; Gairdner's Letters, &c. of Richard III and Henry VII; Leland's Collectanea, iv. 230, 236, 238, 240, 245, 247, 259, 260; Spanish Calendar, vol. i.; Venetian Calendar, vol. i.; Campbell's Materials for the Reign of Henry VII; Halliwell's Letters, i. 179; Anstis's History of the Garter; Will (Bennett, 16) in Somerset House.] J. G.

DAUBENY, CHARLES, D.C.L. (1745–1827), archdeacon of Salisbury, the second son of George Daubeny, an opulent Bristol merchant, was baptized 16 Aug. 1745, educated at a private school at Philip's Norton, and sent when fifteen years old to Winchester College. Shortly after his admission he had a severe illness which incapacitated him for more than a year, and from which he never entirely recovered. He nevertheless rose to be head boy of the school, and at eighteen gained an exhibition at New College, Oxford, where he afterwards obtained a fellowship. When of age, owing to the death of his father, he came into a considerable fortune, but the precarious state of his health obliged him to live in great retirement. In 1770 he went abroad and derived much benefit from the German mineral springs. In 1771 he visited St. Petersburg, where, by the influence of the Princess Dashkow, whose acquaintance he had made in Paris, he was introduced at court, and made some study of

Greek catholicism. On his return to England in 1772 he resided for some months at Oxford in order to prepare for holy orders, which were a necessary qualification to his admission to a fellowship at Winchester College. He was ordained deacon in 1773 by the Bishop of Oxford, and priest in the following week by Dr. Terrick, bishop of London, and in the same year graduated B.C.L. He obtained his fellowship in 1774, but only held it for two years, when the college living of North Bradley, Wiltshire, was offered him. This living, nominally a valuable one, he found so eaten up with dilapidations that the income only averaged 50*l.* a year, and the parish was in a state of great spiritual neglect. He now married a Miss Barnston, and till his vicarage could be made habitable resided at Clifton. He at once set about restoring his church, which was falling into decay, and supplemented the customary Sunday morning service by others in the evening and during the week. He also nearly rebuilt the vicarage, spending altogether about 3,000*l.*, and by his business abilities raised the income of the living to upwards of 180*l.*, besides starting and supporting a Sunday school. He was at first highly unpopular with his parishioners, both on account of his rigidly orthodox principles, most of the inhabitants being dissenters, and because he had purchased and pulled down three cottages so as to enlarge the vicarage grounds. He would therefore have left the place had he not set on foot several plans for the benefit of the villagers, and after a few years his generosity made him extremely popular. In 1784 he was appointed to the prebend of Minor Pars Altaris in Salisbury Cathedral, and four years later published his first work, 'Lectures on the Church Catechism.' For the two following years Daubeny resided abroad, and was at Versailles at the outbreak of the French revolution. In 1790 his health was so weak that, leaving his parish in charge of a curate, he wintered in Bath, and while there interested himself in promoting the erection of a free church for the poor of that city. His first sermon in aid of this object produced over 1,200*l.* This building, Christ Church, Walcot, was opened in 1798, and was the first free and open church in the country. By the desire of the subscribers, of which he was one of the largest, Daubeny became the first minister. He had prepared a series of lectures, delivered to his parishioners at Bradley, embodying a scheme for the union of different parties in the christian church, which he published this year under the title of 'A Guide to the Church,' and in 1799 he followed it with an appendix which constituted a second volume. This work, which endeavours to prove that the discipline of the church of England is of apostolic origin, and that, therefore, any departure therefrom is schismatical, became at once very popular; it was, however, warmly attacked by nonconformists. In 1804 he was appointed archdeacon of Salisbury. Some higher preferment had been expected for him, as in 1801 he had been thanked and invited to court for a sermon preached before the king and queen at Weymouth. Daubeny declined the invitation, as his retired habits rendered him unfit for a court chaplain. George III, however, more than once urged his claims for a bishopric upon various ministers. In 1808 he founded and endowed an almshouse for four poor inhabitants of North Bradley, and also built a school at the same place at his own expense. In a charge delivered in 1812 he gave strong reasons for supporting the Society for Promoting Christian Knowledge in preference to the Bible Society, which occasioned a bitter controversy between the supporters of the different societies, but in which the archdeacon did not take a very active part. From 1805 to 1816 he was chiefly engaged in literary work and the performance of his parochial duties. In the latter year he had a paralytic stroke, which did not, however, affect his intellect, and by the following year he was sufficiently recovered to superintend the erection of a poor-house he built for the use of his parishioners. In 1821 he published seventeen sermons, by Bishop Lancelot Andrewes, which he had modernised with the view of rendering them more popular, but the experiment did not meet with sufficient success to cause him to repeat it. The university of Oxford in 1822, in recognition of his services to the church, conferred upon him the degree of D.C.L. During the following year his parishioners expressed a wish that a church should be erected at Road to serve a distant part of the parish, and Daubeny at once set about collecting subscriptions for the purpose. While thus occupied he was seized by fever, and his life was for some time despaired of. Shortly after his recovery he lost his wife, and his grief permanently weakened his health. To divert his mind he commenced 'The Protestant's Companion,' which was published in 1824, and at once attained considerable popularity. During this year the church at Road was consecrated, Daubeny preaching the sermon; its cost, with the endowment and parsonage, was upwards of 13,000*l.*, of which he contributed nearly 4,000*l.* The winter of 1826 and spring of 1827 were chiefly occupied in writing a charge delivered on 3 July and three following days. On the following Sunday, the 8th,

he officiated both at Bradley and Road, and on Monday morning he was taken suddenly ill and died 10 July 1827. By his will he left several thousands towards parochial objects. Daubeny was a man of extensive ecclesiastical erudition, an ardent lover of truth, and rigidly orthodox. Passionately attached to his own church, he had no sympathy with dissent, and attacked popery as unsparingly as he did protestant nonconformity, frequently overstepping the bounds both of courtesy and prudence. Although of quick temper and indifferent to the opinions others might entertain regarding him, he was constitutionally shy and avoided general society; among his private friends, however, were many of the prominent ecclesiastics, philanthropists, and scholars of his day. In his theories of the dignity and importance of the church and her ministers he anticipated the tractarian party. Frugal almost to penuriousness in his personal expenses, he was munificent towards objects of which he approved, nor did he begrudge time or trouble in promoting them. He was a strong advocate for education, though he wrote against the system introduced by Joseph Lancaster. His diary and letters show him to have been a man of earnest piety and humble disposition, equally disliking enthusiasm and quietism in religious matters. Daubeny was a voluminous writer, happy in illustration, and well skilled in controversial argument. His principal writings are: 1. 'Lectures on the Church Catechism,' 1788. 2. 'A Guide to the Church, in several discourses,' 2 vols. 1798-9. 3. 'The Fall of Papal Rome,' &c. 1798. 4. 'Letters to Mrs. Hannah More, on her Strictures on Female Education,' 1799. 5. 'Eight Discourses on the Connexion between the Old and New Testament,' 1802. 6. 'Vindiciæ Ecclesiæ Anglicanæ,' 1803. 7. 'The Trial of the Spirits; a Warning against Spiritual Delusion,' 1804. 8. 'Reasons for Supporting the Society for Promoting Christian Knowledge in preference to the new Bible Society,' 1812. 9. 'A Word to the Wise,' 1812. 10. 'A few Plain Thoughts on the Liturgy,' 1814. 11. 'Remarks on the Unitarian Mode of Explaining the Scriptures,' 1815. 12. 'On the Doctrine of Regeneration,' 1816. 13. 'Thirteen Discourses,' 1816. 14. 'On Schism,' 1819. 15. 'Seventeen Sermons of Bishop Andrewes Modernised,' 1821. 16. 'The Protestant's Companion,' 1824. 17. 'Supplement to the Protestant's Companion,' 1825. He also published his charges to the clergy in the archdeaconry of Salisbury in 1805, 1806, 1807, 1809, 1810, 1812, 1813, 1815, 1819, 1821, 1824, 1825, and 1827.

[Biog. Dict. of Living Authors, 1816; Dodson's Salisbury; Smith's Antiquakeriana; Memoir prefixed to A Guide to the Church, 3rd edit. 1830; Bath, Salisbury, and other local papers, various dates.] A. C. B.

DAUBENY, CHARLES GILES BRIDLE, M.D. (1795–1867), chemist and botanist, younger son of the Rev. James Daubeny, rector of Stratton in Gloucestershire, was born at Stratton on 11 Feb. 1795. He was educated at Winchester School and Magdalen College, Oxford, taking the B.A. degree in 1814. Being destined for the medical profession, he attended the chemical lectures of Kidd at Oxford, and met in his class-room Buckland, the Conybeares, and Whately, who aroused in his mind a desire to study natural science. He gained a lay fellowship at Magdalen, which he held throughout life. While studying medicine at Edinburgh in 1815–18 Daubeny attended Jameson's lectures on geology, and entered into the vigorous discussions then taking place between the Huttonians and the Wernerians. In 1819, during a tour through France, he collected evidence on the geological and chemical history of the earth, and sent to Professor Jameson from Auvergne the earliest notices which had appeared in this country of that remarkable volcanic region ('Letters on the Volcanoes of the Auvergne,' *Edinburgh Philosophical Journal*, 1820–1). His bent towards the study of volcanic phenomena became intensified, and he made frequent journeys on the continent in search of facts. In 1826 appeared the first edition of his principal work, 'A Description of Active and Extinct Volcanos,' London, 1826. The careful collection of facts and the interest of the theory which he put forward to account for volcanic phenomena, namely, the admission of water to the uncombined bases of the alkalis and earths supposed to exist beneath the crust of the earth, made his work of considerable value. A second much enlarged edition was published in 1848.

In 1822 Daubeny was appointed to succeed Dr. Kidd as professor of chemistry at Oxford. He graduated M.D. at Oxford, and practised medicine till 1829. He was early elected F.R.S. In 1834 he was appointed professor of botany, and migrated to the Botanic Garden, where he resided during the remainder of his life, much occupied in experimental science, and participating in many scientific and educational movements of his time. He was appointed also professor of rural economy in 1840. He did not resign the chemistry chair till 1855. He died on 13 Dec. 1867, aged 72. He never married.

Daubeny's principal line of work was chemical, even in his geological and botanical

studies. Thus, he investigated the chemical nature of mineral and thermal waters, the distribution of potash and phosphates in leaves and fruits, the conservability of seeds, the effect of varied proportions of carbonic acid on plants analogous to those of the coal measures, the phosphatic deposits of Estremadura. One of his more important papers was 'On the Action of Light upon Plants, and of Plants upon the Atmosphere' (*Phil. Trans.* 1836). His 'Sketch of the Writings and Philosophical Character of A. P. De Candolle,' whom he knew intimately, is one of the best accounts of that eminent botanist which have appeared in English (*Edin. New Phil. Journ.* 1843). Perhaps Daubeny's discernment is best displayed in his paper 'On the Influence of the Lower Vegetable Organisms in the Production of Epidemic Diseases' (*ib.* new ser. vol. ii. 1855), in which he adopts and supports with great acuteness the fungus theory of epidemics, giving reasons for believing that the organisms concerned are extremely minute. Soon after Darwin's 'Origin of Species' was published, Daubeny gave it strong support in a paper 'On the Sexuality of Plants,' read before the British Association in 1860, and published in his 'Miscellanies,' vol. ii.

Professor Phillips says of Daubeny (*loc. cit.*): 'He was rich in chemical knowledge ... always prompt and sagacious in fixing upon the main argument and the right plan for following up successful experiment or retrieving occasional failure.' In his public relations he was always enlightened and inclined to progress. He was one of the first members, and took part in the first meeting, of the British Association in 1831; in 1856 he was its president at Cheltenham. His address on that occasion, like his address in 1865 to the Devonshire Association, is of considerable value. His earnest spirit gained him great influence in the Oxford of his time. No project of change ever found him indifferent, prejudiced, or unprepared. His opinions were impartial and unflinchingly expressed. Firm and gentle, prudent and generous, cheerful and sympathetic, pursuing no private ends, calm amid contending parties, he was in many ways a model scientific man in a university town.

Daubeny published, besides his principal work on volcanoes: 1. 'A Tabular View of Volcanic Phenomena,' folio, 1828. 2. 'An Introduction to the Atomic Theory,' 1831; 2nd edition 1850. 3. 'Notes of a Tour in North America' (privately printed), 1838. 4. 'Lectures on Roman Husbandry,' 1857. 5. 'Lectures on Climate,' 1863. 6. 'Essay on the Trees and Shrubs of the Ancients,' 1865. 7. 'Miscellanies on Scientific and Literary Subjects,' 2 vols. 1867. Eighty-one scientific papers by him are enumerated in the Royal Society's 'Catalogue of Scientific Papers,' vols. ii. and vii. A volume of fugitive poems, connected with natural history and physical science, by Conybeare, Whately, Edward Forbes, Whewell, Sir J. Herschel, Daubeny, and others, collected by Daubeny, was published in 1869.

[Obituary Notice by Professor J. Phillips, in Proc. Royal Society, xvii. pp. lxxiv-lxxx; Gent. Mag. January 1868, p. 108; Devon. Assoc. Trans. vol. ii. 1868.] G. T. B.

DAUBUZ, CHARLES (1673–1717), divine, was born in the province of Guienne in France, in July 1673, being son of Isaïe d'Aubus, protestant pastor at Nérac. On the revocation of the edict of Nantes, the father obtained from Louis XIV a document, still preserved in the family archives, authorising him to leave France with his wife, Julie, and four children. He started for England, but on reaching Calais he died at an inn, and was privately buried in the garden, the innkeeper helping his widow, during the night, to dig the grave. She was afterwards joined at Calais by her husband's brother, who held some ecclesiastical preferment in the north of England, and he succeeded in bringing the widow and her children over to this country, and settling them in Yorkshire. Charles Daubuz was admitted into Merchant Taylors' School, London, on 11 Sept. 1686 (Robinson, *Register of Merchant Taylors' School*, i. 317). He was admitted a sizar of Queens' College, Cambridge, 10 Jan. 1689. He graduated B.A. 13 Jan. 1693, was appointed librarian of his college on 21 March in the same year, and continued in that employment till 10 Aug. 1695. In the following year he succeeded Thomas Balguy in the mastership of the grammar school of Sheffield, and he was the early tutor of his predecessor's son, John Balguy [q. v.] He commenced M.A. at Cambridge in 1697 (*Cantabrigienses Graduati*, ed. 1787, p. 110). He left Sheffield in 1699, on being presented by the dean and chapter of York to the vicarage of Brotherton, a small village near Ferrybridge in the West Riding of Yorkshire. This vicarage, of the annual value of 60*l.* or 70*l.*, was all the preferment he ever enjoyed, and in order to support a numerous family he was obliged to undertake the education of the sons of several gentlemen in the neighbourhood. He devoted his leisure to the composition of his bulky commentary on the 'Apocalypse,' which was eventually published by his widow. It is stated in a manuscript note by the Rev.

John Law, who afterwards became vicar of Brotherton, that 'when he had finished his book he went to consult Dr. Bentley (the then great critic of the age); but the doctor (as is supposed), thinking Mr. Daubuz would outshine him in learning, and eclipse his glory, did not encourage him to publish it. Upon which poor Mr. Daubuz returned home unhappy in mind and weary in body, sickened of pleuritic fever, and died in a few days,' on 14 June 1717. Law says he was 'a tall, stout, strong, hale man, of a swarthy, black complexion, wore his own strong, black curled hair, and had a very loud voice. He was a worthy, good man—a man beloved and respected by all.'

He married Anne Philota, daughter of Philippe Guide, M.D., and left issue eight children. The present English families of the name of Daubuz derive their descent from his fifth son Theophilus, who was born at Brotherton in 1713, and died in London in 1774 (AGNEW, *Protestant Exiles from France*, 2nd edit. ii. 246). Another of his sons, Claude, was educated at Catharine Hall, Cambridge, became vicar of Huddersfield, and died at Pontefract on 15 Sept. 1760, aged 50.

His works are: 1. 'Caroli Daubuz Presbyteri et A.M., pro testimonio Flavii Josephi de Jesu Christo, libri duo ... Cum præfatione Johannis Ernesti Grabe,' London, 1706, 8vo. Dedicated to his patron, Dr. Henry James, master of Queens' College. This dissertation is reprinted in Havercamp's edition of 'Josephus,' 2 vols. Amsterdam, 1726. 2. 'A Perpetual Commentary on the Revelation of St. John ... with a preliminary Discourse concerning the certainty of the Principles upon which the Revelation of St. John is to be understood,' London, 1720, fol. pp. 1068. Another edition 'new modell'd, abridg'd, and render'd plain to the meanest capacity, by Peter Lancaster, A.M., vicar of Bowden in Cheshire, and sometime student of Christ Church in Oxford,' appeared at London in 1730, 4to. Lancaster collected the symbolical matter, in which Daubuz's commentary is very rich, and formed it into a dictionary, constituting the first part of his abridgment. A new and enlarged edition, prepared by Matthew Habershon, of this introductory part was published under the title of 'A Symbolical Dictionary; in which ... the general signification of the Prophetic Symbols, especially those of the Apocalypse, is laid down and proved from the most ancient authorities, sacred and profane,' London, 1842, 8vo. Horne describes the 'Commentary' as 'an elaborate and useful work, of which later authors have not failed to avail themselves' (*Introd. to Study of the Scriptures*, vol. v.)

[Addit. MSS. 5867, f. 33, 22910, ff. 277, 389, 22911, f. 72; Agnew's Protestant Exiles from France, 2nd edit. ii. 219, iii. 73, 214; New and General Biog. Dict. (1761), vol. iv., Whiston's MS. note on fly-leaf; Chalmers's Biog. Dict.; Darling's Cycl. Bibliographica, i. 871; Gent. Mag. new ser. xiii. 212; Haag's La France Protestante (Bordier), i. 559; Hunter's Hallamshire (Gatty), 309; Lowndes's Bibl. Man. (Bohn), ii. 594; Nichols's Illustr. of Lit. iv. 316, v. 63, 64; Nichols's Lit. Anecd. i. 435, ii. 145, 390, 724, iii. 668, viii. 373; Notes and Queries, 1st series, vi. 527, vii. 52, 144; Thoresby's Ducatus Leodiensis, ed. Whitaker, 232; Whiston's Memoirs (1749), 107; Zouch's Address to the Clergy of the Deaneries of Richmond, Catterick, and Boroughbridge at the visitations held 1792, p. 4.] T. C.

DAUGLISH, JOHN, M.D. (1824–1866), inventor of nërated bread, was born in London on 10 Feb. 1824. He was the third son of William and Caroline Dauglish; his father's family came from the Scottish border, while his mother could trace her descent from Sir Richard Baker [q. v.] William Dauglish was possessed of considerable literary and artistic taste and was long in the employ of one of the large East Indian houses ruined by the commercial panic of 1847. The son's mechanical talents were inherited from his mother, to whose management he owed much. John Dauglish went to Dr. Alexander Allen's school at Hackney, but it was found necessary to allow him to study alone. His bent of mind was thoroughly mathematical and practical. He was fond of model-making, and while still very young he constructed an excellent model steam-engine; when a little older he invented a really capital paddle-wheel. He was disappointed by finding that the principle was already patented, but was consoled by seeing the excellent working of the machine of his predecessor. His parents were too poor to give him a technical education, or enable him to accept a place as pupil in a large engineering firm in Liverpool. He passed a few months in his father's office, but the uncongenial work injured his spirits and his health. He engaged in literary work, and contributed an able article to the 'British Quarterly' on the labour question. A short sketch in verse, entitled 'A May Morning's Walk,' appeared in Hogg's 'Instructor' for 1851. In 1848 Dauglish married the second daughter of William Consett Wright of Upper Clapton. In 1852 a friend advised Dauglish to study for the medical profession, and in that year he removed to Edinburgh. The next four years were spent in the medical schools of the university there, his boyish difficulties still con-

fronting him. He failed in theory and technical language, although in the practical tasks of dissecting and of working with the microscope he shone conspicuously. In 1855 Dauglish took his M.D. degree, his thesis being bracketed with one other for the gold medal.

In November 1855 Dauglish left Edinburgh and came to London. He had found the Scotch bread insipid, and being also a sufferer from dyspepsia, he had made the bread for his own household while in Edinburgh, thus gaining an insight into the practical details of bread-making. Dauglish's work in chemistry had taught him that it is easy to produce carbonic acid gas without the agency of yeast, and he invented a plan for doing away with the fermenting process in the 'sponge' and in the dough, which at the same time avoided continued personal contact of the materials with the skin of the workman. The labours of Dr. Richardson and other sanitary reformers between 1855 and 1865 showed with what labour and want of cleanliness much of the bread in our large cities was produced. Dauglish proposed to remedy all this by the use of machinery. In his leading idea Dauglish had been anticipated by others, though he appears to have been unaware of the fact. In 1816 Professor Thomas Thomson of Glasgow showed that as the only object of fermentation in bread-making was the production of carbonic acid gas, the same result could be obtained by the use of carbonate of soda and muriatic acid. In 1836 Luke Hebert actually took out a patent for manufacturing bread by machinery, in which he employed water charged with carbonic gas to raise the dough. But practical details were defective, and the result was a failure.

In 1856 Dauglish took out his first patent for 'an improved method of making bread.' Several improvements were afterwards effected. The rapidity of the process in its perfected form is remarkable. Within forty minutes after the two sacks of flour (weighing 560 lbs.) are placed in the mixer, there are produced, tinned, and placed in the oven, four hundred two-pound loaves. Its main advantages are cleanliness, rapidity, and the absence of fermentation; alum is not required, nothing is wasted, and 'wholemeal,' or 'brown' bread, can be made as easily as white bread. Less labour is required, and under healthier conditions. Dauglish sought the co-operation of Messrs. Carr & Co., biscuit makers of Carlisle, to carry his invention into practical effect. A model machine for the manufacture of 'aërated bread' was erected in their factory in 1856, and the first experiments were perfectly successful. Other firms took up the project, but difficulties arose, especially with the workmen, when the scheme was applied on a large scale. Dauglish gave up the struggle in despair, and began to practise as a physician. After a year or two he determined to make another effort, and set up a bakery in Islington in 1859. In the following year he read a paper on his system before the Society of Arts, for which he was awarded a silver medal, and from this time the success of the 'aërated' bread was secured. Several leading London physicians and sanitary reformers approved his principle; the aërated bread was introduced into several hospitals, a company was formed for its manufacture, and it has ever since had a large and increasing sale. In ordinary fermented bread alcohol is produced within the dough by the action of the yeast plant, though it is subsequently dissipated by the heat of the oven. The bakers took advantage of this by placarding the neighbourhood of the aërated bread factory with 'Buy the bread with the gin in it.' Dauglish's health was injured by the labour and excitement of introducing his invention between 1859 and 1863. He visited several health-resorts, and in August 1865 was taken seriously ill in Paris. He returned with difficulty to England, and tried residence in Malvern. His strength was broken, and he died painlessly on 14 Jan. 1866. He was buried at Malvern Wells.

[Dr. Richardson's Healthy Manufacture of Bread; information from several surviving members of Dr. Dauglish's family.] W. J. H.

DAUNCEY or DAUNCY, JOHN (*fl.* 1663), author and translator, wrote a history of Charles II from the death of his father, 1660, dedicated to the Marquis of Dorchester; a life of Queen Henrietta Maria, 1660; and 'A Compendious Chronicle of the Kingdom of Portugal,' 1661. He translated Perefixe's 'Histoire de Henri le Grand' in 1663, and published in the same year a broad-sheet in verse, entitled 'Work for Cooper,' an attack on a presbyterian pamphleteer. Dauncey is usually described as 'Gent.' on his title-pages. John Dancer [q. v.] is often erroneously credited with his publications.

[Langbaine's Account, p. 97; Brit. Mus. Cat.]

DAUNT, ACHILLES, D.D. (1832–1878), dean of Cork, eldest son of Achilles Daunt of Tracton Abbey, co. Cork, who died 28 Aug. 1871, by Mary, third daughter of John Isaac Heard, M.P. for Kinsale, was born at Rincurran, near Kinsale, 23 Aug. 1832. He was educated at Kinsale endowed school, and at

the early age of sixteen entered the university of Dublin, where he gained a classical scholarship, and was awarded the vice-chancellor's prize for English poetry in 1851. At the degree examination in 1853 he came out second senior moderator and gold medallist in classics. He held the curacy of St. Matthias, Dublin, for seven months in 1855, and was afterwards presented by his grandfather, Mr. Heard, to the vicarage of Rincurran. Here his earnest preaching attracted large congregations, and he soon had to enlarge the church. Among other works commenced and carried out by him with great success were a special class for servants and the chaplaincy to the garrison at Charles Fort. On 11 Jan. 1867 he resigned Rincurran, was for a short time rector of Ballymoney, co. Cork, and then became rector of Stackallen, co. Meath, and private chaplain to his friend and diocesan, Samuel Butcher [q. v.] In August 1867 he left Stackallen for the vicarage of St. Matthias, Dublin. In the metropolis his fame crowded his church, where he preached morning and evening every Sunday, and when it was found necessary to rebuild his church, he preached in the large concert hall in the exhibition palace to congregations which averaged upwards of three thousand persons. After a last service held in this place on 31 July 1870, he took possession of his new church. His influence in Dublin was great, not only among adults, but with students and young ladies. As soon as the new constitution of the 'disestablished' church came into action, Daunt was elected to the responsible office of diocesan nominator. He was also chosen the representative canon in St. Patrick's Cathedral for the united diocese of Dublin and Glendalough, and was named a member of the committee connected with the general synod called the 'revision committee,' where he sided with the 'party of movement;' but his influence was largely exercised in acting as a peacemaker. The incessant labour in Dublin was now telling on Daunt's health, and his old friend the Bishop of Cork offered him in 1875 the deanery of Cork and the rectory of St. Finbarre, which he accepted. But his health was broken. He died at St. Anne's hydropathic establishment at Blarney on 17 June 1878, and was buried in Mount Jerome cemetery, Dublin, on 21 June. He married, 24 Feb. 1863, Katherine Mary, daughter of the Rev. John Leslie, rector of Castlemartyr. He was the author of: 1. 'The Church. A Lesson-book for Angels,' 1872. 2. 'The Person and Offices of the Holy Ghost. Six Donnellan Lectures preached in the Chapel of Trinity College, Dublin,' 1879. 3. 'The Morning of Life, and other Gleanings from the manuscripts of the late A. Daunt,' 1881.

[Wynne's Spent in the Service: a Memoir of the Very Rev. A. Daunt (1879), with portrait; Some Account of the Family of Daunt, by John Daunt (1881), pp. 25–8, with portrait; Times, 18 June 1878, p. 9.] G. C. B.

DAUS, JOHN (*fl.* 1561), translator, is conjectured to have been a native of Suffolk, from the circumstance that his dedication of Bullinger's 'Sermons' is dated from Ipswich. He translated from the Latin: 1. 'A famouse cronicle of oure time, called Sleidanes Commentaries, concerning the state of Religion and common wealth, during the raigne of the Emperour Charles the fift,' Lond. 1560, fol. Dedicated to Francis, earl of Bedford. 2. 'A Hvndred Sermons vpon the Apocalips,' by Henry Bullinger, Lond. 1561, 8vo, 1573, 4to. Dedicated to Thomas, lord Wentworth.

[Tanner's Bibl. Brit. p. 222; Add. MSS. 5867, p. 44 *a*, 19165, f. 104; Strype's Annals, vol. i. pt. i. p. 383, 8vo; Zurich Letters, 1st ser. p. 99; Ames's Typogr. Antiq. (Herbert), pp. 633, 634.] T. C.

D'AUVERGNE, EDWARD (1660–1737), military historian, belonged to the Jersey branch of the D'Auvergne family, claiming descent from a cadet of the house of the last reigning Duke of Bouillon. He was son of Philip d'Auvergne of Jersey, and born in that island in 1660. He entered Pembroke College, Oxford, at Michaelmas term, 1679, and took his degree as B.A. 1684, and M.A. 4 May 1686. Wood (*Athenæ Oxon.*) speaks of him as holding the living of St. Brelade in Jersey. In 1691 he was chaplain to the Scots guards, and served with that regiment throughout the wars in Flanders under William III, of which he became the historian. Afterwards he was made one of the king's domestic chaplains. Narcissus Luttrell records his appointment to that post, in the room of Dr. Willis, in 1699, and that 'Dr.' D'Auvergne, as he styles him, was about to accompany the king to Holland (*Relation of State Affairs*, iv. 322). On 11 Dec. 1701, upon the preferment of Dr. Huntingdon to the bishopric of Raphoe, D'Auvergne was given by the king the rectory of Great Hallingbury, Essex, which he held up to his death. In 1729 D'Auvergne married Esther, daughter of Philip Le Geyt, lieutenant bailey of Jersey, and by her had one child, Philip. The latter had a large family, and lost a son, a midshipman, in the Royal George at Spithead in 1782. D'Auvergne died at Great Hallingbury 2 Dec. 1737.

He was author of: 1. 'History of the

Campaign in Flanders, 1691;' printed 1692. 2. 'Relation of the Last Campaign of the Confederate Army, 1692,' London, 1693. 3. 'History of the Last Campaign, 1693,' London, 1693. 4. 'A History of the Campaign in the Spanish Netherlands in 1694. With a Journal of the Siege of Huy,' London, 1695. 5. 'A History of the Campaign in Flanders for 1695. With an Account of the Siege of Namur,' London, 1695. 6. 'A History of the Campaign in Flanders in 1696,' London, 1696. 7. 'A History of the Campaign in Flanders in 1697,' London, 1698; and, it is believed, other works. A sermon, delivered by him and printed in 1705, is in Lambeth Palace Library.

[Payne's Armorial of Jersey, p. 55; Wood's Athenæ Oxon. (ed. 1721), ii. 1111; Morant's Essex, vol. ii., under 'Great Hallingbury.' In Brit. Mus. Add. MSS. 28880, pp. 186, 190, 28904, p. 48, are three unimportant letters from D'Auvergne to J. Ellis, written about 1697, when the troops were returning home from Flanders.]

H. M. C.

DAVALL, EDMUND (1763–1798), botanist, was born in 1763 in England, but his mother being Swiss he returned with her to Switzerland on the death of his father in 1788, and took up his residence at Orbe, Canton de Berne. About this time he first became interested in botany, making the acquaintance of Edward Forster and of James Edward Smith, and becoming one of the original fellows of the Linnean Society. In November 1789 he married a Swiss lady named De Cottens, by whom he had a daughter, who died in infancy, and a son, born 25 March 1793. Davall himself died on 26 Sept. 1798, leaving an unfinished work on the Swiss Flora, and his name was perpetuated in the genus of ferns, *Davallia*, by his constant correspondent, Sir J. E. Smith.

[Memoir and Correspondence of Sir James Edward Smith, ii.; Rees's Cyclopædia, under 'Davallia.']

G. S. B.

DAVENANT, CHARLES, LL.D. (1656–1714), political economist, eldest son of Sir William D'Avenant, the poet [q.v.], was born in London in 1656. He was educated at the grammar school, Cheam, Surrey, and entered Balliol College in 1671. He left the university without graduating, but some years afterwards, having obtained the degree of LL.D. by 'favour and money' (where is not quite certain; Wood says Cambridge or Dublin, but Davenant's name does not appear in the list of graduates of either university), he practised at Doctors' Commons. He had already, when only nineteen, written a play, 'Circe, a tragedy acted at his Royal Highness the Duke of York's Theatre, 1677.' Davenant inherited some interest in the theatre from his father, and the play, though poor, went through three editions.

Davenant sat for St. Ives, Cornwall, in the first parliament of James II, and was appointed, along with the master of the revels, to license plays. He was also commissioner of the excise (1678-89), which had formerly been farmed, but was now directly managed by government. The manner in which the changes thus rendered necessary were carried out he explains in his 'Discourses on the Publick Revenues and of the Trade of England,' 1698 (part i.; to this was added Xenophon's 'Discourse upon Improving the Revenue of the State of Athens,' translated by Walter Moyle. Part ii. of the Discourses, 'which more immediately treat of the Foreign Traffick of this Kingdom,' was published the same year). He also took occasion in these remarks to animadvert upon the conduct of his successors. His strictures were answered in 'Remarks upon some wrong Confutations and Conclusions contained in a late tract entitled Discourses, &c.,' 1698. In the parliaments of King William he sat for Great Bedwin in 1698 and also in 1700. Though sufficiently loyal to the new government he was not employed by it. He wrote a large number of political tracts, in which he attacked with some bitterness various ministerial abuses. Much of what he said was in sympathy with popular feeling, and excited considerable notice. In 1701 he published a work entitled 'Essays upon the Ballance of Power; the Right of Making War, Peace, and Alliances; Universal Monarchy. To which is added an Appendix, containing the Records referred to in the second Essay.' On page 40 he thus attacked the clergy: 'Are not a great many of us able to point out to several persons, whom nothing has recommended to places of the highest trust, and often to rich benefices and dignities, but the open enmity which they have almost from their cradle professed to the divinity of Christ?' This passage was discussed in the upper house of convocation, and a paper was ordered to be affixed to 'several doors in Westminster Abbey,' in which it was desired 'that the author himself, whoever he may be, or any one of the great many to whom he refers, would point out to the particular persons whom he or they know to be liable to that charge, that they may be proceeded against in a judicial way, which will be esteemed a great service to the church; otherwise the above-mentioned passage must be looked upon as a publick scandal.' Davenant seems to have taken no notice of this, and the passage was left untouched in the collected edition

of his works (1771). When on the accession of Queen Anne commissioners were appointed to treat for a union with Scotland, Davenant, in a letter to Lord-treasurer Godolphin (*Add. MS.* 29588, f. 177), applied to be appointed their secretary, and he was successful in this application. During Anne's reign he continued the writing of political and economical tracts. His tone was now altered, however, and he was appointed in 1705 inspector-general of the exports and imports. This office he held till his death, 6 Nov. 1714. He was buried in the church of St. Bride's, Fleet Street, in the same vault with his mother (*Gent. Mag.* 1850, ii. 367). Davenant was married and had a family.

His other writings were: 1. 'An Essay upon Ways and Means of Supplying the War,' 1695, viz. the war with France concluded by the peace of Ryswick in 1697. In this he argued against the government practice of borrowing large sums of money, and urged that 'excises seem the most proper ways and means to support the government in a long war' (p. 62), and that it 'were expedient to let land breathe a little' (p. 80). 2. 'An Essay on the East India Trade,' 1697, in the form of a letter to the Marquis of Normanby. The East India trade in silk and cotton stuffs was growing in importance. Those who felt themselves injured by this endeavoured to obtain parliamentary measures to crush it. Their arguments were the usual arguments of the upholders of the mercantile system. Davenant, though he did not question the principles on which that system rested, yet believed that the traffic was of advantage to England. How it was so he pointed out in the 'Essay.' The question was a keenly debated one, and the pamphlet called forth various replies. A brief account of the controversy, with a list of the chief works on it, is given in McCulloch's 'Literature of Political Economy;' see also various references in 'Brit. Mus. Cat.' under 'Davenant.' 3. 'An Essay upon the Probable Methods of Making the People Gainers in the Ballance of Trade,' 1699. 4. 'A Discourse upon Grants and Resumptions, showing how our ancestors have proceeded with such ministers as have procured to themselves grants of the Crown Revenue, and that the Forfeited Estates ought to be applied towards the Payment of Publick Debts,' 1700. This was a protest against the policy by which a great quantity of forfeited lands had been gifted away by the crown. Precedents were quoted from the 'History of England' to show that such grants might be resumed. This treatise was replied to in 'Jus Regium, or the King's Right to grant Forfeitures and other Revenues of the Crown, fully set forth and traced from the beginning,' 1701. 5. 'The True Picture of a Modern Whig in Two Parts,' 1701–2; this is a bitter attack in the form of a dialogue on a section of the whig party, who have turned, he says, the revolution to their own interests. It is written in a very lively manner and contains incidental but graphic pictures of life and manners of the time. It was answered in pamphlets which attempted to imitate the style. It was continued in somewhat of the same strain in 'New Dialogues upon the present posture of affairs, the species of money, national debts, public revenues, bank and East India Company, and the trade now carried on between France and Holland,' 2 vols., 1710. 6. 'Essays upon Peace at Home and War Abroad,' 1704; this was written, it is said, at the request of Lord Halifax, and is dedicated to Queen Anne. It urged the necessity of all parties in the state uniting to carry on the great continental war in which England was then engaged. On account of Davenant's alleged change of sentiments he was attacked by many who had formerly supported him. He had been a keen party man, they complained, till he obtained something, and then he immediately urged that party warfare should cease (among other attacks see 'Tom Double against Dr. D-v-n-t,' 1704, p. 7). 7. 'Reflections upon the Constitution and Management of the Trade to Africa, through the whole Course and Progress thereof, from the beginning of the last Century to this Time; wherein the Nature and Uncommon Circumstances of that Trade are particularly considered, and all the Arguments urged alternately by the two contending parties here, touching the different methods now proposed by them for carrying on the same to a national advantage, impartially stated and considered,' Dr. D. (anonymously, three parts, 1709). 8. 'A Report to the Honourable the Commissioners for putting in execution the Act, intituled an Act for the Taking, Examining, and Stating the Publick Accounts of the Kingdom (two parts, 1710, 1712). 'The design of both is to give a general account of the trade of the kingdom from 1663 to 1711.' The collected works of Davenant, edited by Charles Whitworth, M.P., were published in 1771.

[Biographia Britannica, ed. Kippis, iv. 647; Wood's Athenæ Oxon. ed. Bliss, iv. col. 476. A number of minor references are collected in Musgrave's Obituary Notices, No. 15; Add. MS. 5730. A considerable amount of Davenant's correspondence is preserved in the British Museum MS. Ayscough, 4291, f. 3; Add. MSS. 7121 f. 19, 17767, 28055 f. 13, 29588 ff. 70, 177, 210, 238, 29597 f. 24; see also some scattered references in the State Papers of the period.] F. W–n.

DAVENANT, JOHN (1576–1641), bishop of Salisbury, was born in 1576 in Watling Street, London, where his father was a wealthy merchant. He was educated at Queens' College, Cambridge, of which society he became a fellow in 1597. In 1609 he proceeded D.D., and the same year was appointed Margaret professor of divinity, an appointment which he held for twelve years. In 1614 he was chosen master of his college. At this time the Calvinistic controversy was at its height, and James I, who was much interested in it, was attracted to Davenant by the fame which his prælections as Margaret professor had obtained. He accordingly selected him, together with Bishop George Carleton [q. v.] and Drs. Ward and Hall, to represent the church of England at the synod of Dort in Holland (1618), which was held to settle the questions in dispute between the Arminians and the Calvinists. The four doctors were furnished with a paper of instructions by the king, and were received with much respect in Holland, being allowed a public maintenance by the States. The work of the English divines at the synod was to endeavour to soften the bitter narrowness of the Calvinistic deputies. John Hales, who was present, records that Davenant set himself to 'overthrow certain distinctions framed by the remonstrants,' which he did 'learnedly and fully.' He advocated the doctrine of universal redemption as against the Calvinistic tenet of particular redemption. The other English divines were prepared to omit or tone down this doctrine in the paper which they presented to the synod, but Davenant declared that 'he would rather have his right hand cut off than recall or alter anything' (Bishop Carleton to Sir D. Carleton). Davenant's conduct at the synod may be assumed to have commended itself to King James, as, soon after his return, he was promoted to the bishopric of Salisbury (1621). His views were what may be described as moderate Calvinist, but in the next reign, under the influence of Laud, this theology was not permissible. A declaration had in 1628 been prefixed to the articles, which forbade all such points to be handled by preachers. Davenant, preaching before the court in Lent, 1631, did not sufficiently observe this rule, but rashly handled the subject of predestination and election. For this he was summoned before the council. Fuller says that 'the bishop presented himself on his knees, and there had still continued for any favour he found from any of his function there present.' Dr. Harsnet, archbishop of York, was his accuser, and made 'a vehement oration' against him of 'well-nigh half an hour long.' Davenant defended himself as well as he could, and the lay lords of the council seem to have been in his favour. He was dismissed without any sentence being passed; but when afterwards he had an audience with the king, he was peremptorily ordered not to preach on such points any more. There is evidence that the bishop returned to his diocese impressed with the necessity of paying due deference to the autocratic power which then governed the church. He zealously carried out Archbishop Laud's orders as to the removing of the holy table from the body of the church and placing it altarwise, and in the annual reports of his province, furnished by the archbishop to the king, there is no complaint of any insubordination on the part of the Bishop of Salisbury. Davenant died 20 April 1641. The work for which he gained the highest credit was his commentary on the Epistle to the Colossians, delivered as prælections at Cambridge. Bishop Hall speaks of the 'great reputation' which Davenant had obtained at Cambridge as divinity professor. Davenant may be regarded as a good type of the moderate Calvinist divine, but not equal either in extent of learning or in breadth of view to the divines of the Caroline era. The following is a list of his works: 1. 'Expositio Epistolæ D. Pauli ad Colossenses.' 2. 'Prælectiones de duobus in Theologiâ controversis capitibus: de Judice Controversiarum primo; de Justitiâ habituali et actuali altero,' Cambridge, 1631. 3. 'Determinationes quæstionum theologicarum quarundam,' 1634. 4. 'Animadversions upon a Treatise lately published by S. Hoard, and entitled "God's Love to mankind, manifested in disproving his absolute decree for their damnation,"' Cambridge, 1641.

[Fuller's Church History, fol. 1665, bk. ix.; Hales's Golden Remains, 1673; Laud's Works, 1847, vol. vi.; Hall's Works, 1827, vol. ix.; Perry's History of the Church of England, 1863, vol. i.]

G. G. P.

D'AVENANT, SIR WILLIAM (1606–1668), poet and dramatist, born in Oxford at the latter end of February 1605–6, was baptised at St. Martin's Church in that city 3 March in the same year. He was the second son of John D'Avenant, vintner and proprietor of a hostelry subsequently known as the Crown tavern. John D'Avenant was a man of reputation. At his death in 1621 he was mayor of Oxford. By his will, proved 21 Oct. 1622, which was printed in a very limited edition in 1866 by Mr. J. O. Halliwell (Phillipps), it is provided that the inn is to be kept open as a tavern for the better relief of his chil-

dren, and that two of his youngest daughters shall keep the bar by turns. With regard to his second son (William), he wills that 'he shall be put to prentice to some good marchant or other tradesman.' Besides William, John D'Avenant had three sons—Robert (a fellow of St. John's College, Oxford, preferred to the parsonage of West Kington, Wiltshire), Nicholas (an attorney), and George. He had also three daughters, one of whom, according to Aubrey, was married to Gabriel Bridges, B.D., of Corpus Christi College, and a second to Dr. Sherburne, a canon of Hereford.

By writers of a subsequent generation D'Avenant has been said to have been an offspring of Shakespeare, who on his journeys between London and Stratford was wont to stay at the tavern kept by John D'Avenant. Oldys, on whom the responsibility for the story seems chiefly to rest, says that Pope, on the authority of Betterton, told him that one day young D'Avenant, having said, in answer to the inquiry of 'an old townsman' who asked him whither he was hurrying, that he was going to see his godfather, Shakespeare, was met by the retort, 'Have a care that you don't take *God's* name in vain.' Aubrey, in his 'Letters of Eminent Persons,' says that Shakespeare 'was wont to goe into Warwickshire once a year, and did commonly in his journey lye at this house in Oxon, where he was exceedingly respected;' and Wood, whose language possibly suggested the notion, says that Mrs. D'Avenant 'was a very beautiful woman of a good wit and conversation, in which she was imitated by none of her children but by this William.' The father, meanwhile, 'who was a very grave and discreet citizen (yet an admirer and lover of plays and play-makers, especially Shakespeare, who frequented his house on his journeys between Warwickshire and London), was of a melancholick disposition and was seldom or never seen to laugh, in which he was imitated by none of his children but by Robert, his eldest son, afterwards fellow of St. John's College and a venerable doctor of divinity.' Aubrey states that 'Sir William would sometimes when he was pleasant over a glass of wine with his most intimate friends —e.g. Sam Butler (author of "Hudibras"), &c.—say that it seemed to him that he writt with the very spirit that Shakespeare [did], and seemed contented enough to be thought his son.' In a curious collection of satires upon D'Avenant, one of two closely connected works of so great rarity as to have been unseen of most if not all of his biographers, there are, however, what may be contemporary allusions to the scandal. The book is entitled, 'The Incomparable Poem Gondibert vindicated from the Wit Combats of Four Esquires, Clinias, Dametas, Sancho, and Jack Pudding,' 1655, 12mo. On the last page (27) of this is a poem upon the author's writing his name, as on the 'Title of the Booke' ('Gondibert'), D'Avenant. The opening stanza of this runs as follows:—

> Your Wits have further, than you rode,
> You needed not to have gone abroad.
> *D'Avenant* from *Avon*, comes,
> Rivers are still the Muses Rooms.
> Dort, knows our name no more Durt on 't;
> An 't be but for that *D'Avenant*.

An allusion to Avon, in which D'Avenant is advised to wash himself, appears also on page 14. Unless these allusions to Avon refer to Shakespeare, it is difficult, since Avon was not then a classical stream, to see what is meant. The reference in the opening lines is to the derivation, apparently put forth by D'Avenant himself, of his name from Avenant, a name said to exist in Lombardy. This origin is gravely advanced in an elegy on Sir William D'Avenant printed by Mr. Huth from the flyleaf of a copy of Denham's 'Poems,' 1668.

D'Avenant's early education was received in Oxford under Edward Sylvester (Aubrey, doubtless in mistake, calls him Charles), described by Wood as 'a noted Latinist and Grecian, who taught privately in All Saints' Parish or in the Free School joining to Magd. Coll.' Aubrey says 'I feare he was drawne from schoole before he was wyse enough' (*Letters of Eminent Persons*, ii. 303). In his twelfth year he wrote an 'Ode in Remembrance of Master Shakespeare,' not printed until 1638. Subsequently he went, it is supposed 'in 1620–1 or thereabouts,' to Lincoln College, under Mr. Daniel Hough. His stay Wood assumes to have been short. When, accordingly, he left to become page to Frances, first duchess of Richmond, he had obtained 'some smattering in logic,' and though he 'wanted much of university learning, yet he made as high and noble flights in the poetical faculty as fancy could advance without it.' With a further recollection of Shakespeare, Wood says we may justly style him the 'Sweet swan of Isis.'

From the service of the duchess he passed into that of Fulke Greville, lord Brooke [q.v.] After Brooke's murder in 1628, D'Avenant became a hanger about court, and betook himself to writing plays and poetry, which obtained him the friendship of Endymion Porter, Henry Jermyn, subsequently Earl of St. Albans, and many other persons of influence. In 1629 he issued his first dramatic work, 'The Tragedy of Albovine, King of the

Lombards,' 4to, 1629, dedicated to the notorious Earl of Somerset, and ushered in by commendatory verses by Edward Hyde, subsequently Earl of Clarendon, William Habington, author of 'Castara,' [Sir] Henry Blount, and many others. No record of its having been acted is preserved. It was written in blank verse, and in the scene of the action and the names of the characters anticipated the author's poem 'Gondibert.' When inserted in the folio collection of 1673 it was abridged and, with no great loss of music, converted from blank verse into prose. A similar fate attended other pieces of D'Avenant's included in the same collection. The following year saw the production at the private theatre in Blackfriars of 'The Cruel Brother,' a tragedy, 4to, 1630, a powerfully written work, one character in which is apparently intended for George Wither, the poet. Malone calls this D'Avenant's first play, and says it was acted at the Blackfriars 1626–7. 'The Just Italian' bears the same date, and was acted at the same theatre. From the commendatory verses of Thomas Carew prefixed to the quarto edition it appears to have been badly received. It is a good piece, however. 'The Temple of Love,' 4to, 1634, a masque, was acted on Shrove Tuesday, 1634, at Whitehall. Inigo Jones, who was responsible for the scenery, is on the title-page associated with D'Avenant in the authorship. The actors in the masque consisted of the queen and the noblemen and gentlewomen of her court. This was followed, 24 Feb. 1635, according to the title-page, by 'The Triumphs of the Prince d'Amour,' 4to, 1635, presented in the hall of the Middle Temple for the entertainment of the two sons of the Elector Palatine. The queen, according to Sir Henry Herbert's manuscript, was present in 'a citizen's habit.' In 1635 D'Avenant printed 'Madagascar and other Poems' (reprinted 1648). With 'The Platonick Lovers,' a tragi-comedy, 4to, 1636, 12mo, 1665, presented at the private house in Blackfriars, D'Avenant ventured once more into the regular drama. In the title-page of this play, as in that of the 'Temple of Love,' and in some succeeding works, he describes himself as 'Servant to her Majestie.' 'The Wits' (4to 1636, 12mo 1665), a comedy, also played, 28 Jan. 1633, at the private house in Blackfriars, ranks as D'Avenant's comic masterpiece, and may compare for humour and merit with any piece of its epoch. It was, with the 'Platonick Lovers,' reprinted in 1665 in 12mo, as well as in the folio collection of 1673, was included in two consecutive editions of Dodsley's 'Old Plays,' and in Sir Walter Scott's 'Ancient Drama,' 1810, was frequently revived after the Restoration, and won the often expressed approval of Pepys, who went to see it many times. 'The Wits' was licensed by Sir Henry Herbert 10 Jan. 1633. At the request of Endymion Porter, to whom it is dedicated, King Charles compelled Sir Henry to restore some passages he had struck out. This Herbert did with a bad grace, saying, under the date 9 Jan. 1663, 'The kinge is pleasd to take "faith," "death," "slight" for asseverations and no oaths, to which I doe humbly submit, as my master's judgment; but under favour conceive them to be oaths, and enter them here, to declare my opinion and submission.' Herbert chronicles that 'The Wits' was 'well likt,' and says 'the kinge commended the language, but dislikt the plott and characters.' 'Britannia Triumphans,' a masque in which D'Avenant and Inigo Jones collaborated, 4to, 1637, was acted at Whitehall on the Sunday after twelfth night 1637, 'by the king's majestie and his lords.' It is not included in the folio collection, and is, with the two following works, unmentioned by Langbaine in his 'Account of the English Dramatic Poets,' though it and the 'Unfortunate Lovers' appear in his 'Momus Triumphans,' 688, 14to). 'Salmacida Spolia,' 4to, 1639, reprinted by Chetwood, Dublin, 1750, not included in the folio collection, was acted on Tuesday, 21 Jan. 1639, by the king and queen and their court. With the 'Unfortunate Lovers,' a tragedy, 4to, 1643 and 1649, and 'Love and Honour,' 4to, 1649, originally called the 'Courage of Love,' and afterwards named by Sir Henry Herbert the 'Nonpareilles, or the Matchless Maids,' both acted at the private house in Blackfriars, the list of plays known to have been acted under the patronage of Charles I is finished. These pieces must both have been played long before they were printed. Both were frequently acted after the Restoration. Under the date 8 April 1668 Pepys speaks of seeing the 'Unfortunate Lovers,' which he calls 'an extraordinary play.' On 21 Oct. 1661, and again on the 23rd, he saw 'Love and Honour,' observing on the latter visit 'and a very good play it is.' A play entitled the 'Colonell' was entered 1 Jan. 1629 by Eph. Dawson on the books of the Stationers' Company, but nothing further concerning it is known. Sixteen months after the death of Ben Jonson (6 Aug. 1637) the office of laureate was, at the request of the queen, given (13 Dec. 1638) to D'Avenant. An illness resulted in the loss of his nose. Upon this misfortune contemporary wits and poets, Suckling, Denham, and Sir John Mennis at their head, made much merriment, and many particulars and stories concerning it, with other records of D'Avenant's idle doings, are to be found

in the pages of Wood, Aubrey, and other early writers. On 27 June 1639 D'Avenant was appointed 'governor of the King and Queen's Company, acting at the Cockpit in Drury Lane.' In the same year, 26 March 1639, 'a patent passed the great seal authorising him to erect a playhouse.' This scheme for a house, which was to have been 'behind the Three Kings' Ordinary in Fleet Street,' was not carried into execution. At a very early period of civil broil D'Avenant came under the suspicion of parliament. He was accused (May 1641), together with Suckling, Goring, Jermyn, Ashburnham, Lord Percy, and others, of being embarked in a design for bringing up the army for the defence of the king. In common with most of those mentioned D'Avenant took flight. He was arrested at Faversham but admitted to bail. In a second effort he again failed, being captured in Canterbury by the mayor of that city. A subsequent attempt was successful, and he reached France in safety. He returned to England with stores sent by the queen for the use of the Earl of Newcastle, by whom he was made lieutenant-general of ordnance, an appointment that aroused some opposition and is sneered at by Warwick in his 'Memoirs.' He appears to have behaved with valour in the field, and in September 1643, at the siege of Gloucester, he was knighted by the king (Aubrey says by the Duke of Newcastle by commission). No record of his exploits is preserved. Aubrey writes: 'I have heard his brother Robert say for that service there was owing to him by King Charles ye First 10,000 lib.' (*Letters*, ii. 305). A letter of D'Avenant's to Prince Rupert, dated Haleford, 13 June 1644, quoted by Maidment and Logan, contains some very sensible observations. After the defeat of the king's army D'Avenant once more sought shelter in France, where he was received with much favour by the queen. After embracing the catholic faith, he was sent in the summer of 1646 by the queen to Charles, then at Newcastle-on-Tyne, as the bearer of a letter counselling him 'that he should part with the church for his peace and security.' Clarendon recording this fact, and admitting the honesty of D'Avenant, who was well known to him, regards with unconcealed disapproval the choice of a messenger. In a well-known passage of his history he describes the answer of the king, who, after meeting the opinions of Lord Jermyn, Lord Colepepper, and others, heard a slighting reference of D'Avenant's to the church, and then, 'transported with indignation, gave him a sharper reprehension than was usual for him to give to any other man, and forbad him to presume to come again into his presence. Whereupon the poor man, who had in truth very good affections, was exceedingly dejected and afflicted' (Clarendon, *History*, v. 112, ed. 1826). D'Avenant returned to Paris, became the guest of Lord Jermyn, who had apartments in the Louvre, and began writing his long contemplated poem of 'Gondibert.' Two books only were written when the queen despatched him on a mission to Virginia, to carry to the colony a number of persons who might be of service to it in the trouble it was experiencing. Before he got clear of the French coast D'Avenant was captured by a parliament ship and carried as a prisoner to Cowes Castle. Previous to leaving France he had written to Hobbes a long discourse upon 'Gondibert,' intended as a preface to the poem. This is dated from the Louvre, 2 Jan. 1650. It is answered by Hobbes in terms of strong eulogy. His reply, dated Paris, 10 Jan. 1650, together with the original discourse and some specimen-pages of the poem, was printed at Paris, 1650. In confinement at Cowes D'Avenant wrote half the third book, but stopped with a postscript to the reader, dated Cowes Castle, 22 Oct. 1650, in which occur the words: 'Tis high time to strike sail and cast anchor (though I have run but half my course). When at the helme I am threatened with Death, who, though he can visit us but once, seems troublesome; and even in the innocent may beget such a gravity as diverts the musick of verse.'

In a similar spirit of foreboding he is said to have written to Hobbes concerning the progress he had made in 'Gondibert,' and asking: 'Why should I trouble you or myself with these thoughts, when I am pretty certain I shall be hanged next week?' (Cibber, *Lives of the Poets*, ii. 73). His life was indeed in extreme peril. Delivered over by parliament to be tried by a court of high commission, he was carried to London. His escape from death has been variously attributed to the influence of John Milton, the Latin secretary to the Commonwealth, and to two aldermen of York he had previously favoured, 'seating them when prisoners at the upper end of his table *à la mode de France*, and having donne so a good while to his chardge, told them (privately and friendly) that he was not able to keepe so chargeable guests, and bad them take an opportunity to escape, w^{ch} they did' (Aubrey, *Letters*, ii. 306). During the two years in which he was kept a prisoner in the Tower he published the first edition of 'Gondibert' in three books, respectively of six, eight, and six cantos,

12mo, 1651. From Lord-keeper Whitelocke he received some indulgence, which he acknowledged in a letter soliciting his liberty. That Whitelocke secured D'Avenant his freedom, which he soon obtained, is not known. In subsequent days, however, the keeper was a useful friend to the poet. The appearance of 'Gondibert' was followed in 1653 by that of 'Certain Verses written by severall of the Author's friends to be re-printed [*sic*] with the Second Edition of Gondibert,' and in 1655 by that of 'The Incomparable Poem Gondibert Vindicated,' &c. The authorship of the earlier poems is attributed to Denham and others, that of the second to D'Avenant. D'Israeli (*Quarrels of Authors*) first pointed out that the supposed defence is in fact another attack by the court wits, the piquancy of which is heightened by assigning it to the author himself. Aubrey asserts of 'Gondibert' that 'the courtiers with the Prince of Wales would never be at quiet about the piece.' D'Israeli is right. The satire in the latter poem is such as no man would or could apply to himself. D'Avenant after his release from imprisonment is not heard of for some years. Through his influence with Whitelocke he obtained permission in the later years of the Commonwealth to recommence a species of quasi-dramatic entertainments. The nature of these has been imperfectly understood. Though given at a private house the performances were in a sense public, seeing that money was taken at them. The first was modestly announced as 'The First Dayes Entertainment at Rutland House, by Declamations and Musick; after the manner of the Ancients, by Sir W. D.,' London, 1657, small 8vo. In this piece, which consists of four long speeches by Diogenes and Aristophanes and by a Parisian and an Englishman respectively on the question of the propriety of dramatic entertainments, a rhymed prologue and epilogue are spoken, and instrumental and vocal music by Dr. Coleman, Captain Henry Cook, Henry Lawes, and George Hudson, is introduced. With this slight so-styled opera, the date of performance of which has been assumed, from a marked copy in the British Museum, to have been 22 Nov. 1656, theatrical representations may be held to have recommenced in England. A writer in 'Notes and Queries' (2nd ser. v. 231) says that five shillings was the price of admission, that four hundred were expected, and but a hundred and fifty came, and adds from a contemporary manuscript that Mrs. Coleman and another woman took part in it. This was followed by 'The Siege of Rhodes. Made a Representation by the art of Prospective in Scenes and the story sung in recitative Musick,' 4to, 1656. This piece differs widely from that subsequently published as 'The Siege of Rhodes in Two parts,' 4to, 1663. It is in some respects the most epoch-marking play in the language. It was sung 'stilo recitativo,' and was practically the first opera produced in England; scenery was in its case for the first time employed in a play, as distinguished from a masque, and it introduced upon the stage the first Englishwoman (Mrs. Coleman) who ever in an English drama appeared upon it. A letter from D'Avenant to Whitelocke, accompanying the manuscript of this piece or the previous entertainment, and speaking of 'the nicety of the times,' is dated 3 Sept. 1656, after which date the first theatrical performance under the sway of Cromwell took place. The actors consisted of musicians, among whom were Matthew Lock, composer of the music to 'Macbeth,' Henry Pursill (Purcell), Captain Cook, Thorndell, Harding, and the Colemans, husband and wife. Lawes, Lock, and Cook were responsible for the music.

'The Cruelty of the Spaniards in Peru,' 4to, 1658, and 'The History of Sir Francis Drake,' 4to, 1659, were produced by D'Avenant at the Cockpit in Drury Lane, which he opened in 1658. These two pieces were subsequently incorporated with 'The Playhouse to be Let,' first printed in the folio collection, 1673. The first act of this strange medley is an introduction, the second a translation from 'Le Cocu Imaginaire' of Molière, spoken in broken English by performers supposedly French, the third 'The History of Sir Francis Drake,' the fourth 'The Cruelty of the Spaniards in Peru,' and the fifth a short burlesque tragedy. Evelyn in his diary mentions seeing, 5 May 1659, 'a new opera after the Italian way in recitative, music, and sceanes,' but proclaims it inferior to the Italian, says it is 'prodigious that in a time of such publiq consternation such a variety should be kept up or permitted,' and adds that his heart smote him for witnessing it. Cromwell is said to have approved of the performance of 'The Cruelty of the Spaniards in Peru,' which Sir Henry Herbert, in opposition to other authorities, and probably in error, says was in two parts. According to the 'Publick Intelligence' from Monday 20 Dec. to Monday 27 Dec. 1658, quoted by Malone, Richard Cromwell ordered a report to be drawn up with regard to the performance of opera at the Cockpit, and to examine by what authority it was 'exposed to publick view.' In 1659 D'Avenant was implicated in the rising of Sir George Booth (1622-1684) [q. v.] in Cheshire, and was committed to prison, but

was released 16 Aug. 1659. Upon the Restoration license (21 Aug. 1660) was given to D'Avenant and to Thomas Killigrew to 'erect' two companies of players. These and other documents are quoted by Malone. Sir William D'Avenant's company, known as the Duke's, from the Duke of York (afterwards James II), its patron, was established about March 1662 in a new theatre near Portugal Row, Lincoln's Inn Fields. Before the erection of this building it acted at the theatre in Salisbury Court. It comprised Betterton [q. v.], Nokes, Kynaston, and other actors assembled in 1659–60 by Rhodes, a bookseller near Charing Cross, who in the days of Charles I is said to have been wardrobe-keeper to the king's company of comedians at Blackfriars, and who when the army of Monck was approaching London had obtained a license to form a dramatic company. On 15 Nov. 1660 Betterton and his associates began to act at Salisbury Court under an agreement which they had formed with D'Avenant. Here, or at the Cockpit, they continued to act until March or April 1662. From his first attempt to establish his company D'Avenant met with constant opposition from Sir Henry Herbert, whose privileges and claims as master of the revels were disregarded both by D'Avenant and Killigrew. In a petition to Charles II, presented by Herbert in August 1660, Herbert protests against the permissions to erect playhouses as an 'unjust surprize' and as 'destructive to the power' he exercises. Of D'Avenant he speaks as one 'who obtained leave of Oliver and Richard Cromwell to vent his operas at a time when your petitioner owned not their authority.' In spite of the opposition the grant passed the privy signet 21 Aug. 1660. Herbert then, in consequence of 'the unusuall and unreasonable rates' taken at the 'playhouse doores of the respective persons of quality that desire to refresh or improve themselves' by the sight of 'morrall entertainments,' despatched a warrant requiring the actors at the Cockpit at their peril to send all the plays they intended to act, that 'they may be reformed of prophanes and ribaldry.' Against this the actors petitioned. Herbert then brought an action against the players, and two actions against D'Avenant. The decision upon the case between Herbert and D'Avenant was referred by Charles, 30 June 1662, to the lord chancellor (Clarendon) and the lord chamberlain (Manchester). In the statement of his wrongs Herbert speaks of D'Avenant as 'a person who exercised the office of master of the revels to Oliver the Tyrant,' and is 'credibly informed' that he, 'the said D'Avenant, published a poem in vindication and justification of Oliver's actions and government, and an epithalamium in praise of Oliver's daughter, Mrs. Rich.' Herbert gained some of his cases, but court influence was against him, and the struggle to assert his powers was in the end abandoned. By the final conditions meanwhile under which the theatre in Lincoln's Inn Fields opened, the total receipts, after the charges for supernumeraries, &c., were deducted, were divided into fifteen shares, of which the actors took five, leaving D'Avenant ten, 'two towards the house rent, buildings, scaffolding, and making of frames for scenes; one for a provision of habits, properties, and scenes . . .; and seven to maintain all the women that are to perform or represent women's parts in tragedies, comedies, &c., and in consideration of erecting and establishing his actors to be a company, and his pains and expenses for that purpose for many years.' D'Avenant's gross receipts from the ten shares Herbert estimates at 200*l.* a week. The agreement bears date 5 Nov. 1660. The first part of the 'Siege of Rhodes' was the first piece acted by D'Avenant's company. It was followed by the second part of the same play, and after an interval by 'The Wits.' This piece was mounted with costly scenery, which Downes (*Roscius Anglicanus*), oblivious of the performances at Rutland House, calls 'the first that ever was introduced in England.' Mrs. Saunderson, afterwards Mrs. Betterton, was Iantha in the 'Siege of Rhodes,' and Mrs. Davenport Roxalana, a character which did not appear in the first sketch of the play. Mrs. Saunderson and Mrs. Davenport, with Mrs. Davies [q. v.] and Mrs. Long, were the four principal actresses, whom, in pursuance of the previously mentioned agreement, D'Avenant boarded in his own house. From the first D'Avenant's performances obtained a strong hold on the public. His theatre, in consequence of the name he gave his performances under Cromwellian rule, was known as the Opera. Pepys makes frequent reference to it. D'Avenant's 'Love and Honour,' printed in 4to, 1649, which was revived in 1661, had a great run, and produced 'the company much gain and estimation' (Downes, *ib.*) 'It was richly dressed —the king, the Duke of York, and the Earl of Oxford having given their coronation suits to Betterton, Harris, and Price' (*ib.*) On 18 Feb. 1662 D'Avenant produced his 'Law against Lovers' (folio collection), an alteration of 'Measure for Measure,' with the characters of Benedick and Beatrice introduced. Those of his own works with which D'Avenant opened had been rehearsed in the Apothecaries' Hall. The 'Playhouse to be

Let' was probably among the pieces given at this period, but no record of its performance can be traced. Not until 1664 was 'The Rivals,' 4to, 1668, performed. It was licensed for printing, not performance, 19 Sept. 1668. This is an alteration of 'The Two Noble Kinsmen.' This play D'Avenant never claimed. It is an indifferent production, introducing several songs and dances. One of these, 'My Lodging is on the Cold Ground,' was sung in a manner that obtained for the singer, Mrs. Davies [q. v.], promotion to royal favour. On 7 Nov. 1667, according to Pepys, 'The Tempest, or the Enchanted Island,' 4to, 1670, written by Dryden and D'Avenant in conjunction, was played for the first time. The play is not included in the folio collection of D'Avenant. 'Macbeth, a Tragedy; with all the Alterations, Amendments, Additions, and New Songs,' &c., 4to, 1673, 1687, and 1710, is assigned expressly to D'Avenant by Downes, who speaks of its being in the nature of an opera and of the singing and dancing in it, 'The first compos'd by Mr. Lock, the other by Mr. Channell and Mr. Joseph Preist.' There is no exact evidence when it was performed. Pepys saw a 'Macbeth' 5 Nov. 1664, 'a pretty good play,' again 28 Dec. 1666, and once more 7 Jan. 1667, when he especially admired the *divertissement*, which he held 'a strange perfection in a tragedy.' Genest ascribes to 1672, when it was given at Dorset Garden, the first performance of this play, and holds, doubtless in error, that the 'Macbeth' given at Lincoln's Inn Fields was Shakespeare's. To this notion Pepys's mention of the *divertissement* seems fatal. The alterations in a wretched version of 'Julius Cæsar,' printed 12mo, 1719, are said to be by Dryden and D'Avenant. This reproach may, however, be spared both writers. The 'Man's the Master,' a comedy, 4to, 1669, 8vo, 1775, was acted at Lincoln's Inn Fields immediately before the death of D'Avenant and printed after his death. It is an excellent comedy and was revived in 1726 and again, with some alterations supposed to be due to Woodward, in 1775, being the only play of D'Avenant's that was performed at anything approaching to so late a date. In addition to these works there are included in the folio edition, but not otherwise known to be printed, 'News from Plymouth,' 'The Fair Favourite,' 'The Distresses' (believed to be the same as is elsewhere called 'The Spanish Lovers'), and 'The Siege.' 'These plays are supposed to have been acted in the time of Oliver and Richard, first printed in 4to, and afterwards revised and inserted in the author's works' (*Biographia Britannica*). As none of the quartos survive, the latter portion of the statement seems very doubtful. With these may be associated as also appearing for the first time in the folio collection the 'Law against Lovers' and the 'Playhouse to be Let.' Of these the 'News from Plymouth' was licensed by Sir Harry Herbert 1 Aug. 1635, 'The Fair Favourite' 17 Nov. 1638, and 'The Spanish Lovers' 30 Nov. 1639. D'Avenant had lodgings at the playhouse in Lincoln's Inn Fields, where he died 7 April 1668, and was buried on the 9th in Westminster Abbey, in the grave vacated by May, his former rival for the laureateship. Langbaine and Wood both noted that the laureate wreath, 'which by the law of heraldry appertained to him,' was wanting from his coffin, which Sir John Denham says was the handsomest he ever saw. On his grave is written, in imitation of that of Ben Jonson, 'O rare Sir William D'Avenant.' Pepys, who wrote, 7 April 1668, 'I hear Sir William D'Avenant is just now dead,' saw the corpse carried to Westminster. He says, 9 April 1668: 'There were many coaches and six horses, and many hacknies, that made it look, methought, as if it were the buriall of a poor poet. He seemed to have many children, by five or six in the first mourning coach, all boys.' D'Avenant left no will. His sons Charles and William are separately noticed. His widow, Maria or Mary (*d.* February 1690–1, buried in St. Bride's, Fleet Street, 24 Feb.), in 1668 administered to his effects. His first wife, Anne, described as of Castell Yard, subsequently Castle Street, Holborn, now Furnival Street, was buried 5 March 1654–5, in the churchyard of St. Andrew, Holborn. D'Avenant is described as of the parish of St. Clement Danes. At the time of his death a new theatre for his company had been begun in Dorset Garden. He married twice, having by his first wife a son, whom Aubrey describes as 'very beautiful and ingenious,' and by the second, Charles D'Avenant [q. v.] and several other children. D'Avenant was a man of courage, spirit, industry, and resource. To a certain extent he had the vices of his time. His work after his earliest production is manly, and for the age exceptionally decorous and moral. In his best work he rises to the level of Shirley; ordinarily he is on a level with Randolph and Brome. The scheme of 'Gondibert,' which was to be as a play 'proportioning five books to five acts and cantos to scenes,' was singularly unhappy, and the religious aim which in his long letter to Hobbes he avows did much to expose his book to the gibes of the courtiers. 'Gondibert' has obtained the praise of good judges. It is, however, a book to be praised rather than read,

and is insufferably dull. D'Avenant's dramas, on the other hand, may be read with fair prospect of amusement. For the numerous satires, chiefly good-natured, upon D'Avenant's poem and his physical misfortune, the reader must consult the writings of Suckling, Mennis, and others. Aubrey preserves a record of a frolic in which D'Avenant took part; and the story of the old woman who blessed his eyesight, and, being asked why by the astonished poet, answered because if he had need for spectacles he had no means of supporting them, with other similar tales, has been frequently told. Dryden after D'Avenant's death speaks highly of him. Richard Flecknoe published, 1668, Sir William D'Avenant's 'Voyage to the Other World,' with his 'Adventures in the Poet's Elysium,' a comic sketch in one sheet, in which on his arrival at Hades D'Avenant is badly received by various poets, especially Shakespeare, to whom he looked as his greatest friend, but who is offended with him 'for so spoiling and mangling of his plays.' With his old antagonist Donne he has a scrimmage, and in the end he is appointed jester to Pluto's court, probably in allusion to his intimacy with Charles II.

[The chief authority for the life of Sir William D'Avenant is the manuscript Life by Aubrey, transcribed by Warton for Malone (this was written at the request of Wood and used by him in the Athenæ Oxonienses); the prefatory memoir by Laing and Maidment to the collected dramas of D'Avenant, 5 vols. Edinburgh, 1872–4, and the introduction to the various plays; the reprint of Downes's Roscius Anglicanus, with a preface by the writer of this article, 1886; Malone's Historical Account of the English Stage; Pepys's Diary; Whitelocke's Memorials; Clarendon's History of the Rebellion; Langbaine's Account of the Dramatick Poets, 1691; Genest's Account of the English Stage, 1832; Austin and Ralph's Lives of the Poets Laureate, 1853; Letters written by eminent persons, and Lives of Eminent Men, by John Aubrey, 2 vols. in 3 parts, London, 1813, 8vo; Memoir and Diary of William Oldys (by Thoms), London, 1862, 12mo; Notes and Queries, 2nd ser. xi. 183–4, 4th ser. v. 284, ix. 49–50; Gent. Mag. October 1850, p. 367; and other works named or cited above.] J. K.

DAVENANT, WILLIAM (*d.* 1681), translator, was the fourth son of Sir William D'Avenant [q. v.], and younger brother of Charles Davenant [q. v.] He was educated at Magdalen Hall, Oxford, where he proceeded B.A. 19 July 1677, and M.A. 5 July 1680. He took holy orders on leaving the university, and held a living in Surrey, to which Robert Wymondsold of Putney presented him. He accompanied his patron in the capacity of tutor on a tour in France, and was drowned in the summer of 1681 while swimming in the Seine near Paris. He translated into English from the French of François La Mothe le Vayer 'Notitia Historicorum Selectorum; or Animadversions upon the famous Greek and Latin Histories,' Oxford, 1678. Davenant is stated to have added something to his original. He dedicated the book to James, earl of Doncaster, the eldest son of James, duke of Monmouth.

[Wood's Fasti Oxon. (Bliss) ii. 360, 372, where Bliss wrongly identifies this William Davenant with another, who was appointed vicar of Watford 16 June 1661, and died before June 1662; Brit. Mus. Cat.] S. L.

DAVENPORT, CHRISTOPHER (1598–1680), Franciscan and controversialist, better known as Franciscus a Sanctâ Clarâ, was born in Coventry in 1598, and educated at the school there. He was the son of John Davenport, alderman of Coventry, by Elizabeth Wolley, his wife. At the age of fifteen Christopher and his elder brother John went to Merton College, Oxford, as pupils to Mr. Samuel Lane. According to Wood, they were 'only battelers, and took cook's commons.' Sir H. Savile, the warden of Merton, not approving of this arrangement, required the two brothers to enter as commoners or to leave the college. They elected to do the latter. John, the elder, went to Magdalen Hall, became a noted puritan, and is separately noticed. Christopher was brought under the influence of a Romish priest living near Oxford, and went to Douai (1615). After remaining there a short time, he was transferred to Ypres, and (7 Oct. 1617) entered the Franciscan order of friars. He then returned to Douai, and joined the English Recollects of that order, entering the college of St. Bonaventura. Here he read lectures, and, after a time, went into Spain, and took degrees in divinity at Salamanca. Returning to Douai, he became chief reader in the college. He went to England as a missionary under the name of Franciscus a Sanctâ Clarâ, and was appointed one of the chaplains of the Queen Henrietta Maria. He soon became remarkable for his learning, and for his extremely liberal views as to the distinctive Romish tenets. He held that there was no essential or fundamental difference between the churches of England and Rome, and devoted himself to the attempt of reconciling the church of England to the Roman obedience. In this he had very considerable success. Probably Bishop Montague [q. v.], the author of the 'Appello Cæsarem,' was influenced by him, and it is known that Goodman, bishop of Gloucester, was altogether of his

mind. This bishop lived in close intimacy with Sancta Clara, who was with him at his death, and in his will he professed his belief 'that no other church hath salvation in it, but only so far as it concurs with the faith of the church of Rome' (GOODMAN, Introd. ed. Brewer). The connection of Sancta Clara with Archbishop Laud, which was made a part of the seventh article of the impeachment of the archbishop, was as follows, according to Laud's statement: 'I never saw that Franciscan friar Sancta Clara in my life above four times or five at the most. He was first brought to me by Dr. Lindsell. I did fear he would never expound them (the English articles), so as the church of England might have cause to thank him for it. He never came to me after till he was ready to print another book, to prove that episcopacy was authorised in the church by divine right. . . . I still gave him this answer, that I did not like the way the church of Rome went concerning episcopacy, and I would never give way that any such book from the pen of any Romanist should be printed here' (LAUD, *Hist. of Troubles*). The treatise on the articles alluded to by Laud was Sancta Clara's most remarkable work. It was printed first by itself, then as an appendix to a volume called 'Deus, Natura, Gratia, sive Tractatus de Prædestinatione, &c.; accedit expositio Articulorum Confessionis Anglicæ.' It is an attempt to prove that the English articles are not essentially antagonistic to the Roman doctrine. The book was printed at Lyons in 1634; it was dedicated to Charles I, and, if not licensed in England, was probably tolerated by the archbishop. Sancta Clara remained in high favour at court, and in friendly intercourse with many of the English divines till the rebellion, when he absconded for a time. He soon, however, returned, and lived in concealment at Oxford, or in the neighbourhood, being on terms of friendship with Dr. Barlow, the Bodleian librarian. A curious history belongs to his book on the English articles. He had dexterity or influence enough to get it licensed at Rome, but it was strongly condemned in Spain, and placed on the 'Index Expurgatorius.' At Venice, as the English ambassador writes, it caused great indignation, and the jesuits contended that the friar ought to be burned. Sancta Clara was a man of attractive manners and great dexterity. He even ventured to try his powers on Cromwell, and presented to him (in 1656) an 'Explanation of the Roman Catholic Belief,' with a design to obtain toleration for it. Another treatise of his with the same object was entitled 'A clear Vindication of the Roman Catholics from a foul aspersion, to wit, that they have and do promote a bloody and wicked design of the Pope and Cardinals.' He appears to have always escaped arrest or punishment during the troublous times of the Commonwealth. He usually passed by the name of Hunt, sometimes by that of his native town, Coventry. He was very sharp in his attacks on converts from Romanism to protestantism. At the Restoration Sancta Clara was restored to high favour, and became chaplain to the queen of Charles II. Probably, however, he was not now on such terms of intimacy with the English divines as he had been formerly, as the public mind became so excited against popery. He died at Somerset House in the Strand, 31 May 1680, and was buried at the Savoy. His principal works were: 1. 'Tractatus adversus Judiciariam Astrologiam.' 2. 'Paraphrastica Expositio Articulorum Confessionis Anglicæ,' printed first separately, afterwards in appendix to 3. 'Deus, Natura, Gratia, sive Tractatus de Meritis et Peccatorum remissione seu de Justificatione et denique de Sanctorum invocatione,' Lyons, 1634. 4. 'Systema Fidei sive Tractatus de Concilio Universali.' 5. 'Opusculum de definibilitate controversiæ immaculatæ conceptionis Dei Genetricis.' 6. 'Tractatus de Schismate speciatim Anglicano.' 7. 'Fragmenta seu Historia minor provinciæ Fratrum minorum.' 8. 'Manuale Missionarium Regularium præcipue Anglorum S. Francisci.' 9. 'Apologia: an Explanation of the Roman Catholic Belief,' 1656. 10. 'A clear Vindication of the Roman Catholics from a foul aspersion, to wit, that they have and do promote a bloody and wicked design of the Pope and Cardinals.'

[Wood's Athenæ Oxonienses, ed. Bliss, vol. iii.; Laud's History of his Tryals and Troubles, ed. Wharton, 1695; Prynne's Canterbury's Doom, 1644; Goodman's Court of King Charles I, ed. Brewer, 1839.] G. G. P.

DAVENPORT, SIR HUMPHREY (1566–1645), judge, third son of William Davenport of Bromhall, Cheshire, by Margaret, daughter of Richard Asheton of Middleton, Lancashire, entered Balliol College, Oxford, in 1581, but left without taking any degree, studied law at Gray's Inn, being called to the bar there on 21 Nov. 1590, and elected reader in Lent 1613. He took the degree of serjeant-at-law on 26 June 1623, and was knighted at Greenwich on 17 June 1624. On the accession of Charles I he became king's serjeant (9 May 1625). In March 1628–9 his advice was sought by the king as to the limits of parliamentary privilege on the eve of the proceedings against Eliot, and

in the following year he appeared for the crown, with Sir Robert Berkeley [q. v.], to argue the sufficiency of the return to the writ of habeas corpus sued out by Elliot, Selden, and other members of parliament who had been committed to prison at the close of the last parliament without any specific cause assigned in the warrant. His argument is reported at some length in the 'State Trials.' In 1630 he was appointed to a puisne judgeship in the common pleas, which in the following year he exchanged for the presidency of the court of exchequer. His tenure in both cases was *durante beneplacito*, not, as his predecessors' had been, during good behaviour. In 1633 he was placed on the high commission. In the ship-money case (1637) he gave judgment for Hampden upon a technical point, at the same time arguing elaborately in favour of the legality of the impost. For this, and for various illegal acts done on the bench, particularly the committal of one Vassal, M.P., for refusing to pay tonnage and poundage in 1627, and the sequestration of the property of one Maleverer in 1632 for refusing knighthood, he was impeached by the Long parliament in 1641, Hyde (afterwards Lord Clarendon) opening the case against him. He was ordered to give security for his attendance to stand his trial in the sum of 10,000*l*. The proceedings were, however, allowed to drop. Having joined the king at Oxford he resigned his office, Sir Richard Lane being appointed his successor on 25 Jan. 1644. His patent, however, was not revoked until the following year, in the course of which he died. In 1651 appeared 'An Abridgement of Lord Coke's Commentary on Littleton, collected by an Unknown Author, yet by a late edition pretended to be Sir Humphrey Davenport's, knight,' 8vo. Another edition of the same work was issued in the following year with the title 'Synopsis, or an Exact Abridgement of the Lord Coke's Commentaries upon Littleton, being a Brief Explanation of the grounds of the Common Law, composed by that famous and learned lawyer, Sir Humphrey Davenport, knight,' 8vo.

[Ormerod's Cheshire (Helsby), iii. 827; Dugdale's Orig. 296; Dugdale's Chron. Ser. 105, 106, 108; Autobiography of Sir John Bramston (Camden Soc.), 49, 77; Nichols's Progresses (James I), iii. 979, 1045; State Trials (Cobbett), iii. 250; Sir William Jones's Reports, p. 230; Rymer's Fœdera (Sanderson), xix. 133, 254; Cal. State Papers (Dom. 1633–4), p. 326; Rushworth, iv. 320, 333–8; Wood's Athenæ Oxon. (Bliss), iii. 183; Foss's Lives of the Judges.] J. M. R.

DAVENPORT, JOHN (1597–1670), puritan divine, was born in 1597 at Coventry in Warwickshire, where his father, also John Davenport, had been mayor. He was educated first at Merton (1613–15), whither he went with his younger brother Christopher, afterwards the well-known Franciscan [q. v.], and afterwards at Magdalen College, Oxford. Having graduated Bachelor of Arts he left the university, to which he only returned for a short time in 1625 in order to take the M.A. and B.D. degrees, and acted as chaplain at Hilton Castle, near Durham. He afterwards went to London, where his courageous visitation of the sick, in spite of the prevailing plague, soon brought him into notice, and he became vicar of St. Stephen's Church, Coleman Street, soon afterwards.

Davenport took an active interest in the famous 'feoffment scheme' for the purchase of lay impropriations. He was one of the twelve feoffees into whose hands the sums raised for this purpose by voluntary contributions were placed. His share in this scheme and his efforts to raise money for distressed ministers in the palatinate awakened the resentment of Laud and the jealousy of the high commission. To escape prosecution he resigned his living (December 1633); retired to Holland, and was chosen co-pastor, with John Paget, of the English church at Amsterdam. Davenport objected to the baptism of children not proved to belong to christian parents. This gave rise to an unpleasant controversy with his colleague, and ultimately (1635) led him to resign his charge and return to England. He interested himself in the attempt to obtain a charter for Massachusetts. By the advice of John Cotton, and along with other distinguished refugees, Davenport sailed for New England, and landed at Boston in June 1637. He was very well received, and attended the synod of Cambridge in August. Rejecting favourable offers of land made by the government of Massachusetts, Davenport and his friends proceeded to Quinnipiac, and there founded the colony of New Haven in April 1638. By the constitution of the new colony, which was definitely settled on 4 June 1639, church membership was made a prerequisite to the enjoyment of civil office or the exercise of electoral rights, and 'the support of the ordinance of civil government' was delegated to a body of seven persons, called 'The Seven Pillars of State,' of whom Davenport was one. In 1642 Davenport received, and refused, an invitation to join the Westminster Assembly of Divines, and in 1660 concealed in his own house the fugitive regicides William Goffe and Edward Whalley.

Davenport took an active part in the great controversy respecting baptism, which led to the adoption by the Boston synod of 1662 of

what was known as the 'Half Way Covenant.' This resolution provided that persons baptised in infancy and recognising their covenant obligations in mature years might have their children baptised. Davenport was one of the leaders against this doctrine. On 9 Dec. 1668 he was ordained over the first church at Boston. His opposition to the 'Half Way Covenant' led to the withdrawal of part of his congregation, who formed a new church —'the old South Church.' The old and new bodies waged incessant warfare, but in its midst Davenport died of apoplexy, on 13 March 1669–70. Davenport married a daughter of the Rev. Abraham Pierson in 1663, and had by her five children. A son, John (1635–1677), was a Boston merchant.

Davenport enjoyed, and seems to have deserved, a high reputation for industry and earnestness. The Indians of Quinnipiac called him 'the big-study man,' and Laud described him as 'a most religious man who fled to New England for the sake of a good conscience.'

His chief works were: 1. 'A Letter to the Dutch Classis containing a just complaint against an unjust doer,' 1634. 2. 'Certain Instructions delivered to the Elders of the English Church deputed, which are to be propounded to the Pastors of the Dutch Church in Amsterdam,' 1634. 3. 'A Report of some Passages or Proceedings about his calling to the English Church in Amsterdam, against John Paget,' 1634. 4. 'Allegations of Scripture against the Baptising of some kinds of Infants,' 1634. 5. 'Protestation about the publishing of his writings,' 1634. 6. 'An Apologeticall Reply to the Answer of W. B.,' 1636. 7. 'The Profession of the Faith of the Reverend and worthy Divine, Mr. John Davenport,' 1642. 8. 'A Catechism containing the chief Heads of the Christian Religion,' 1659. 9. 'The Saints' Anchor-hold in all Storms and Tempests,' 1661. 10. 'The Power of Congregational Churches asserted and vindicated,' in answer to J. Paget, 1672. 11. 'Another Essay for Investigation of the Truth in Answer to two questions concerning (1) The Subject of Baptism (2) The Consociation of Churches,' Cambridge, 1663. 12. 'A Discourse about Civil Government in a new Plantation,' Cambridge, 1663. 13. 'Sermons and other Articles.'

[Brook's Lives of the Puritans, iii. 446–51; Neal's Puritans, ii. 229; Hook's Ecclesiastical Biog. vol. iv.; Sprague's Annals of the American Pulpit, i. 93; Morse and Parish's Compendious Hist. of New England, pp. 129–34; West's Hist. of New England, i. 386; Wood's Athenæ Oxon. (Bliss), iii. 889; Holmes's Annals of America, i. 244; Hutchinson's Hist. of Massachussetts Bay, i. 82, 115, 215; Trumbull's Complete Hist. of Connecticut, passim; Winthrop's Hist. of New England, passim; Mather's Magnalia Christi Americana, i. 321–31; Massachusetts Hist. Soc. (letter of Davenport to Winthrop); Dexter's Congregationalism, passim; Appleton's Dict. of American Biog. ii.] A. W. R.

DAVENPORT, MARY ANN (1765?–1843), actress, whose maiden name was Harvey, was born at Launceston. Her first appearance on the stage took place at Bath on 21 Dec. 1784 as Lappet in 'The Miser' of Fielding. After staying in Bath two seasons she went to Exeter, where she married Davenport, an actor of the Exeter company. With him she proceeded to Birmingham, and, after vainly seeking an engagement in London, to the Crow Street Theatre, Dublin, where she opened as Rosalind. Up to this time she had naturally played juvenile heroines, in which she showed archness and exuberant spirits. Upon an emergency, however, she undertook in a revival the part of an old woman. Her success in this was so great that she was never able to return to her former line. She was accordingly engaged at Covent Garden to replace Mrs. Webb, to whom she was greatly superior, and appeared for the first time at that house on 24 Sept. 1794 as Mrs. Hardcastle in 'She Stoops to Conquer.' In the course of the season she played Lady Wronghead in the 'Provoked Husband,' the Nurse in 'Romeo and Juliet,' the Duenna, and many similar characters. To these she added at the same theatre in 1795–6 Mrs. Malaprop, Mrs. Quickly in 'King Henry IV, Part I.,' and 'Merry Wives of Windsor,' and Mrs. Peachum in the 'Beggar's Opera.' At the Haymarket in 1797, and in subsequent years at one or other of the theatres named, she played Miss Lucretia M'Tab in 'The Poor Gentleman,' Mrs. Quickly in 'King Henry IV, Part II.,' and 'King Henry V,' Mrs. Heidelberg in 'The Clandestine Marriage,' and very many similar parts. She was the original Deborah Dowlas in Colman's 'Heir-at-Law,' Dame Ashfield in Morton's 'Speed the Plough,' Mrs. Brulgruddery in Colman's 'John Bull,' Monica in Dimond's 'Foundling of the Forest,' and Dame Gertrude in 'The Forest of Bondy, or the Dog of Montargis.' In these and very many similar rôles she won a high and well-deserved reputation. Her last performance was for her benefit, Covent Garden, on 25 May 1830, when she played the Nurse in 'Romeo and Juliet.' She died on 9 May 1843, aged 78, or, according to another account, 84 years. She bore a high reputation as an actress and a woman. During the life of her husband she lived in great privacy; after his death, on 13 March 1814, she drew, with a daughter,

into practical seclusion. She had also a son who held an Indian appointment. Davenport was eclipsed by his wife, and is an object of some banter in theatrical records. He was, however, a good speaker and a useful member of the Covent Garden Theatre, which, on account of ill-health, he quitted in 1812.

[Genest's Account of the English Stage; Dramatic Mag. vol. ii.; Oxberry's Dramatic Biography, vol. ii.; Cole's Life of Charles Kean, 1859; Thespian Dict.] J. K.

DAVENPORT, RICHARD ALFRED (1777?–1852), miscellaneous writer, was born about 1777. We find him engaged in literary work in London at an early age, and here he seems to have spent the whole of a long and exceptionally laborious literary life (BRITTON, *Autobiography*, 1849-50, p. 93. Some scattered notices of Davenport will be found in this work). He wrote: 'New Elegant Extracts,' 2nd series, Chiswick, 12 vols. 1823–7; 'The Commonplace Book of Epigrams,' a collection of which many pieces are original, Edinburgh, 1825; 'A Dictionary of Biography,' 1831. To the 'Family Library' he contributed a 'Memoir of the Life of Peter the Great,' anon., 1832; 'The Life of Ali Pasha of Tepeleni, Vizier of Epirus, surnamed Aslan or the Lion,' 1837; 'The History of the Bastile and of its principal Captives,' 1838, several times republished; 'Narratives of Peril and Suffering,' 2 vols. 1840, new edition, New York, 1846; 'Lives of Individuals who raised themselves from Poverty to Eminence and Fortune,' 1841. He edited, with lives, a number of the British poets, the works of Robertson the historian, with life, 1824; Mitford's 'History of Greece,' with continuation to the death of Alexander, 1835; Pilkington's 'General Dictionary of Painters,' 1852; and some works like Guthrie's 'Geographical, Historical, and Commercial Grammar,' and Enfield's 'Speaker.' Davenport also wrote large portions of the history, biography, geography, and criticism in Rivington's 'Annual Register' for several years, translated many works, and contributed to current literature 'innumerable articles on biography, poetry, criticism, and other subjects.' He also composed verses of some merit.

Davenport resided for the last eleven years of his life at Brunswick Cottage, Park Street, Camberwell, a freehold house of which he was the owner. Here he lived in seclusion, working hard and drinking large quantities of laudanum. No one was ever seen to visit him. The house was never cleaned, and all its windows were broken. On Sunday, 25 Jan. 1852, a passing policeman was attracted by some one moaning. He broke into the house and discovered Davenport insensible with a laudanum bottle in his hand. He died before anything could be done for him. The coroner's jury found the rooms 'literally crammed with books, manuscripts, pictures, ancient coins, and antiques of various descriptions.' These with the furniture were thickly covered with dust, and all that was perishable had fallen into decay. The verdict was that 'deceased had died from inadvertently taking an overdose of opium.'

[Gent. Mag. May 1852, p. 525; Morning Post, 29 Jan. 1852, p. 4, col. 4; Globe, 29 Jan. 1852, p. 1, col. 4.] F. W–r.

DAVENPORT, ROBERT (*fl.* 1623), poet and dramatist, published in 1623 'A Crowne for a Conquerour; and Too Late to call backe Yesterday. Two Poems, the one Divine, the other Morall,' 4to. To the second poem, which has a separate title-page, is prefixed a dedicatory epistle 'to my noble Friends, Mr. Richard Robinson and Mr. Michael Bowyer,' two famous actors. From the epistle, which is signed 'Rob. Davenport,' we learn that the poems were written at sea. Davenport is also the author of a tragedy, 'King John and Matilda,' 1655, 1662, 4to, and of two comedies, (1) 'A New Trick to cheat the Divell,' 1639, 4to; (2) 'The City Night-Cap,' 1661, 4to. It appears from Sir Henry Herbert's 'Office-Book' that 'The City Night-Cap' was licensed for the stage as early as 1624. In the same year an unpublished play of Davenport, 'The History of Henry I,' was licensed by Herbert. It was among the plays destroyed by Warburton's cook, and in Warburton's list is attributed to Shakespeare and Davenport. Doubtless it is the play which was entered in the 'Stationers' Registers,' 9 Sept. 1653, as the work of Shakespeare and Davenport, under the title of 'Henry I and Henry II.' The tragedy, 'King John and Matilda,' which has considerable merit, was written in or before 1639; for it is mentioned in a list of plays that belonged at that time to the Cockpit Company. A copy in the Dyce Library of the 1662 edition has on the title-page 'written by W. Daven. gent.' To 'A New Trick to cheat the Divell' is prefixed by the publisher an address 'to the courteous reader and gentle peruser,' in which the play is described as 'now an Orphant and wanting the Father which first begot it.' From this statement it has been inferred that Davenport was dead at the time of publication; but the publisher may have merely intended to say that the author was at a distance. Davenport certainly seems to have been living in 1640;

for commendatory verses by him are prefixed to two plays published in that year—Rawlins's 'Rebellion' and Richards's 'Messalina.' Indeed, it is probable that he was alive in 1651, when Samuel Sheppard published a collection of 'Epigrams,' one of which (Lib. ii. Epigr. 19) is addressed 'To Mr. Davenport on his play called the Pirate.' Sheppard had a high opinion of 'The Pirate,' a play which was never published, and declared, 'Thou rival'st Shakespeare though thy glory's lesse.' In the Cambridge University Library (D. d. x. 30) is a manuscript poem by Davenport entitled 'Survey of the Sciences.' A volume of manuscript poems addressed by Davenport to William earl of Newcastle was in Thorpe's 'Catalogue of Manuscripts,' 1836 (No. 1450). Hunter (*Chorus Vatum*) mentions a manuscript poem by Davenport entitled 'Policy without Piety too Subtle to be Sound: Piety without Policy too Simple to be Safe,' &c. Two unpublished plays, 'The Fatal Brothers' and 'The Politic Queen, or Murther will out,' were entered in the 'Stationers' Registers,' 29 June 1660, as the work of Davenport. Another unpublished play, 'The Woman's Mistake,' is ascribed in the 'Stationers' Registers,' 9 Sept. 1653, to Davenport and Drue. 'The Bloody Banquet,' a tragedy, 1620 (2nd ed. 1639), by 'T. D.,' has been assigned without evidence to Davenport. 'The City Night-Cap' is included in the various editions of Dodsley's 'Old Plays.'

[Hunter's Chorus Vatum; Hazlitt's Dodsley, vol. xiii.; Variorum Shakespeare, 1821, iii. 229; Chalmers's Supplem. Apol. p. 219; Retrospective Review, iv. 87–100; Hazlitt's Bibliographical Collections.] A. H. B.

DAVENPORT, SAMUEL (1783–1867), line engraver, was born at Bedford, 10 Dec. 1783. While he was still an infant, his father, who was an architect and surveyor, removed to London. Here he was in due course articled to Charles Warren, one of the ablest line engravers of the period, under whose tuition he made good progress. His earlier works were book illustrations after the designs of Shenton, Corbould, and others; but subsequently he engraved in outline a large number of portraits for biographical works, and is said by Redgrave to have executed no less than seven hundred for one publication alone. The best examples of his work are the plates which he engraved for the 'Forget-me-not' between 1828 and 1842, and which include: 'The Sister's Dream,' 'Fathime and Euphrosyne,' and 'The Disappointment,' after Henry Corbould; 'The Orphan Family,' after A. Chisholm; 'The Frosty Reception' and 'Uncle Anthony's Blunder,' after R. W. Buss; 'Chains of the Heart,' after J. Cawse; 'Cupid caught tripping,' after J. P. Davis; 'The Dance of the Peasants,' in the 'Winter's Tale,' after R. T. Bone; 'Louis XI at Plessis-les-Tours,' after Baron Wappers; and 'Count Egmont's Jewels,' after a drawing by James Holmes, from a sketch by C. R. Leslie. All these were engraved on steel, the use of which he was one of the earliest to adopt, and are very carefully finished. He also engraved a small plate of 'The Infant St. John the Baptist,' after Murillo. He died 15 July 1867.

[Redgrave's Dict. of Artists of the English School, 1878; Forget-me-not, 1828–42.] R. E. G.

DAVERS. [See DANVERS.]

DAVID. Princes of North Wales. [See DAVYDD.]

DAVID or DEWI, SAINT (*d.* 601 ?), the patron saint of Wales, is first mentioned in the tenth-century manuscript of the 'Annales Cambriæ,' which merely says that he was bishop of Moni Judeorum (Menevia, afterwards called St. David's) and died in 601. Although this date comes from a document written four centuries after David's time, there seems to be no good reason for setting it aside. The arguments which various writers have urged in favour of an earlier period are chiefly founded on the chronological data contained in the current lives of the saint, the earliest of which was written by Rhygyfarch (Ricemarchus), bishop of St. David's about 1090. But the work of Rhygyfarch, on which all the later biographies are founded, is so thoroughly legendary that no confidence can be placed either in its mention of historical persons as David's contemporaries, or in the number of generations which it interposes between him and his alleged ancestor Cunedda. Nor can much weight be allowed to the authority of William of Malmesbury, who says that the saint died in 546. Professor Rice Rees attempted to settle the date of David's death by means of the statement of Geoffrey of Monmouth that David was buried at Menevia by order of Maelgwn, king of Gwynedd. Maelgwn died, according to the 'Annales Cambriæ,' in 547, though Rees prefers the inferior authority of a document printed by Wharton which places his death in 566. However, it is now scarcely necessary to say that the testimony of Geoffrey on such a matter is absolutely worthless. Some of the modern writers who have argued for an early date have relied on the evidence of the thirteenth-century manuscript of the 'Annales Cambriæ,' which assigns David's birth to 458. But this must be taken in con-

nection with the legend accepted by Rhygyfarch and Giraldus that the saint's age was one hundred and forty-seven years. Evidently the natal year given by the thirteenth-century scribe has been calculated backwards (with an error of four years) from the documentary date of David's death, and is consequently, if anything, a confirmation of its genuineness rather than a ground for suspicion.

It may therefore be said that all the evidence worth considering goes to show that David died in 601. The only other facts respecting him which can be regarded as tolerably certain are that he was bishop (not archbishop) of Menevia, and that he presided at two synods of the Welsh church, the earlier of them being held at Brefi (now Llanddewi Brefi), and the other (in 569) at a place whose Welsh name is translated into Latin as Lucus Victoriæ. The genuine acts of these two councils, which have nothing to do with Pelagianism, but relate merely to the ecclesiastical penalties to be imposed for certain offences, are given in Haddan and Stubbs's 'Councils,' i. 117, 118.

The legendary history of the saint is much more extensive. According to Rhygyfarch, his birth was predicted by an angel to St. Patrick, who, on his return to Britain from Rome, had proposed to take up his abode in a place called Vallis Rosina, apparently near to Menevia. The angel appeared to him and commanded him to undertake the conversion of Ireland, adding that the spot which he had chosen for his dwelling was destined not for him but for one who should be born thirty years later. It seems likely that this prediction, as originally circulated, had reference to some other person than St. David, and that the desire to make it apply to this saint was the motive which led to the ascription to him of a fabulous length of life. Like many other Welsh saints [see CARANTACUS], David is said to have been a grandson of Ceredig, king of the region called after his name, Cardigan. David's father was called Sanctus or Sant (in later documents corruptly Xantus and Sandde), a name apparently evolved from the title *mabsant* (patron saint), which admits of being mistranslated 'the son of Sant.' His mother was, according to Rhygyfarch, a nun, who had been ravished by Sant, and who, after the birth of her son, spent her life in prayer and self-mortification in expiation of her involuntary fault. Her name, Nonna or Nonnita, is obviously the Low-Latin word *nonna*, a nun. It is curious to observe that Giraldus, whose life of David is founded upon that of Rhygyfarch, has carefully suppressed all mention of David's mother having been a nun. Nonna is said in the 'Genealogies of the Saints' to have been a daughter of Gynyr of Caergawch, chieftain of Pebidiog (western Pembrokeshire), who, like Ceredig, though in a less degree, was celebrated as the ancestor of many saints. The whole pedigree of David may safely be dismissed as fictitious, and there is really not the slightest evidence that he was related to the Cunedda family at all. It is even possible that the patron saint of Wales was not himself of Welsh birth, for his traditional title of *Deverur*, which Giraldus renders 'vir aquaticus,' and supposes to refer to the saint's abstemious habits, may be plausibly explained as meaning 'the man of Deira.'

The place where David received his earliest education is called by Rhygyfarch *Vetus Rubus*, a translation, apparently, of the common Welsh name Henllwyn, though Giraldus identifies it with Vetus Menevia (Henfynyw in Cardiganshire), on the ground of a fancied etymological connection between Menevia and the Irish word *muni* (*muin*), which he considers equivalent to *rubus*. Afterwards David became a pupil of a certain Paulinus, who had enjoyed the instructions of St. Germanus. The editors of the 'Acta Sanctorum' identify this Paulinus with St. Paul, archbishop of Leon in Brittany. It is quite possible that he is really the person referred to, though in that case the story of his having been David's teacher must be a mere fiction. In the existing copy of Rhygyfarch's work Paulinus is said to have lived 'in a certain island;' the abridgment of Rhygyfarch, printed by the Bollandists from a Utrecht manuscript, calls the island Dilamgerbendi. The manuscript itself, however, is said to read Minindi Lanergbendi (Llanerchbeudy ?). Giraldus strangely supposes that the Isle of Wight is meant, and the life published by Colgan ingeniously corrects this into 'Witland'—i.e. Whiteland in Carmarthenshire. While living with Paulinus David began to work miracles, and after completing his education he journeyed through Wales, preaching the gospel and founding monasteries. In the list of his foundations occur the celebrated names of Glastonbury, Leominster, Repton, Crowland, Bath, and Raglan, though probably the mention of the first five places arises from misreadings of Welsh names. After some years David betook himself with his chosen disciples to the place which the angel had foretold should be his abode, and there he established a monastery. The curious story of the persecution he underwent from a Gaelic chief named Baia or Boia (who, with his wicked wife, came to a violent end as the reward for their ill-treatment of the saint) looks as if it might have some historical foundation; but David's alleged pilgrimage to Jerusalem, and his con-

secration as archbishop by the patriarch, is obviously an unmixed romance. Rhygyfarch says that an altar presented to David by the patriarch was still in existence, but since the saint's death had been kept wrapped up in a leather case, and had not been allowed to be seen by any one. The popular belief, he adds, was that this sacred object had come down from heaven. William of Malmesbury identifies this altar with the jewelled silver 'superaltare' known as 'the sapphire of Glastonbury;' but this seems to be a guess of Malmesbury's own. The 'sapphire' eventually fell into the hands of Henry VIII's commissioners, but they say nothing about its origin, nor do the Glastonbury records mention any tradition connecting it with St. David.

Equally unhistorical with the story of the Jerusalem pilgrimage is the grotesque account given by Rhygyfarch of the synod of Brefi, which, he says, was held soon after David's return from the Holy Land. When the assembled bishops had decreed the condemnation of the Pelagian heresy, first one and then another of them ('standing upon a heap of clothes!') attempted to proclaim the result of their deliberations to the vast throng of laity who stood around. But no one was found whose voice was powerful enough for so great a congregation; and it was resolved that whoever was able to make himself heard by all should be appointed metropolitan archbishop of Wales. David was not present, but (at the recommendation of his old teacher Paulinus, who was aware of his consecration) he was sent for, and was successful in this singular competitive examination for ecclesiastical honours. The effect of his eloquence on the occasion was so powerful that from that moment the Pelagian heresy was never more heard of in Wales. It is extremely improbable that in the sixth century there existed any archbishopric in Wales; the object of Rhygyfarch's childish inventions seems to have been to provide an historic basis for the claims which his own see was then beginning to assert to primacy over the other bishoprics in the country.

The fictions of Rhygyfarch are improved upon by Geoffrey of Monmouth, who represents David as the uncle of King Arthur, and alleges that the metropolitan see had formerly been at Caerleon, but that David, with Arthur's sanction, removed it to Menevia. Modern writers have frequently discussed the motives for which this change was made, but as in all probability no archbishopric of Caerleon ever existed this question falls to the ground. The importance which the see of St. David's actually did obtain is to be accounted for partly by the celebrity of its founder, and partly by the situation of the place, which, on the one hand, rendered it safe from English influences, and on the other, afforded facilities for communication with the sister church of Ireland.

The great reverence which was early felt for St. David is shown by the large number of churches dedicated to him in Wales, and also in some parts of Ireland. His festival is observed on 1 March; he was formally canonised by Pope Calixtus in 1120. William of Malmesbury alleges that the saint's remains were in 966 translated to Glastonbury by an English lady named Ealhswith. The body was, he says, deposited in 'the old church,' which had been destroyed by fire. There is little doubt that the story of the translation is one of the many fictions that were devised to enhance the glory of Glastonbury. It may be observed that the Welsh name Dewi (a corruption of David, dating from the time when the Latin *v* was pronounced in Britain as *w*) is applied only to the saint; the biblical David being always rendered by the later form Dafydd.

The life of David by Giraldus has no independent authority, though the manuscript of Rhygyfarch which he followed seems in some places to have been more correct than that now extant. The same remarks apply to the life published in the 'Acta Sanctorum' and to that printed by Colgan from an Irish manuscript of unknown date.

[Rhygyfarch's Life of David in Rees's Cambro-British Saints, 102–44; Rice Rees's Essay on Welsh Saints, 193 ff.; Acta Sanctorum, March 1; Dictionary of Christian Biography, art. 'David;' Wharton's Anglia Sacra, ii.; William of Malmesbury's De Antiq. Glaston. Eccl.] H. B.

DAVID (*d.* 1139?), bishop of Bangor, is generally called 'David the Scot,' but the example of Marianus Scotus in the previous century shows that on the continent 'Scot' still often meant Irishman, and Ordericus Vitalis translates 'Scotigena' into the more modern usage by calling him 'Irensis quidam scholasticus' (Pertz, *Mon. Germ. Script.* vi. 243, xx. 67). If the identification of the continental scholar and the Welsh bishop can be satisfactorily established, there can be no doubt that David was a Welshman; but it would be very easy on the continent to confound him with the mass of wandering Irish ecclesiastics who still had churches of their own in many parts of Europe. David first appears in the early years of the twelfth century as a famous teacher at Würzburg, a place well known for its schools since the days of the Ottos, and, as the shrine of the Scot St. Kilian,

the apostle of Franconia, apparently frequented by wandering Scots. A dispute between a papal and imperial claimant to the bishopric, in which the latter was victorious, had already brought home to Würzburg the struggle of pope and emperor, when the probity of David's character and his skill in the liberal arts attracted the notice of the emperor Henry V, who in 1109, by his marriage with Matilda, had established more intimate relations with David's island home. In 1110 David became Henry's chaplain, and, as literary no less than military weapons were needed for the conflict with Pope Paschal II, he was chosen with other scholars to attend the German king on his Roman expedition of that year in which the pope was so signally humiliated. At the emperor's request David wrote in three books a popular account of the expedition in an easy and familiar style hardly different from the vulgar language, and adapted to lay and unlearned intellects. In this history David stoutly defended the most audacious acts of his patron, justified his violence to the pope by the analogy of Jacob extorting the angel's blessing by similar means, and manfully upheld lay investitures. This history is not now extant, but large fragments survive in the accounts of the expedition given by William of Malmesbury (*Gesta Regum*, lib. v. § 420), and Ekkehard of Aura (*Chronicon Universale*, ed. Waitz, in *Mon. Germ. Hist. Scriptores*, vi. 243 sq.), which are based on it. Though horrified by his anti-papal sentiments, William is disposed to deal lightly with David's offences on the ground of his general good character and courtly purpose. Ekkehard, an imperial partisan, is less stinted in his praises. Ten years later David was elected bishop of Bangor. A late authority (Trithem, *Annales Hirsaugienses*, i. 349, ed. 1690) says that after his return from Italy he became a monk under the Scottish abbot Macharius in the abbey of St. James, near Würzburg. But that abbey was only founded in 1139 (Ussermann, *Germania Sacra*, i. 280), and if there is any truth in the story it must apply to the very end of his life. Every step of David's life is involved in doubt, and it is hard to see what could have led so famous a scholar as David to accept so poor a bishopric. It is another difficulty that the authorities for his later life speak of him as an obscure Welshman, and are quite unaware of his earlier exploits.

The see of Bangor had been vacant since 1109, when dread of starvation and of violence from his unruly flock, no less than the hope of greater riches, had driven Bishop Hervey, the Norman nominee, to a securer throne at Ely. After a ten years' vacancy, Gruffudd son of Cynan, king of Gwynedd, united with the clergy and people of his land in the choice of David as their bishop. Perhaps by the free election of a Welsh scholar of European reputation the Welsh hoped to persuade Henry to end the deadlock which had resulted from the inability which either a purely Welsh or a purely English bishop found in maintaining himself in that see. Henry's consent was soon obtained, and a very humble letter of Gruffudd and his magnates besought Archbishop Ralph to consecrate the national nominee (Eadmer, *Hist. Novorum*, p. 259). Yet this acknowledgment of the metropolitical jurisdiction of Canterbury contained a threat that otherwise the Welsh would have to seek a bishop from Ireland 'or some other barbarous region.' Ralph was won over; he welcomed David kindly, entertained him for several days, and, on receiving his profession of obedience, consecrated him bishop on 4 April 1120 at Westminster, the presence of Roger of Salisbury and Richard de Belmeis of London among the assisting bishops suggesting the strong approval of Henry, whose chief ministers they were. It is remarkable, however, that Ralph is mentioned as giving David instruction in divine things, which he might well have resented.

David must have immediately visited his diocese, for on 7 May 1120 he was present at the removal of the teeth of St. Elgar and the body of St. Dubricius from Bardsey, preparatory to their translation to Bishop Urban's new cathedral at Llandaff (*Liber Landavensis*, pp. 3, 81, Welsh MSS. Society). He was for the next few years a good deal in England. In October 1121 he assisted at the consecration of Gregory, the Norman nominee, to the see of Dublin (Eadmer, *Hist. Nov.* p. 298). In April 1125 he was at Lambeth for the consecration of Sigefrid of Chichester, and in May was at the consecration of John of Rochester and Simon of Worcester at Canterbury (Cont. Flor. Wig. ii. 79, 80). A week later he was at the benediction of a new abbot of Worcester in that town. In the same year a proposal was made, that came to nothing, to transfer Bangor along with St. Asaph and Lichfield to the province of York (T. Stubbs, *Act. Pont. Ebor.* in Twysden, 1718). In May 1127 David was present at Archbishop William of Corbeil's council at Westminster (Cont. Flor. Wig. ii. 86). Little is known of the later years of his life, and the exact date of his death cannot be determined. Maurice, or Meurig, his successor, was consecrated on 3 Dec. 1139 (*ib.* ii. 121–2), so that if he did not return to Würzburg he probably died in 1139. The new prelate for a time hesitated

to swear fealty to King Henry on the ground that his 'spiritual father,' the archdeacon of David, his predecessor, had dissuaded him from such a step. This advice from an official of David's may suggest that in his later years, when the death of Stephen relaxed the bonds of English rule in Wales, the bishop of Bangor became a champion either of the spiritual or temporal independence of Gwynedd.

Besides his account of the emperor Henry V's expedition to Italy, David is said to have written 'Magistratuum Insignia, lib. i., Apologia ad Cæsarem, lib. ii., De regno Scotorum, lib. i.,' but there is no early authority for this. Dempster (*Hist. Eccles. Gentis Scotorum*, lib. iv., Nos. 362, 383, Bannatyne Club) says that in his time some of David's theological writings were preserved in the library of Corpus College, Cambridge, but he probably confuses him with some more famous 'Scotus,' and there is no mention of them in Nasmith's 'Catalogue of Corpus MSS.'

[Most of the original texts for David's history are collected in Haddan and Stubbs's Councils, vol. i.; William of Malmesbury's Gesta Regum; Ordericus Vitalis; Eadmer's Hist. Novorum; Continuation of Florence of Worcester; Ekkehard's Chronicon Universale, ed. Waitz; Gervase of Canterbury, vol. ii.; Annales Wigornenses, s.a. 1120, in Annales Monastici, Rolls Ser.; Tanner's Bibl. Brit. p. 221; Bale's Script. Brit. Cat. cent. xiv., 211; Wattenbach's Deutschlands Geschichtsquellen im Mittelalter, pp. 261–2.] T. F. T.

DAVID I (1084–1153), King of Scotland 1124–53, youngest son of Malcolm Canmore and Margaret, sister of Edgar Atheling, was born in 1084. After his father's death near Alnwick in 1093, followed by that of his mother within a few days, the orphan princes Edgar, Alexander, and David, along with their sisters Matilda and Mary, were sent for safety to England, probably to Ramsey, where their aunt Christina was a nun. Seven years later Matilda, whose baptismal name, according to Ordericus Vitalis, was Eadgyth (Edith), was married to Henry I, and David passed his youth at the court of the scholar king and the good Queen Maud, who reproduced her mother's virtues. His manners were thus, says William of Malmesbury, polished from the rust of Scottish barbarity. In 1113 David married Matilda, widow of Simon de St. Liz, Norman earl of Northampton, and daughter of the Saxon Waltheof, earl of Northumbria. By this marriage David received the honour of Huntingdon, and thus became an English baron, probably holding also the ward of the earldom of Northampton during the minority of his stepson, the son of St. Liz. By the will of his brother Edgar, who died in 1107, David became Earl or Prince of Cumbria, the south-western district of the Scottish kingdom, which was separated from the rest by a policy whose cause is not easy to determine; perhaps this was deemed the best method of retaining that portion of the kingdom under a Scottish prince. Alexander I, who succeeded to the crown, was naturally averse to the dismemberment, but the Norman barons of Cumbria supported David, as they afterwards reminded him at the battle of the Standard, and he ruled it almost as an independent sovereign until his accession to the throne on his brother's death reunited it to Scotland.

The government of Cumbria was a valuable apprenticeship for the royal office. Originally peopled by Celts of the Cymric branch, from whom it derived its name, it had been separated from North Wales by the Northumbrian conquests in the seventh and first part of the eighth century. It had been granted by the English king Edmund in 945 to Malcolm MacDonald on condition that he should be 'his fellow-worker by land and sea,' and since that date remained a dependency of the Scottish crown, although the English monarchs claimed its suzerainty. It included the whole south-western portion of modern Scotland from the Firth of Clyde to the Solway, whence its inhabitants derived their name of Strathclyde Britons, and although it early received an infusion of Norse settlers on the coast, and, after the Norman conquest, of Norman barons, its population was still predominantly Celtic. It had been christianised, and the see of Glasgow founded in the time of Kentigern, but no settled government, either ecclesiastical or civil, had been established. Within its borders Celtic customs still contended with Saxon and Norman law for the mastery, and the language of the natives was still probably Celtic. It extended inland beyond the modern counties of Dumbarton, Renfrew, Ayr, Galloway, and part of Dumfries to an indeterminate border line which included the modern counties of Lanark and Peebles, where it met Lothian to the valley of the Nith, which separated it from the southern counties of Roxburgh and Selkirk, but even beyond these limits it preserved, ecclesiastically at least, certain places as subject to the jurisdiction of the see of Glasgow. Into this extensive portion of modern Scotland David introduced the feudal organisation both in church and state. The inquisition made in 1120 or 1121 into the lands belonging to the see of Glasgow by the elders and wise men of Cumbria by command of David, its earl, is a unique and valuable record of his method of procedure. Its preamble bears that disturbances

had not only destroyed the church but laid waste the whole region, and that the tribes of different languages now inhabiting it had relapsed into a condition more resembling heathens than christians, and that God had now sent to them David, the brother of the king of Scotland, as their prince. It then recites that David through zeal for religion had ordered an inquest to be made of the possessions formerly belonging to the see of Glasgow that they might be restored to it. The names of the lands of the church thus restored are, as might be expected, chiefly Celtic, and formed, whether they had originally belonged to the see of Kentigern or not, the later diocese of Glasgow. The inquest concludes with the names of five witnesses who swore to it and a larger number who were present and heard it read. Their names, a strange medley of Celtic, Saxon, and Norman, afford a pregnant proof of the mixed population even among the class of landowners. Matilda the countess, David's wife, and her grandson William were parties to the inquest.

To the see of Glasgow he procured the appointment of his tutor John in 1115. He also enriched the see with the gift of his kain or tribute from Strathgrife, Cunningham, Kyle, and Carrick, and the eighth penny of the fines of court of all Cumbria, and erected the cathedral of Glasgow in 1136. David, while still prince of Cumbria, also showed his zeal for the church by founding in 1113 a Benedictine abbey at Selkirk (afterwards moved to Kelso) and a monastery of canons of Augustine at Jedburgh in 1118.

On the death of Alexander I in 1124 David became king of Scotland. The commencement of his reign was occupied with a dispute as to the consecration of the bishop of St. Andrews, over which see York claimed supremacy. A council at Roxburgh in 1125, held by Cardinal John of Crema as legate of Pope Honorius II, failed to settle the dispute, and three years later Thurstan, archbishop of York, consented to consecrate Robert, bishop of St. Andrews, 'for the love of God and of King David,' under a reservation of the claim of York and of the rights of St. Andrews, without receiving the usual promise of obedience from a suffragan to his metropolitan. In 1127, the only son of Henry I having been drowned in the Blanche Nef, that monarch procured the recognition by his barons of the right of succession of his daughter Matilda, widow of the Emperor Henry V and wife of Geoffrey, count of Anjou. Among those who attended the English court and took the oath of homage to Matilda were David in his capacity as English baron and Stephen, count of Blois and earl of Mortaine, the son of Adela, daughter of William the Conqueror. On the death of Henry in 1135 Stephen broke his oath and seized the throne of England. David at once declared in favour of the right of his niece, and Matilda had no more active supporter. He invaded Northumberland and obtained from its barons an acknowledgment of her right, but Stephen advancing to meet him with a large force he was compelled to give up the territory he had conquered on condition that his son Henry should be confirmed in the honour of Huntingdon, to which Doncaster and Carlisle were added and a promise given by Stephen that no grant of the earldom of Northumberland should be made until Henry's claim to it as prince of Scotland was considered. In return for these grants and promises Henry did homage to Stephen, thus saving his father's oath. The peace of Durham was not kept, and during the next three years David carried on war in Northumberland, with great barbarity according to the English chroniclers, although they attribute this to his troops, especially the Galwegians, rather than to the king. The war in the north was brought to a close by the signal defeat of David at the battle of the Standard at Cowton Moor near Northallerton on 22 Aug. 1138. Of this famous engagement, a landmark in the history of the two kingdoms which finally decided that the northern counties were to be English and not Scotch territory, Ailred of Rievaulx has left a picturesque account. It was won by the Norman barons, led by Walter L'Espec and encouraged by the blessing of the archbishop, who placed at their head a standard composed of the banners of St. Peter of York, St. John of Beverley, and St. Wilfrid of Ripon, attached to a mast at whose point the consecrated host was fixed in a small casket. The headstrong vanity of the men of Galloway, who insisted on leading the van of the Scottish army, though unfit to cope with the mail-clad Norman knights, contributed to the defeat. The victory was certainly on the English side, but David was able to withdraw the remnant of his forces to Carlisle, where terms of peace were negotiated by the cardinal of Ostia, supported by Matilda, Stephen's queen. 'The glory of victory,' says Mr. Freeman, 'fell to England, but the substantial gain to Scotland.' The earldom of Northumbria was ceded to Prince Henry, who held it, however, as an English fief, and allowed Stephen to retain the castles of Bamborough and Newcastle. The laws of Henry I were guaranteed to the Northumbrians, and David gave as hostages for his good behaviour the sons of five of his nobles. Only two years later he was again in arms, and his niece

Matilda having entered London, he joined her there, a pregnant proof of Stephen's uncertain tenure of the English crown. But Matilda was unable to hold what she had won, and was obliged to fly to Winchester. David accompanied her, and narrowly escaped capture when they were surrounded by Stephen's forces, owing his deliverance, it was said, to his godson, David Oliphant, then serving under Stephen, who concealed him and enabled him to reach Scotland in safety in 1141. For the rest of his reign, with the exception of a brief raid into England in 1149, he remained within his own boundaries, and to this period belong the great ecclesiastical and political reforms which make his reign one of the most important in the history of Scotland. The former were devoted to the establishment of the independence of the Scottish church under an organised diocesan episcopacy, and the introduction and endowment of the new regular orders of the monastic clergy. Before the twelfth century Scotland had only one bishop, called at first bishop of Alban or Scotia and more recently of St. Andrews, the primary see. Alexander I added two dioceses, Dunkeld and Moray. David, while prince of Cumbria, restored the see of Glasgow, and after he became king founded the sees of Brechin, Dunblane, Caithness, Ross, and Aberdeen. On less certain evidence he is said to have revived at Candida Casa, or Whithorn, the bishopric of Galloway. These dioceses now embraced all modern Scotland except the islands of Orkney and Shetland, the Hebrides, and Argyll. The isles both of the north and west still nominally belonged to the Norse bishops of Orkney and of the Isle of Man, subject to the metropolitancy of Drontheim, though this was disputed by York. The Scottish see of Argyll was not founded till 1200. This diocesan division was the first uniform territorial settlement of Scotland, though the civil division into counties or shires, constituted by the possessions of the chief lords, some of whom traced their descent from the Celtic Mormaer, began to be fixed in the reign of David. David's monastic foundations also permeated the country and improved the cultivation of the soil and the education of the people. In Lothian the religious houses of Holyrood, the Isle of May, Newbottle, Kelso, Melrose, Berwick; in Scotland proper, north of the Forth or Scottish sea, St. Andrews, Cambuskenneth, Stirling; in Moray, Urquhart and Kinloss; and in Scottish Cumbria, Selkirk, Jedburgh, and Glasgow, have been certainly traced to David. Probably there were others, and the leading nobles imitated his example. His son Henry founded Holme-Cultram in Cumberland, his grandson David, earl of Huntingdon, Lindores in Fife. Hugh de Morvilla endowed Dryburgh and Kilwinning, Earl Cospatrick the priory of Eccles, and Fergus of Galloway the new abbey of Whithorn.

The older monasteries chiefly followed the rule of St. Benedict. Those which now sprang up were for the most part Cistercian, or of the rule of Augustine of Hippo. Whenever a new bishopric was created, the rich foundations of the Celtic Culdees were transferred to canons regular, who became the chapter of the bishop. The Cistercians were more attached to country places, the tilling of the ground, and the cultivation of orchards. Though not free from rivalry, both the new bishops and the new monasteries were united in obedience to the papal see, and Scotland became subject to the subtle influences which we describe by the words Latin christianity. David, like his mother, was a devout child of the church.

The civil government of David was distinguished by the introduction of Norman feudal law, both in its principles and details, throughout almost the whole of Scotland. This had commenced in the time of his father, and had been carried on by his brothers; but the longer reign of David, and his legal instincts trained by education at the court of Henry Beauclerc, gave the opportunity for the development and consolidation of the feudal system. Indeed, its rapid completion, and the thorough acceptance of its principles, led Scottish lawyers, at a time when accurate history was forgotten, to antedate its origin to the reign of Malcolm Mackenneth. But the charter, followed by the act of taking possession, at once the symbol and the record of feudal land tenure and its services, was unknown to the Celt. Scotland had no proper Saxon period during which, as in England, its germs were planted. The few brief charters of Malcolm Canmore, Edgar, and Alexander, to the church, were succeeded in the reign of David by the issue of a number of such documents, still chiefly in favour of the ecclesiastics, the only scribes, and the only lawyers, but introducing also the military or knight's tenure of the barons and the burgage tenure of the chief towns. William the Lion rather than David is reckoned the chief founder of the Scottish burghs; but at least Edinburgh, Berwick, Roxburgh, Stirling, and perhaps Perth, date from his reign. The laws of the four burghs were copied by him from the customs of Newcastle, and their court, a sort of burghal parliament, which, after many changes, still exists in the convention of burghs, also belongs to his time. In like

manner the feudal customs which regulated the baronage were transferred from England, and though at a somewhat later date were embodied in the treatises called 'Regiam Majestatem,' a copy of the work of Glanville, the justiciar of Henry II, and the 'Quoniam Attachiamenta.' The authentic records of David's legislation are contained in the assizes, as his laws are called, which were enacted by the king and the council of his chief nobles and clergy with the tacit assent of the people. The feudal court was also organised by David and the great officers—the justiciar, who administered justice at the eyres (*itinera*) or circuits in the king's name; the seneschal or steward, who regulated the king's household; and the chamberlain, who collected the royal revenues, and held a circuit for the burghs—though probably known earlier, now became distinct and important personages. The first chancellor whose name is on record, Hubert, abbot of Kelso, appears in this reign, and while he never, as in England, became the head of a rival jurisdiction in equity, his office of the chancery was the source from which the most important judicial writs, as well as the royal charters, were issued, and thus established uniformity in procedure. Another Norman institution, the inquest or jury for the ascertainment of rights to land, was also introduced, of which the Glasgow inquest before noticed is a conspicuous example. Although the lords still retained a large jurisdiction in their counties, the vicecomes, or sheriff, as a royal officer now first assumes importance. While delegating much of the judicial business to these various officers, David, like all the early feudal monarchs, took personal part in the administration of justice. Ailred of Rievaulx records that he had seen him take his foot from the stirrups and forego a day's hunting in order to hear the suit of a humble petitioner.

The same author gives many personal details, interesting as illustrations of David's character and the manners of the times. The king bestowed special care on gardens and orchards, and set the fashion of cultivation of fruit by grafting. He improved the dress and the domestic customs of his rude subjects, following in this his mother's example. He enforced the sanctity of the marriage bond, to which, unlike many other kings, he was himself faithful. He reformed the morals and repressed the quarrels of the clergy.

He had only one fault, according to his panegyrist, the monk of Rievaulx, that he did not sufficiently control the license of his forces when engaged in war.

His zeal for the church swelled the fame of David in an age when churchmen were the only historians. But no contrary voice has been raised in after ages to dispute his claim to the title of 'the good king,' which even Buchanan allows him, or of 'the saint,' which he secured by the popular verdict, though he did not, like his mother, obtain a place in the calendar. The jest of his successor, James VI, that he was 'a sair saint for the crown,' alluding to the large extent of his ecclesiastical foundations, was really an encomium on a monarch who lived when the church was still the chief civilising element in society, and he cannot be fairly blamed for its subsequent corruption. Apart from the defeat of an isolated rising by Angus, the Mormaer of Moray, at Strathcathro in Forfarshire in 1130, and some desultory incursions under an impostor, Wymund, bishop of Man, who pretended to be a son of the Mormaer of Moray, aided by Somerled, lord of the isles, which were finally suppressed by Wymund's capture in 1137, David maintained peace within his own kingdom, and his political reforms appear to have been completely successful.

In 1149 David knighted Henry of Anjou, the son of Matilda, at Carlisle, and the Earl of Chester having promised his support, David and Henry invaded England as far as Lancaster, but Chester having failed to join them, and Stephen having come north with a large force, David was compelled to retreat.

His only son Henry died the year before his father, on 12 June 1152, leaving by his wife Ada two sons, afterwards Kings Malcolm and William the Lion, as well as David, earl of Huntingdon, from whom the competitors in the disputed succession at the death of Alexander III traced their descent, and three daughters, of whom Ada married the Count of Holland, Margaret the Duke of Brittany, and Matilda died unmarried. David died at Carlisle on 24 May 1153, with such tranquillity, says Ailred, that after his death he seemed still living, and with such devotion that his hands were found on his breast crossed and turned towards heaven. He was succeeded by his grandson, Malcolm IV.

[The Scottish authorities for David's reign are Wyntoun and Fordun; the English more nearly contemporary Ailred of Rievaulx, Ordericus Vitalis, William of Newburgh, and William of Malmesbury. Of modern historians Lord Hailes's Annals; Robertson's Scotland under her Early Kings; Skene's Celtic Scotland; and Munck's Notes to the Chronicle of Man are the most instructive.] Æ. M.

DAVID II (1324–1371), king of Scotland. [See BRUCE, DAVID.]

DAVID (*d.* 1176), bishop of St. David's, called David the Second to distinguish him

from the founder of the see, was the son of Gerald of Windsor, castellan of Pembroke, by his Welsh wife, Nesta, daughter of Rhys ap Tewdwr, king of South Wales. His sister Angharad was the wife of William de Barry, lord of Manorbier, and the mother of Giraldus Cambrensis. His brother Maurice and his half-brother Robert FitzStephen were also famous among the Norman marcher lords of South Wales, even before they obtained fresh renown as the conquerors of Ireland. With such powerful connections David easily became archdeacon of Cardigan and canon of St. David's. On the death of Bernard, the first French bishop of St. David's, a disputed election to that see took place. The Welsh canons, still a majority despite Bernard's reforms, had insisted on a pure Welshman, while the English and French settlers were equally anxious for one of their own class, and voted for Archdeacon David. At last the question went by way of appeal to Archbishop Theobald, who, ignoring the voice of the majority, appointed David, after exacting an oath that he would not revive the claim of St. David's to metropolitical rank which Bishop Bernard had recently advanced. David was accordingly consecrated, after profession of canonical obedience to his archbishop, by Theobald on 19 Dec. 1148 at Canterbury.

During the twenty-seven years that David ruled over his see a constant struggle between the Welsh natives and Norman and English settlers raged throughout his diocese. His principal part in it was a series of contests with his chapter, in which the latter posed as the defenders of the privileges of the see neglected by the intruding bishop. Though described by his nephew as modest, simple, and contented with his lot, and so fearful of burdening his poor clergy that he rarely ever solicited their hospitality, and only once asked them for a pecuniary aid, the canon of St. David's who has written his biography speaks of him as a greedy despoiler of his bishopric. The chapter offered a strenuous resistance, but only to its own cost, and the theft of their common seal by the bishop deprived them of their constitutional means of opposing his alienations. His best energies were spent on strengthening his family connections. He squandered away the little that Bernard had left in shamelessly endowing his sons and nephews, and in providing rich portions for his daughters on their marriages to noble Norman settlers. Even Giraldus admits his malversation of church property, but contends that he was more sparing and less barefaced than his predecessors and successors. He was specially lavish to his brother Maurice, whom he made seneschal of all his lands, and to whom he transferred the possession or the overlordship of large episcopal estates. His liberality to his brilliant nephew, Giraldus Cambrensis, whose education he had superintended, was more pardonable. A few livings and the archdeaconry of Brecon were but inadequate rewards for the Parisian scholar who had compelled unruly Welshmen and Flemings to pay their tithe of wool and cheese, and had so energetically attacked 'concubinary priests.' But nothing could excuse his closing the cathedral for the greater part of his episcopate.

In 1162 David assisted at the consecration of Archbishop Thomas, though he was probably not the Welsh bishop who claimed by virtue of seniority to act as consecrator (Gervase of Canterbury, i. 171). In 1163 he attended the council of Alexander III at Tours, levying an aid for the purpose. His mediation with Prince Rhys rescued his half-brother, Robert FitzStephen, from a Welsh prison and enabled him to make a successful beginning of Irish conquest (Giraldus, *Expug. Hib.* in *Opera*, v. 229). In 1175 he completed the transference of the church of Llanbadarnvawr to the abbey of St. Peter's, Gloucester—that is from Welsh to English owners (Haddan and Stubbs, i. 381; *Cart. S. Peter Glouc.* Rolls Ser. ii. 76). If it be true, as he states, that his chapter unanimously approved of the grant, he must have won a complete ascendency over his old opponents. He was also engaged in disputes about boundaries with the bishop of Llandaff (*ib.* i. 358). He suffered a severe persecution from the fierce Mahel, lord of Brecon, who made him 'non præsul sed exul' in that region (Giraldus, *Op.* vi. 31).

In 1175 the canons of St. David's prepared a series of twenty-seven articles of accusation against their bishop, which they appointed a deputation to present to Archbishop Richard at the council of 1175. But David anticipated condemnation by a timely and abject submission. Despite their acknowledgment by this act of Canterbury's supremacy, the persistent canons in the very next year aimed another blow at their bishop by reviving the claims of metropolitical independence of St. David's which David had sworn never to raise. A quarrel between the archbishops of Canterbury and York, however, broke up the legatine council of Cardinal Hugh in 1176 at which the question should have been raised. Soon after David was carried off by a sudden fever, without even having time to make his will. His servants plundered his property, but crown officials soon seized his secret hoards, and nothing was rescued for the church of St. David's. During his episcopate the Cistercian movement, introduced by his predecessor, took deep

root in the diocese. Among the foundations was the famous abbey of Strata Florida.

[Vita Davidis II, auctore, ut videtur, Canonico Menevensi coetaneo, printed in Anglia Sacra, ii. 652–3, and in the Rolls edition of Giraldus Cambrensis's works, vol. iii. Append. ii.; very curiously Mr. Brewer seems inclined to ascribe its authorship to Giraldus himself (preface, p. xlvii), whose avowed picture of his uncle in his treatise De Jure et Statu Menevensis Ecclesiæ (Opera, iii. 154–5) is pitched in a very eulogistic strain, in striking contrast to the black picture drawn by the canon. See also Giraldus, De Rebus a se Gestis in Opera, i. especially pp. 40, 41; Haddan and Stubbs's Councils and Ecclesiastical Documents, i.; Jones and Freeman's Hist. of St. David's, p. 279.] T. F. T.

DAVID AP GWILYM (14th cent.), a celebrated Welsh bard, was born, according to one tradition, at Bro Gynin in the parish of Llanbadarn Vawr, Cardiganshire, about 1340, and dying there about 1400, was buried in the abbey of Ystrad Flur in the same county. Elsewhere he is stated to have been born near Llandaff, Glamorganshire, in 1300, and to have died at the abbey of Talley, Carmarthenshire, in 1368. His parents were Gwilym Gam, a descendant of Llywarch ab Brân, one of the fifteen tribes of North Wales, and Arddudful, sister of Llywelyn ap Gwilym Vychan of Emlyn, who from the extent of his possessions is sometimes styled lord of Cardigan. His education was cared for by Llywelyn. From his more than ordinary acquaintance with Latin and Italian literature he has been loosely asserted to have studied at some academy in Italy. About the age of fifteen he returned home, but a propensity for satirising his neighbours soon obliged him to seek a shelter with his kinsman, Ivor Hael of Maesaleg in Monmouthshire, who appointed him his steward and tutor to his only daughter. An attackment sprang up between the poet and his pupil, which ended in the lady being immured in a convent in Anglesey. David afterwards became reconciled with his kinsman. During his stay with Ivor David was elected chief bard of Glamorganshire, on which account he was often called David Morganwg and Ivor's Bard. He was always a jealous defender of the respect due to his order, and having been publicly insulted by a rival bard, one Rhys Meigan, he is said to have literally killed him by the force of his satire. He has been compared to Petrarch, his Laura being Morvydd, the daughter of Madog Lawgain of Anglesey. To this lady he addressed 147 poems. The precise number is, however, disputed. Though Morvydd returned the poet's love, and considered herself married to him, she was forced by her relations into a more formal union with a decrepit old man, by name Cynorig Cynin, whose wealth was his only recommendation. He is the Bwa Bach ('Little Hunchback') of the poet's verse. David afterwards contrived to elope with Morvydd, but being overtaken, he was rigorously prosecuted by the husband, and condemned to pay a heavy penalty. The men of Glamorgan rescued him from what might have proved a lifelong imprisonment by paying the fine. Two of his poems are devoted expressly to Glamorgan in his gratitude for this timely service. David probably ended his days at his native village of Llanbadarn Vawr. In person he was remarkably handsome. His contempt for monkish usages, which found fearless expression in his songs, brought him into frequent collision with the church. His poems, 262 in number, were collected and published by Owen Jones (Myfyr) and William Owen-Pughe, under the title 'Barddoniaeth Dafydd ab Gwilym, o grynhoad Owen Jones, a William Owen,' pp. xliii. 548, Llundain, 1789, 8vo. Other poems by him have since been discovered among the manuscript collections of Welsh poetry in the Mostyn library. The British Museum possesses many manuscript copies of his poems. 'Translations into English verse from the Poems of Davyth ab Gwilym' [by Maelog, i.e. Arthur James Johnes] appeared in 1834; an admirable version. A paraphrase by Edward Williams (Iolo Morganwg) of David's poem, 'The Fair Pilgrim,' reached a third edition in 1791, and was republished in the fourth volume of Roach's 'Beauties of the Poets,' 1794.

[Owen's Sketch prefixed to Poems; Williams's Biog. Dict. of Eminent Welshmen (1852), pp. 114–15; Wilkins's Hist. of the Literature of Wales, pp. 32–49; Stephens's Literature of the Kymry, 2nd edit. chap. iv. sect. 2; Brit. Mus. Cat.] G. G.

DAVID AB LLEWELYN (*d.* 1415), Welsh warrior. [See GAM, DAVID.]

DAVID or DAFYDD, EDWARD (*d* 1690), of Margam in Glamorganshire, was a Welsh poet of the seventeenth century. According to his own testimony he was a wooer of the muses while yet a lad, and a devoted lover of the poets of his native land. He was an eye-witness of the devastation caused by Cromwell's men in Glamorganshire, and in one of his poems he wields his lash on that subject with great severity. His most important work, however, is in connection with 'Cyfrinach y Beirdd,' an elaborate and learned treatise on the rules of Welsh poetry. This treatise is a compilation embodying the

work of many hands; the principal contributors were Lewis Morganwg (1540), Meyrig Dafydd (*fl.* 1560), and Llewelyn Sion of Llangewydd (*fl.* 1580). It received its final form at the hands of Dafydd, who was commissioned by the bards to prepare a fresh copy for the Bewpyr Eisteddfod, 1681; this he did with large additions and improvements. There were two copies extant in the time of Edward Williams (Iolo Morganwg), and both in the handwriting of Dafydd. The work was first sent to press in 1821 by Iolo, but owing to want of type the printer was not able to proceed rapidly, and the book was not published till 1829. Iolo is supposed to have corrected the whole of the proofs, though he died in 1826, and his son Taliesin's preface is dated 9 July 1828. Dafydd's preface has no date, but that of Llewellyn Sion is 1601. A second edition was edited by the Rev. Robert Ellis (Cynddelw), Carnarvon, 1877. Dafydd 'is said' to have been admitted a graduate of Gorsedd Morganwg in 1620; he was its president in 1660, and died in 1690.

[Jones's Hist. of Wales, p. 225; the preface to Llywarch Hen, by Dr. W. O. Pughe; Hanes Morganwg, p. 181, by D. W. Jones; and especially the Introduction in Cyfrinach y Beirdd.]

R. J. J.

DAVIDS, THOMAS WILLIAM (1816–1884), ecclesiastical historian, born at Swansea 11 Sept. 1816, was only child of William Saunders Davids, pastor of the congregational church meeting in Providence Chapel, and of his wife Bridget, daughter of Thomas Thomas of Vrowen in the parish of Llanboidy, Carmarthenshire. Several of his ancestry on both sides were distinguished in the religious history of Wales, among others the Rev. David Jones, rector of Llangan, Glamorganshire, the Wesley of Wales, who was the brother of his father's grandmother. His father died in December 1816, and his mother in 1831; and the orphan was adopted by his uncle, Thomas Thomas of Llampeter Velfry, a man of considerable means. For some years the lad was educated for the medical profession; but in 1835, to the great disapproval of his uncle, he determined to follow his father's steps and become an independent minister. With that view he entered the Old College at Homerton, then under the Rev. Dr. Pye Smith, and there studied for the ministry, till in 1840 he was invited to become minister of the congregational church meeting in the Lion Walk at Colchester in Essex. In 1841 he married Louisa, daughter of Robert Winter, solicitor, of Clapham Common, the descendant of a long line of puritans and Huguenots. Under her enlightened superintendence the Sunday school attached to his church soon became known as a model, and after its transfer to new and extensive premises she published in 1847 an essay entitled 'The Sunday School,' which was awarded a prize offered by the committee of the Sunday School Union, passed rapidly through four editions, and was for some years regarded as the standard text-book on the management and organisation of similar institutions among all denominations. Davids had also marked success as a pastor. The church became too small for the congregation, and it was through his efforts that the beautiful new church in the Lion Walk—probably the most tasteful nonconformist church in the eastern counties—was built. He also devoted much attention to the organisation of independence in the county, and for many years, as secretary of the Essex Congregational Union, was the revered friend and adviser of the younger ministers in Essex. Meanwhile he had given such time as he could spare to the study of the religious history of Essex; and, in connection with the bicentenary celebration of the eviction of the nonconforming clergy in 1662, he was asked in 1862 to prepare a memorial of those who were evicted in Essex. To the preparation of this volume he devoted immense labour, searching carefully the manuscript authorities in the Essex parish registers, the Record Office, British Museum, Dr. Williams's Library, and elsewhere, for all references to the antecedents of any puritans settled in Essex at the time of the eviction, and for all facts as to the previous religious history of each parish in the county. The more important results of his researches appeared in the 'Annals of Evangelical Nonconformity in the County of Essex from the time of Wycliffe to the Restoration, with Memorials of the Essex Ministers ejected or silenced in 1660–1662,' published in 1863 (641 pp. large 8vo). But the bulk of his genealogical, parochial, and other collectanea remained unpublished in six folio volumes, which, frequently added to and carefully indexed, were purchased, after his death, for the library of the Memorial Hall in Farringdon Street. The minute details of the personal and family history of the early puritans contained in the published volume were of special interest in America, and the author was elected an honorary corresponding member of the New England Historic Genealogical Society. A larger question, however, began increasingly to occupy his time. While searching in each case for the direct or indirect sources of the puritan belief held by the evicted clergy, the author was led to the opinion that there had been an unbroken tradition of so-called evangelical belief

stretching back to a period long before the time of Wycliffe and Huss, and probably even to the earliest beginning of christianity. The solution of this problem, the task of tracking this undercurrent of belief throughout Europe, became thenceforth the work of his life, and since his retirement from ministerial work in 1874, when settled at Forest Gate in Essex, received his undivided attention. But the problem was really too vast for one worker. The 'Annals of Reformers before the Reformation' were never completed, and a number of historical articles and reviews (the most important of which were the numerous notices of obscure heretics in Smith's 'Dictionary of Christian Biography,' and a paper on 'Evangelical Nonconformity under the first of the Plantagenets' in the 'British Quarterly' for September 1870) are the only published results of years of constant labour. He employed the last year of his life in carefully indexing the notes he had collected, in the hope that they might be useful to some younger student. He died at Forest Gate of heart disease on Good Friday, 11 April 1884, leaving six children by his first wife, who died in 1853. He had married a second time, on 28 April 1859, Mary, daughter of William Spelman of Norwich, by whom he left no issue.

[Personal knowledge and family papers.]
T. W. R. D.

DAVIDSON. [See also DAVISON.]

DAVIDSON, ALEXANDER DYCE, D.D. (1807–1872), divine, was born in Aberdeen in 1807, and spent his life there. After a course of study in the university he was ordained minister of the South church in 1832, and was transferred to the West church in 1836. He married Elizabeth Blaikie 11 Aug. 1840. His popularity as a preacher was very great, and his influence among the students of the university and the more cultured classes was paramount. To him more than to any other was due the transformation of religious opinion in Aberdeen from 'moderatism' to 'evangelicalism,' which led to the exodus of the city ministers and congregations at the disruption of 1843. Davidson led the most influential congregation of the city into the Free church, and continued to minister to it with undiminished success, first in Belmont Street, then in a new church in Union Street, till his death in 1872. He devoted himself wholly to pulpit work, taking no part in public affairs. He left some two thousand sermons fully written out, a selection from which, with a preface by Dr. F. Edmond, was published after his death. A course of sermons on the Book of Esther was published in 1859. Davidson had the degree of doctor of divinity from his own university in 1854.

[Funeral Sermons by Drs. Smeaton and Lumsden; Disruption Worthies; Edmond's Preface to Lectures and Sermons; Hew Scott's Fasti, iii. 465, 479.] W. R. N.

DAVIDSON, HARRIET MILLER (1839–1883), authoress, was born at Cromarty in Scotland on 25 Nov. 1839. She was the second but eldest surviving child of Hugh Miller [q. v.], the distinguished geologist, and his wife Lydia Fraser, a lady of high culture and considerable literary power. She was a very beautiful and highly gifted child, with a remarkable gift of improvisation in verse and song, reminding some of her friends of Scott's 'Pet Marjory.' Educated at Edinburgh and London, she was barely seventeen at the time of her father's death in 1856, which caused a shock from which she never completely recovered. In 1863 she married the Rev. John Davidson, minister of the Free church of Scotland at Langholm in Dumfriesshire. In 1869, her husband having been appointed minister of Chalmers's Church in Adelaide, South Australia, she removed thither, and very soon made a strong impression by her bright social qualities among Adelaide friends. When Mr. Davidson was appointed to the chair of English literature and mental philosophy, the new sphere seemed not less appropriate for Mrs. Davidson than it was for him. But even before his death, which took place in 1881, his wife had been in a precarious state of health, and from 1880 she was a confirmed invalid. She died on 20 Dec. 1883.

Mrs. Davidson's literary work began with several fugitive poems published in local journals. Her first book was 'Isobel Jardine's History,' a temperance tale, published under the auspices of the Scottish Temperance League. This story has been very popular, and has run through several editions. 'Christian Osborne's Friends' followed, a story suggesting several references to her own hardy seafaring ancestors. In Adelaide she became a contributor to the local newspapers, and her articles, poems, and stories were looked for and read with admiration by a large class of readers up to a short time before her death. Among these stories one entitled 'A Man of Genius' was considered by her the best of her prose writings. 'Sir Gilbert's Children,' the last of her stories, was left unfinished, but completed from her instructions to a friend. She was also a contributor to 'Chambers's Journal,' where 'Daisy's Choice' appeared in 1870, and 'The Hamiltons,' a story of Australian life, in

1878. Her poems were never collected, but many of them had great merit. A poem on summer attracted the friendly notice of Canon Kingsley at the time it was published.

[The Australian Register; Dr. Peter Bayne's Life and Letters of Hugh Miller; private information from her brother, Hugh Miller, esq., of the Geological Survey for Scotland.] W. G. B.

DAVIDSON, JAMES (1793-1864), antiquary and bibliographer, the eldest son of James Davidson of Tower Hill, London, a stationer in business, a citizen of London, and a deputy-lieutenant of the Tower, by Ann his wife, only daughter of William Sawyer of Ipswich, was born at Tower Hill on 15 Aug. 1793. When not quite thirty years old he bought the estate of Secktor, near Axminster in Devonshire, and enlarged the small cottage there into a suitable residence. On this property he lived for the remainder of his life, interesting himself in the antiquities of the whole county of Devon, but devoting especial study to the topography and history of the parishes in and around the valley of the Axe. His works on this district comprised: (1) 'The British and Roman Remains in the vicinity of Axminster,' 1833; (2) 'History of Axminster Church,' 1835; (3) 'History of Newenham Abbey, Devon,' 1843, an abbey situated about a mile south of the town of Axminster; (4) 'Axminster during the Civil War,' 1851. Davidson's sole excursion into general literature consisted of 'A Glossary to the Obsolete and Unused Words and Phrases of the Holy Scriptures in the Authorised English Version,' 1850, preface pp. iii-xxii, glossary 1-166, a valuable compilation in its time, though now superseded by the kindred volume of Mr. Aldis Wright. With that exception all his works related to his adopted county. He published in 1861 a selection of 'Notes on the Antiquities of Devonshire,' which date before the Norman conquest, and he left behind in manuscript a record, unfortunately never committed to the press, of the principal facts, ancient and modern, of every parish in Devonshire, which embodied the fruits of his oft-repeated wanderings though the county. But his chief contribution to its history is the 'Bibliotheca Devoniensis; a Catalogue of the Printed Books relating to the County of Devon,' 1852, and supplement 1862. It did not profess to include the bibliography of the writings of Devonshire men, and he cannot justly be blamed for refusing to undertake so vast a labour, but within the mere narrow limits of his scheme the completeness and accuracy of his researches should always be acknowledged. A more enlarged bibliography of Devonshire, with his materials as its foundation, has long been the desire of the bookmen of the west of England, and it was at one time hoped that his eldest son would be the editor of the collections. To insure accuracy to his own volume Davidson spared neither pains nor expense, and caused all the libraries of London and the universities to be diligently ransacked. To the pages of 'Notes and Queries' he was one of the earliest and most constant contributors; to 'Pulman's Weekly News' he furnished during 1859 a series of antiquarian papers; an article by him on the 'British Antiquities at Winford Eagle, Dorset,' appeared in the 'Gentleman's Magazine,' xcvii. pt. ii. 99-100 (1827), and Dr. Oliver, in his grand 'Monasticon Dioecesis Exoniensis,' acknowledges, under the section of 'Newenham Abbey,' his indebtedness to Davidson for many particulars. After a life happily spent in his favourite pursuits he died at Secktor House, Axminster, on 29 Feb. 1864, and was buried in the cemetery of that town. He married, on 6 March 1823, Mary, only daughter of Thomas Bridge of Frome St. Quentin, Dorsetshire, and their issue was two sons and three daughters. His eldest son, James Bridge Davidson, a man cautious and reserved like his father, died on 8 Oct. 1885, aged 61, and his will was proved on 19 Dec. 1885. He was the author of many papers, but did not publish any work separately. Many of the books included in the Secktor House library, which was formed by the father and the son, were on sale, by William George of Bristol, in 1887 (catalogue, part cxxxi.)

[Pulman's Weekly News (Crewkerne), 8 March 1864, p. 3, col. 5; Notes and Queries, 3rd ser. v. 206 (1864); Pulman's Book of the Axe (1875 ed.), pp. 12, 47, 677; private information from Mr. J. B. Rowe of Plympton.] W. P. C.

DAVIDSON, JOHN (1549?-1603), church leader, was born about 1549 at Dunfermline in Fifeshire, where his parents owned some property in houses and lands. He entered St. Leonard's College, St. Andrews, in 1567, and after graduating became a regent of the college, prosecuting also the study of theology. Becoming acquainted with John Knox he set himself to advance the cause of the Reformation, and one of his earliest services was the composing of a play, which was acted in presence of Knox, and was intended to expose the system of Romanism. Soon after he published a poem entitled 'Ane brief commendation of Uprichtness,' founded on 'the notabill document of Goddis michty protectioun in preseruing his maist upricht Servand and fervent Messenger of Christis Euangell, Iohne Knox.' This poem is given

at length in the appendix to M'Crie's 'Life of Knox,' and in Dr. Charles Rogers's 'Three Scottish Reformers.' Soon after another poem was printed privately, 'Ane Dialog or Mutuall Talking betuix a Clerk and ane Courteour, concerning youre parische kirks till Ane Minister' (1570). This was a reflection on the regent Morton, who had been uniting parishes under one minister to secure part of the benefice for himself. When Morton heard of it Davidson was sentenced to imprisonment, but was soon liberated. He was obliged, however, to hide himself somewhere in Argyllshire, whence he fled to the continent, continuing in exile for three years.

In 1577 Morton allowed him to return, and in 1579 he became minister of Liberton near Edinburgh. In June 1581, when Morton was under sentence of death and on the eve of ignominious execution, Davidson and another minister went to him, but found him, to their surprise and joy, at one with them in his religious experience and hopes. He begged Davidson to forgive him, and assured him of his forgiveness for what he had said against him in his book. Davidson was moved to tears, and a very affecting farewell followed.

In 1582 he was presented to James VI, who had lately assumed the reins of government. To the king's desire to restore prelacy Davidson was always strenuously opposed. This led to much painful collision between them. Few men have ever spoken more freely to kings. Davidson would now reprove him for swearing, now hold him by the sleeve to prevent his going away, now remind him that in the church he was not king but a private christian, and now beg for the ministers the undisturbed right to reprove sinners. The king, much though he enjoyed an ecclesiastical tussle, disliked him both for his church views and his plain speaking.

In 1582, when Montgomery, bishop of Glasgow, was ordered by the general assembly to be deposed, Davidson was appointed to pronounce sentence of excommunication upon him, which he did in his own church at Liberton. An attempt was made to seize Davidson's person, but the raid of Ruthven intervened, and he escaped. Going for a time to London he became known at the English court, and from the earnest style of his preaching was called 'the thunderer.' When he returned from London he did not resume his charge at Liberton, but officiated for a time here and there, at one time acting as one of the ministers of Holyrood.

The feeling in the Scotch church against prelacy was much intensified by injudicious methods used to recommend it. Among these was the sermon preached by Richard Bancroft [q. v.] at St. Paul's Cross at the opening of parliament in February 1588-9, in which the divine right of bishops as a higher order than presbyters was maintained, and the orders of the Scotch church disparaged. Davidson at the request of the presbytery of Edinburgh published a reply, which was suppressed by order of the king. It became very scarce. Part of it is republished in the 'Miscellany' of the Wodrow Society.

The king being opposed to the strict observance of Sunday required by the church, resolved, after his marriage with Anne of Denmark, that the queen should be crowned on a Sunday. This was opposed strongly by Davidson and other clergy, but the king carried his point, and the coronation took place on 17 May 1590. Preaching in Edinburgh on 6 June in presence of the king, Davidson addressed a strong admonition to him. He also paid the king a pastoral visit at Holyrood with two other ministers, and made several complaints against his proceedings. He continued the same bold course, but, the king having commanded the provost of Edinburgh to prohibit his preaching again in the city, he made a kind of apology. But his brethren were uncomfortable under his bold language, and it was deemed better that he should remove from the city. In 1596 he became minister of Prestonpans, ten miles from Edinburgh, where there was no church. Davidson erected a church at his own expense, and likewise a manse, which stood for more than a hundred and fifty years and was the birthplace of Dr. Alexander Carlyle [q. v.]

In 1595 the terror of Philip II of Spain, which had subsided for a time after the destruction of his armada, began to spread anew over the country. The privy council imposed a tax, to raise which the consent of the general assembly was necessary. On the motion of Davidson a resolution was passed by the assembly that humiliation for sin was the first and best preparation against a hostile invasion of the country. The king was alarmed and made some concession. Carrying out their resolution the assembly met in order that the ministers might humble themselves before God. Davidson preached on the sins of the ministry. An extraordinary scene took place, the whole assembly being melted into tears. No discourse had ever been known to produce such an impression.

In February 1599 a proposal of the king that certain of the clergy should sit and vote in parliament was being discussed in the synod of Fife. Davidson opposed the scheme as an insidious attempt to introduce prelacy, saying, in words that became famous afterwards, 'Busk him, busk him, as bonnily as ye

man, and bring him in as fairly as ye will, we see him well enough, we see the horns of his mitre.'

The contest with the king was carried on on various subsequent occasions, Davidson making himself obnoxious to James by his firm protests against the royal measures. At one time royal commissioners appeared before the presbytery of Haddington requiring them to prosecute him for his misdemeanors and offences. The presbytery, after consideration and inquiry, let the matter drop. Unable to attend the general assembly at Burntisland in 1601, he wrote a letter warning his brethren against the devices of Delilah. For this he was summoned before the king at Holyrood, and committed to Edinburgh Castle. Released next day, he was allowed to return to his parish, but interdicted from going beyond it. Various attempts were made to get this interdict removed, especially when the king, after succeeding to the English throne, was passing through Prestonpans on his way to England on 5 April 1603. A deputation met him there, and entreated his clemency for the minister, who had long been sick. 'I may be gracious,' said the king, 'but I will be also righteous, and until he confesses his fault he may lie and rot there.' Davidson died soon after, about the end of August 1603.

With all his boldness of spirit and license of speech, Davidson was an accomplished scholar, and a very fervent and powerful preacher. He had formed the plan of a history of Scottish martyrology, but did not complete it. He wrote 'Memorials of his Time,' a Diary of which Calderwood made use in his history. Other treatises likewise are referred to by Calderwood. His most useful prose work was a catechism with the title 'Some Helps for Young Scholars in Christianity,' 1602. His poems were collected in 1829, and printed in a small volume. They are reprinted in Rogers's 'Three Scottish Reformers.'

[Calderwood, Row, and Cunningham's Histories; Melville's Autobiography; Miscellany Wodrow Society, vol. i.; M'Crie's Life of Knox; Scott's Fasti; Rogers's Three Scottish Reformers.]

W. G. B.

DAVIDSON, JOHN (*d.* 1797), Scottish antiquary, was the son of James Davidson of Haltree (or Halltree), an Edinburgh bookseller, by Elizabeth, sister of William Brown, minister, of Edinburgh. He was educated for the law and became writer to the signet. He was for many years crown agent, and was also agent for many Scotch noblemen and landed proprietors. Davidson lived in Edinburgh, and among his associates were Lord Hailes, William Tytler, George Paton, Plummer of Middlestead, David Herd, and Callander of Craigforth. He had some correspondence with Bishop Percy, who describes him as 'a man of learning and a very excellent critic' (Nichols. *Lit. Illust.* viii. 125; cf. p. 288). He had a special knowledge of Scottish history and antiquities, and printed for private circulation the following: 1. 'Accounts of the Chamberlain of Scotland, 1329, 1330, and 1331,' Edinburgh, 1771. 2. 'Charta Willelmi Regis Scotorum Canonicis de Jedburgh concessa,' &c., engraved by A. Bell, 1771. 3. 'Observations on the Regiam Majestatem' [1792], 8vo. 4. 'Remarks on some of the Editions of the Acts of the Parliaments of Scotland,' 1792, 8vo. 5. 'Copies of various Papers, &c., relating to the Peerages of Brandon and Dover,' 4to. He was understood to have superintended the edition of Lord Hailes's 'Annals of Scotland,' issued in 1797. Davidson died at Edinburgh on 29 Dec. 1797. He was married, but had no children. He left his estate of Haltree to a younger son of Sir William Miller, bart. (cf. *Notes and Queries*, i. (4th ser.) 115), and his farm Cairntows, near Edinburgh, to Henry Dundas, lord Melville.

[Notes and Queries, iv. 2nd ser. 328, i. 4th ser. 47, 115; Nichols's Lit. Illust. viii. 125, 288; Scots Magazine, lix. (1797) 931.]

W. W.

DAVIDSON, JOHN (1797 – 1836), African traveller, son of an opulent tailor and army clothier in Cork Street, London, originally from Kelso, Roxburghshire, was born on 23 Dec. 1797. He went to school at a private academy near London, and when sixteen years old at his own request was apprenticed to Savory & Moore, the chemists and druggists, a firm in which he ultimately purchased a partnership. Later on he became a pupil at St. George's Hospital, and afterwards entered the university of Edinburgh with the intention of becoming a doctor. His health failing, however, he sought a milder climate in Naples in the autumn of 1827, and gave up all idea of practising medicine. From Naples he went through Styria and Carniola to Vienna, made a long excursion through Poland and Russia, and returned home by way of Hamburg. He went to Egypt at the end of 1829, visited the Pyramids, and passed overland to Cosseir, where he embarked for India on his way to China and Persia. An attack of cholera, however, drove him back to Cosseir. He made an excursion through Arabia, and visited Palestine, Syria, the Greek Isles, Athens, and Constantinople, collecting much useful geographical information, which he afterwards communicated to the public in

papers read at the meetings of the Royal Society and the Royal Institution of London. In 1831 he went to America, visiting Niagara and the Canadas, New York, New Orleans, Tampico, and Mexico. He visited the Pyramids of Choluteca and took their measurement. Elected a fellow of the Royal Society in 1832 he settled down for a time to the study of Egyptology. On 13 July 1833 he delivered an address on embalming at the Royal Institution, when he unrolled a mummy in the presence of a deeply interested audience (*Athenæum*, 1833, pp. 481–3). His craving for travel was, however, irresistible. He undertook to head an African expedition, of which he defrayed the whole expense himself, and proposed to proceed by way of Fez to Tâfilêlt, and thence, after examining the southern slope of Mount Atlas, to Nigritia, across the Sahara. He quitted England in August 1835, bound for Timbuctoo. Going to Gibraltar he crossed the straits into Morocco, and there his medical knowledge was so highly appreciated by the sultan and his officials that he obtained with great difficulty permission to depart. In a letter to his brother he states that no less than twelve hundred patients passed through his hands while in Morocco. When leaving he was obliged to plead that his stock of medicine was exhausted, and at his request a medicine-chest was forwarded to the sultan from England. He started for the great desert at the end of November 1836, but while stopping at a watering-place called Swekeza he was robbed and murdered on 18 Dec. 1836 by the tribe El Harib, who, it is supposed, were bribed by the merchants of Tâfilêlt, and had left their usual haunts with the set purpose of seizing the traveller and his goods. He had inured himself to great bodily privation, and acquired the power of resisting the action of the sun, his 'face, hands, arms, feet, and legs having been three times excoriated.' After Davidson's death his brother printed privately a book of pathetic interest entitled 'Notes taken during Travels in Africa,' 1839, 4to, printed by J. L. Cox. The account of unrolling the mummy at the Royal Institution in 1833 was also published in pamphlet form. Many of his letters from Africa were addressed to the Duke of Sussex (*Geog. Soc. Journ.* vii. 151).

[Martin's Catalogue of Privately Printed Books (2nd ed.), 483; Journal of the Royal Geographical Society, vi. 430, vii. 144; Athenæum, 1833 and 1837.] R. H.

DAVIDSON, THOMAS, D.D. (1747–1827), theologian, was born in 1747 at Inchture, Perthshire, where his father, Thomas Randall, was minister. He took the name of Davidson on succeeding to the estate of Muirhouse, near Edinburgh, which had belonged to an uncle. He was educated at Glasgow and at Leyden, where his attention was more particularly directed to biblical criticism. In 1771 he succeeded his father at Inchture; in 1773 he was translated to the outer high church of Glasgow, and from that to Lady Yester's church, and in 1785 to the Tolbooth church, both in Edinburgh.

Davidson did not make any important contribution to theology, but exercised a powerful influence on the community of Edinburgh and the church of Scotland, through the singular elevation of his character, his great diligence in pastoral work, his lively interest in charitable and religious objects, and liberal contributions towards them, and his very special interest in students, especially those of slender means. The writer of his life in Kay's 'Portraits' says of him: 'He was a sound, practical, and zealous preacher; and much as he was esteemed in the pulpit, was no less respected by his congregation and all who knew him for those domestic and private excellences which so much endear their possessor to society. To all the public charities he contributed largely, and was generally among the first to stimulate by his example. . . . In religious matters, and in the courts connected with the church, he took a sincere interest, but was by no means inclined to push himself before the public. . . . Only three of his sermons were published, and these were delivered on public occasions.'

Some idea of the impression made by Davidson on his contemporaries may be formed from the singular reverence with which he was spoken of in after years by many who had known him, or heard much of him, in their youth. The late Dr. Guthrie, by way of enforcing the importance of good social manners, as well as higher qualifications, for the ministerial office, used to tell how this holy man would sometimes give an awkward student a guinea to attend a dancing school 'to teach the lads, as he expressed it, to enter a room properly.' Dr. Chalmers, in one of his greatest speeches in the general assembly of 1840, had occasion to speak of 'that venerable christian patriarch, Dr. Davidson of Edinburgh, whose heavenward aspirations, whose very looks of love and grace celestial, apart from language altogether, bespoke the presence of a man who felt himself at the gates of his blissful and everlasting home.' In Lockhart's 'Life of Sir Walter Scott' (i. 108) it is mentioned (in Mr. Mitchell's 'Recollections') that the poet's mother, in the absence of Dr. Er-

skine, used to attend and enjoy the ministry of Davidson. Davidson was twice married, his second wife being a sister of Lord Cockburn. He died in 1827.

[Scott's Fasti; Kay's Portraits; The Pastor of Kilsyth; Funeral Sermon by Rev. Dr. Muirhead, Cramond; private information.]

W. G. B.

DAVIDSON, THOMAS (1838–1870), Scottish poet, was of English extraction, his father, a shepherd, being a native of the neighbourhood of Wooler, and his mother of Belford. He was born at Oxnam Row, near Oxnam Water, a tributary of the Teviot, about four miles from Jedburgh, 7 July 1838. He was educated at various village schools, and, having displayed in his early years a passionate love of books, was sent in 1854 to the Nest Academy at Jedburgh, with the view of preparing for the university of Edinburgh, which he entered in 1855. In 1859 he became a student of theology in the united presbyterian church, and was licensed as a preacher 2 Feb. 1864, but never was settled in a charge. A cold caught in June 1866 seriously affected his health, and he died of consumption at Bank End, Jedburgh, 29 April 1870. Before he entered the university Davidson was in the habit of amusing himself in the composition of verses. In 1859 he obtained the second prize in the rhetoric class for a poem on 'Ariadne at Naxos.' His friends discerned in the poem a finish and grace which seemed to entitle it to higher consideration, and one of them without his knowledge sent it to Thackeray, who inserted it with an illustration in the 'Cornhill Magazine' for December 1860. Davidson's enthusiasm for Scottish poetry and Scottish song had made him a centre of attraction to many kindred spirits at the university, and he was in the habit of composing verses which he sang to the old Scotch airs, to the 'great delight of all.' Occasionally he sent songs and short poems to the 'Scotsman.' Most of his verses have a touch of pathos in them, relieved, however, by the never-failing humour which was one of his strongest characteristics. The song 'Myspie's Den' is worthy almost to rank with the love ballads of Burns, and the 'Auld Ash Tree,' with its weird refrain, 'To weary me, to weary me,' strikes the minor key in tones the mournful charm of which cannot be resisted. On the other hand, he exhibited the prodigality of his humour in the 'Yang-Tsi-Kiang,' an extravaganza, which, after being made use of by the supporters of Carlyle in the contest for the lord rectorship of the university, has continued to retain its popularity as a students' song.

[The Life of a Scottish Probationer, being a Memoir of Thomas Davidson, by John Brown, 1877, contains with his poems extracts from his letters, displaying that peculiar union of wit and genial sympathy which gave also an indescribable charm to his conversation and won him the 'strong affection' of many friends.]

T. F. H.

DAVIDSON, THOMAS (1817–1885), palæontologist, was born in Edinburgh on 17 May 1817, his family being extensive land proprietors in Midlothian. From the age of six he was educated in France, Italy, and Switzerland, and soon showed marked talents for natural history and painting. He passed several years in Paris attending the best scientific lectures, and in 1832 the reading of Lyell's 'Principles of Geology,' together with the teaching and companionship of Constant Prevost, led him to give much attention to geology and palæontology. After a short period of study at Edinburgh University in 1835–6, Davidson returned in 1836 to the continent, and made geological tours in several countries. In 1837 Von Buch, the distinguished Prussian geologist, induced him to devote himself to the study of the brachiopods, an important class of recent and fossil molluscs, then much needing elucidation. For some years, however, he continued much attached to painting, and was a successful pupil of Paul Delaroche and Horace Vernet; and his artistic talent subsequently was of great value in producing an unrivalled series of plates illustrating his chosen study. Davidson continued to travel, study, and collect specimens, and at last undertook to write a monograph of the British fossil brachiopods for the Palæontographical Society. Its publication commenced in 1850 and ended in 1870, forming three large quarto volumes; but supplements afterwards appeared, the whole work making six volumes, containing over 3,000 pages of text and 250 plates, all the figures being executed by himself and presented to the society. Davidson also wrote the article 'Brachiopoda' in the ninth edition of the 'Encyclopædia Britannica,' and described the brachiopods collected by the Challenger expedition (*Challenger Reports*, vol. i. 1880). All his work is sound and accurate.

In 1857 Davidson was elected F.R.S., in 1865 he received from the Geological Society of London the Wollaston medal, in 1870 he was awarded one of the royal medals of the Royal Society, and in 1882 he was created LL.D. of St. Andrew's University.

Throughout his life Davidson showed marked generosity and unselfishness, being ever ready to aid students. He interested

himself greatly in the foundation of the free library and museum at Brighton, where he long resided, and he was permanent chairman of the museum committee at his death (16 Dec. 1885). He bequeathed to the nation his valuable collection of recent and fossil brachiopods, together with his books and original drawings. They are preserved in the British Museum of Natural History at South Kensington.

Davidson left for posthumous publication a monograph of the recent brachiopoda, in three parts, since published by the Linnean Society. He also made many contributions to British and foreign scientific journals and transactions, a list of which will be found in the Royal Society's 'Catalogue of Scientific Papers.' Revised French and German editions of his general introduction to, and classification of, the brachiopoda were published in 1856.

[Proc. Roy. Soc. xxxix. (1885), viii–xi, obituary notice by R. Etheridge.] G. T. B.

DAVIDSON, WILLIAM (1756?–1795?), privateersman, a native of Scotland, born about 1756, was in 1791 serving as an able seaman on board H.M.S. Niger, then commanded by Sir Richard Keats. Davidson was noted as a comparatively well-educated man of gloomy and silent disposition, but liable to sudden outbursts of temper. While the ship was at Deal he was condemned to be flogged for some such outburst. The punishment caused him excessive agony, and at the fifth stroke he fell into convulsions. The sentence was then remitted, but some time after he struck an officer and was again condemned. While being brought to the gangway he attempted to cut his throat, and this failing, he tried, but also in vain, to throw himself overboard. His punishment was not proceeded with, but he was ordered into confinement. The whole circumstances of the case led to inquiry into Davidson's past life, and a rumour was found current in the ship that he possessed a journal giving an account of singular atrocities in which he had been engaged. Davidson's chest was ransacked, the journal was found, and laid before the officers. It narrated that the author on 1 Dec. 1788 had enlisted on board the Saint Dinnan, a Russian privateer, which on 3 Dec. cleared from Leghorn for Messina. He and the other Englishmen on board were discharged from the ship at Trieste on 6 Sept. 1789, with wages and prize money amounting to 230*l.* per man. During the interval the Saint Dinnan cruised in the Levant, took a large number of Turkish ships, robbed them of what was most valuable, murdered the crews, and burnt the vessels. The privateers also attacked and plundered some of the smaller Grecian islands. On one occasion they had a terrible combat with another pirate, who, after fighting all day, at length yielded. His ship had 378 men on board, 'all of different nations.' The survivors were told by their captors that they would be 'put to the cruellest death that ever could be invented. So we did, for next morning we got whips to the mainstay, and made one leg fast to the whip, and the other fast to a ringbolt in the deck, and so quartered them and hove them overboard.' These and other horrors Davidson narrates in plain methodical order.

The 'Bloody Journal,' as it was called, came to have considerable renown with sailors, among whom it was probably current in manuscript versions. A copy was procured for Sir Walter Scott, who had heard of it, and thought it might form a good subject for a poem. 'On perusal he pronounced it too horrible for versification.' He printed it in the 'Edinburgh Annual Register' for 1810 (published in 1812, vol. iii. part ii. li et seq.) The work itself is extremely rare. It is entitled 'The Bloody Journal kept by William Davidson on board a Russian Pirate in the year 1789. Mediterranean. Printed on board His Majesty's Ship Caledonia, 1812,' 8vo, pp. 34, preface pp. 4. A copy is in the library of Corpus Christi College, Oxford. The book is full of errors of composition, for which the printers or proof-readers of H.M.S. Caledonia are possibly responsible. Davidson probably found his position on the Niger exceedingly uncomfortable. He deserted from her at Portsmouth in November 1794, was afterwards pressed on board H.M.S. Royal George, and was accidentally drowned about 1795.

[Martin's Cat. of Privately Printed Books, p. 136.] F. W–T.

DAVIE, ADAM (*fl.* 1308?), fanatical rhymer. [See DAVY.]

DAVIES. [See also DAVIS and DAVYS.]

DAVIES, BENJAMIN, LL.D. (1814–1875), Hebraist, was born at Werne, near St. Clears, Carmarthenshire, in 1814. He studied for the baptist ministry in Wales at the Bristol Baptist College, at Glasgow, and at Leipzig, where he received in 1838 the degree of Ph.D. He proceeded to Montreal, where for six years he trained missionaries under the auspices of the Canada Missionary Society. In 1844 he returned to England as president of Stepney Baptist College, but he remained only two and a half years, accepting a professorship of McGill College, Montreal, and returning to Canada in 1847. He

came back to London in 1857, and accepted the professorship of oriental and classical languages in his old college, then newly removed to Regent's Park. His favourite study was Hebrew, and he published translations of Gesenius's Hebrew Grammar and Lexicon, which had a wide circulation. He was a member of the company for revising the translation of the Old Testament. The Paragraph Bible issued by the Religious Tract Society was largely his work, and he edited various publications. Davies was a man of great simplicity of character, and successful as a teacher. He died at Frome of hæmorrhage of the lungs, 19 July 1875.

[Baptist, 30 July 1875; Baptist Handbook for 1876.] W. R. N.

DAVIES, CATHERINE (1773–1841 ?), authoress of 'Eleven Years' Residence in the Family of Murat, King of Naples,' was born at Beaumaris, Anglesea, in 1773, being one of a family of thirty-three children. After residing at Liverpool, and subsequently in London (where lived her sister, who was 'married to an eminent artist'), Miss Davies went to France in 1802 as governess in a private family. A few months later she took a similar situation under Madame Murat, the third sister of Bonaparte. Miss Davies retained her post when Napoleon declared Murat and his wife king and queen of Naples. The Countess of Picherno, absurdly described by Miss Davies as a niece of Byron, was at this time second governess. Miss Davies describes the inner life of Murat and his family during their struggles, and her book contains many facts not to be found elsewhere. Miss Davies settled at Beaumaris in 1818; two years later she was summoned to London as a witness in the impending trial of Queen Caroline, but was not called. For some years her health was failing, and in 1841 How & Parsons issued by subscription the 'Eleven Years' Residence' (in 12mo, 2*s.* 6*d.*) for her sole benefit. The preface is dated London, May 1841, and it is very probable that she died soon after.

[Eleven Years' Residence, &c.; Monthly Review, November 1841, pp. 349–54; Literary Gazette, No. 1290, 8 Oct. 1841, pp. 651–3.] W. R.

DAVIES, CECILIA (1750?–1836), vocalist, the youngest daughter of a musician, was sister to Marianne Davies [q. v.], from whom she received her first instruction. She was probably born about 1750, but Grove's 'Dictionary,' relying on a statement by Dr. Rimbault (Lysons, *History of the Three Choirs*, 51), that she was ninety-two in July 1832, gives 1740. A writer in the 'Musical World' (i. 80, 47) says that in 1836 she was upwards of eighty, and fixes the date of her birth as 1757, but she must have been a few years older, as she sang before the court at Colorno in 1769, which implies that she was already a finished singer. Similar difficulties occur as to the date of her first appearance. Grove's 'Dictionary' (following Rimbault) says she appeared at a concert in Dean Street, Soho, on 28 April 1756, but in contemporary advertisements her name is not mentioned, though those of the vocalists are given. Pohl (*Mozart in London*, 61, 162) says that her sister accompanied her on the armonica at the concert given at Spring Gardens on 17 Feb. 1762, when that instrument was first introduced; but this statement is not confirmed by the advertisement in the 'Public Advertiser' for that date, in which no mention is made of vocal music, nor does her name occur in the announcements of any of the numerous concerts which her sister and father gave during the next few years. It is not until 10 Aug. 1767 that the advertisements state that Marianne Davies' 'sister will sing some favourite airs from the operas of "Artaxerxes" and "Caractacus."' Immediately after this the Davies family went abroad. Burney (*Hist. of Music*, iv. 499) says that when very young she went to France, but she stayed longest at Vienna, where she and her family lodged in the same house as Hasse, with whom she studied singing. Fétis (*Dict. de Musiciens*, ii. 441) states that she also learnt from Sacchini; but this was probably at a later date, as that master was at Venice from 1768 to 1771, when he came to London, remaining there until 1782. At Vienna Cecilia Davies and her sister were great favourites, and taught the Archduchesses, Maria Theresa's daughters (one of whom afterwards became Queen Marie Antoinette), to sing and act in the little performances given at court on the emperor's birthdays. On the occasion of the Archduchess Amalia's marriage to Duke Ferdinand of Parma (27 June 1769), Cecilia Davies sang an ode written for her by Metastasio and Hasse, with an accompaniment for the armonica by her sister. After this she sang with great success in Italy, where she was known as 'L'Inglesina.' She sang at Milan, Florence, and Naples, and was the first Englishwoman who appeared on the Italian stage. In October, 1773, she was engaged at the King's Theatre in Italian opera. She appeared in Sacchini's 'Lucio Vero' on 20 Nov. The general performance was poor, but a contemporary (*Middlesex Journal*, No. 726) says that she was the support of the whole opera. Her

voice at this time was not very strong, but sound, clear, and harmonious; her compass was extensive and her execution very finished. Burney, who heard her at this time, says that her bravura was excellent, but that she wanted colour and passion, and adds: 'If I had had as many hands as Briareus, they would have been all employed in her applause.' She sang at the three choirs festival at Hereford in 1774, but seems soon afterwards to have returned to Italy, where (in 1784–5) Lord Mount Edgcumbe found her with her sister at Florence, unengaged and poor. The resident English got up a concert for their benefit, and the sisters returned to England. Cecilia Davies sang at the professional concert on 3 Feb. 1787, and in 1791 made her first appearance in oratorio at Drury Lane, but she must at this time have been past her prime, for she seems soon afterwards to have given up singing in public and to have fallen into great poverty and neglect. About 1817 she published a collection of songs by Hasse and other masters, but during the last years of her life she subsisted on a pension of 25*l.* from the National Benevolent Fund, with a donation from the Royal Society of Musicians, and occasional help from the few friends she had. For many years she was bedridden. She died, forgotten and deserted, at 58 Great Portland Street, on 3 July 1836. The funeral of this fine singer, who had taught the queens of France, Spain, and Naples, was followed only by an old nurse and a faithful servant, and no notice of her death was taken by the daily newspapers. No portrait of Cecilia Davies is known to exist, but in 1773 she is described as being of a low but extremely pleasing figure. She was a good actress, but seems to have been thoroughly italianised by her foreign education.

[Authorities quoted above; Parke's Musical Memoirs, i. 90; Pohl's Haydn in London, 17, 28, 349.] W. B. S.

DAVIES, CHRISTIAN, alias MOTHER Ross (1667–1739), female soldier, was born in Dublin in 1667. Her father was a brewer and maltster named Cavenaugh, who rented a large farm at Leixlip and raised a troop of horse which went by his name in support of James II. He was present at the battles of the Boyne and Aughrim, and shortly afterwards died of fever contracted during the campaign. At the age of seventeen Christian was seduced by her cousin, Thomas Howell (who became a clergyman, and twenty-five years afterwards committed suicide on being confronted by his victim, according to the story which the latter relates with not a little satisfaction), and in consequence was sent to live with an aunt who kept an inn in Dublin. After four years the aunt died, leaving all her property to Christian, who continued to carry on the business and married Richard Welsh, a waiter in her employment. Four years later Welsh mysteriously disappeared, and twelve months later wrote that he had been forced to join the army in Flanders. Christian set out in search of her husband, and, entrusting her business and children to the care of friends, enlisted in Captain Tichborne's company of foot under the name of Christopher Welsh. In a skirmish before the battle of Landen Christian received her first wound, and in the following summer (1694) she was taken prisoner by the French, but exchanged. At her own request she was now allowed to join the 2nd dragoons (Scots greys) under Lord John Hay, with which she remained till the disbanding of the army after the peace of Ryswick. She then returned to Dublin, but preserved her incognito. On the renewal of the war in 1701 she went back to Holland and re-enlisted with Lord John Hay. She fought at Nimwegen, Venloo, Bonn, and in most of the engagements of the campaign till at the battle of Donauwerth she received a ball in the hip which necessitated a temporary retirement into hospital. The ball was never extracted, but Christian was again under arms in time to share in the spoil after Blenheim. While forming one of a guard to some prisoners taken in that battle she again saw her husband, after a separation of thirteen years. She lost no time in revealing her identity to him, but so enamoured was she of camp life that she extracted a promise from Welsh that he would pass himself off as her brother. Her secret, however, was discovered after the battle of Ramillies, when her skull was fractured by a shell, and on an operation being performed her sex was discovered by the surgeons. Dismissal from the service naturally followed, but Christian still continued to live in camp, resuming her woman's dress and accompanying her husband as his acknowledged wife. Three years later Richard Welsh was killed at Malplaquet. Christian herself found his body, and her lamentations at the discovery were so extravagant as to excite the open commiseration of a captain Ross, whence, it is said, she gained the sobriquet of Mother Ross, by which she was known for the rest of her life. Although her grief was such that she was unable to touch food for a week, she married Hugh Jones, a grenadier, in less than three months. In the following year (1710) Jones received his death wound at the siege of St. Venant. In 1712 Christian finally parted

with camp life and returned to England, when, by the intervention of the Duke of Argyll, with whom she had served in the field, she was presented to Queen Anne, who awarded her a pension of a shilling a day for life. On going to Dublin to visit her friends Christian found that she was unable to make good her claim to the property she had left behind so many years before, and consoled herself for the loss by a marriage with a soldier named Davies. The remaining twenty-five years of her life were spent in obscurity, poverty, and sickness. Davies, by means of his wife's influence, was admitted into the Pensioners' College at Chelsea, and while watching at his bedside during an illness Christian contracted a feverish cold, to which she succumbed in four days on 7 July 1739. She had, however, for many years suffered from a complicated variety of disorders, which included rheumatism, scurvy, and dropsy. At her own request her body was interred among the pensioners in Chelsea burying-ground, and three grand volleys were fired over her grave.

The foregoing account (with the exception of the part relating to Christian Davies's death) is taken from the 'Life and Adventures of Mrs. Christian Davies' (1740; reprinted 1741), a book the authorship of which has, on no reasonable grounds, been sometimes attributed to Defoe. It is written throughout in autobiographical form, and on the title-page the contents are stated to have been 'taken from her own mouth.' As far as the personal history of Christian Davies is concerned this statement might very well be true; for this portion of the book is uniformly disfigured by the revolting details of many unseemly and brutal acts, related in a tone of self-glorification which is suggestive of nothing so much as of an unsexed woman. But in the book considered as a whole, Christian Davies plays nothing but a very secondary part. It is really a careful narrative of Marlborough's campaigns. It includes much that could not be derived from the heroine, and the dates of her early life are inconsistent with each other. Contemporary evidence is also against the genuineness of the autobiography. Boyer (*Political State of Great Britain*, lviii. 90) has an entry under date 7 July 1739: 'Died at Chelsea, Mrs. Christiana Davies, who for several years served as a dragoon undiscovered in the Royal Inniskillen Regiment, but receiving a wound in King William's wars at Aughrim in Ireland, was discovered.' The paragraph goes on to state that she then married and accompanied her husband into Flanders, but as a wife and not as a brother in arms. This account leaves Christian Davies's glory as a female soldier unimpaired, and, outside of the 'Life and Adventures,' there is no reason for doubting its correctness. Henry Wilson, James Caulfield, and other biographers of eccentric persons have unreservedly accepted the autobiographical narrative, but their accounts of Christian Davies are one and all based solely on that work. The sketch of Christian Davies's life given in Cannon's 'Records of the British Army' is also derived from the same source.

[Authorities as stated above; the British Heroine, or an Abridgment of the Life and Adventures of Mrs. Christian Davies, commonly called Mother Ross, by J. Wilson, formerly surgeon in the army, London, 1742, is, as the title intimates, simply a slightly abridged version of the anonymous Life and Adventures, written throughout in the third person instead of the first.] A. V.

DAVIES, DAVID, D.D. (*d.* 1819?), writer on poor laws, studied at Jesus College, Oxford, and proceeded B.A. 1778, M.A. 1785, B.D. and D.D. 1800. He was appointed rector of Barkham, Berkshire. Here he occupied himself with inquiries regarding the condition of the labouring poor. These inquiries, dedicated to the board of agriculture, he published as 'The Case of Labourers in Husbandry stated and considered' (Bath and London, 1795). The most valuable part of this work is the appendix, which contains a number of minute particulars regarding the wages, food, &c., of the labourers in various districts of England and Scotland. Davies died about 1819.

[Cat. of Oxford Graduates; McCulloch's Lit. of Pol. Econ.] F. W–T.

DAVIES, DAVID CHRISTOPHER (1827–1885), geologist and mining engineer, was born in 1827 at Oswestry, of humble parents, and was entirely self-educated. He was brought up to the trade of an ironmonger, but he acquired an excellent knowledge of the rocks of his native district, and about 1852 he began to practise with considerable success as a mining engineer. He contributed a paper on the 'Bala Limestone' to the 'Proceedings' of the Liverpool Geological Society for 1865. From this date Davies contributed numerous papers to the 'Geological Magazine' on such subjects as the carboniferous limestone of Corwen, the geology of the Vale of Clwyd, the millstone grit of North Wales, phosphate of lime, &c. In an important paper on the phosphorite deposits of North Wales, which appeared in the 'Quarterly Journal of the Geological Society' for 1875, Davies gave an account of the discovery and working out under his direction of certain beds of this

mineral in North Wales. Another interesting paper from his pen, 'On the Relation of the Upper Carboniferous Strata of Shropshire and Denbigh to Beds usually called Permian,' appeared in the same publication for 1877. Davies was elected a fellow of the Geological Society in 1872. The Geologists' Association of London visited the North Wales border in 1876, and Davies acted as their guide; he also contributed to their 'Proceedings' a paper on the 'Overlap of the Geological Formations' in that district.

Besides the numerous papers which he contributed to various periodicals, Davies was the author of several standard books on economic geology. His 'Treatise on Slate and Slate Quarrying' appeared in 1878, and reached a second edition in 1880. In the preface to this book he expresses his obligations to his son, Mr. E. H. Davies. An important 'Treatise on Metalliferous Minerals and Mining' was published a little later; and the series was completed by a 'Treatise on Earthy and other Minerals, and Mining,' issued in 1884.

Davies also carried off several 'Eisteddfod' prizes for essays on geological subjects, including one of thirty guineas at Carnarvon in 1880 for an account of the 'Metalliferous Deposits of Denbighshire and Flintshire;' and another of twenty guineas at Liverpool in 1884 for a description of the 'Fisheries of Wales.' He was also a lay preacher, and the author of a volume of lay sermons entitled 'The Christ for all the Ages.'

Davies was fully prepared to take advantage of the commercial prosperity which culminated about 1873. His success as a mining engineer was insured by his love for investigation, his thorough self-training, and his high reputation for integrity. Most of the mining undertakings upon which he reported favourably turned out well, and his connection soon extended far beyond North Wales. Between 1880 and 1885 several large quarries were opened under his direction in the south of France; one large quarry was developed by him in Germany; and he paid no fewer than nine visits to Norway upon mining business in that country. While returning from a trip to Norway he died suddenly of heart disease, on board the steamer Angelo, on 19 Sept. 1885.

Besides the articles named above, Davies was a frequent contributor to the 'British Architect,' the 'British Quarterly,' and several mining journals. He left incomplete an elaborate treatise upon the 'Geology of North Wales,' on which he had spent much time and trouble, and which he intended to be his principal work.

[Quart. Journ. Geol. Soc. xlii. 43; Athenæum, 26 Sept. 1885; Times, 24 Sept. 1885; private information from friends.] W. J. H.

DAVIES, EDWARD (1756 - 1831), Welsh antiquary, was born on 7 June 1756, at a farm called Hendre Einion, in the parish of Llanvareth in Radnorshire, about three miles from Builth. His father was the farmer of the small estate of which his uncle was the proprietor. When six years old he met with an accident which permanently weakened his sight and caused blindness in his old age. Though in an English-speaking part of the country he learned Welsh surreptitiously, and wrote hymns and poems before he was twenty. He was never, however, fluent in colloquial Welsh. After spending only a year at the College Grammar School at Brecon, he opened a school at Hay in 1775, and was ordained as curate of Bacton in Herefordshire in 1779. He served this and several other cures besides keeping on his school. At this period he conducted five services and travelled thirty miles every Sunday for 30*l.* a year. From 1783 to 1799 he was master of the grammar school at Chipping Sodbury in Gloucestershire. In 1783 he married his first wife, Margaret Smith of Whittington. His leisure was devoted to Celtic antiquarian studies, and to poetry and divinity. He made the acquaintance of Owen Pughe, Edward Williams, and other leading Welsh antiquaries. Some of the poems of the 'Myvyrian Archaiology' were taken from his transcripts. In 1799 he exchanged his hard work at Sodbury for the lighter curacy of Olveston, also in Gloucestershire. Theophilus Jones, the Breconshire historian, who was his contemporary at school, exerted himself to obtain for him some preferment, as well as to collect subscribers for his works. At last in 1802 he secured the perpetual curacy of Llanbedr, in his native county, and in 1805 became rector of Bishopston, in Gower, but he continued to live at Olveston till 1813, when he removed to Bishopston. In 1810 Bishop Burgess [q. v.], charmed to find that 'he was not a mere black-letter man but an orthodox divine and admirable theological writer,' gave him the prebend of Llangunllo in Christ's College, Brecon. In 1816 he married a second wife, Susanna Jeffreys, and was made chancellor of Brecon and rector of Llanfair Orllwyn in Cardiganshire. After 1823 his health became too bad to allow the continuance of his clerical duties. In 1824 he was elected an associate of the Royal Society of Literature, and thus obtained 100*l.* a year. He died on 7 Jan. 1831, and was buried at Bishopston.

With little regular education, small command of books, bad health, and laborious duties, Davies managed to find learning and

energy to write a very large number of books on various subjects. He was never wanting in ingenuity, though the extent of his critical powers may be illustrated by his contentions that 'in the mystic Welsh bards he found certain terms evidently pertaining to the Hebrew language,' and that 'the British mysteries commemorate the deluge and those characters which are connected with its history.'

Davies's chief works were: 1. 'Aphtharte, the genius of Britain. A poem written in the taste of the sixteenth century,' 1784. 2. 'Vacunalia, consisting of Essays in Verse,' 1788. 3. 'Eliza Powell, or the Trials of Sensibility, a novel,' 1795. 4. 'Celtic Researches on the Origin, Traditions, and Language of the Ancient Britons, with Introductory Sketches on Primitive Society,' 1804. This is his best known book. 5. 'A Series of Discourses on Church Union, in which it is maintained that the duty of communion with the apostolical church remains uncancelled by the tolerance of the British laws,' 1811, directed against dissenters. 6. 'Immanuel, a letter on Isaiah vii. 14, in answer to the strictures of a modern Jew,' 1816. 7. 'The Mythology and Rites of the British Druids, ascertained by national documents and compared with the traditions and customs of Heathenism,' 1809. 8. 'The Claims of Ossian examined and appreciated, together with some curious particulars relative to the state of poetry in the Celtic dialects of Scotland and Ireland,' 1825, an attack on Macpherson for disparaging the Welsh bards. 9. Various papers and translations, such as those of Davydd ap Gwilyn, which are printed in the 'Cambrian Register.' Several of Davies's works remained in manuscript.

[Memoir of Rev. E. Davies by Rev. W. J. Rees in Cambrian Quart. Mag. iii. 408–36, abridged in R. Williams's Eminent Welshmen, pp. 103–4; Brit. Mus. Cat.] T. F. T.

DAVIES, EVAN (1805–1864), independent minister, born at Hengwm in the parish of Lledrod, Cardiganshire, in 1805, was educated in the academy at Neuaddlwyd and in the Western Academy at Exeter. On the completion of his collegiate course he settled at Great Torrington, Devonshire. In 1835 he was ordained at Wycliffe Chapel, London, as a missionary to the Chinese, and was sent to Penang under the auspices of the London Missionary Society. At the expiration of four years he was compelled to return home in consequence of failing health. In 1842 he was appointed superintendent of the Boys' Mission School at Walthamstow, and in 1844 he removed to Richmond, Surrey, where he officiated as pastor of the congregational church for thirteen years. He died at Llanstephan, near Carmarthen, on 18 June 1864.

He wrote: 1. 'China and her Spiritual Claims,' Lond. 1845, 12mo. 2. 'Memoirs of the Rev. Samuel Dyer, sixteen years missionary to the Chinese,' Lond. 1846, 8vo. 3. 'Revivals in Wales: facts and correspondence supplied by pastors of the Welsh churches,' London, 1859, 12mo. 4. 'Rest: Lectures on the Sabbath.' He also edited 'Letters of the Rev. Samuel Dyer to his children,' 1847; 'Lectures on Christian Theology,' by the Rev. George Payne, LL.D., 1850; and the 'Works of the Rev. Dr. Edward Williams of Rotherham.'

[Congregational Year Book (1865), p. 234; Cat. of Printed Books in Brit. Mus.] T. C.

DAVIES, FRANCIS (1605–1675), bishop of Llandaff, was a native of Glamorganshire, who at the age of seventeen entered Jesus College, Oxford, where he proceeded B.A. on 26 Feb. 1625, and M.A. on 14 March 1628. He was elected to a fellowship and proceeded B.D. in 1640. He left Oxford and became rector of Llangan, and possibly vicar of Pentyrch as well, both benefices being in his native county. A staunch royalist and high churchman, he was ejected from his livings because he would not 'read the directory nor otherwise conform to the times.' But 'his great piety, learning, and excellent parts commended him to one of the leading men of those times,' and he was allowed a pension of one-fourth of his living, and his own brother was made the tenant of it. He also eked out his means by keeping a school, but after a few years 'the great man grew weary in well doing,' and Davies was forced away to London, where his friends procured for him the post of chaplain to the Countess of Peterborough, a position he held for three or four years. After the Restoration he regained possession of his old benefice, and in August 1660 petitioned for the archdeaconry of Llandaff on the ground of his ejection 'for trying to maintain his majesty's cause and that of the church' (*Cal. State Papers*, Dom. 1660–1, p. 219). Sheldon endorsed the petition in his favour, and Davies became archdeacon in October. On 21 May 1661 he took the degree of D.D. As archdeacon he was able to retaliate on the ejected puritan clergy, and he was largely responsible for the 'frequent imprisonments and great sufferings' of Samuel Jones, a former brother fellow of Jesus, and now the ejected vicar of Llangynwyd; but as in 1665 he joined with the bishop in pressing Jones to accept a living, he does not seem to have been a very rancorous persecutor (Calamy, *Nonconf. Me-*

morial, iii. 501–2). In 1667 Davies was made bishop of Llandaff. He was consecrated on 24 Aug. As bishop he devoted himself exclusively to the quiet administration of his see. As he held nothing with his bishopric but one prebend of the cathedral *in commendam* (Le Neve, ii. 267), he must have been very poor. He found means, however, to establish a small library in connection with the cathedral to replace one destroyed during the civil wars, and to procure the fifth and largest bell that the cathedral possessed. He was celebrated for the liberality he showed to his needy kinsfolk, 'of which sort he had a great many.' Like many of the Anglican bishops of the period, he never seems to have married. He is described as a 'pious, primitive, good man.' He was a zealous preacher, and fasted so frequently and rigidly that it was said that he appropriately ended a life of Lents by dying in Lent. The date of his death was 14 March 1675, and he was buried within the altar rails of his cathedral.

[Wood's Athenæ Oxon. ed. Bliss, iv. 849, and Fasti, pt. i. pp. 414, 431, 515, pt. ii. p. 256; Le Neve's Fasti, ed. Hardy, ii. 254, 260, 267; Browne Willis's Survey of Llandaff, pp. 18, 32, 69, 72, on the authority of the bishop's nephew and namesake; Calamy's Nonconformist's Memorial, iii. 501; Calendar State Papers, Dom. 1660–1, and 1667; Kennet's Register and Chronicle, p. 316; Walker's Sufferings, pt. ii. p. 235; Salmon's English Bishops.] T. F. T.

DAVIES, GEORGE (*d.* 1811), actor. [See Harley.]

DAVIES, GRIFFITH (1788–1855), actuary, son of Owen Davies, farmer and quarryman (1761–1854), was born at the foot of Cilgwyn mountain, in the parish of Llandwrog, Carnarvon, on 28 Dec. 1788. He was taught to read and spell at a Welsh Sunday school. At the age of seven he commenced learning English at a school where he paid two shillings and sixpence per quarter. The poverty of his parents now obliged him to labour for his living, and until 1808 he worked as farm labourer, horse driver, and quarryman, obtaining, however, at intervals a small amount of education and improving his mind by private study. Having saved a little money he left Wales, and, arriving in London on 15 Sept. 1809, attended a school to perfect himself in writing and grammar, but took no special interest in any subject except arithmetic. In January 1810 he obtained an engagement at Mr. Rainhall's school as teacher of arithmetic, at a salary of 20*l.*, and there commenced calculating the times of the eclipses and exhibiting their mode of occurrence by diagrams. He opened a school of his own in the summer of 1811 in James Street, Old Street; in the following year moved into a better house in Lizard Street, Bartholomew Square, St. Luke's, and joined the Mathematical Society in Crispin Street, Spitalfields, where the extensive library was of much use to him. Meanwhile he corrected the press of a Welsh magazine then published, and wrote his 'Key to Bonnycastle's Trigonometry' (1814), which established his character as a mathematician. After this he received private pupils, and among them a person connected with an assurance office desirous of studying the theory of life assurance. Davies had no knowledge of the subject, but soon mastered it. Sir John Franklin came to Davies after many years of service at sea to increase his knowledge of some of the higher branches of the science of navigation. Davies now gave instruction to several gentlemen connected with insurance associations, and was employed to do work for some of the offices. William Morgan, the actuary of the Equitable, furnished him with a certificate of actuarial competency. In 1820 he received the large silver medal of the Society of Arts for a most ingenious sundial constructed by him. The projectors of the Guardian Assurance Company applied to him for advice and assistance when drawing up their constitution, and he was engaged to construct the necessary tables. About the close of 1823 he was appointed the regular and permanent actuary of that company, an appointment which he held for nearly a third of a century. In the same year (1823) the Reversionary Interest Society was established, and for this company he constructed many elaborate and useful tables. In the first of his reports to the founders of that institution he announced that he had 'ascertained upon indubitable evidence that a diminution had taken place in the mortality of Great Britain during the last hundred years.' In 1825 he published 'Tables of Life Contingencies, containing the rates of mortality among the members of the Equitable Society, and the value of life annuities, reversions, &c. computed therefrom; together with a more extensive scale of premiums for life assurance, deduced from the Northampton rate of mortality, than any hitherto published, and the progressive values of life policies.' Davies was the remodeller of George Barrett's columnar plan of constructing mortality tables, and so arranged his tables that they may almost be said to be a new discovery (Walford, *Cyclopædia*, i. 618–23). Davies's fame as an actuary became widely known. In 1829 the directors of the East India Company submitted the documents concern-

ing the Bombay military fund for his investigation and report, and from this period up to 1851 he was constantly consulted regarding the various Indian funds. He wrote no less than twenty reports on these Indian funds, each containing extensive insurance tables. He was also engaged from time to time for the Bank of England. On 16 June 1831, on the recommendation of Mr. Benjamin Gompertz, he was elected a fellow of the Royal Society. From about 1847 he suffered from a series of attacks of bronchitis. On 5 Dec. 1854 he was seized with a paralytic stroke, and died at 25 Duncan Terrace, Islington, London, 21 March 1855. He was married twice, and left a son and a daughter. Besides the works already mentioned he was also author of: 1. 'Report and Valuation for the Madras Medical Fund, with numerous tables for its future guidance.' 2. 'Tables for the Use of Friendly Societies, by J. Finlaison. The tables compiled by G. Davies,' 1847.

[Assurance Mag. July 1855, pp. 337–48; Walford's Insurance Cyclopædia, ii. 172–4; Gent. Mag. May 1855, p. 534; Times, 26 March 1855, p. 7; Pink's Clerkenwell (1881 ed.), pp. 705–8.] G. C. B.

DAVIES, HENRY, M.D. (1782–1862), physician, son of a surgeon, was born in London in 1782. He was apprenticed to a surgeon at Malling, Kent, and in 1803 was admitted a member of the College of Surgeons. He became a surgeon in the army, and after serving for several years, resigned his commission and took a house in London in 1817. He received the then easily obtained medical degree of the university of Aberdeen, 26 Sept. 1823, and became a licentiate of the College of Physicians of London 22 Dec. 1823. He gave up all practice but midwifery, became physician to the British Lying-in Hospital, and was also for some years lecturer on midwifery and the diseases of women and children in the medical school of St. George's Hospital. He edited a tenth edition of Dr. Michael Underwood's useful 'Treatise on the Diseases of Children' in 1846. His additions are marked by his initials, but they are rarely of much value, while he has spoiled the simplicity of the original work by numerous interpolations from other authors. He also published 'The Young Wife's Guide,' London, 1844. Deafness incapacitated him from practice in 1851, and he retired into the country, but returned to London in a year, and there died 9 Jan. 1862.

[Munk's Coll. of Phys. iii. 279; Lancet, 1862, i. 89.] N. M.

DAVIES, HERBERT, M.D. (1818–1885), physician, son of Dr. Thomas Davies [q. v.], was born in London 30 Sept. 1818. After education at North End House School, Hampstead, he obtained a scholarship at Gonville and Caius College, Cambridge, in 1838, but migrated to Queens', and graduated B.A. as thirty-first wrangler in 1842. In 1843 he took the degree of M.B., was elected a fellow of Queens' College in 1844, and graduated M.D. in 1848, his thesis being 'On the Origin of Gout.' During these years he studied medicine at Paris and Vienna as well as in London, and was on 5 Aug. 1845 elected assistant-physician to the London Hospital. In 1850 he was elected a fellow of the College of Physicians, and in 1854 physician to the London Hospital, an office which he held for twenty years. He lectured in the medical school of that hospital first on materia medica, and afterwards on medicine, and he discharged at Cambridge the duties of examiner for medical degrees and of assessor to the regius professor of physic. He married Miss Wyatt on 24 Aug. 1850. They had seven children, and his second son graduated in medicine at Cambridge. Davies lived in Finsbury Square, London, was physician to the Bank of England, and had a considerable practice in the city. He had the merit of continuing to study his profession throughout life, while his kindly disposition and the entire absence of self-seeking which was observable in his conduct caused him to be liked as well as respected by his medical contemporaries. He contributed to the advance of medical anatomy by his observations on the relative magnitude of the areas of the four orifices of the heart, and may also claim to have improved medical treatment by his advocacy of the use of blisters to the swollen joints in acute rheumatism, a treatment in part superseded by the discovery of salicylate of soda, but still used with advantage in certain cases.

Besides several papers in the 'London Hospital Reports' and in the 'Transactions of the Pathological Society,' he published a useful manual entitled 'Lectures on the Physical Diagnosis of the Diseases of the Lungs and Heart,' London, 1851, which reached a second edition in 1854, and was translated into German and Dutch; and 'On the Treatment of Rheumatic Fever in its Acute Stage, exclusively by free Blistering,' London, 1864. His papers on the form and areas of the heart's orifices are in the 'Proceedings of the Royal Society,' 1870 and 1872.

He died at Hampstead 4 Jan. 1885, and is buried in the cemetery there.

[Information from family; personal knowledge; Luard's Graduati Cantab.] N. M.

DAVIES, HUGH (1739?–1821), botanist, was born in Anglesey, and having been educated at Peterhouse, Cambridge, took orders and became rector of Aber in Carnarvonshire. In 1790 the second edition of Pennant's 'Indian Zoology' was published, all of which, except the insects, was edited by Davies. A folio edition of this work, under the title 'Faunula Indica,' appeared in 1795. In 1790 Davies became a fellow of the Linnean Society, and he contributed Welsh plants to Hudson's 'Flora Anglica,' Smith's 'Flora Britannica,' and to 'English Botany.' In 1792 he spent some time in London with his friend Hudson; and he seems to have devoted considerable attention to cryptogamic plants, contributing a paper on 'Four British Lichens' to the second volume of the Linnean Society's 'Transactions.' Previous to 1813, 'a constitutional nervous sensibility' having rendered him unequal to the duties of his profession (Preface, *Welsh Botanology*), he retired to Beaumaris and devoted himself to the preparation of a catalogue of Anglesey plants, and of the 'British,' i.e. Welsh, names of plants. This appeared as 'Welsh Botanology,' 8vo, pp. xvi and 255, in 1813, dealing with both flowering and cryptogamic plants. It is largely quoted by De Candolle in his 'Géographie Botanique.' Davies died 16 Feb. 1821. His herbarium is now in the British Museum, and his services to botany were commemorated by Smith in the genus *Daviesia*.

G. S. B.

DAVIES, JAMES (1820–1883), classical scholar, was born in Herefordshire 20 May 1820. His name was originally Banks, which he changed to Davies upon succeeding to property in Herefordshire in 1858. He was a scholar of Lincoln College, Oxford, and after taking his degree successively held an incumbency in the Forest of Dean and the head-mastership of Ludlow grammar school; he was also diocesan inspector of schools. After coming into possession of landed property he resided on his estate at Moor Court, near Kington, where he combined the functions of squire, clergyman, and banker, becoming a partner in his brother's bank and erecting a church in his own grounds for the convenience of his neighbours, for whom the parish church was too remote. His time, however, was principally devoted to literature, especially the pursuits of classical scholarship. For many years he wrote the majority of the classical articles in the 'Saturday Review,' and he was the author of a very remarkable essay on 'Epigrams' in the 'Quarterly Review' for January 1865. In 1860 he had published a metrical translation of the Fables of Babrius, from the text of his intimate friend Sir George Cornewall Lewis. This version included the apocryphal second part, the spuriousness of which was not then generally recognised. He also translated Hesiod, Theognis, and Callimachus into prose for Bohn's Classical Library, and in 1873 and 1876 wrote volumes on Hesiod and Theognis, and on Catullus, Tibullus, and Propertius, for Collins's 'Ancient Classics for English Readers.' A volume of original verse entitled 'Nugæ' was published in 1854. Davies was also an authority on architecture, archæology, topography, and horticulture. He revised several of Murray's Guides for the press, and contributed to the 'Quarterly' some delightful articles on English topography, and (July 1876) a very valuable one on 'Ornamental and Useful Tree Planting.' Davies was one of the most genial and urbane of men, esteemed and beloved by all who knew him, and especially valued and lamented in his own locality. He died after a prolonged decline of health on 11 March 1883.

[Personal knowledge.] R. G.

DAVIES, JOHN (1565?–1618), of Hereford, poet and writing-master, was born at Hereford about 1565. Wood states that he was educated at Oxford University, and among the poems prefixed to 'Microcosmos,' 1603, is a copy of Latin verses by Robert Burhill [q. v.], beginning

Oxoniæ vates cum sis, Herefordia quare,
Davisi, in titulo pristina scripta tuo?
Crede mihi, doctam non urbem tale pigebit
Ingenuum in titulo nomen habere suo.

From a poetical address 'To my much honoured and intirely beloued patronesse, the most famous vniversitie of Oxford,' published among the poems appended to 'Microcosmos,' we learn that he resided for a time at Oxford, pursuing his occupation of writing-master, and two of his sonnets are in praise of Magdalen College, where he seems to have had many pupils. But it is clear, both from the address to his 'patronesse' and from the sonnets, that he was not a member of the university. Although he attained high fame as a writing-master, and his pupils were drawn from the noblest families in the land, Davies assures us that it was difficult for him to gain a comfortable livelihood. The Earl of Northumberland's book of household expenses for 1607 records the payment of 40*s.* 'to Mr. Davyes, the writer' (*Hist. MSS. Comm.*, 6th Rep., 229). In 1608 Davies was living in the parish of St. Dunstan-in-the-West, London (Hunter, *Chorus Vatum*), and in January 1612–13 his first wife, Mary Croft, by whom he had a son Sylvanus, was buried in the church

of St. Dunstan, where there is a monument to her with memorial verses by her husband. He took a second wife, Dame Juliana Preston, a widow, in 1613, and in the marriage license, dated 19 July 1613, he is stated to be 'about forty-eight.' On 25 May 1614 letters of administration were issued from the prerogative court of Canterbury to administer his second wife's estate. His own will (first printed by the Camden Society) is dated 29 June 1618, at which time he was residing at St. Martin's Lane. He desired in his will to be buried near his first wife, in the church of St. Dunstan, and there he was buried on 6 July 1618. Mention is made of a third wife, Margaret, in the will. Arthur Wilson, who was one of his pupils, states that Davies was a Roman catholic (Peck, *Desiderata Curiosa*, p. 461). Two of his brothers were also writing-masters.

Davies was a very voluminous and somewhat tedious writer. His first work, published in 1602, was a philosophical poem, entitled 'Mirum in Modum. A Glimpse of Gods Glorie and the Soules Shape,' 4to, dedicated to William, earl of Pembroke, Sir Robert Sidney, kt., and 'the right right worshipfull Edward Herbert of Mountgomery, Esquire,' afterwards Lord Herbert of Cherbury. In 1603 was published at Oxford 'Microcosmos. The Discovery of the Little World, with the Government thereof,' 4to, 2nd edit. 1605. Prefixed are dedicatory sonnets to the king and queen, 'A Request to the City of Hereford,' and other matter, including several copies of Latin and English verse in commendation of the author; then follows a long 'preface' in verse, addressed to the king, which is succeeded by a poetical address headed 'Cambria, to the high and mighty, Henry by the grace of God Prince of Wales.' The lengthy poem 'Microcosmos' is a rambling treatise on physiological and psychological subjects. Appended to 'Microcosmos' are a poem entitled 'An Extasie,' several sonnets (and short poems) dedicated to distinguished patrons, an English poem by Nicholas Deeble, 'In loue and affection of Maister Iohn Dauies . . . and admiration of his excellence in the Arte of Writing,' and some commendatory verses by Ed. Lapworth. In 1605 appeared 'Humours Heau'n on Earth: with the Ciuile Warres of Death and Fortune. As also the Triumph of Death: or, the Picture of the Plague, according to the Life; as it was in Anno Domini 1603,' 8vo, with a copy of dedicatory verses to Davies's pupil, Algernon, lord Percy, and another to the Ladies Dorothy and Lucy Percy. A copy in the Grenville Library (dated 1609) contains a manuscript dedicatory epistle (in verse) to the Earl of Northumberland. 'Through precisenesse of the chaplaines allowed to allowe bookes' or 'throughe ignorance or causlesse feare' on the part of the authorities, 'Davies could not get this epistle allowed.' The poem on the plague is vividly written, but (like all Davies's work) is too prolix. In 1606, on the occasion of the visit of Christian IV to England, Davies published 'Bien Venv. Greate Britaines Welcome to hir Greate Friendes and Deere Brethren the Danes.' His next poem 'יהוה Summa Totalis; or, All in All, and the same for ever,' 1607, 4to, dedicated to Lord Ellesmere and 'my good Lady and Mistresse,' the Countess of Derby, was intended as a continuation of 'Mirum in Modum.' In 1609 appeared a sacred poem, 'The Holy Roode, or Christs Crosse; containing Christ Crucified, described in Speaking-picture,' 4to, dedicated to the Countess of Derby and her three daughters. The title-page is undated, but the imprint at the end of the volume gives the date 1609. Prefixed are commendatory verses by Michael Drayton, and a couplet by 'Edw. Herbert, knight' (afterwards Lord Herbert of Cherbury). To 1610 or 1611 belongs the miscellaneous undated collection entitled 'Wittes Pilgrimage (by Poeticall Essaies) through a World of Amorous Sonnets, Soulepassions, and other Passages, diuine, philosophicall, morall, poeticall, and politicall,' 4to, dedicated to the Earl of Montgomery and Sir James Hays, knight. The amatory sonnets in this collection are Davies's most inspired productions. About the same date appeared 'The Scourge of Folly. Consisting of satyricall Epigramms and others in Honor of many noble and worthy Persons of our Land. Together with a pleasant (though discordant) descant vpon most English Prouerbes, and others,' 12mo. On the title-page is an illustration of Wit scourging Folly, who is mounted on the back of Time. The epigrams, which number three hundred, have little merit, but are interesting from the notices that they afford of contemporary writers. One is addressed 'To our English Terence, Mr. Will. Shake-speare' (No. 159), and there are epigrams to Daniel, Ben Jonson, Marston, Hall, Fletcher, and others. The sonnets in praise of 'worthy persons' show that Davies was well acquainted with many of the most exalted personages of the age. At the end of the volume is a satire headed

> Papers Complaint, compil'd in ruthfull Rimes
> Against the Paper-spoylers of these Times,

with dedicatory verses to Thomas Rant, counsellor-at-law. It is valuable as testifying to the popularity of Shakespeare's 'Venus and Adonis,' and for its comments on Nashe,

Gabriel Harvey, Jonson, Dekker, and others. The satire was republished in 1625, under the title of 'A Scourge for Paper-persecutors,' with a continuation by A[braham] H[olland]. In 1612 Davies published 'The Muse's Sacrifice, or Divine Meditations,' 12mo, dedicated to Lucy, countess of Bedford, Mary, countess-dowager of Pembroke, and Elizabeth, lady Carey. The sacred poems are followed by 'Rights of the Living and the Dead,' in which occurs the fine poem describing 'The Picture of an Happy Man.' Prince Henry, who had been a pupil of Davies, died in 1613, and the poet expressed his sorrow in 'The Mvses Teares for the losse of their Hope; Heroick and Nere-too-much praised Henry, Prince of Wales,' &c., 4to. In William Browne's 'The Shepheards Pipe,' 1614, 8vo, there is an 'eclogue' by Davies, to whom Browne afterwards paid a high compliment in the second song of the second book of 'Britannia's Pastorals,' 1616. Davies's next work was 'A Select Second Hvsband for Sir Thomas Overburie's Wife, now a Matchlesse Widow,' 1616, 8vo, dedicated to William, earl of Pembroke, to which are appended elegies on Overbury, a poem entitled 'Speculum Proditori,' and 'The Conclusion to Sir Thomas Overbury.' In 1617 he published his last work, 'Wit's Bedlam,' a collection of miscellaneous verses. Malone, Brydges, and others have quoted from this volume, but no copy can at present be traced. Commendatory verses by Davies are prefixed to William Parry's 'A new and large Discourse of the Trauels of Sir Anthony Sherley, knight,' 1601; Joshua Sylvester's 'Du Bartas,' 1605, 1633; John Melton's 'A Sixe-folde Politician,' 1609; Dekker's 'Lanthorne and Candlelight,' 1607; Rowland Vaughan's 'Most approved and long experienced Water-Workes,' 1610; John Guillim's 'A Display of Heraldrie,' 1610; John Speed's 'The Theatre of the Empire of Great Britaine,' 1611; Coryate's 'Crudities,' 1611; J[ohn] D[ennys]'s 'The Secrets of Angling,' 1613; Ravenscroft's 'Brief Discourse,' 1614; Taylor's 'Urania,' 1615; Captain John Smith's 'Description of New England,' 1616; William Browne's 'Britannia's Pastorals. The Second Booke,' 1616; Edward Wright's 'A Description of the Admirable Table of Logarithmes,' 1616. There is an inscription by Davies beneath a copperplate portrait of Queen Elizabeth ('Elizabetha Regina Nich. Hillyard delin. et excud.') Of his 'Writing Schoolmaster, or the Anatomy of Fair Writing,' which contains engraved specimen-copies of various styles of handwriting, together with a set of practical directions for learners, the earliest known edition is dated 1633; later editions appeared in 1663 and 1669. Some choice examples of Davies's penmanship are preserved at Penshurst. Fuller judged him to be the most skilful penman of his age. There is a portrait of Davies before his 'Writing Schoolmaster.' His works were collected by Dr. Grosart in 1873, 2 vols. 4to.

[Grosart's Introd. to Davies's Works; Hunter's Chorus Vatum; Wood's Athenæ (Bliss); Fuller's Worthies; Corser's Collectanea; Collier's Bibl. Cat.; Hazlitt's Bibl. Collections.] A. H. B.

DAVIES, Sir JOHN (1569–1626), attorney-general for Ireland and poet, third son of John Davies of Chisgrove in the parish of Tisbury, Wiltshire, by his wife Mary, daughter of John Bennett of Pitt House, Wiltshire, was baptised at Tisbury 16 April 1569. He is described by Wood as the son of a 'wealthy tanner;' but in the entry which records his admission to the Middle Temple Society it is stated that his father was of New Inn, gentleman. From 'Notes of the Life of Sir John Dauys, May 2nd 1674,' preserved in vol. lxii. of the Carte Papers (Bodleian Library), it appears that 'his father died when hee was very young, and left him with his 2 brothers to his mother to bee educated. She therefore brought them vpp to learning.' In the same notes it is stated that he was educated first at Winchester and afterwards at New College, Oxford; but from the 'University Register' he is shown to have matriculated at Queen's College 15 Oct. 1585 (*Oxf. Univ. Reg.* ii. pt. ii. p. 147). On 3 Feb. 1587–8 he was admitted a member of the Middle Temple; and in 1590 he took his degree of bachelor of arts. A tract entitled 'Sir Martin Marpeople, his Coller of Esses Workmanly wrought by Maister Simon Soothsayer, Goldsmith of London, and offered to sale upon great necessity by John Davies,' 1590, 4to, preserved among the Martin Mar-Prelate tracts at Lambeth, was probably not written by the poet; and the same remark applies to the unique tract (preserved in the Bodleian Library), 'O Vtinam,' 1591, 4to. As early as June 1594 'Orchestra, or a Poeme of Dancing, was entered in the Stationers' Registers, but the first extant edition (12mo) is dated 1596. From the dedicatory sonnet to Richard Martin we learn that this graceful and brilliant poem was written in the space of fifteen days. When 'Orchestra' was republished in the collective edition of Davies's poems, 1622, a dedicatory sonnet to Prince Charles was substituted for the sonnet to Martin. On the title-page of the 1622 ed. are added after the title the words 'not finished.' Sir John Harington has an epigram 'Of Master John Dauies's Booke of Dancing. To Himselfe' (book ii. epigram 67). Marston alludes

to the poem in the eleventh satire of his 'Scourge of Villainy,' 1598. At Bridgewater House is preserved a copy of the first edition of 'Orchestra,' with a manuscript dedicatory sonnet to Lord Ellesmere. Davies's notorious epigrams, which were frequently published (in company with Marlowe's translations of Ovid's 'Epistles') in undated collections, bearing the imprint 'Middlebourgh' (though doubtless published in London), were probably written about the same date as 'Orchestra.' An early transcript of them is preserved among the Harleian MSS., No. 1836. In the Farmer MS. (Chetham Library) are some 'Gullinge Sonnets,' by 'Mr. Dauyes,' addressed 'To his good freinde S^r^ Anth. Cooke,' which are evidently from the same hand as the epigrams.

In July 1595 Davies was called to the bar; and in February 1597–8, for a grave breach of discipline, he was disbarred. The facts relating to his expulsion and restoration have been given in great detail by Lord Stowell in a paper printed in vol. xxi. of 'Archæologia.' Richard Martin of the Middle Temple, a noted wit, to whom 'Orchestra' had been dedicated in 1596, appears to have provoked Davies by his raillery. While Martin was dining at the barristers' table Davies entered the hall, attended by two persons armed with swords. Pulling a cudgel from under his gown, he broke it over Martin's head. He then took boat at the Temple Steps. On his expulsion from the Middle Temple he returned to Oxford 'in the condition of a sojourner' (Wood); and during his retirement composed, in quatrains, his terse and subtle poem on the immortality of the soul, 'Nosce Teipsum,' which was published in 1599, 4to, with a dedication to Queen Elizabeth. A second edition followed in 1602. Nahum Tate, who edited the poem in 1697, dates the dedication '11 July 1592;' but in the early editions the dedicatory verses are undated. At Holkham Hall is preserved a manuscript copy of 'Nosce Teipsum' with dedicatory verses, 'To my honorable patron and frend Ed. Cooke, Esq., her M^ties^ Attorney-Generall' (*Hist. MSS. Comm.* 9th Rep. 2, 375 *a*). Another manuscript copy has a dedication to the Earl of Northumberland, who befriended Davies after his expulsion from the Middle Temple. In the Carte notes it is stated that the poem was published, and dedicated to Queen Elizabeth, at the instance of Lord Mountjoy, and that 'y^e^ first essay of his pen was so well relisht y^t^ y^e^ queen encouraged him in his studdys, promising him preferment, and had him sworn her servant in ordinary.'

In Trinity term 1601 Davies petitioned to be restored to the Middle Temple, and in the following November, after making open apology to Martin, was readmitted to the society. In the same year (1601) he was returned to parliament for Corfe Castle, and he was one of the members of a parliamentary 'grand committee' appointed to thank the queen for withdrawing certain obnoxious patents. When Sir Robert Cecil entertained the queen in 1602 at his new house in the Strand, Davies composed for the occasion 'A Contention betwixt a Wife, a Widdow, and a Maide.' This 'Contention' and 'A Lottery. Presented before the late Queene's Maiesty at the Lord Chancelor's House, 1601,' are printed in Davison's 'Poetical Rapsody,' 2nd ed. 1608. In the same collection appeared a group of twelve dainty little poems, 'Yet other twelve Wonders of the World: never before published,' which in 1611 were set to music by John Maynard. On the death of Queen Elizabeth in March 1603, Davies accompanied Lord Hunsdon in his hasty journey to the Scottish court. James, on hearing that Davies was the author of 'Nosce Teipsum,' 'embraced him and conceived a considerable liking for him' (Wood). While Davies was in Scotland his influence was solicited by Francis Bacon, who occasionally corresponded with him in later years. On 18 Sept. 1603 the king wrote to Lord Mountjoy, lord-lieutenant of Ireland, to cause a grant of the office of solicitor-general for Ireland to be passed under the great seal to Davies (*Cal. State Papers*, Ireland, 1603–6, p. 88), and in the following November Davies arrived in Dublin to assume the office. He had been recommended by Lord Mountjoy. A few days after his arrival he sent to Cecil a graphic account of the state of Ireland. Pestilence and famine were raging, and 'the face of things appeared very miserable.' But his first gloomy impressions were dissipated when he observed that the law courts were commanding respect. 'I conceave,' he writes, 'a very good hope that after a parliament wherein many mischiefs may be removed and prevented, and after the people ar acquainted with the forms of justice . . . this kingdom will grow humane and civile . . .' On 20 Feb. 1603–4 he sent to Cecil from Castle Reban ('a remote and solitary place') another long letter, in which he complained of the slothfulness and ignorance of the protestant clergymen, whom he described as 'meer idols and cyphers, and such as cannot read their neck-verse if they should stand in need of the benefit of their clergy.' He found churches ruined and preaching neglected, and he prays that commissioners may be sent from England to inquire into these abuses. In the same letter he complains

of the facility with which the king's pardon could be obtained in cases of robbery and murder, points out the desirability of holding quarter sessions, and condemns the base coinage. His third letter to Cecil is dated from Dublin, 7 March 1603–4. On 19 April 1604 he announced to Cecil that he had been on circuit over the greatest part of Leinster. Sessions had been held in seven shires, and no difficulty had been found in securing competent jurors. In April 1605 Davies proceeded to England with Sir Richard Cooke, chief baron, to report on the state of Ireland, taking with him a letter to the lords of the council, in which his 'industrious pains' and 'toilsome travels through most part of the kingdom' were highly commended by Sir Arthur Chichester, the lord deputy. He returned in July 1605. The lords of the council showed their appreciation of his services by urging Chichester to pay the arrears of his allowance. One object towards which Davies diligently directed his efforts was the banishment of Roman catholic priests from Ireland and the establishment of the protestant religion. During his short visit to England he seems to have thoroughly impressed his views on the English authorities, for on his return to Ireland strict measures were taken to expel the priests and enforce the attendance of people at church. On 23 Nov. 1605 he delivered a powerful speech in the court of castle chamber when the recusants were summoned to answer their contempts against the king's proclamations. He tells Cecil soon after that if the one corporation of Dublin were reformed the example would be quickly followed by the rest of the community. Believing that 'the multitude was ever made conformable by edicts and proclamations,' he beseeches Cecil not to despair of reducing the recusants to obedience. Another of Davies's letters to Cecil, dated 4 May 1606, gives a very valuable account of the state of Munster, where he had been holding the assizes. On the elevation of Sir Charles Calthorpe to the bench Davies succeeded to the post of attorney-general for Ireland, 29 May 1606, and he was afterwards called to the degree of serjeant-at-law. In the summer vacation of that year he made a journey through Monaghan, Fermanagh, and Cavan, and recorded his 'observations' in a long letter to Cecil. Grosart (Davies's *Works* in the Fuller Worthies Library, iii. 120) dates the letter 1604–5, and George Chalmers (Davies's *Historical Tracts*, 1786) gives the date 1607. But it is plain that the journey was made in the summer of 1606 by a reference to this journey in a letter of the next 12 Nov. In the summer of 1607 he went on circuit through the counties of Meath, Westmeath, Longford, King's County, and Queen's County, and reported to Cecil that it was almost a miracle to see the quiet and conformity which everywhere prevailed. A few weeks afterwards (September 1607) he sent Cecil a full relation of the flight of Tyrone and Tyrconnell. In January 1607–8 he went to Ulster to indict the fugitive earls. He sent privately to Cecil a copy of the indictment, and announced that the proceedings for outlawing the earls would be completed at the beginning of Trinity term. In July the lord deputy, with Davies and other commissioners, set out from Dublin to Ulster to view the escheated lands. A letter from Davies to Cecil, dated 5 Aug. 1608, gives a picturesque account of the journey, describing how the 'wild inhabitants' of the remoter districts 'wondered as much to see the king's deputy as the ghosts in Virgil wondered to see Æneas alive in hell.' A second commission for the plantation of Ulster was appointed in 1609, and a third in 1610. Davies, who showed great zeal in the work, was despatched in October 1608 to England with Sir James Ley, lord chief justice, in order to acquaint the lords of the council with the details of the proposed settlement. For his services in the matter of the plantation the king conferred on him (by patent dated 29 May 1609) the dignity of a serjeant, and directed that he should receive a grant of lands to the value of 40*l.* per annum. About March 1608–9 he married Eleanor Touchet, daughter of George, baron Audley. He returned to Ireland in June 1609, but in February 1609–10 was again in London on business connected with the commission. During his stay in London he addressed a letter to Cecil expressing a hope that he may be recalled as soon as the work of the commissioners is ended, for Irish affairs (he writes) are in so improved a condition that any English lawyer would be competent to take his place. In July and August 1610 the commissioners set themselves to carry out the scheme of plantation in Cavan. The dispossessed natives instructed counsel to impugn the legality of the commissioners' action, and Davies vindicated the justice of the proceedings in an oration wherewith the natives 'seemed not unsatisfied in reason, though in passion they remained ill-contented, being grieved to leave their possessions to strangers, which their septs had so long after the Irish fashion enjoyed.' In a letter to Cecil dated 29 July 1611 Davies again begged to be recalled. He had now more leisure at his disposal, and found time to write his learned and elaborate treatise, 'A Discoverie of the Trve Cavses why Ireland was neuer entirely Subdued, nor brought vnder Obedience of the

Crowne of England, vntill the Beginning of his Maiesties happie Raigne,' which was published at London in 1612, with a dedication to the king, and republished in 1613. Early in 1612 he came to England on Irish business, and on 20 April, finding that the arrangements for the holding of the Irish parliament (which was to meet in November) would not be completed before midsummer, he begged Cecil to procure him permission to practise in the meanwhile in London. He was detained in London until the end of September. The day finally appointed for the opening of the Irish parliament was 18 May 1613, on which day the members of the lower house assembled to elect a speaker. Sir Thomas Ridgeway proposed Davies, who had been returned for Fermanagh, as speaker, intimating that his appointment had been recommended by the king. Thereupon Sir James Gough, as champion of the catholic party, proposed Sir John Everard, a noted lawyer and a recusant. During the scene of disorder that ensued the catholic members contrived to instal Everard in the chair. As Everard refused to vacate the chair, Sir Oliver St. John and Ridgeway 'took Sir John Davys by the arms, lifted him from the ground, and placed him in the chair, in Sir John Everard's lap, requiring him still to come forth of the chair.' Eventually Everard was ejected from the chair, and withdrew from the outer chamber, in company with his ninety-eight supporters. When he had been formally presented to the lord deputy (21 May) and his election had been approved, Davies delivered a memorable speech, in which he reviewed at length the history of Irish parliaments. In the following September commissioners of inquiry from England arrived in Dublin to consider the grievances of the catholic members. One result of their inquiry was to confirm Davies's election to the speaker's chair. On the reassembling of the Irish parliament, 11 Oct. 1614, Davies delivered a congratulatory address to the members. Davies had been associated with Sir Robert Cotton and others in re-establishing the Society of Antiquaries. In 1601 he read papers on the antiquity of lawful combat in England, and next year one on the office of Earl Marshal. In 1615 was published at Dublin 'Le Primer Discours des Cases et Matters in Ley resolues & adiudges en les Courts del Roy en cest Realme. Collect et Digest per S^r^ J. Davys,' &c., fol.; 2nd ed. 1628, fol. He continued to hold office until 30 Oct. 1619, when he was succeeded by Sir William Ryves (Pref. to *Cal. State Papers*, Ireland, 1603-6, p. lxvi). On 21 June 1619 he had written to Buckingham asking that Ryves might be appointed as his successor (Grosart, *Memorial*, Introduction, p. cix). He continued his professional practice as king's serjeant in England, and frequently went on circuit as a judge. His 'Charge to the Jurors of the Grand Inquest at York' has been printed by Dr. Grosart from a manuscript copy. In the parliament of 1621 he sat as member for Newcastle-under-Lyme, and occasionally spoke on Irish matters. In 1622 he collected in a single volume his poems 'Nosce Teipsum,' 'Astræa,' and 'Orchestra.' His 'Abridgement of Sir Edward Coke's Reports' first appeared in 1651; and his treatise, 'The Question concerning Impositions, Tonnage, Poundage, Prizage, Customs, &c. . . . Dedicated to King James in the latter end of his reign,' was not published until 1656. Wood mentions a 'Metaphrase of several of K. David's psalms' among the 'several MSS. of his [Davies's] writing and composing.' A manuscript copy of 'The Psalmes translated into Verse. An. dni. 1624,' is preserved in the Laing collection, Edinburgh University Library, and there is strong internal evidence to show that these are the translations to which Wood referred. To the translations are appended some miscellaneous poems, which also seem, with one or two exceptions, to belong to Davies. The contents of the manuscript have been published by Dr. Grosart.

On 9 Nov. 1626 Chief-justice Crew was discharged from his office for refusing to countenance the legality of the king's forced loans. Davies, who had strenuously supported the king's demands, was appointed his successor; but he never took possession of the office. On the night of 7 Dec. 1626 he was at a supper-party given by Lord-keeper Coventry, and on the morning of 8 Dec. he was found in his bed dead of apoplexy. There is a coarse allusion to Davies's corpulence in Manningham's 'Diary.'

His widow (who was remarried to Sir Archibald Douglas) was buried by his side in 1652. She published several fanatical books of prophecy. In her rhapsodical 'Appeal,' 1641, she states that one of her manuscript prophecies was burnt by Davies, 'whose doom I gave him in letters of his own name (John Daves, Joves Hand) within three years to expect the mortal blow; so put on my mourning garment from that time.' Three days before his death she 'gave him pass to take his long sleep;' whereupon he retorted 'I pray you weep not while I am alive, and I will give you leave to laugh when I am dead.' In 1633 she was imprisoned in the Gate House by order of the high commission court, and fined 3,000*l.* Among her books are 'The Stay of the Wise,' 1643; 'The Restitution

of the Reprobates,' 1644; 'The Bride's Preparation,' 1644. Her last publication was 'Tobit's Book,' 1652. Davies had a son, an idiot, who was drowned in Ireland, and a daughter, who married Ferdinando, sixth earl of Huntingdon. From the earl's great-grandson Carte obtained Davies's Irish papers, which are now largely represented by the 'Chichester Collection' in the Carte MSS., Bodleian Library (*Cal. State Papers*, Ireland, 1603–6, pp. lxii–iii).

Davies's complete works have been collected by Dr. Grosart in the Fuller Worthies Library, 3 vols. 1869–76. His two famous poems, 'Nosce Teipsum' and 'Orchestra,' have been frequently published, and a collection of his 'Historical Tracts' was edited by George Chalmers in 1786. Some antiquarian essays attributed to Davies were first printed in Hearne's 'Collection of Curious Discourses written by eminent Antiquaries,' 1771, 8vo. It is doubtful whether he was the author of 'A New Post, with Soveraigne Salue to Cure the World's Madnes. . . . By Sir I. D., knight,' n. d., which Grosart prints among his works. Chalmers and others ascribe to him 'The Declaration . . . concerning the Title of his Maiesties Sonne Charles . . . to the Duchy of Cornewall,' 1613.

Care must be taken to distinguish the Irish attorney-general and poet from another Sir John Davies, who was implicated in Essex's rebellion. He held an office in the Tower of London, and was entrusted by Essex with the task of guarding the hall of the queen's palace at Whitehall as soon as her attendants should be overpowered. His confession, when arrested on the failure of the plot, shows him to have been much in Essex's confidence. Although convicted and sentenced to death on 5 March 1600-1, he was subsequently pardoned (Spedding, *Bacon*, ii.; *State Trials*). A third Sir John Davies is described by Mr. F. R. Davies in 'Notes and Queries' (1st ser. vii. 39, 2nd ser. xi. 209, 352, 3rd ser. viii. 250) as marshal of Connaught under Elizabeth, but no such name appears in the lists of persons filling that office in Lascelles' 'Liber Munerum Hibernic.' He is said to have owned much property in Mayo and Roscommon, including Clonshanville Abbey, and his descendants are stated to be very numerous in Ireland. A fourth Sir John Davies is described by F. R. Davies as master of the ordnance in Ireland in 1599, and his identity cannot be determined.

[Wood's Athenæ, ed. Bliss, ii. 400–5; Wood's Fasti, ed. Bliss, i. 250; Chalmers's preface to Historical Tracts; Grosart's Memorial Introductions; Cal. State Papers, Ireland, 1603–25, prefaces and passim; Hazlitt's Bibliographical Handbooks; Collier's Bibliography; Corser's Collectanea; Woolrych's Lives of Eminent Sergeants, i. 186–219; Notes and Queries, 1st ser. iii. 82–3, 336–7, 3rd ser. ii. 461; Gardiner's Hist. of Engl. i. 382, 401, 406, 439, vii. 302–3; Court and Times of Charles I, 174, 182, ii. 259, 280; Ballard's Memoirs of British Ladies, ed. 1775, 191–7.] A. H. B.

DAVIES, JOHN, D.D. (1570?–1644), lexicographer, was born about 1570 at Llanrhaiadar-in-Kinmerch in Denbighshire. His father, David ab John ab Rees ab Ednyfed, was a weaver, but his mother, Elizabeth, daughter of Lewis David Lloyd, was highly connected. Davies was at first educated by William Morgan, the translator of the Bible into Welsh, at the time vicar of a neighbouring village. He afterwards went to Ruthin school under Dr. Richard Parry, whose friendship he retained through life, and whose chaplain he became on Parry's elevation to the bishopric of St. Asaph in 1604. About 1589 Davies entered Jesus College, Oxford, where he remained for four years and proceeded B.A. 16 March 1593. He went to Wales in 1593, was ordained in 1594, and in 1604 was presented by the crown to the rectory of Mallwyd, Merionethshire. In 1608 he returned to Oxford; was admitted of Lincoln College, and proceeded to the degree of B.D. (30 June) without graduating M.A. He became rector of Llanymowddy in Merionethshire in 1613, and received the sinecure of Darowen in Montgomeryshire in 1615. On 21 March 1615–16 he took the degree of D.D. at Oxford, and in 1607 was appointed to the prebend of Llanyfydd in the cathedral of St. Asaph (Le Neve, *Fasti*, i. 87). Davies assisted Dr. Parry in the preparation of his great Welsh bible, which was published in 1620. His own great work, 'Antiquæ Linguæ Britannicæ Dictionarium Duplex,' which was published in 1632, gave him a high reputation as a scholar. As a clergyman and a magistrate Davies was held in high esteem, building 'three publick bridges,' and doing 'other charities about Mallwyd where he lived.' He married Jane Price, whose sister was the wife of Richard Parry, bishop of St. Asaph. He died without issue on 15 May 1644, and was buried in his own church at Mallwyd. His wife survived him, and remarried Edward Wynn, his successor in the rectory of Llanmowddy.

His chief works were: 1. 'Antiquæ Linguæ Britannicæ Rudimenta,' first edition, 1621; second edition, edited by Rev. Henry Parry, 1809, Oxford. 2. 'Antiquæ Linguæ Britannicæ Dictionarium Duplex,' the first part being Welsh and Latin, the second Latin and Welsh, 1632. The second part was the work of Thomas Williams [q. v.] of Trevriw, but the whole was edited by Davies.

The manuscript of Williams's contribution is extant, and shows that Davies only printed a bare index of Williams's collections. Owen and Sir Richard Wynne of Gwydir showed great interest in the undertaking, and some important correspondence between Davies and Owen Wynne, chiefly dated in 1629, and dealing with the selection of a printer, is printed in 'Gent. Mag.' for 1790, pt. i. pp. 23–4. The title-page bears the imprint, 'In ædibus R. Young, impensis J. Davies, Londini.' 3. 'Welsh Translations of the Articles,' 1632 (?). 4. 'Welsh Translation of Parson's Christian Resolutions,' 1632 (?). Many of his Welsh poems are printed in 'Flores Poetarum Britannicorum,' edited by D. Lewys, 1710. Manuscript collections of Davies's Welsh poems and proverbs are in the British Museum.

[Williams's Eminent Welshmen; Wood's Athenæ Oxon. (Bliss), ii. 587–9; Wood's Fasti, i. 262, 322, 363; Dwnn's Heraldic Visitations of Wales (Merrick), ii. 119; Pennant's Tours in Wales, ii. 224; Brit. Mus. Cat.] A. W. R.

DAVIES, JOHN (1627?–1693), translator, son of William Davies, 'yeoman,' was born at Kidwelly, Carmarthenshire, on (according to Wood) 25 May 1625. In May 1646 he described himself as nineteen years old, which makes 1627 a more probable year than 1625. He was brought up at Carmarthen; entered Jesus College, Oxford, 16 May 1641, but after the disturbances caused at Oxford by the civil wars he went to Cambridge, where he matriculated at St. John's College on 14 May 1646 (Mayor, *Admissions*, 78). Here he declared himself a presbyterian, and was patronised by the poet, John Hall of Durham. Afterwards he travelled in France, mastered the language, and returned to England about 1652. He settled in London and employed himself in translating for the booksellers. He died at Kidwelly 22 July 1693, and was buried there, 'leaving behind him,' says Wood, 'the character of a genial, harmless, and quiet man.'

Davies is credited with the authorship of 'A History of the Civil Wars of Great Britain and Ireland,' dedicated to the Duke of Richmond, and published in 1661. The author's initials, J. D., alone appear in the dedication. The work was reissued at Glasgow in 1664. Davies's translations, nearly all of which were made from or through the French, are as follows: 1. 'Treatise against the Principles of Descartes,' 1654. 2. Sorel's 'The Extravagant Shepherd, an Anti-Romance,' 1654. 3. 'Letters of M. Voiture,' 1655. 4. 'Apocalypsis, or a Discovery of some Notorious Heretics,' illustrated, 1655. 5. G. Naudeus's 'The History of Magic,' 1656. 6. 'Les Provinciales, or the Mysteries of Jesuitism,' 1656. 7. Scuderi's 'Clelia,' 1656. 8. 'Novels by Scarron;' three were published separately in 1657, four others in 1662, the whole collected 1667. 9. 'A Further Discovery of the Mystery of Jesuitism,' 1659. 10. 'Journal of Proceedings between Jansenists and Jesuits,' 1659. 11. 'Hymen's Præludia,' concluding parts of 'Cleopatra,' a romance in 3 vols. 1658, 1659, 1660. 12. Some of the latter volumes of the Philosophical Conferences of the Virtuosi in France, 1661. 13. Blondell's 'Treatise of the Sibyls,' 1661. 14. E. de Aranda's 'History of Algiers and Slavery there,' 1662. 15. 'Olearius's Travels (1633–1650) of an Ambassador of the Duke of Holstein in Russia, Persia, and India,' two parts, 1662, collected 1669. 16. Solorzano's 'La Picara, or the Triumphs of Female Subtilty,' 1664. 17. De la Chambre's Art how to Know Men,' 1665. 18. 'The History of Caribby Islands,' illustrated, 1666. 19. Florus's 'Roman History,' 1667. 20. 'Murtadi's Egyptian History, from the French of Vallier,' 1667. 21. 'The Unexpected Choice,' a novel by Scarron, 1670. 22. 'Observations on Homer and Virgil,' 1670, 1672. 23. 'Life and Philosophy of Epictetus, with Cebes' Emblem of Humane Life,' 1670. 24. 'Epictetus Junior, or Maxims of Modern Morality,' 1670, said to be an original compilation. 25. 'Account of the Ceremonies of the Vacant See,' 1671. 26. 'History of Henry, surnamed the Great, King of France,' 1672. 27. 'Prudential Reflections, &c. in Three Centuries,' 1674. 28. 'Political and Military Observations,' 1677. 29. Sanctorius's 'Mediana Statica, or Rules of Health,' 1677. 30. Tavernier's 'History of the Seraglio,' 1677. 31. 'The History of Appian of Alexandria,' 1679. 32. 'Instructions for History, with a character of the most considerable historians,' 1680. 33. Blondell's 'Pindar and Horace compared,' 1680. 34. Three Spanish novels, viz. (a) 'All Covet, All Lose,' (b) 'The Knight of the Marigold,' (c) 'The Trepanner Trepann'd.' Letters by Davies are prefixed to John Hall's 'Paradoxes,' 1653; Hobbes's 'Letter of Liberty,' 1654; 'The Right Hand of Christian Love,' 1655; 'Astræa, or the Grove of Beatitude,' illustrated, 1665; 'Hierocles on the Golden Verses of Pythagoras,' translated by Davies's friend John Hall, and prefaced by Davies with an account of Hall and his works, 1657; and 'The Antient Rites and Monuments of the Church of Durham,' 1672 (cf. Hearne, *Coll.*, ed. Doble, i. 95). Davies seems to have edited 'Enchiridion,' 1686, by his friend Henry Turberville.

[Wood's Athenæ Oxon. (Bliss), iv. 382–5; Watt's Bibl. Brit.; Kennett's Register, 487, 527, 696; Brit. Mus. Cat.; Notes and Queries, 4th

ser. vi. 279; Williams's Eminent Welshmen; Gent. Mag. 1785, ii. 500.] S. L.

DAVIES, JOHN, D.D. (1679–1732), president of Queens' College, Cambridge, was born in London on 22 April 1679. His father was a merchant or tradesman in that city, who died while he was young, and his mother a daughter of Sir John Turton, knight, justice of the court of king's bench. He was educated at the Charterhouse School, and on 8 June 1695 was admitted into Queens' College, Cambridge. He graduated B.A. in 1698, was elected a fellow of his college 7 July 1701, and commenced M.A. in 1702 (*Cantabrigienses Graduati*, ed. 1787, p. 111). In 1709 he was junior proctor of the university. He was collated in 1711 by Dr. John Moore, bishop of Ely, to the rectory of Fen Ditton, near Cambridge, and to a prebend in the church of Ely. In the same year he took the degree of LL.D. On the death of Dr. Henry James he was chosen to succeed him as president of Queens' College, 23 March 1716–17. He was created D.D. in 1717, when George I visited Cambridge. In 1718 he resigned the rectory of Glemsford, Suffolk, a benefice in the Bishop of Ely's patronage. In the dispute between Dr. Bentley and the university, Davies, although he was the doctor's particular friend, thought he had acted wrong, and condemned his behaviour. In 1725 Davies was elected vice-chancellor of the university. He died at Fen Ditton on 7 March 1731–2, and was buried in Queens' College chapel.

He published the following correct editions of Greek and Latin authors: 1. 'Maximi Tyrii dissertationes, Gr. et Lat. ex interpretatione Heinsii,' 1703, 8vo. 2. 'C. Julii Cæsaris [et A. Hirtii] quæ extant omnia,' Cambridge, 1706 and 1727, 4to; the latter is the best edition. 3. 'M. Minucii Felicis Octavius. Accedit Commodianus, ævi Cyprianici scriptor,' Cambridge, 1707 and 1712, 8vo. 4. He then projected new and beautiful editions of Cicero's philosophical treatises, by way of supplement to the works of that author edited by Grævius, and accordingly published the 'Tusculanarum disputationum libri quinque,' Cambridge, 1709, 8vo, and again in 1723, 1730, and 1738, with the emendations at the end of his friend Dr. Bentley. The other pieces appeared at Cambridge in the following order: 'De Naturâ Deorum,' 1718, 1723, 1733; 'De Divinatione et de Fato,' 1721, 1730; 'Academica, 1725, 1736; 'De Legibus,' 1727; 'De Finibus Bonorum et Malorum,' 1728, 1741. Davies had also gone as far as the middle of the third book of Cicero's Offices, but being prevented by death from finishing it, he recommended it by his will to the care of Dr. Mead, who put it into the hands of Dr. Thomas Bentley, that he might prepare it for the press; but the house where Bentley lodged, in the Strand, London, being set on fire by his carelessness, as it is said, by reading after he was in bed, Davies's notes and emendations perished in the flames. 5. 'Lactantii Firmiani epitome divinarum institutionum ad Pentadium fratrem,' Cambridge, 1718, 8vo.

His editorial labours were commended both at home and abroad. Abbé d'Olivet, in particular, the French translator of 'Cicero de Naturâ Deorum,' praised his beautiful edition of that book, though he afterwards changed his opinion, as appears from the harsh judgment he passed upon Davies in the preface to his new edition of Cicero's works.

Dr. Styan Thirlby, in the preface to his edition of Justin Martyr (1722), acknowledges the assistance of Davies throughout the work, and has printed his notes at the end (p. 441).

His portrait has been engraved by Faber.

[Addit. MSS. 5808 p. 162, 5849 p. 265, 5867 p. 48 *a*; Bentham's Ely, p. 256; Full and Impartial Account of the late Proceedings in the Univ. of Cambr. against Dr. Bentley (1719), p. 5; Biogr. Brit (Kippis); Blomer's Full View of Dr. Bentley's Letter to the Bishop of Ely, pref. p. x; Bromley's Cat. of Engraved Portraits, 276; Le Neve's Fasti (Hardy); Nichols's Illustr. of Lit. iii. 520; Nichols's Lit. Anecd. i. 343, 706, ii. 134, 142, iv. 276, 328, 329, 508; Paris's Miscellanea (1726), p. 200; Ward's Gresham Professors, p. 194; Ward's Life of Dr. H. More, pp. 213, 214.] T. C.

DAVIES or DAVIS, JOHN SCARLETT (*fl.* 1841), painter, was the son of a shoemaker at Hereford. He went early to France, studied in the Louvre, and was of great promise. In 1825 he made his first contribution to the Royal Academy, 'My Den.' In 1830 he sent 'Interior of a Library.' He then returned to the continent. In 1834 he painted an interior from the gallery at Florence, as well as a successful interior from the Louvre. In 1841 he was at Amsterdam, and sent to the academy 'Jack, after a successful Cruise, visiting his old Comrades at Greenwich.' He lithographed and published twelve heads from studies by Rubens; and in 1832 some views of Bolton Abbey, drawn from nature on the stone. In 1831 he had a commission from Lord Farnborough to paint an interior of the Vatican and of the Escurial. He last exhibited in London in 1844. 'He married,' Redgrave says, 'early in life, became drunken, and of demoralised habits, got into prison, and died before the age of thirty.' The

last statement is impossible, since he is known to have been exhibiting in London for nineteen years. When he first exhibited, in 1825, he seems to have appeared in the catalogues of the Academy and Suffolk Street as 'J. S. Davis.' In later years he appears in the catalogues of the Academy, of the British Institution, and of Suffolk Street as 'John Scarlett Davies.' A water-colour drawing of Porte St. Martin, Paris, is at the South Kensington Museum.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists; Arnold's Library of the Fine Arts, i. 211.] E. R.

DAVIES, JONATHAN (1736–1809), provost of Eton, was born in 1736, of obscure parentage. He was educated by the favour of Edward Barnard [q. v.] at Eton, and under the same protection proceeded in 1755 to King's College, Cambridge, where he took the degree of B.A. in 1760 and that of M.A. in 1763. Subsequently he returned to Eton as assistant-master, and on the resignation of Dr. Foster in 1773 was appointed headmaster. The following year he became rector of Scaldwell in Northamptonshire, and in 1781, on the death of his old friend Provost Barnard, he was made a canon of Windsor. This preferment he resigned in 1791, on being appointed to succeed Dr. Roberts as provost of Eton. He died on 5 Dec. 1809, and was buried at Eton.

In his will he remembered the places of his education. To Eton College, besides a provision for task and declamation prizes, he bequeathed an exhibition for a superannuated Eton scholar. He left 1,000*l.* to found a classical scholarship in the university of Cambridge, like the Craven scholarship, the benefits of which he had himself once enjoyed. At the first examination for this scholarship in 1810 the prize was won by John Patteson of King's, who became an eminent judge. The provost also left 2,000*l.* to King's College, Cambridge, in augmentation of a fund for the purchase of advowsons.

[Jesse's Memoirs of Celebrated Etonians; Cooper's Annals of Cambridge, iv. 492; Harwood's Alumni Etonenses, p. 31.] R. H.

DAVIES, LADY LUCY CLEMENTINA (1795–1879), authoress, was born at the Château of St. Germain, France, on 21 Nov. 1795. Her father, commonly called Lord Leon Maurice Drummond de Melfort (1761–1826), was fourth son of James, third duke of Melfort in France, and would have been thirteenth earl of Perth but for the attainder of his ancestor. Her mother (*d.* 1824) was Marie Elizabeth Luce de Longuemarre. The claim of her brother, George Drummond, to be heir male of the earls of Perth was admitted by the House of Lords in 1848, and the attainder was reversed in his favour on 28 June 1853, and she herself was granted a patent of precedence as an earl's daughter on 30 Sept. 1853. She was partly educated in Scotland under Miss Playfair, sister of Professor Playfair, and in the various changes of residence of her parents between France and England saw a great deal of life, and at times suffered some hardships. She married, on 8 Sept. 1823, at Marylebone, London, Francis Henry Davies, a registrar of the court of chancery, who died at Coblentz on the Rhine on 22 Oct. 1863, aged 72.

She died at the residence of her son-in-law, John Sale Barker, barrister-at-law, 22 Palace Gardens Terrace, Kensington, London, on 27 April 1879. She was known as a writer by the publication in 1872 of two volumes entitled 'Recollections of Society in France and England,' a work which contains much of her family history and very interesting particulars of the court of France under the Bourbons and the Bonapartes.

[Times, 10 May 1879, p. 7; Morning Post, 2 May 1879, p. 5.] G. C. B.

DAVIES, MARIANNE (1744–1816 ?), musician, born in 1744, was the daughter of a flautist, and made her first appearance at Hickford's Rooms, Brewer Street, on 30 April 1751, when she played a concerto on the German flute and a concerto by Handel on the harpsichord, besides taking the principal part in a 'Full Piece for two Flutes' and orchestra, and singing some songs. At this time her father lived 'opposite the Golden Leg in Long Acre.' In 1762 Benjamin Franklin invented a musical instrument consisting of a series of glasses fixed on an axle, which was moved by a treadle, and played and tuned something like ordinary musical glasses. This he called the 'armonica.' It is generally said that Franklin was a relation of the Davies family; but this statement is not confirmed by the pedigree of the Franklin family (SPARKS, *Life and Works of Franklin*, i. 546). The instrument, however, seems to have become the sole property of Marianne Davies, and on 18 Feb. 1762 she performed on it in public at 'the Great Room in Spring Gardens, . . . accompanied occasionally with the voice and German flute.' She performed here until 27 March. On 16 April she had a benefit concert in Dean Street, Soho, her father at this time living at the Gold Lamp in King's Square Court, where in May she gave a series of performances. In June she returned to Spring Gar-

dens, appearing also as a vocalist and harpsichord player. Her father 'occasionally accompanied' her on the flute. On 31 July her advertisement announced that 'the Cherokee kings and the two chiefs will be at the Great Room in Spring Gardens to hear Miss Davies perform.' She appeared continually until the middle of August 1762, and from 10 Feb. until 13 Aug. 1763 at the Pillar and Gold Lamp in the Haymarket, and from 15 Aug. to 7 Oct. at the Swan and Hoop, Cornhill. The Davies family seem to have gone abroad until July in the following year, when they were in London again, and performed at Spring Gardens and Cornhill from 9 July to 8 Sept. They visited Paris after this, and, according to Pohl (*Mozart in London*, 61, 162), were several months in Ireland. In June 1767 they were again in London, living in Coventry Court, Haymarket, and performing at the auction rooms, Pall Mall, and the Swan and Hoop, Cornhill, where they gave their last concert on 14 Aug. For the next six years they were abroad, principally in Vienna and Italy. Marianne Davies continued to perform on the armonica, but as a vocalist she was far surpassed by her younger sister Cecilia [q. v.] Their father died in England in December 1773, and Marianne Davies, whose nerves had been shattered by playing so much on an instrument of so peculiar a nature, retired from public life, and does not seem to have performed after 1784 or 1785. The date of her death is variously stated. Pohl (*ib.* 61, 162) conjectures it to have taken place in 1792, while Grove's 'Dictionary' gives it as 1793; but a writer in the 'Musical World' (i. 30, 47, ii. 143) in 1836 says that she died 'almost twenty years ago,' and that her sister, who was devotedly attached to her, never recovered her loss.

[Public Advertiser and General Advertiser, 1751–73; authorities quoted above and in article on Cecilia Davies.] W. B. S.

DAVIES, MILES (1662–1715?), bibliographer, son of George and Elizabeth Davies, was born at Tre'r Abbot, in the parish of Whiteford, Flintshire, in 1662 (Pennant, *Hist. of Whiteford and Holywell*, p. 115). 'I was born and bred,' he says, 'with the straying herd, that is the papists.' On 28 Sept. 1686 he was admitted into the English college at Rome; he took the oath on 10 May 1687, and was ordained priest on 17 April 1688. He left the college on 15 Oct. 1688 for England, with a letter of recommendation from the cardinal protector to the bishop who had jurisdiction in Wales (Foley, *Records*, vi. 487). According to his own account he was educated in the seminaries of St. Omer, Douay, Liège, Paris, and Rome, and after his return to this country acted as missioner and popish emissary in Worcestershire, Gloucestershire, Herefordshire, and Flintshire, being confessor and chaplain to the Roman catholic families at Hill End, at Malvern, and Blackmore Park, and others near the city of Worcester. In his 'courses beyond the seas' he went by the name of Blount, but he assumed that of Pollet when he was engaged on the mission. He says that he was converted to protestantism in consequence of attending the services at St. Peter's, Cornhill, of which parish, Beveridge, afterwards bishop of St. Asaph, was incumbent. For six or seven years before his public recantation of catholicism in 1705 he privately conformed to the protestant religion and endeavoured to get a livelihood by his own learning and industry. Isaac D'Israeli, who knew nothing about the early career of Davies, has drawn a fancy picture of him, as a typical 'Mendicant Author, the hawker of his own works,' whose life was passed in the study of languages and the sciences, who was 'not only surrounded by his books, but with the more urgent companions of a wife and family,' while his faculties 'appear to have been disordered from the simplicity of his nature and driven to madness by indigence and insult' (*Calamities of Authors*, ed. 1812, pp. 67, 70, 71). It is probable that after his recantation he adopted the legal profession, as he subscribes himself 'counsellor-at-law,' and in one of his volumes has a long digression on law and law-writers. His attempt to earn a livelihood as a professional author did not answer his expectations. He dedicated his books to persons of eminence without receiving a pecuniary acknowledgment, and was often rudely repulsed while hawking his publications in person from door to door. How long he carried on this unprosperous business, or when he died, has not been ascertained.

The most curious of his works is in seven volumes, bearing the general title of 'Athenæ Britannicæ: or a Critical History of the Oxford and Cambrige [*sic*] Writers and Writings, with those of the Dissenters and Romanists as well as other Authors and Worthies, both Domestick and Foreign, both Ancient and Modern.' This is a kind of bibliographical, biographical, and critical work, 'the greatest part,' says Baker the antiquary, 'borrowed from modern historians, but containing some things more uncommon, and not easily to be met with.' Vol. i. appears to have been first published separately with the title 'Εἰκὼν μικρο-βιβλική, sive Icon Libellorum; or a Critical History of Pamphlets,

by a Gentleman of the Inns of Court,' Lond. 1715, 8vo. The fourth volume is the only one in quarto, and it was sold by the author 'at the corner of Little Queen Street, Holbourn.' Vol. v. contains 'Pallas Anglicana,' a dramatic composition which the author describes as 'Drama Ethico-Politico-Epistemicum.' According to his 'Argumentum' prefixed, Albionopolis (London) is invaded by certain strangers who are led on by Ars Magica, and Discordia, i.e. Genius Jesuitismi and Irreligio Atheistica, and these, after giving a great deal of trouble, are at last eternally exiled by Pallas or Irenastes. It is a strange farrago, but not without marks of learning and ability. Vol. vi. contains 'The present and former state of Physick, Diseases, Patients, Quacks, and Doctors.' All the volumes are of such great rarity, that Dr. Farmer never saw but one (the first), nor Baker but three, which were sent to him as a great curiosity by the Earl of Oxford, and are now in the library of St. John's College, Cambridge. In the British Museum there are seven volumes (Lond. 1715–16, 8vo and 4to). Davies's other publications are: 1. The Recantation of Mr. Pollet, a Roman Priest, late Missioner and Popish Emissary in Worcestershire, Glocestershire, Herefordshire, Flintshire, &c.' Lond. [21 May 1705] 4to. This is a sermon on Revelation xviii. 4. 2. 'The Present and Primitive State of Arianism truly stated' [London, 1715], 8vo. 3. In the Harleian MSS. there is a long letter from him in French, to the Earl of Oxford, with a Latin ode.

[Addit. MS. 5867 ff. 170 *b*, 171; D'Israeli's Calamities of Authors (1812), i. 66–80; D'Israeli's Curiosities of Literature (1866), 128–30; Nichols's Lit. Anecd. viii. 501; Lowndes's Bibl. Man. (Bohn), 600; Chalmers's Biog. Dict.; Williams's Eminent Welshmen, 107.] T. C.

DAVIES, OWEN (1752–1830), Welsh writer, born at Wrexham in 1752, came to London and joined the Wesleyan methodists. In 1789 he was appointed an itinerant preacher, and on the establishment of the Welsh Wesleyan Mission he was sent to Wales as superintendent. He died at Liverpool on 12 Jan. 1830.

His works are: 1. 'Amddiffyniad o'r Methodistiaid Wesleyaidd,' 1806. 2. 'Ymddiddanion rhwng dau gymmydog, yn dangos cyfeilornadau Calfinistaeth,' Caerlleon (Chester), 1807, 12mo. 3. 'Catechism for Children,' Chester, 1808, 16mo, translated into Welsh ('Catecism i Plant') by T. Roberts. 4. 'Sylwadau ar lyfr a gyhoeddwyd yn ddiweddar gan Mr. T. Jones,' 1808. 5. 'Llythyr at Mr. T. Jones,' about 1809. 6. 'Deuddeg o Bregethau ar wahanol Destunau,' Dolgelly, 1812, 8vo. 7. Sermons printed in the 'Eurgrawn Wesleyaidd.'

[Williams's Eminent Welshmen; Cat. of Printed Books in Brit. Mus.] T. C.

DAVIES, RICHARD (*d.* 1581), bishop of St. David's, was the son of Davydd ab Gronwy, and Janet, daughter of Davydd ab Richard. Though his father was said to be descended from Ithel Velyn, lord of Ial, and his mother from one of the fifteen tribes of North Wales (HUMPHREY'S additions to WOOD, *Athenæ Oxon.* (Bliss) i. 462), the former was only a poor curate of Gyffin, just outside Conway town, while his mother must have been one of the 'focariæ' who were almost allowed to the lower parochial clergy in Wales down to the Reformation. He was born at Plas y Person either about 1501, if it is true that he was eighty when he died, or about 1509 if he were, as is also said, fifty when consecrated bishop (STRYPE, *Parker*, ii. 50). There is a story that when young he won a prize at an eisteddfod (*Cambrian Register*, iii. 157). He was educated at New Inn Hall, Oxford, a house much frequented by Welsh students, especially civilians and canonists, before the foundation of Jesus College. His degree in arts, says Wood, is unknown, but he had become D.D. before 1560 (*Fœdera*, xv. 577), though Wood says he received that degree so late as 1566. He was made rector of Maidsmorton and vicar of Burnham in Buckinghamshire, the latter living being conferred upon him by Edward VI in 1550 (WILLIS, *Survey of St. David's*, p. 123). Already married and a decided reformer, he lost his preferments under Mary, and sought refuge at Geneva. His name, however, is by no means prominent among the Marian exiles, though he is once mentioned in the famous tract on the 'History of the Troubles of Frankfurt' (p. 168) as among those who in 1557 joined E. Horne and Chambers in subscribing objections to the 'new discipline.' He must therefore have belonged to the party desirous of conforming with the Book of Common Prayer in their worship. Sir John Wynne (*History of the Gwydir Family*, p. 94, ed. 1878), who knew Davies's sons at Oxford, says that after his flight to Geneva his exceeding poverty compelled him to live on the alms of the fugitives there, but adds that 'in three years he learnt the French language so well as to be able to serve a cure in that city, and thus support his family.' During this period two sons were born to him. Though there is no evidence that he took any part in the preparation of the 'Geneva Bible,' yet the whole atmosphere of the

place seems to have stimulated his zeal for biblical translation.

On the accession of Elizabeth, Davies returned to England and received back his old preferments. His enthusiasm and sufferings commended him to the new government. In July 1559 he was placed on a commission to visit the four Welsh dioceses and the adjacent sees of Hereford and Worcester, which at a session held in Stratford-upon-Avon Church deprived John Lloyd, dean of St. Asaph, for contumacy. He was among those marked for preferment in a list of Cecil's, and on 4 Dec. he was elected by the chapter, on 18 Jan. confirmed, and on 21 Jan. 1560 consecrated by Parker at Lambeth as bishop of St. Asaph, a post vacant by the deprivation of Thomas Goldwell. His temporalities were restored on 29 March (*Fœdera*, xv. 577), but as they were only worth 10*l.* a year and the only other revenue of the see was 177*l.* of spiritualities (Strype, *Annals*, I. i. 227), he was allowed to hold *in commendam* not only Burnham and Maidsmorton, but also a prebend in his cathedral and the sinecure rectory of Llansantffraid yn Mechain for the term of five years (*Fœdera*, xv. 560). He at once set to work with vigour, and in August received an appointment to visit the diocese as the archbishop's commissioner (Strype, *Parker*, iii. 76). His letter to Parker on the state of his diocese shows clearly enough the need for action. Some of his clergy were still boys, others not yet in holy orders, others were studying at Oxford. Of the residents many would not or could not keep hospitality. There were only five gospel preachers ('concionatores evangelici') in the whole of the diocese (Willis, *Survey of St. Asaph*, ii. 136–47). He was translated in the spring of 1561 to the slightly richer (300*l.* a year) (*Annals* I. i. 227) and much larger diocese of St. David's. The chapter received orders to elect him on 20 Feb., but his inability through ill-health to attend in London, and some doubtful proceedings of Thomas Davies [q. v.], his successor, seem to have delayed matters so that the actual translation was only effected on 21 May, and the temporalities restored on 2 June (*Fœdera*, xv. 614).

Davies took no very prominent share in general English affairs. He was in January 1562 present at the convocation which drew up the Thirty-nine Articles. He signed the canons of 1571, and he joined the majority of the bishops in petitioning the queen in 1566 to offer no impediment to the Articles Bill which she had stayed in the House of Lords. In Wales, however, he was a very important person, active in the administration and reformation of his diocese, the trusted adviser of Parker and Cecil on Welsh affairs, and the ardent advocate of all schemes for the intellectual and religious enlightenment of his countrymen. The scanty revenues of his see were supplemented by three livings and a prebend of his cathedral held *in commendam*. Yet he suffered the many great episcopal houses to fall into ruin, and at Abergwili, where he resided, his successor complained that he had left the palace in most extreme disrepair. He sold the collations to prebends of St. David's and Brecon, and of most livings in his gift worth '10*l.* by the year.' The lands of the see, even to the very doors of his palace, he let on long leases, and, careless of what came after him, supported himself on the fines made on granting them. The records of the chapter leave no doubt that his dealings with the property of his see nearly approached simony, and rivalled that of some of the worst of his English contemporaries. By sending Cecil all the ancient manuscripts and 'monuments' connected with his see, he denuded the diocesan registry of all ancient records. Lavish and improvident rather than dishonest, Davies employed his doubtfully won means in bountiful hospitality. He always kept 'an exceeding great port.' He had in his service the younger sons of some of the best houses of North Wales, giving them good 'maintenance and education' along with his own sons. He showed a strong clannish love for his compatriots of North Wales, many of whom he advanced to livings, 'having ever this saying in his mouth, "I will plant you, North Welshmen; grow if you list."' But his followers and kinsfolk showed a lawless violence which suggests some blame for his too easy temper. Towards the end of his life one of the council of Wales forwarded a series of grave charges against Davies, based on his connivance of the outrageous behaviour of his son-in-law, Mr. Penry (*State Papers*, Dom. Eliz. cxxxi. 43, 1). Davies's answers to the charges (*ib.*) are not very satisfactory.

Davies was a member of the council of Wales, he was frequently put in commissions of the peace, and in 1578 was appointed with John Barlow to take measures to detect pirates and their abettors in the principality, and especially in the sea-girt region surrounding his remote cathedral village (*Cal. State Papers*, Dom. 1547–80, p. 604). His position at Ludlow enabled him to supplement the imperfections of the jurisdiction of his consistory court by reference to the president and council of Wales (*ib.* p. 597). He also enjoyed the close friendship of Parker, who encouraged him in his difficulties and corre-

sponded with him on questions of British antiquities as well as official business. He was sufficiently trusted by Cecil to be able to tender strong advice as to the filling up of Welsh bishoprics, to warn him against men 'utterly unlearned in divinity,' and to press the claims of his own allies for preferment. He failed, however, to obtain the see of Bangor for his friend Huet, precentor and head of his chapter. Another great ally of Davies was Walter Devereux, earl of Essex [q. v.], who, with the possession of the old episcopal mansion of Lamphey, had acquired great influence in Carmarthenshire and Pembrokeshire, and was a strong friend of the reforming principles to which the bishop also was devoted. In 1576 the foundation of Carmarthen grammar school was due to the efforts of Essex and Davies, who, with some of the townsfolk, petitioned the queen with this object. When the earl died in Dublin, Davies preached an eloquent funeral sermon in Carmarthen church. The sermon was printed at London in 1577 by H. Denham, 'for the benefit of the young earl absent,' and threw a clear light on the state of the diocese over which Davies ruled so long. As a councillor as well as a bishop he could complain of the careless and bad justices and sheriffs, the timid and superstitious churchwardens, who thwarted all his efforts for reform. But he had to deal also with great earls and courtiers, greedy for church spoils and contemptuously intolerant of the church's rulers. It was noted as a proof of uncommon boldness that he 'stoutly confronted' Sir John Perrot, the president of Munster, a Pembrokeshire gentleman of large estate, as well as a prominent statesman (Wynne, *Gwydir Family*, p. 94, cf. *Archæologia Cambrensis*, 3rd ser. vii. 118). Again, he struggled to vindicate the rights of the see against a 'commission of concealment' granted to one Carey, a groom of the queen's chamber, who, not contented with an advantageous lease by which it was attempted to buy him off, obtained the verdict of a jury that Llanddewibrevi was a 'college concealed,' and robbed the see of the patronage of that important living, and of twelve other churches annexed to the prebends of the dissolved college as well. Carey afterwards claimed the churches of Llanarth and Llanina as parcels of Llanddewi, and, not daunted with a first defeat in the law courts, persevered until he obtained a new verdict in his favour. Even after Davies's death he sued his widow for the arrears of rent due when the property was in her husband's unquestioned possession (Strype, *Annals*, III. i. 175, III. ii. 226–8; *Cal. State Papers*, Dom. 1547–80, p. 328).

On another occasion Davies was involved in a quarrel with the Earls of Leicester and Pembroke. In four peremptory letters they bade the bishop accept a Mr. Bowen as their presentee to an advowson to which there were already two pretenders with stronger claims. Bowen produced as evidence documents 'counterfeit and devoid of truth,' with only the chapter seal, 'and that arbitrarily set on and taken from some old writing.' So much was the bishop alarmed, that he tried to persuade Mr. Gwynne, the lawful holder, to resign that he might present Bowen himself. But Gwynne's refusal, the discovery of another claimant in the person of Samuel Ferrar, son of Davies's martyred predecessor, and a violent letter of the earls, rebuking him for injustice and chiding him for his delay, combined to give the bishop courage to resist. He piteously complained to Parker of their bad usage, and lamented how, in conjunction with 'insatiable cormorants in his own diocese,' his powerful enemies 'defamed and denounced him.' All the consolation he got from the archbishop was, 'Better shall ye finally satisfy wise men by constancy to truth and justice than be tossed up and down at the pleasure of others; *expertus loquor*' (*Parker Correspondence*, pp. 226, 279, Parker Soc.)

In the administration of his diocese Davies found more obstacles in the passive resistance of ignorance, vice, and indifference than from the more direct antagonism of catholic and puritan. In 1577 he was able to inform Cecil that there were no recusants in his diocese (*Cal. State Papers*, Dom. 1547–80, p. 564). In 1570 Davies forwarded to Cecil a detailed account of the 'state of his diocese with suggestions for remedying the same' (*State Papers*, Dom. Elizabeth, R. O., lxvi. 26 and 26, 1; *Cal. State Papers*, Dom. 1547–80, p. 362). In this document, which sheds a good deal of light on the state of the Welsh church at the time, Davies specially urges the council to provide competent stipends for vicars in the numerous parishes impropriated to the crown, whose condition had become far worse than before the suppression of the monasteries.

Davies set himself energetically to work to provide a vernacular theological literature for his country. He enlisted the co-operation of his neighbour in the Vale of Conway, William Salesbury [q. v.], to whose almost single-handed efforts had been already due the first books printed in Welsh. In 1563 an act of parliament was passed (5 Eliz. cap. 28), enjoining the four Welsh bishops and the bishop of Hereford, under penalty of 40*l.* each, to procure to be printed before 1566 Welsh versions of the Bible and Book of Common Prayer, copies of which were to be placed in every

parish church in Wales. In the same year a royal patent gave William Salesbury and the printer, John Waley, exclusive license to print the above Welsh versions for the term of seven years (*Lansdowne MS.* 48, f. 175). Davies at once set to work with energy, though he complained, however, that he found 'small help' from any one except Salesbury. Davies was himself also busy in revising the English translation. It was not until 1567 that the firstfruits of their efforts appeared. In that year was printed the first Welsh edition of the New Testament. The bulk of it was the work of Salesbury, but Huet, chantor of St. David's, had translated the Apocalypse, and Davies 1 Timothy, Hebrews, St. James, and 1 and 2 Peter. Davies also contributed a long epistle to the Welsh ('Epistol at y Cembru'), of which the full title is 'R. episcop Menew yn damuno adnewyddiat yr hen ffydd catholic a golauni euangel Christ ir Cembru oll, yn enwedic i bop map eneid dyn o vewn ey episcopawt.' It combines a good deal of rather questionable history with some sounder divinity. It was reprinted with the Welsh version of Jewel's 'Apology' in 1671. It is written, says a recent critic, in a more vigorous and easy style and with less archaic diction than Salesbury's translation. The New Testament, a well-printed black letter quarto, was printed at London by Henry Denham, 'at the costs and charges of Humfrey Toy,' a Welshman from Carmarthen, whose family was subsequently associated with the bishop in founding the grammar school of that town. In the same year appeared the Welsh prayer-book ('Llyfr Gweddi Gyffredin,' &c.), printed in folio by Denham, also at Toy's cost. For this Salesbury and Davies seem to have been jointly responsible; but it is impossible to determine their respective shares in the undertaking. A prospect of the completion of the translation of the Bible was held out in Salesbury's dedication, but the work seems to have languished. Sir John Wynne tells a story that Davies and Salesbury quarrelled over the meaning of some single word, and that in consequence the co-operation which had hitherto produced so much result came to an end. Not until after Davies's death did William Morgan publish in 1588 a complete Welsh bible; but in his preface he bears strong testimony to the great work of Davies. On the literary merits of the version opinion has been more divided, but the praise or blame of that more rightfully belongs to Salesbury than to Davies. (On all points connected with the literary characteristics and sources of the Welsh Testament, see a lecture on W. Salesbury's New Testament by the Rev. T. C. Edwards in 'Transactions of Liverpool Welsh National Society, First Session,' pp. 51–81.)

In 1568 appeared the first edition of the 'Bishops' Bible,' on which revision Davies had also been actively engaged. In a list drawn up by Parker the books of Joshua, Judges, Ruth, and 1 and 2 Kings was assigned to Davies; but in the printed copy his initials are at the end of 2 Samuel, and as no other initials occur after the end of Deuteronomy it seems clear that Davies's work was confined to these books (*Parker Correspondence*, p. 335). But there is nothing very original or important in this revision. It closely followed the 'Great Bible,' and when original readings were attempted they were not always happy (Westcott, *History of the English Bible*, p. 241). Davies was also a writer of Welsh verses, many of which are preserved in the voluminous manuscript collections of Welsh poetry in the Addit. MSS. at the British Museum. Davies died on 7 Nov. 1581, and was buried in Abergwili church. His will, dated 13 Sept. 1581, left nearly all his scanty property to his widow, Dorothy. 'He died poor,' says Sir J. Wynne, 'having never had regard to riches.' In his will he mentions his sons Peregrine, Richard, and Pearson, and two daughters, Margaret, betrothed to Hugh Butler, and another married to the William Penry whose violence brought his father-in-law into some difficulties (Kennet, *Collections in Lansdowne MS.* 982, f. 18).

[Wood's Athenæ Oxon., with Humphrey's additions, i. 462, ed. Bliss; Strype's Annals of the Reformation, and Lives of Parker and Grindal; Parker Correspondence, Parker Soc.; Grindal's Remains, Parker Soc.; Sir John Wynne's Hist. of the Gwydir Family, pp. 93, 94, 96, ed. 1878; Rymer's Fœdera, vol. xv.; Browne Willis's Survey of St. Asaph, ed. Edwards, i. 103–4, ii. 136–147; Willis's Survey of St. David's, 123, 194; Thomas's Hist. of St. Asaph, 85–9, 225–6; Jones and Freeman's Hist. of St. David's, 331, 337; Cal. State Papers, Dom. 1547–80; Nasmith's Cat. of MSS. in Corpus Christi College, Cambridge, pp. 149, 154; Bishop Morgan's Preface to Welsh Bible, 1588; Llewelyn's Historical Account of the British Versions of the Bible; Rowlands's Cambrian Bibliography and Transactions of the Liverpool Welsh National Society, First Session.]

T. F. T.

DAVIES, RICHARD (1635–1708), Welsh quaker, was born in 1635 at Welshpool, where his family had a fair estate, and received his education in that town. Although brought up to the episcopal church, when only thirteen years old he began to go to dissenters' meetings, and used to follow one independent minister when he preached at considerable distances. When fourteen he was sent, pre-

liminary to being apprenticed, on trial to a tradesman, but a single conversation proving that his destined master's religious views were not 'right,' he returned home, and waited until he met with a felt-maker of whose opinions he approved, to whom he apprenticed himself. In 1657 he met with a person who professed quaker principles, and, without joining that body, Davies broke off his connection with the independents, and adopted the quaker forms of speech and customs, for using which his mistress once broke his head and, as he alleged, tried to murder him. Shortly before the termination of his apprenticeship he visited Welshpool, and, going with his parents to church, interrupted the preacher, for which he was arrested, but discharged by the magistrates, as his offence was not sufficient to constitute legal brawling. Finding three other men of like mind, he commenced to worship with them on a hillside in quaker fashion, for which he was avoided, and underwent some petty persecution. On the termination of his apprenticeship in 1658–9 he went to live in London, joining the Friends, among whom he soon became a minister, and working at his trade of felt-maker or hatter. About the same time he married. Towards the end of 1660, while on a visit to Welshpool, he was arrested in the middle of the night, on a charge of being inimical to the government, by some soldiers. The magistrates, to whom he was known, interfered in his behalf, and as the soldiers refused to liberate him, a crowd collected, and abetted by the magistrates made preparations for a riot. On Davies promising to surrender himself at Montgomery prison the next morning, the soldiers let him go. This promise he kept, on his way avoiding, he relates, going near the house of an uncle, a magistrate, who he feared might prevent him. He was only imprisoned, though with great severity, for a fortnight, when he went to a meeting at which, with twenty-five others, he was arrested and sent to the gaol at Shrewsbury. On condition of promising that these prisoners should all appear at the next assizes, he, after a few days, obtained their release, for which, as it was harvest time, he was particularly anxious. At the assizes they were discharged on condition of returning home at once. As a minister Davies was so successful that in the course of a few years the greater part of the inhabitants for miles round Welshpool professed quakerism. His converts were severely persecuted, and Davies, whose influence was considerable, was instrumental in relieving the wants of those who were confined in overcrowded prisons, as well as in obtaining the release of a large number. Among other magistrates he visited the third Lord Herbert of Cherbury, who asked the clergyman introducing him who he was. The other replied, 'A quaker and a haberdasher of hats.' 'Oh,' said Lord Herbert, 'I thought he was such an one, for he keeps his hat so fast on the block.' Lord Herbert refused to use his influence to liberate the Friends altogether, but obtained for them so much liberty that they were allowed to leave the prison and go where they liked so long as they did not return to their homes, and Davies seems to have been instrumental in providing a house for their use. In 1662 he was again arrested at Welshpool, but was offered his liberty if he would consent to go to church the following Sunday, which he accepted, and insisted on speaking both during the morning and evening service. He, however, always spoke with so much courtesy that he generally parted on friendly terms with the preachers he interrupted, and many of his closest friends were ministers whom he opposed. In his 'Account of the Convincement,' &c., he states that he was for the next ten years nominally a prisoner under a writ of præmunire, but he was put under no restraint of any kind, and, although during these years, which he occupied as a travelling minister, he was frequently arrested, he was never detained more than a few hours. On one of his journeys he made the acquaintance of Thomas Corbet, a barrister, of whose legal knowledge he made such use as to obtain the liberation of numbers of imprisoned Friends. From this time the relief and liberation of the suffering quakers seems to have been his real business, and he never hesitated to urge them to take any advantage a faulty writ or technical error might afford. In 1680, while he was in London, a writ of excommunication was issued against him. He immediately returned to Wales, and called on Dr. Lloyd, the bishop of St. Asaph, who offered to annul the writ, an offer Davies declined until the bishop agreed to include all the other Friends who were in like condition. In his 'Account' he gives a very amusing narrative of an interview he had on behalf of imprisoned Friends with Lord Hyde at Whitehall, and of another with Earl Powys, who, he records, never allowed the quakers to be fined for not serving on juries, or otherwise offending for conscience sake, in any places where he had influence. He seems to have been on most friendly terms with several of the bishops and the more important clergy, and to have been almost always successful in persuading them to exercise their influence on behalf of the Friends. In 1702 he was one of the twelve quakers sent by the yearly

meeting to present an address to the queen and to have acted as spokesman, after which he returned to Wales, going round by Worcester in order to stop with his firm friend Dr. Lloyd, who had been translated to that see from St. Asaph. Davies visited London again in 1704 and 1706 to be present at the yearly meetings. He died after a very brief illness in April 1708, and was interred in the Friends' burying-place near his house at Cloddiechion, near Welshpool. He was a recognised minister for forty-five years. He was a man of amiable disposition, of considerable gift in preaching, kind-hearted, charitable, and unpretending, with considerable tact and foresight. His only work is 'An Account of the Convincement, Exercises, and Services of that Ancient Servant of the Lord, R. D.,' &c., 1710, which has been frequently republished in England and America.

[An Account of the Convincement, &c.; Besse's Sufferings of the Quakers; Smith's Catalogue of Friends' Books; Fox's Journal, 1765.]

A. C. B.

DAVIES, RICHARD, M.D. (*d.* 1762), physician, was a native of Shropshire. On 19 Aug. 1726 he was entered as a pensioner of Queens' College, Cambridge, at that time under the presidency of his relation, Dr. John Davies (1679–1732) [q. v.] There he became a fellow, proceeding B.A. in 1730, M.A. in 1734, and M.D. in 1748 (*College Register*). He practised at Shrewsbury, but latterly at Bath, where he died in the beginning of 1762. His will, bearing date 11 Dec. 1743, was proved on 6 March 1762 by his widow, Jane (*Reg.* in P. C. C. 99, St. Eloy). Davies was elected a fellow of the Royal Society on 8 June 1738, but withdrew two years later. Besides an elaborate dissertation, 'Tables of Specific Gravities, with Observations,' in vol. xlv. of the 'Philosophical Transactions,' pp. 416–89, he was the author of: 1. 'The General State of Education in the Universities: with a particular view to the philosophic and medical education: set forth in an epistle to . . . Doctor Hales, . . . , being introductory to essays on the blood,' 8vo, Bath, 1759. Anonymous 'Observations' in reply appeared the same year. 2. 'To promote the experimental Analysis of the Human Blood. Essay the first' (no more published), 8vo, Bath, 1760.

[Addit. MSS. 6210, f. 32, 6181, f. 21; Byrom's Journal and Remains (Chetham Soc.), vol. ii. pt. i. p. 56, vol. ii. pt. ii. p. 535.]

G. G.

DAVIES, ROBERT (1684–1728), Welsh antiquary, of Llanerch, Denbighshire, and Gwysaney, Flintshire, was a diligent student of the history and antiquities of his native country, and formed a valuable collection of Welsh manuscripts, of which only ten volumes now remain, five at Llanerch, and five at Gwysaney. He died on 22 May 1728, aged 44. A superb monument was erected to his memory in Mold Church, with his figure in a standing attitude, and habited in Roman costume.

[Dwnn's Heraldic Visitations of Wales, ii. 321; Williams's Eminent Welshmen, p. 110; Cathrall's Hist. of N. Wales, ii. 223.]

T. C.

DAVIES, ROBERT (1769?–1835), Welsh poet, better known as Bardd Nantglyn and Robin Ddu o'r Glyn, was born about 1769. He resided for four years (1800–4) in London, where he filled at intervals the offices of bard and secretary to the Gwynneddigion Society. On returning to Wales he settled at Nantglyn, near Denbigh. He occupied the bardic chair for Powis at the Wrexham Eisteddfod in 1820 by his prize elegy on the death of George III. On different occasions he obtained eleven medals for his prize poems, in addition to many premiums in money. Most of these compositions are published in his work entitled 'Diliau Barddas,' Denbigh, 1827, 8vo. He also wrote an excellent Welsh grammar, 'Gramadeg Cymraeg; sef cyfarwyddyd hyrwydd i ymadroddi ac ysgrifenu yr iaith Gymraeg,' Chester, 1808, which passed through four editions. He died on 1 Dec. 1835 and was buried at Nantglyn, where he had been for some years the parish clerk.

[Gent. Mag. new ser. v. 327; Williams's Eminent Welshmen, p. 111; Williams's Biog. Sketches of some of the most eminent Individuals which the Principality of Wales has produced, p. 86; Cat. of Printed Books in Brit. Mus.; Rowlands's Llyfryddiaeth y Cymry, pp. 713, 730.]

T. C.

DAVIES, ROBERT (1793–1875), antiquary of York, eldest son of Peter Davies, by his wife Ann, daughter of Robert Rhodes, was born at York on 19 Aug. 1793, and educated at St. Peter's royal grammar school in that city. Having been admitted a solicitor in 1814, he practised for many years in York, and was town clerk there from 1827 until 1848. He was in partnership with John Bayldon from 1829 to 1834. After his retirement from business he was elected a magistrate. He was, however, better known as an antiquary than as a lawyer. He was particularly well acquainted with the modern history of York, and read papers before the Yorkshire Philosophical Society upon the streets, churches, public buildings, houses, privileges, and other antiquities of the city. During his

later years his whole time was given up to literature, and he left behind him a number of valuable and interesting works. He was elected a member of the Society of Antiquaries on 22 Dec. 1842. He died at his residence, The Mount, in the city of York, on 23 Aug. 1875, and was buried in the cemetery on 29 Aug. He married in 1826 Elizabeth, youngest daughter of George Cattle of York.

He was the author or editor of: 1. 'The Freeman's Roll of the City of York,' 1835. 2. 'Extracts from the Municipal Records of the City of York,' 1843. 3. 'The Fawkes's of York in the Sixteenth Century,' 1850. 4. 'Notices of the Royal and Archiepiscopal Mints and Coinages at York,' 1854. 5. 'Pope: additional facts concerning his maternal ancestry,' 1858. 6. 'The Visitation of the County of York,' Surtees Soc. 1859. 7. 'The Life of M. Rawdon,' Camden Soc. 1863. 8. 'A Memoir of the York Press,' 1868. 9. 'Walks through the City of York. By R. Davies, edited by his widow, Elizabeth Davies,' 1880.

[Law Times, 4 Sept. 1875, p. 333; Solicitor's Journal, 11 Sept. 1875, p. 858.] G. C. B.

DAVIES, ROWLAND (1649–1721), dean of Cork, son of Rowland Davies of Bandon, co. Cork, by Mary Smith, whose maiden name was Scudamore, was born at Gille Abbey, near Cork, in 1649, and, having received his early education in that city under Mr. Scragg, entered Trinity College, Dublin, 23 Feb. 1665. He graduated B.A. 1671, M.A. 1681, and LL.D. 1706. It would seem that he had at first in view the medical profession; but on 9 April 1671 priest's orders were conferred upon him, and on the 11th of the following month he was admitted to the prebend of Kilnaglory, in the diocese of Cork. He was collated 26 Oct. 1673, and again in 1676, to the prebend of Iniscarra, in the diocese of Cloyne. In 1674 he exchanged his first preferment for the prebend of Iniskenny, in the same diocese; and he was instituted 10 Feb. 1679 to the deanery of Ross. To these benefices was added the prebend of Liscleary, in the diocese of Cork, to which he was collated 20 Oct. 1679. He composed a minute and accurate 'Account of the State of the Diocese of Cork in 1682,' which is preserved in manuscript in the diocesan registry. Dreading a repetition of the tragic scenes enacted during the insurrection of 1641, he left Ireland in company with many others in March 1689, and sought employment in the ministry in England. The first scene of his labours was the church of Camberwell, Surrey, of which his fellow-countryman, Dr. Richard Parr, was vicar; and though now depending entirely on his own exertions, and privately encountering many difficulties, he faithfully discharged the duties of his profession. Soon after, through the interest of friends, he was appointed by the corporation of Great Yarmouth to a lectureship in that town, which, however, in a few months he resigned. When King William visited Ireland Davies obtained an appointment as chaplain to one of the regiments proceeding thither, and he landed again in his native country 11 May 1690. His arrival at Belfast and the active part he took at the battle of the Boyne, the siege of Limerick, and generally through the whole Irish campaign, are particularly recorded in his 'Journal,' which has been ably edited by Richard Caulfield, LL.D., of Cork, and printed for the Camden Society, 1857. He was, with many more, attainted by King James, but after the close of the war he regained his preferments. In 1693 he became vicar-general of Cloyne, an office for which from his knowledge of canon law he was well qualified. In 1695 the county of Cork publicly acknowledged his 'great services against the torys' (Bishop Downes's *Manuscripts*, T.C.D.) In 1707 he became precentor of Cork, and resigning the deanery of Ross in 1710, he succeeded to that of Cork, on the death of Dean Pomeroy, by patent dated 17 Feb. In the same year he was also presented to the rectory of Carrigaline, near Cork, which he resigned in 1717. He had married in 1674 Elizabeth, daughter of Captain Robert Stannard, and granddaughter of Archbishop Boyle of Armagh, lord chancellor of Ireland, and by her, who died 28 Feb. 1715, he had four sons who reached manhood, besides other sons who died young, and several daughters. One of his sons was preferred to the archdeaconry of Cloyne in 1742. Full of years, and in the midst of his surviving relatives, Davies died at Dawstown, co. Cork, 11 Dec. 1721, and was buried in the family vault in Cork Cathedral, where there is an inscription to his memory. A fine portrait of him in his doctor's gown, and some of his manuscripts, are in the possession of his descendants. The pedigree of his family was entered at the visitation of Herefordshire in 1683.

Besides the interesting 'Journal' above mentioned he was the author of the following: 1. 'A Letter to a Friend [Mr. Turner of Limerick] concerning his changing his Religion,' London, 1692, 4to. 2. 'Christian Loyalty, a Sermon preached in the Cathedral of Cork on 30 Jan. 1715,' Dublin, 1716, 4to. 3. 'A Truly Catholick and Old Religion, showing that the Established Church in Ireland is more truly a Member of the Catholick Church than the Church of Rome, and

that all the Ancient Christians, especially in Great Britain and Ireland, were of her Communion,' Dublin, 1716, 4to. 4. 'A Reply to a pretended Answer to a Book entitled The Truly Catholick and Old Religion, in a Letter to the author of it' (the Rev. Dr. Timothy O'Brien), Dublin, 1717, 4to; and there having been a rejoinder from the same, 5. 'Remarks on a Pamphlet entitled Goliath beheaded with his own Sword, or an Answer to the Reply,' &c., Dublin, 1720, 4to. A sermon by Davies appeared in 1717.

[Davies's Journal, edited by Caulfield; Brady's Clerical and Parochial Records of Cork, Cloyne, and Ross; Cotton's Fasti Ecclesiæ Hibernicæ, i. v.] B. H. B.

DAVIES, ROWLAND (1740–1797), musical composer, son of Rowland Davies and his wife Jane Nicholas, was born in London in May 1740. He was a pupil of Handel, under whom he made such progress that it is said he presided at the organ in Westminster Abbey at the coronation of George III. Soon afterwards he turned catholic and proceeded to Douay, where he took the college oath in 1765 and was ordained priest. On his return to England he was stationed first at Cliff, Yorkshire, next at Warwick Street, London, and finally at Bosworth Hall, the residence of Francis Turville. He died on 16 March 1797.

He set to music many masses, a 'Te Deum,' a 'Magnificat,' and 'Responses for the Dead.'

[Kirk's MS. Biog. Collections, quoted in Gillow's Bibl. Dict.; Catholic Ann. Reg. (1850), 171.] T. C.

DAVIES, SNEYD (1709–1769), poet, was born on 30 Oct. 1709. His father, John Davies, was rector of Kingsland, Herefordshire, and prebendary of Hereford and St. Asaph. His mother, Honora, was daughter of Ralph Sneyd, and married, first, William Ravenscroft in 1690, who died in 1698, and secondly, John Davies, by whom she had four children, Sneyd being the second son. He was on the foundation at Eton, and afterwards became scholar and fellow of King's College, Cambridge. At Eton he made the acquaintance of Charles Pratt, afterwards Lord Camden, who also became a fellow of King's College, and of Frederick Cornwallis, afterwards archbishop of Canterbury. Davies wrote poems at school, and was distinguished for scholarship. His father dying in 1732 left him the advowson of Kingsland. Here he settled, and led the life of a recluse, amusing himself with poetical compositions, keeping up an occasional correspondence with Pratt, Cornwallis, and other college friends, and solacing himself with his books and his pipe. His particular crony was Timothy Thomas, rector of Presteigne, in his neighbourhood, who joined him in translating the 'Essay on Man' into Latin verse, and shared his tastes as far as superior age and fatness permitted. Thomas died, aged 59, in 1751. Cornwallis, on becoming bishop of Lichfield in 1749, appointed his old friend to a chaplaincy, and afterwards appointed him master of St. John's Hospital in 1751, prebendary of Lichfield, and in 1755 archdeacon of Derby. Davies became known in the literary circles of Lichfield. Miss Seward, then a girl, wept 'tears of delight' at his earnest and tremulous voice, and thought him a spirit 'beatified before his time.' Though professing love of seclusion, Davies seems to have had some hankerings after preferment, and it is intimated that he showed some irritation when Pratt, who was attorney-general in 1757–62, and became lord chancellor in 1766, failed to obtain any patronage for his old acquaintance. It seems, however, that Davies had a paralytic stroke in 1763, and became irritable and querulous. Lord Camden offered him a small living in the neighbourhood of Kingsland in 1768; but Davies was fast breaking, and died on 20 Jan. 1769. He left the living of Kingsland and his whole fortune to a Mr. Evans. He was never married, and was singularly simple, modest, and unworldly. A lady having once taken a seat in his carriage, he showed his discretion by pulling up the blinds as he passed through the town.

Davies's poems were never collected. They include Latin verses, imitations of Horace's epistles, serious and burlesque imitations of Milton, whom he specially admired, and verses in the manner of Swift. George Hardinge, who tried hard to discover sublimity, as well as elegance, pathos, and humour, in his writings, prefers his Miltonic vein. But Hardinge failed to convert even Miss Seward. Some of them were published anonymously in two volumes of poems (1732 and 1745) by John Whaley, also a fellow of King's College. Whaley, who was Horace Walpole's private tutor, was dissipated and in difficulties, and Davies gave him the poems by way of charity. These and other poems by Davies will be found in Dodsley's 'Collection' (1775), v. 95–106, vi. 138–47, 265, 284, and Nichols's 'Collection' (1780), vi. 114–42, 151, vii. 312. Pennant's 'Tour in Wales,' ii. 422, contains a poem on Caractacus, delivered at an annual meeting on Caer Caradoc. One poem is in the fourth volume of Duncombe's 'Imitations of Horace,' which is dedicated to Davies. Others are given for the first time in the rambling life of Davies, by George Hardinge,

in the first volume of Nichols's 'Illustrations of Literature.' Some letters called 'Origines Divisianæ; or the Antiquities of the Devizes, in familiar letters to a friend,' printed in 1754, ascribed to Sneyd Davies, were really written by James Davis [q. v.]

[Nichols's Illustrations of Literature, i. 481–709, iii. 130–44; Anna Seward's Letters, i. 194, 352; Le Neve's Fasti, i. 577, 615; R. Churton's Lives of the Founders of Brasenose, 488.]

L. S.

DAVIES, THOMAS (1511?–1573), bishop of St. Asaph, was born about 1511, either at his father's house at Caerhun, in the parish of Llanbedr y Cennin, between Conway and Llanrwst in Carnarvonshire, or, as some say, in Conway town. His father, a reputed descendant of Sir Gruffudd Llwyd, was a country gentleman of some estate, and the house of Caerhun is said still to belong to his descendants. His brothers filled such important posts as sheriff, coroner, and escheator of Carnarvonshire. In 1535 the rectory of Llanbedr, together with the vicarage of Caerhun, was conferred on Davies, who, in accordance with a very common custom at that time, must have been resident for the next years at Cambridge. After a possible previous sojourn at Oxford, he entered first St. John's and afterwards Queens' Colleges in Cambridge, where he proceeded LL.B. in 1543, and LL.D. in 1548. In 1546 he appears as holding the office of chancellor of Bangor, a post only worth 40*s.* a year, and in 1552 Bishop Bulkeley of that see left him some books in his will. He held various other livings, including one portion of the sinecure of Llandinam, and retained his preferments during all the changes and troubles of the reigns of Edward and Mary. He was a sufficiently good catholic to receive from Cardinal Pole the custody of the spiritualities of Bangor on the death of Bishop Glynne in 1558 (*Reg. Pole* in *Add. MS.* 6086, f. 78), but he at once conformed on the accession of Elizabeth, was made archdeacon of St. Asaph, and was appointed bishop of that see on the translation of Bishop Richard Davies [q. v.] to St. David's. He was consecrated at Croydon by Parker on 26 May 1561. Even before his consecration his 'hasty proceedings' had excited the alarm of his predecessor (*Parker Correspondence*, p. 137, Parker Soc.) Perhaps it was in consequence of this that the temporalities of the see were not restored until 2 April 1562 (*Fœdera*, xv. 623). They were only worth 187*l.* a year, and, following the precedent of Richard Davies, the new bishop retained his other preferments. This being done without legal warrant, complaints were made to the queen and council, but Parker took up Davies's cause, and the council accepted his view that, as such *commendams* were customary in the see, even when 'livings had been better and provisions cheaper,' it was necessary that Davies should hold the benefices 'for the maintenance of hospitality' and to secure for him the 'port agreeable in a bishop' (*Parker Correspondence*, pp. 207–8). On such grounds he was allowed to hold the rectories of Estyn and Crome *in commendam* (Nasmith, *Cat. MSS. C.C.C. Cant.* p. 155). He possibly resigned to his kinsfolk some of his other livings, after having, it was said, made scandalous leases of the property that left little to his successors. He was present in the convocation of 1562, and subscribed with the other bishops the Thirty-nine Articles. In December 1566 he joined the other bishops in signing a letter to the queen urging her to allow the bill enforcing subscription to the Articles which she had stayed in the House of Lords, to pass through parliament. In 1571 he subscribed by proxy the canons agreed upon in that year. He seems to have lived mostly in his diocese, and to have shown great zeal for the maintenance of order and conformity. He had scarcely been consecrated when, in an assembly of the clergy of the deanery of Rhos, he drew up a series of directions to the clergy enjoining on them to keep residence and hospitality, to abolish relics and superstitions, to provide for the Welsh as well as the English, to enjoin the performance of the lawful ceremonies, to wear the proper vestments, to keep true registers, to provide themselves with books, and to use the stipends hitherto set apart for the 'lady priest' for parish schoolmasters (Wilkins, *Concilia*, iv. 228–9). He succeeded so far that he was able in 1570 to boast to Cecil that he had reduced his see to much better order than that in which he found it; but as there was still some disorderly persons, he prayed for the institution of an ecclesiastical commission for his diocese (*Cal. State Papers*, Dom. 1547–80, p. 396, cf. p. 406). He died on 16 Oct. 1573 (Clive, *History of Ludlow*, p. 209), and was buried at Abergele, but no monument marks his remains.

His will, dated 19 April 1570, included a legacy for the foundation of a scholarship at Queens' College, Cambridge, and bequests of 10*l.* for Bangor school, for furniture for the Bishop of Bangor's house, and for the church he was buried in. His wife, Margaret, survived him, and acted as his executrix. His only daughter, Catherine, married William Holland, a gentleman of Abergele.

[Browne Willis's Survey of Bangor, pp. 255, 257, 263, 267; Browne Willis's Survey of St. Asaph, ed. Edwards, i. 105; Thomas's History of Diocese of St. Asaph, pp. 86, 226, 237; Cooper's Athenæ Cantab. i. 319; Wood's Athenæ Oxon. ed. Bliss, ii. 823–4; Wilkins's Concilia, iv. 228–229; Sir John Wynn's History of the Gwydir Family, p. 94, ed. 1878; Baker's Hist. St. John's Coll. i. 249, ed. Mayor; Cal. State Papers, Dom. 1547–80; Parker Correspondence, Parker Soc., pp. 137, 207, 294, 446; Strype's Annals (8vo), vol. i. pt. i. pp. 371, 487; Strype's Parker (8vo), i. 293, ii. 60.] T. F. T.

DAVIES or **DAVIS**, SIR THOMAS (1631–1680), lord mayor of London and bookseller, son of John Davis, a draper of London, was born in 1631, and was educated at St. Paul's School, where Pepys was his schoolfellow. He obtained the freedom of the Drapers' Company by patrimony, but pursued the business of a stationer in St. Paul's Churchyard. Writing under date 23 Nov. 1662, Pepys notes 'how old rich Audley [see AUDLEY, HUGH] died and left a very great estate, making a great many poor families rich. Among others one Davies . . . a bookseller in Paul's Churchyard.'

In 1667 Davies served as sheriff, 'a strange turn, methinks,' says Pepys, and on 23 Oct. he was knighted. He was alderman of Farringdon Without from 1667 till death. In the same year he became an assistant of the Stationers' Company, and in 1668, and again in 1689, he was master. On 4 Aug. 1673 the company's books show that some pressure was required to induce Davies to supply his brace of bucks for the feast fixed for six days later. He was chosen lord mayor in November 1676. He had then translated himself to the Drapers' Company, after presenting the Stationers with two large silver cups. During his mayoralty the monument on Fish Street Hill to commemorate the great fire was erected. When the inscription was under discussion, Littleton suggested 'a heptastic vocable' compounded of the names of the seven mayors in office since the foundations of the monument were laid, and Davies's name forms the last part of the proposed 'vocable' (ADAM LITTLETON, *Dictionary*). Davies died in March 1679–80, and was buried in St. Sepulchre's Church, Snow Hill, where is a monument to his memory.

[Nichols's Lit. Anecdotes, iii. 596; Orridge's Citizens of London; Pepys's Diary, ii. 89, v. 69; Gardiner's St. Paul's School, p. 43; Cunningham's Handbook of London.] R. H.

DAVIES, THOMAS (1712?–1785), **bookseller**, was born about 1712, and was educated at the university of Edinburgh (1728 and 1729), acquiring, according to Johnson, 'learning enough to give credit to a clergyman.' He preferred the stage, however, and in 1736 appeared in Lillo's 'Fatal Curiosity' at the Haymarket, then under Fielding's management. He then tried bookselling, but failed and returned to the stage. On 24 Jan. 1746 he 'attempted' the part of Pierre in 'Venice Preserved,' which was performed for his benefit at Covent Garden. He next became a strolling actor, and soon afterwards married the daughter of an actor at York, named Yarrow. His wife was both beautiful and virtuous. He performed at Edinburgh, where he was accused of unfairly monopolising popular parts, and afterwards at Dublin. In 1753 he was engaged with his wife at Drury Lane, and they were received with some favour when occasionally taking the parts of more conspicuous performers incapacitated by illness. In 1761 appeared Churchill's 'Rosciad,' four lines of which give Davies's character as an actor:

> With him came mighty Davies. On my life,
> That Davies hath a very pretty wife!
> Statesman all over—in plots famous grown,
> He mouths a sentence as curs mouth a bone.

The last line, according to Johnson, drove Davies from the stage. A letter signed 'T. Davis,' deprecating an anticipated attack by Churchill, which appeared in the papers in September 1761, is said by Nichols to have been written by another 'comedian of inferior talents.' Davies apparently left the stage in 1762, when he again set up as a bookseller at 8 Russell Street, Covent Garden. He professed to find the two occupations incompatible, though Garrick (10 Aug. 1763) twits him about the 'Rosciad' story, and says that he was always 'confused and unhappy' when Churchill was in the audience. Here in 1763 he had the honour of introducing Boswell (who had been introduced to him by Derrick) to Johnson. Davies republished the works of several old authors, including William Browne (1772), Sir John Davies (1773), Eachard (1774), George Lillo (1775), and Massinger, with some account of his life and writings prefixed (1779). In 1773 he audaciously published 'Miscellaneous and Fugitive Pieces,' in two volumes, and advertised them as 'by the author of the Rambler.' Johnson's writings, which he had appropriated without authority, formed the bulk of this collection. When Mrs. Thrale spoke of this piratical proceeding to Johnson, he said that he would 'storm and bluster a little;' but he was disarmed by Davies's good-nature and professions of penitence. 'I believe,' he said, 'the dog loves me dearly,'

and added that 'Thrale and I must do something for Tom Davies.' In 1778 Davies became a bankrupt, when Johnson exerted his influence on Davies's behalf, collected money to buy back his furniture, and induced Sheridan to give him a benefit at Drury Lane. Davies then appeared for the last time as Fainall in Congreve's 'Way of the World.' In the next year Davies dedicated his 'Massinger' to Johnson. Johnson afterwards encouraged Davies to write the life of Garrick, supplied the first sentence, and gave help for Garrick's early years. The book appeared in 1780, passed through four editions, and brought money and reputation to the author. Encouraged by this success, he published in 1785 'Dramatic Miscellanies, consisting of critical observations on several plays of Shakespeare, with a review of his principal characters and those of various eminent writers, as represented by Mr. Garrick and other celebrated comedians. With anecdotes of Dramatic Poets, Actors, &c.,' 3 vols., 1785. A second edition appeared the same year. Davies is a pleasant and vivacious writer and preserves many interesting anecdotes.

He was socially agreeable and a popular member of a booksellers' club which met at the Devil Tavern, Temple Bar, and afterwards at the Grecian Coffee-house (Nichols, *Anecd.* v. 325), where he used to read specimens of his 'Life of Garrick' and where Johnson's 'Lives of the Poets' was suggested. Davies died on 5 May 1785, and was buried in St. Paul's, Covent Garden. His widow died on 9 Feb. 1801. Davies is frequently mentioned in Boswell. He seems to have been rather tolerated than petted by some of Johnson's friends, Beauclerk remarking on one occasion that he could not conceive a more humiliating position than to be patted on the back by Tom Davies (Boswell, v. 287). Johnson punished him for an indiscretion by observing, as a superlative expression of contempt, that Swift's 'Conduct of the Allies' might have been written by Tom Davies. But Johnson was uniformly kind in serious matters, and two letters written in his last illness show his gratitude for attentions received from Davies and his wife. Some letters to Granger, published by Malcolm, show that in his time the publisher of a biographical dictionary sometimes disagreed with the author, but they are in the main friendly.

[Nichols's Anecdotes, vi. 421–43, ix. 665, and elsewhere; Garrick's Correspondence, i. 162–5; Boswell's Johnson; Piozzi's Anecdotes, pp. 55–6; J. P. Malcolm's Letters between Granger and ... Literary Men, pp. 47–69.] L. S.

DAVIES, THOMAS, M.D. (1792–1839), physician, was born in 1792 in Carmarthenshire, and, after some schooling in London, was apprenticed to his maternal uncle, then apothecary to the London Hospital. He became an apothecary, and practised at the east end of London, but after two years had symptoms of phthisis. He went to Montpellier for his health, and afterwards to Paris, where he learned the then new art of auscultation, under Laennec, its inventor. He graduated M.D. at Paris 8 Dec. 1821, came back to London, was admitted a licentiate of the College of Physicians 30 Sept. 1824, and began practice at 30 New Broad Street, London, as a physician. He lectured at his house on diseases of the lungs and heart, and explained all he had learned from Laennec. The lectures brought him professional repute, and he was elected the first assistant physician to the London Hospital 5 Dec. 1827, and became a fellow of the College of Physicians 4 July 1838. He was made lecturer on the practice of physic at the London Hospital, and printed in the 'London Medical Gazette' a course of lectures on diseases of the chest, which he published in an octavo volume of more than five hundred pages in 1835, entitled 'Lectures on the Diseases of the Lungs and Heart.' The book shows that its author had mastered and tested for himself all the observations of Laennec and of Hope, but he added nothing to what they had taught, and though he writes at length on pericarditis, and had examined many examples post mortem, he was ignorant of the existence of a pericardial friction-sound in such cases. He was married and had several children, but his chest disease returned, and he died of it 30 May 1839. He used habitually to say to his patients 'Keep up your spirits,' and had sad experience of the need for such advice in his own last illness, when he suffered much from mental depression. He was buried in the churchyard of St. Botolph's, Bishopsgate.

[Munk's Coll. of Phys. 1878, iii. 289; Physic and Physicians, London, 1839, ii. 266.] N. M.

DAVIES, THOMAS STEPHENS (1795–1851), mathematician and writer on science, made his earliest communications to the 'Leeds Correspondent' in July 1817, and the 'Gentleman's Diary' for 1819, and he subsequently contributed largely to the 'Gentleman's and Lady's Diary,' to Clay's 'Scientific Receptacle,' to the 'Monthly Magazine,' the 'Philosophical Magazine,' the 'Bath and Bristol Magazine,' and the 'Mechanics' Magazine.' His early acquaintance with Dr. William Trail, the author of the 'Life of Dr. Robert

Simson,' materially influenced his course of study, and made him familiar with the old as well as with the modern professors of geometry. He became a fellow of the Royal Society of Edinburgh in 1831, and he contributed several original and elaborate papers to its 'Transactions.' He also published 'Researches on Terrestrial Magnetism' in the 'Philosophical Transactions,' 'Determination of the Law of Resistance to a Projectile' in the 'Mechanics' Magazine,' and other papers in the 'Cambridge and Dublin Mathematical Journal,' the 'Civil Engineer,' the 'Athenæum,' the 'Westminster Review,' and 'Notes and Queries.' He was elected a fellow of the Society of Antiquaries 19 March 1840. In 1834 he was appointed one of the mathematical masters in the Royal Military Academy at Woolwich. Among the very numerous subjects which engaged his attention were researches on the properties of the trapezium, Pascal's hexagramme mystique, Brianchon's theorem, symmetrical properties of plane triangles, and researches into the geometry of three dimensions. His new system of spherical geometry preserves his name in the list of well-known mathematicians. His death, after six years of illness, took place at Broomhall Cottage, Shooter's Hill, Kent, on 6 Jan. 1851, when he was in his fifty-seventh year.

Davies edited the following works: 1. 'A Course of Mathematics for the use of the Royal Military Academy, by Charles Hutton. The eleventh edition by Olinthus Gregory,' 1837, 2 vols.; the principal alterations, additions, and improvements in this work were made by Davies. 2. 'Solutions of the Principal Questions in Dr. Hutton's "Course of Mathematics,"' 1840. 3. 'A Course of Mathematics, by C. Hutton, continued by O. Gregory; twelfth edition by T. S. Davies,' 1841–3, 2 vols. 4. 'The Mathematician,' ed. by T. S. Davies and others, 1845, 1847, and 1850. Of the above, No. 2, 'Solutions of the Principal Questions,' is the most important work. It is a large octavo of 560 pages, enriched with four thousand solutions on nearly all subjects of mathematical interest and of various degrees of difficulty. A long catalogue of Davies's writings is printed in the 'Westminster Review,' April 1851, pp. 70–83.

[Gent. Mag. May 1851, p. 559; Illustrated London News, xviii. 38 (1851); Mechanics' Mag. 11 Jan. 1851, pp. 33–5; The Expositor, an Illustrated Recorder (London, 1851), i. 284, with portrait.] G. C. B.

DAVIES, WALTER (1761–1849), Welsh bard and essayist, was born on 15 July 1761 at Wern in the parish of Llanfechan, Montgomeryshire, and with reference to his native parish he assumed in after life the bardic name of Gwallter Mechain. His parents were poor, and when they could keep him no longer at school he was obliged to have recourse to mechanical employment in the first instance, but subsequently he became a schoolmaster. In 1789 he was the successful competitor for the best Welsh essay on the 'Life of Man,' and in the following year he gained a premium at the St. Asaph Eisteddfod for an essay on 'Liberty.' About 1791 he obtained a clerkship at All Souls' College, Oxford, and while resident in the university he held office at the Ashmolean Museum. He graduated B.A. at Oxford in 1795, but took the degree of M.A. in 1803 at Cambridge, as a member of Trinity College (*Cat. of Oxford Graduates*, ed. 1851, p. 176; *Graduati Cantab.* ed. 1856, p. 103). On taking orders he became curate of Meivod, Montgomeryshire, and in 1799 he was nominated to the perpetual curacy of Yspytty Ivan, Denbighshire, which he held till his death. Subsequently he was collated by Bishop Horsley to the rectory of Llanwyddelan, Montgomeryshire, which he resigned in 1807, on being collated by Bishop Cleaver to the rectory of Manafon in the same county, in consequence, it was understood, of the assistance he rendered in correcting the orthography of the Welsh Bible, published about that time by the Society for Promoting Christian Knowledge. He resigned Manafon in 1837, on his collation to the vicarage of Llanrhaiadyr-yn-Mochnant, Denbighshire. He died at the latter place on 5 Dec. 1849.

Davies ranks high among Welsh scholars and bards. He gained numerous prizes for poetical and prose compositions at the Eisteddfodau, but at those held in 1793 and 1794 he and Davydd Ddu Eryri, the Snowdon bard, were suspended from being competitors for bardic prizes, on the ground that, if admitted, they were almost certain to leave no chance of success to others. Most of his poems are written in the ancient bardic style, only a small portion of them being Dyrivan, lyrical compositions in a style less severe, and more adapted to popular singing. His prose writings consist chiefly of prize essays and contributions to periodical publications on subjects connected with the topography, history, and language of Wales. He also wrote a 'General View of the Agriculture and Domestic Economy of North Wales and South Wales,' 3 vols. 1810, 1813, and 1816, 8vo, published by order of the Board of Agriculture; and prepared editions of the Welsh poems of Hugh Morris, 2 vols. 1823, 12mo, and (conjointly with the Rev. John Jones) the 'Poetical Works of Lewis Glyn Cothi,'

1807, 8vo. A collection of his own 'Works, comprising the whole of his poetical and prose writings,' was published at Carmarthen in 3 vols. 8vo, 1868, under the editorship of Daniel Silvan Evans, B.D., rector of Llan ym Mawddwy, Merionethshire.

[Gent. Mag. new ser. xxxiv. 555; Williams's Eminent Welshmen, p. 555; Cat. of Printed Books in Brit. Mus.; Rowlands's Llyfryddiaeth y Cymry, p. 655.] T. C.

DAVIES, WILLIAM (*fl.* 1614), traveller, was a native of Hereford, and became a barber-surgeon of London. He states that he was a gentleman by birth, and served in many naval and military operations. On 28 Jan. 1597–8 he sailed in a trading-ship (the Francis) from Saltash, Cornwall, and reached Cività Vecchia, the port of Rome. He subsequently visited Algiers and Tunis. On leaving Tunis his ship was attacked by six galleys of the Duke of Florence. Davies was taken to Leghorn, where he worked as a slave for eight years and ten months. At the end of that period Robert Thornton, the English captain of a Florentine ship (the Santa Lucia), begged the duke's permission to take Davies with him as doctor on an expedition to the river Amazon. The duke demanded five hundred crowns as security for Davies's working under Thornton's orders, and the money was paid by William Mellyn of Bristol, who happened to be in Italy. Before leaving Leghorn the duke granted Davies an audience and received him with great kindness. Davies attributes the geniality of his reception to his perfect acquaintance with Italian. On returning to Italy Davies's ship was attacked by an English pirate, and an English sailor (Erasmus Lucas of Southwark) was fatally wounded. Davies landed with the body at Leghorn, and, declining to avail himself of the services of Roman catholic priests, proceeded to bury it by himself. While thus engaged he was arrested by the agents of the Inquisition; lived on bread and water in an underground unlighted dungeon for sixteen days, and after a first examination was removed to a large open prison. An English shipowner, Richard Row of Milbroke, helped him to escape, and after sailing about the Mediterranean he reached London in 1614 and wrote a full and interesting account of his travels, published in that year under the title of 'A True Relation of the Travailes . . . and Captivitie of William Davies.' It was reprinted in 1746 in Osborne's 'Travels and Voyages,' vol. i.

[Davies's True Relation, 1614.] S. L.

DAVIES, WILLIAM (*d.* 1593), catholic divine, born in Carnarvonshire or, according to another account, at Crois in Yris, Denbighshire, became a student in the English college at Rheims, and after being ordained priest was sent back to the mission in Wales in 1585. Going to Holyhead in March 1591–2 to procure a passage to Ireland for four young men who desired to proceed to the college at Valladolid, he and his companions were apprehended and committed as prisoners to Beaumaris Castle. At the ensuing assizes Davies was arraigned for high treason on account of his priestly character, while the young men were charged with felony for having been found in his company. All were found guilty and sent back to prison until the queen and her council should signify what was to be done with them. Not long afterwards Davies was removed to Ludlow, where the council of the marches of Wales was sitting. There the most learned ministers of the country held conferences with him, and the president of the council neglected no means of bringing him to conformity. From Ludlow he was transferred to Bewdley, and to other gaols, and at last was sent back to Beaumaris, where he rejoined his four companions, with whom he formed a kind of religious community in the prison. At the assizes for the county of Anglesey held in 1593 Davies was placed at the bar and sentenced to death. He was accordingly drawn, hanged, and quartered at Beaumaris on 21 July 1593.

[Challoner's Missionary Priests (1741), i. 294; Yepes's Hist. de la Persecucion de Inglaterra, p. 652; Gillow's Bibl. Dict.; Notes and Queries, 6th ser. v. 163.] T. C.

DAVIES, WILLIAM (*d.* 1820), bookseller, was for many years partner with Thomas Cadell the younger [q. v.] He held an important position in the employment of the elder Cadell, when he was selected by him in 1793 as a guide for his youthful son in the management of the business thenceforward carried on under the name of Cadell and Davies. The firm continued the former prosperity of the house of Cadell. The fourth to the eighth editions of Boswell's 'Life of Johnson' were published by them, but G. Steevens, writing to Bishop Percy 9 Sept. 1797, proclaims that Cadell and Davies, 'in spite of all their boasts, are not allowed to be at the head of their trade in the line of publication' (Nichols, *Illustrations*, vii. 30). Nichols speaks of Davies as possessing superior abilities and as a liberal and straightforward man of business. These qualities were joined to a kindly disposition but rather pompous

manner. He was for many years one of the stockkeepers of the Stationers' Company, and died 28 April 1820, leaving his family less well provided for than might have been expected from his commercial position. His wife, Mrs. Jessie Davies, died at Bushey, Hertfordshire, 14 Oct. 1854, aged 76.

[Nichols's Lit. Anecd. vi. 442; Nichols's Illustrations, viii. 493; Timperley's Encyclopædia, p. 945.] H. R. T.

DAVIES, WILLIAM EDMUND (1819–1879), betting man, known as the LEVIATHAN, the son of a carpenter, was born in London in 1819, near the site of the Great Northern Hotel, and his earlier years were spent in the service of Cubitt & Co., contractors and builders, Gray's Inn Road, London. Having been sent with some other workmen to repair the inside of the subscription-rooms at Newmarket, he overheard a conversation upon some approaching races, and perceiving that money could be made by one who was quick at figures he immediately commenced business with his fellow-workmen. His success as a petty bookmaker, who laid the odds in half-crowns, was so great that he gave up carpenter's work and became an open-air betting-man in Long Acre, London, and the adjoining streets. He frequented racecourses, where he joined the throng of ready-money bookmakers outside the ring, generally laying a point or two above the odds obtainable inside. Great advantage being taken of the more liberal odds that he laid, he went within the public betting-rooms. His customers in London were very numerous, and he originated in 1846 the betting-list system, which was continued until 20 Aug. 1853, when such lists were declared illegal by a special act of parliament. The first of his lists he hung up at the Salisbury Arms in Durham Street, Strand; at a house known as Barr's Windsor Castle, 27 Long Acre, a second list was posted, and at these places he and his clerks stood at huge bankers' ledgers and entered the bets. The certainty that claims on him would be paid on demand made his winning tickets as negotiable among his customers as bank-notes. Davies established himself at the head of the profession by betting with the Earl of Strafford 12,000*l.* to 1,000*l.* on The Cur for the Cesarewitch in 1848; he paid the money on the day after the race. From that moment he enjoyed the chief patronage of all heavy backers of horses, and his lists ruled the market. In 1850, when Lord Zetland's Voltigeur was the favourite, Davies had to pay out nearly 40,000*l.* over his list counter to his humbler clients, who had put their sovereigns on the race. In the previous year, on the defeat of Hotspur by the Flying Dutchman, he had lost a similar sum. He also lost heavily over Teddington at Epsom in 1851, and on the morning after the race sent Mr. C. C. F. Greville a cheque for 15,000*l.* In the autumn of that year, however, Mrs. Taft and Truth in the Cesarewitch and the Cambridgeshire brought him in more than 50,000*l.*; but in 1852 the somewhat unlooked-for victory of Daniel O'Rourke in the Derby resulted in his having to pay upwards of 100,000*l.* Despite his losses he opened the season of 1853 with 130,000*l.* to his credit at the London and Westminster Bank; but 48,000*l.* of this money he lost in that year, when West Australian won the Derby, and 30,000*l.* of it went in one cheque to Mr. John Bowes. He became known as Davies the Leviathan, or more commonly as the Leviathan. His constant habit was to go to Tattersall's after the Derby, however great his losses, and pay on the Monday instead of waiting until the conventional settling Tuesday; and while his lists were in force he returned every night from Newmarket to attend to them, and provide the money for paying next day. Daily travelling and the excitement of daily betting thousands told on the constitution even of the Leviathan, and finding himself no longer equal to the struggle in which he was engaged, he wound up his business on the Friday in the Houghton meeting in 1857, and took his final leave of Newmarket. On his retirement he first lived at the King and Queen Hotel, Brighton, but soon removed to 18 Gloucester Place, Brighton, where he died, from paralysis and phthisis, 4 Oct. 1879, aged 61. By his will he left property in railway shares valued at 60,000*l.* to the Brighton corporation, subject to the payment of certain annuities. Mrs. Davies gave notice to dispute the will, but on 21 Jan. 1880 an arrangement was made by which the greater part of the property came to the corporation on the death of the widow. Preston Park, Brighton, which cost 50,000*l.*, and was opened 8 Nov. 1884, was purchased with this money.

[Sporting Review, January 1859, pp. 39–42; Rice's History of the Turf, ii. 271–80; Times, 22 Jan. 1880, p. 5; Post and Paddock, by The Druid, pp. 53–5; Sporting Times, 30 May 1885, p. 2; Field, October 1879.] G. C. B.

DAVIS, CHARLES (*d.* 1755), bookseller and publisher, carried on a considerable business in Fleet Street, and afterwards in Paternoster Row and in Holborn, opposite Gray's Inn Gate. He was one of the earliest who issued priced catalogues of second-hand books. He also sold libraries by auction, among others that of Dr. John Hancocke and part of that of Thomas Rawlinson. He died 31 Aug. 1755.

Lockyer Davis [q. v.], who succeeded to the business, was his nephew.

[Nichols's Lit. Anecd. i. 364, 434, ii. 122, iii. 616, 624, v. 489, vi. 436, viii. 461; Gent. Mag. xxv. (1755), 428; Timperley's Encyclopædia, p. 695.] H. R. T.

DAVIS, DAVID (1745–1827), Welsh poet, was born on 14 Feb. 1745 at Goitreisaf, near Llanbedr (Lampeter), Cardiganshire, where his father (*d.* 1795, aged 83) was a farmer and a zealous independent. David was the eldest of five brothers, all of whom adopted the surname of Davis, though their father's name was Timothy Jacob. A manuscript by Davis's eldest son calls him Dafydd ab Ieuan Rhydderch (Evan Roderick), which was possibly his bardic style. His early religious impressions were due to the influence of his pastor, Philip Pugh of Cilgwyn, a venerable divine who had been trained under Samuel Jones [q. v.], one of the ejected presbyterians of 1662. Having passed through preparatory schools at Leominster, Llanbydder, and Llangeler, Davis was sent in 1763 to the grammar school at Carmarthen, and at the beginning of 1764 was admitted as a divinity student on the foundation at the Carmarthen Academy, under Samuel Thomas (*d.* 1766). This institution, supported by the London presbyterian board, had been aided also by the London congregational board till 1755, when the theological teaching of Thomas began to be regarded as heterodox. Yet until Horsley became bishop of St. David's (1788), not only dissenters of all classes but candidates for Anglican orders received their training in this academy. Under Thomas's successor (from 1765), Jenkin Jenkins, D.D., the academy was in high esteem for classical learning. Among Davis's contemporaries and lifelong friends were Archdeacon Beynon and Josiah Rees, editor of the first Welsh periodical (1770), and father of Rees the London publisher. Leaving the academy, Davis accepted (1 Jan. 1769) a call to be co-pastor with David Lloyd at Llwyn-rhyd-owen, Cardiganshire, where he received presbyterian ordination on 15 July 1773. His stipend was very small, and his duties were somewhat laborious, as he had to minister to three or four congregations at some distance from each other. As a preacher in Welsh he was very popular, having a fine voice and great command of his native language. He excelled in pathos; it is said, however, that he relied too much on his extemporary powers. His great theme was universal benevolence. In addition to his pastoral work he conducted a school, removed to Castle Howel in 1783, and became distinguished as one of the most successful classical teachers in the principality. The managers of the Carmarthen Academy were desirous of securing him as tutor, but he declined their overtures. Lloyd died on 4 Feb. 1779, and a few years later Richard Lloyd, his son, was for a short time colleague with Davis (till 1784). Subsequently Davis's own son, Timothy, was his colleague (1799–1810).

When he began his ministry Davis had already departed from the theological views of his earlier years. The fact that he had become Arianised appears in his controversy with the Rev. D. Saunders, a Calvinistic baptist, of Merthyr. But he retained a good deal of evangelical sentiment, indicated by his version of Scougall. As showing the latitudinarian tendencies of his time it is worth noting that, at the instance of Archdeacon Beynon, he began a Welsh translation of Dr. John Taylor's work on the Epistle to the Romans. In 1791 he initiated resolutions of condolence offered to Priestley by the Cardiganshire dissenters after the Birmingham riots; but he never had any intellectual sympathy with thinkers of the Priestley school, and proposed the following epitaph for their leader:—

> Here lie at rest
> In oaken chest,
> Together packed most nicely,
> The bones and brains,
> Flesh, blood, and veins,
> And soul of Dr. Priestley.

This choice sample of Welsh humour was repeated by Price to Priestley, who is said to have been 'much pleased with it.' In the poetical handling of his native tongue Davis was more successful. His Welsh poems were, in the opinion of his friend Beynon, 'the nearest approach to good poetry of any in the language.' Beynon specifies particularly the version of Gray's elegy as 'equal to anything in any language whatever.' Rees goes so far as to say that it is 'incomparably superior to the original.' These are verdicts of partial judges; but Davis's poems still hold their ground in Wales, and though there is nothing in his very few attempts at English verse to attract attention, his original and translated pieces in Welsh have lost none of their repute. They were not collected till a few years before their author's death, and have been recently reprinted.

An engraving of Davis, from a painting by Harvey, presents a rather heavy countenance, with a forehead high but receding. He was of gentle and genial manners, fond of society and the idol of his circle, full of anecdote and sportive in conversation. He reached a

mellow and venerable age, dying at Castle Howel on 3 July 1827. He was buried on 7 July in the churchyard of Llanwenog, Cardiganshire, where a monument with an inscription in Welsh is erected to his memory. He married (15 Dec. 1775) Anne Evans of Voelallt, by whom he had five sons and four daughters. His widow survived him some years. Three of his sons entered the ministry; his second son, Timothy, the translator into Welsh of a portion of the commentary of Thomas Coke, D.C.L. [q. v.], died at Evesham, Worcestershire, on 28 Nov. 1860, aged 80.

He published: 1. 'Bywyd Duw yn Enaid Dyn,' &c., Carmarthen, 1779, 12mo; 2nd edition, Carmarthen, 1799, 12mo (a version of Henry Scougall's 'Life of God in the Soul of Man,' first published 1677). 2. Article in 'Analytical Review,' vol. vii. (1791) p. 295 sq., on the Welsh poems of Davydd ap Gwilym. 3. 'Telyn Dewi [Harp of David]; sef Gwaith Prydyddawl,' &c., London, 1824, 12mo (portrait; this collection of his poetical pieces in Welsh, Latin, and English was edited by his eldest son, the Rev. David Davis of Neath, and printed at Swansea; prefixed is a poem by Daniel Ddu of Cardigan; the list of subscribers at the end contains nearly a thousand names, including those of a hundred and eleven pupils of the author, among them being Lewis Loyd, father of the first Baron Overstone). The second edition is Lampeter, 1876, 12mo, with prefixed memoir in Welsh, on the basis of the one published by the Rev. Thomas Griffiths in 1828. Davis published also a Welsh translation of a sermon by Dr. Abraham Rees [q. v.]

[Monthly Repos. 1827, pp. 692 sq., 848; Rees's Hist. Prot. Nonconformity in Wales, 1861, p. 473 sq.; Christian Reformer, 1861, p. 209 sq. (memoir of Timothy Davis); Memoir in 1876 edition of Telyn Dewi; Jeremy's Presbyterian Fund, 1885, pp. 49, 51, 67; extracts from unpublished papers furnished by Rev. R. Jenkin Jones, Aberdare.] A. G.

DAVIS, DAVID DANIEL, M.D. (1777–1841), physician, was born in 1777 at Carnarvon. He entered at the university of Glasgow in 1797, and graduated M.D. there in 1801. He settled in practice at Sheffield, where he was physician to the infirmary from 1803 to 1813. He removed to London in 1813, was admitted a licentiate of the College of Physicians 25 June 1813, and practised midwifery. Following the custom of the period, he delivered lectures on midwifery at his own house, 4 Fitzroy Street, London, and soon had a large class. He attended the Duchess of Kent at the birth of Queen Victoria, and attained large practice. He was obstetric physician to University College Hospital from 1834 to 1841. His first publication was a translation of Pinel's 'Treatise on Insanity' (Sheffield, 1806), with an introduction by himself, compiled from standard authors. His most important book appeared in 1836, 'The Principles and Practice of Obstetric Medicine, in a series of systematic Dissertations on Midwifery and on the Diseases of Women and Children,' 2 vols. 4to. It is a comprehensive treatise, containing no discovery, but entitling its author to a high place among writers on midwifery of the second rank (Matthews Duncan). In 1840 Davis published 'Acute Hydrocephalus, or Water in the Head, an Inflammatory Disease, and curable equally and by the same means with other Diseases of Inflammation.' Acute hydrocephalus, now generally known as tubercular meningitis, is a disease invariably fatal, and Davis's view that it is curable is due to an imperfect acquaintance with its morbid anatomy, which prevented its distinction from other forms of inflammation of the membranes of the brain and of cerebral disturbance. His proposed methods of cure are large doses of mercury, emetics, and bleeding, but amidst many pages of quotation he only describes four cases seen by himself, and of these he tells enough to show that true acute hydrocephalus was absent in all. He had a son, John Hall Davis, who studied medicine and acted as a clinical assistant to his father. After a short illness Davis died at 17 Russell Place, Bedford Square, London, on 16 Dec. 1841. His portrait was painted in 1825 by John Jackson, R.A.

[Munk's Coll. of Phys. 1878, iv. 117; information from Dr. Matthews Duncan, F.R.S.] N. M.

DAVIS, EDWARD (*fl.* 1683–1702), buccaneer and pirate, was one of the party with Cook who in 1683 seized on the ship of Tristian, a French buccaneer, at Petit Goave, went thence to Virginia, and sailing from there took forcible possession of a Danish ship at Sierra Leone, and went into the Pacific [see DAMPIER, WILLIAM]. When Cook died off Cape Blanco in July 1684, Davis, who was then the quartermaster, was elected as his successor, and joining company with other pirates—Eaton, Swan, Harris, Townley, Knight, and some others—he ranged along the coast of Peru and Central America, capturing ships, sacking towns, plundering, ransoming, and burning. On 3 Nov. they landed at Paita. They learned that a detachment of soldiers had been sent in only the day before to oppose them; but

these, as the pirates advanced to the attack, ran away, leaving the town undefended. They found it, however, 'emptied both of money and goods; there was not so much as a meal of victuals left for them.' They stayed three days, hoping to get a ransom for the town, but getting nothing, set the place on fire and re-embarked. A few weeks later they made an adventurous attempt on Guayaquil, but losing their way by night in the woods their hearts failed them, and they retired without firing a shot. Shortly after this they met with a Frenchman, François Gronet, who had led a party of two hundred and eighty men, French and English, across the isthmus, and who now, after the interchange of civilities, offered Davis and Swan commisssions from the governor of Petit Goave. 'It has been usual,' says Dampier, 'for many years past for the governor of Petit Goave to send blank commissions to sea by many of his captains, with orders to dispose of them to whom they saw convenient.... The tenor of these commissions is to give a liberty to fish, fowl, and hunt in Hispaniola, but the French make them a pretence for a general ravage in any part of America by sea or land. Davis accepted one of these commissions, having before only an old one which fell to him by inheritance at the decease of Captain Cook, who took it from Captain Tristian together with his bark.' In May 1685 the pirates to the number of ten sail, of which, however, two only—those commanded by Davis and Swan—carried guns, had assembled in Panama Bay, waiting for the Spanish Plate fleet from Lima. It came in sight on the 28th, but in unexpected force and well prepared to fight, consisting of six large and heavily armed ships and eight smaller vessels, besides a number of row-boats, carrying in all about three thousand men. 'We had in all,' Dampier says, '960 men ... yet we were not discouraged, but resolved to fight them.' Night, however, came on before the two squadrons had got well within range of each other; and the next day, the Spaniards having the weather-gage became the assailants, on which the pirates ran for it, the Spaniards pursuing. 'Thus ended this day's work,' is Dampier's summary, 'and with it all that we had been projecting for five or six months; when, instead of making ourselves masters of the Spanish fleet and treasure, we were glad to escape them, and owed that too in a great measure to their want of courage to pursue their advantage.' Gronet, to whom they had given one of their prizes, was considered to have behaved badly, and so was sent out of the fleet. They then refitted, and on 10 Aug. landed, five hundred strong, at Rialejo, whence they marched to Leon, and not obtaining the three hundred thousand pieces of eight which they demanded as ransom, they set it on fire, and returned to Rialejo, which also they burned before going off to their ships. The repeated disappointments probably contributed to break up the formidable fleet. On the 27th Davis and Swan parted company, Davis, with three other vessels, intending to go south at once. They were presently, however, obliged by their sickly state to put into the Gulf of Ampalla, where they lay for several weeks, with the men on shore in huts while the spotted fever raged among them, and many of them died. After this, two of the ships left Davis, one only, commanded by Knight, remaining with him; but these two men continued for the year cruising on the coast of Peru. Wafer, the surgeon of Davis's ship, says: 'We had engagements at Guvra (Huaura), Guacha (Huacho), and Pisca (Pisco), and the two last very sharp ones, yet we took the towns. 'Twas July 1686 when we were at Pisca, and Captain Knight and we kept company almost all that year.' In December they were at Juan Fernandez, where Knight left them to go round Cape Horn to the West Indies; but Davis returning to the mainland took and sacked Arica; visited Vermejo (Guarmey) and Santa, of which Wafer gives a curious account; felt and recorded, in lat. 12° 30′ S. and a hundred and fifty leagues from the land, the shock of the earthquake which overthrew Lima, and towards the end of 1687 was again at Juan Fernandez. Thence he determined to return to the West Indies; but three or four of his men, having gambled away all their money, made up their minds to stay behind, waiting for some other vessel. They were made as comfortable as circumstances permitted, and lived there for a year or two till taken on board a passing 'privateer.' Davis meantime doubled Cape Horn, and, touching on the river Plata, went on to the West Indies. Thence, accepting the pardon which had been proclaimed by James II, he went to Virginia, where he settled, apparently near Point Comfort.

For the next fourteen years, which cover the French war of William III, we have no knowledge of Davis. In 1702, when, on the outbreak of the war with France and Spain, several privateers were commissioned by the governor of Jamaica, Davis shipped on board one, the Blessing, Captain Brown, of 10 guns and seventy-nine men, which, with three consorts, put to sea on 24 July. They at once ran over to the main, and on the 31st, in an attack on Tolu, Brown was shot through the head. They took, plundered, and burnt the

town, after which they retired to their ships and elected one Christian as Brown's successor. This Christian, Davis tells us, 'was an old experienced soldier and privateer, very brave and just in all his actions.' He was also well acquainted with the manners of the Indians, having 'lived among them some years when he was out a "roving on the account," as the Jamaica men call it, but it is downright pirating, they making their own commissions on the capstan.' They went then to Samballoes (Islands of San Blas), where they struck upon an alliance with the Indians, who proposed to supply three hundred men and lead them through the woods to the Spanish gold mines, vaguely and incorrectly said to be about sixteen leagues south-west of Caledonia. The story of the journey is equally vague and extremely curious. Going in canoes from their ships at the Samballoes, the party ascended a broad, deep river—possibly the Atrato—for three days, and landed on 19 Aug. The road over which they then marched was remarkable. They forded a swollen torrent waist deep thirty-three times in ten miles; they found their 'path so narrow that but one man could march, and almost perpendicular, so that we were forced' (it is Davis who tells this) 'to haul ourselves up by twigs of trees; it was above a mile and a half high.' Another mountain was 'not less than six miles high,' and yet another 'not less than seven or eight miles high.' After a few more difficulties of a similar kind, they arrived on the 31st at the Spanish settlement, drove the Spaniards out without much trouble, and took possession of the diggings; but though they tortured some of the prisoners, even to death, they could not learn of any store of gold. Probably there was none, the treasure being sent to Panama at frequent short intervals. And so, with little booty, and after hardships aptly described as 'incredible,' they arrived back at their ships on 21 Sept. They then went to cruise off Porto Bello, where they had but poor fortune; and with this the extract of the journal abruptly terminates.

Nothing more is known of Davis after the expedition of 1702. It may, however, be noted to his credit that he commanded his gang of ruffians in the Pacific for nearly four years, without exciting mutiny or occasioning any serious discontent, and apparently without exercising any unusual cruelty or severity.

[Dampier's New Voyage round the World; Lionel Wafer's New Voyage and Description of the Isthmus of America (1699), the 2nd edit. of which (1704) has as a supplement 'Davis, his Expedition to the Gold Mines.'] J. K. L.

DAVIS, EDWARD (1833–1867), subject painter, was born at Worcester in 1833, and there acquired the rudiments of drawing, but afterwards entered the Birmingham School of Design, then under the management of J. Kyd. On the removal of this artist to the Worcester school Davis accompanied him and studied there during three years, and carried off several prizes. He died in Rome on 12 June 1867. He first exhibited at the Royal Academy in 1854, his address being 22 Foregate Street, Worcester. The subjects were 'Meditation,' representing an old villager sitting by a fireside, and 'Parting Words,' being a deathbed scene. In the following year Davis sent to the Academy 'A Cottage Scene,' and in 1856 he resided at 16 Russell Place, Fitzroy Square. Among some of his best works may be mentioned: 'On the Way to School' (engraved by William Ridgway), 'Granny's Spectacles,' 'Doing Crochet Work' (1861), 'Words of Peace' (1867), and 'The Little Peg-top.'

[Redgrave's Dict. of English Artists; Royal Academy Catalogues.] L. F.

DAVIS, HENRY EDWARDS (1756–1784), opponent of Gibbon, was the son of John Davis of Windsor. He was born 11 July 1756, and educated at Ealing. On 17 May 1774 he entered Balliol, and graduated as B.A. in 1778. In the same spring he had the courage to attack the first volume of Gibbon's 'Decline and Fall' (published in 1776), in an 'examination' of the famous fifteenth and sixteenth chapters. Davis, it is said, 'evinced more knowledge than is usually found at the age of twenty-one.' David, however, was in this case no match for Goliath; and Gibbon's famous 'Vindication,' chiefly directed against Davis, justified his statement that 'victory over such antagonists was a sufficient humiliation.' Davis, in fact, had merely followed Gibbon's references without even the knowledge required for verification. Gibbon states that Davis was rewarded for the attack by a 'royal pension.' He took priest's orders in 1780, and became fellow and tutor of Balliol. His health broke down, and he died, after a lingering illness, 10 Feb. 1784. He is said to have been very amiable, poetical, and patient under sufferings.

[Chalmers's Dict. (evidently from friends); Gibbon's Miscellaneous Works, i. 230, ii. 156, iv. 515–95.] L. S.

DAVIS, HENRY GEORGE (1830–1857), topographer, born on 14 Aug. 1830 at 4 Mills Buildings, Knightsbridge, was the son of J. Davis, master of St. Paul's parochial schools, Knightsbridge. He was educated at

the Philological School in the Marylebone Road; became a writer for the local journal, the 'West Middlesex Advertiser,' to which he contributed a series of articles on 'Our Local Associations;' and prepared for the press 'Memorials of the Hamlet of Knightsbridge, with Notices of its immediate Neighbourhood.' This was published in 1859, two years after his death, by his brother, C. Davis. Two other works by Davis were left in manuscript unfinished, namely 'Pimlico' and 'Recollections of Piccadilly.' He bequeathed his collections to the London and Middlesex Archæological Society. Many antiquarian papers written by him will be found in 'Notes and Queries.' He suffered all his life from chronic pleurisy, caused by the carelessness of his nurse in his infancy, and died on 30 Dec. 1857.

[Gent. Mag. 1859, vi. 327; Preface by C. Davis to Memorials of Knightsbridge.] R. H.

DAVIS, JAMES (*d.* 1755), satirical writer, a Welshman, was a member of Jesus College, Oxford, where he graduated B.A. on 13 Oct. 1726, M.A. on 9 July 1729. Turning his attention to medicine, he proceeded M.B. on 7 Dec. 1732. He practised as a physician at Devizes, Wiltshire, and died on 13 July 1755 (*Gent. Mag.* xxv. 333). The year before his death he published anonymously 'Origines Divisianæ; or the Antiquities of the Devizes: In some familiar Letters to a Friend wrote in the years 1750 and 1751,' 8vo, London, 1754, a well-written jeu d'esprit aimed at the absurd etymologies of Musgrave, Stukeley, Wise, Baxter, and Willis. It was reprinted as the work of 'Dr. Davies' in vol. ii. of 'The Repository,' 12mo, London, 1777–83. Owing to a misstatement by George Hardinge the piece has been wrongly ascribed to Dr. Sneyd Davies (Nichols, *Lit. Illustr.* i. 682). The doctor's jokes deceived the author of 'Chronicles of the Devizes,' who has reproduced some of the choicest as hard facts in what professes to be a grave biography of Davis. Among the Additional MSS. in the British Museum are three of Davis's letters to Professor John Ward, but wholly upon antiquarian subjects.

[Addit. MSS. 6210, f. 33, 6211, f. 8; Monthly Review, x. 231–7; Waylen's Chronicles of the Devizes, pp. 13, 345–6.] G. G.

DAVIS, JOHN (1550?–1605), navigator. [See Davys.]

DAVIS, JOHN (*d.* 1622), navigator, made several voyages to the East Indies as pilot and master. His name first appears in the company's court minutes, 1 April 1609, as having gone out pilot and come home master of the Ascension, and then going pilot of the Expedition, 'notwithstanding some matter of misgovernment and misdemeanour objected against him.' He had presented to the governor and company a journal 'of all the courses, occurrences, and occasions of and in the last voyage.' In 1614–15 he commanded the James, in which capacity his conduct gave rise to many charges of negligence, ill-government, and drunkenness. They were probably exaggerated, but not altogether without foundation, for he was not employed again as commander. In 1617 he was master of the Swan [see Courthope, Nathaniel], and was made prisoner by the Dutch at Pularoon, but was released and sent home. On his return in 1618, he wrote 'A Ruter or Briefe Direction for Readie Sailings into the East India, digested into a plaine method by Master John Davis of Limehouse, upon experience of his five voyages thither and home againe.' This ruttier is published in 'Purchas his Pilgrimes,' part i. p. 444. Davis was afterwards gunner of the Lesser James, and died at Batavia in March 1622.

[John Davis of Limehouse is mainly noticeable from an inveterate and persistent confusion between him and John Davys of Sandridge [q.v.], whose name is commonly but erroneously written Davis, but who died in 1605. The distinction has been clearly pointed out by Captain A. H. Markham in his Voyages and Works of John Davis (Hakluyt Society), Introd. p. lxxviii–lxxxiv. See also Calendar of State Papers (East Indies).] J. K. L.

DAVIS, JOHN BUNNELL, M.D. (1780–1824), physician, son of a surgeon at Thetford, was born in 1780 at Clare, Suffolk. He was educated for his father's profession at Guy's and St. Thomas's hospitals, and became a member of the corporation of surgeons. Soon after receiving his diploma he went as medical attendant to a family travelling in France during the peace of Amiens, and had the misfortune to be treacherously detained by Bonaparte. He made the best of his circumstances, studied at Montpellier, and there graduated M.D. in 1803. At Verdun, to which he was soon after confined, he published 'Observations on Precipitate Burial and the Diagnosis of Death.' He sent the work to Corvisart, Bonaparte's first physician, with a petition for release. Corvisart, acting with a true professional fellow feeling, obtained Davis's release, and he returned to England in May 1806. He went to study at Edinburgh, and graduated M.D. there 24 June 1808, reading a dissertation on phthisis. He was admitted a licentiate of the College of

Physicians, London, in 1810, and had shortly before (*Walcheren Fever*, p. 2) been appointed temporary physician to the forces, and was sent to attend, in a hospital at Ipswich, the troops invalided home from Walcheren. Of this service he published an account: 'A Scientific and Popular View of the Fever at Walcheren and its consequences as they appeared in the British troops returned from the late expedition, with an account of the Morbid Anatomy of the Body and the Efficacy of Drastic Purges and Mercury in the treatment of this Disease,' London, 1810. The prefatory remarks and the account of the symptoms are neither concise nor lucid, and the best part of the book is the collection of post-mortem records at the end. They show that what was called Walcheren fever included cases of several kinds, of dysentery, of enteric fever, and of enteric fever complicated with malarial fever. Davis settled in practice in London, where in 1816 he had a share in founding on St. Andrew's Hill in the City the Universal Dispensary for Sick Indigent Children, the first of the kind in London. He attended this institution as physician, and published an account of it in 1821. His other works are: 'The Ancient and Modern History of Nice,' London, 1807; 'More subjects than one concerning France and the French People,' London, 1807; 'The Origin and Description of Bognor,' London, 1807; 'Cursory Inquiry into the Principal Causes of Mortality among Children,' London, 1817. He died on 28 Sept. 1824.

[Munk's Coll. of Phys. 1878, iii. 95.] N. M.

DAVIS, JOHN FORD, M.D. (1773–1864), physician, was born at Bath in 1773, and, after education at the school of the Rev. Edward Spencer, studied medicine, first in London and afterwards in Edinburgh, where he graduated M.D. on 24 June 1797 (Dissertation). He became a licentiate of the College of Physicians of London on 30 Sept. 1808, and soon after began practice at Bath. He was elected physician to the General Hospital there in 1817, and held the office for seventeen years. He died at Bath on 1 Jan. 1864. His published works are his graduation thesis, 'Tentamen Chemico-Medicum inaugurale de Contagio,' Edinburgh, 1797, and 'An Inquiry into the Symptoms and Treatment of Carditis or the Inflammation of the Heart,' Bath, 1808. The thesis is based upon Diemerbroeck's well-known treatise on the plague, on Smyth's 'Jail Distemper,' and on several of the chemical works of that time. It contains no original observation on fever, and, excepting two or three chemical conjectures, is a mere compilation. A copy in the library of the Royal Medical and Chirurgical Society of London has an inscription to Dr. Bostock in the fine pointed handwriting of the author. The book on carditis shows a good deal of reading, but contains only three cases, the last of which alone was observed by Davis himself. The book is, however, interesting as showing what, and how very little, was known of diseases of the heart ten years before the publication of the first edition of Laennec's treatise on auscultation. The anatomical appearances of pericarditis are exactly described, and, though the passages on diagnosis are of course imperfect, it is clear that a great advance in knowledge had been made since Mead, in 1748, had written all that he knew of heart disease upon a single page.

[Munk's Coll. of Phys. iii. 68.] N. M.

DAVIS, JOHN PHILIP (called 'Pope' Davis) (1784–1862), painter, was a friend of Haydon, and a persistent enemy of the Royal Academy. Like his unfortunate friend, he got the worst of the fight in his struggles with the Royal Academy. He first exhibited with that body in 1811. Then, and for ten years following, his contributions consisted of portraits in oil. In 1824 he went to Rome. There he painted a large picture of the 'Talbot family receiving the Benediction of the Pope' (hence his cognomen, 'Pope' Davis). The year following he was awarded a premium of 50*l.* by the directors of the British Institution. In 1826, after his return to London, he exhibited at the Academy 'Canova crowned by the Genius of Sculpture.' Thenceforward until 1843 he was an occasional exhibitor. Mr. Algernon Graves (*Dict. of Artists*) states that he continued exhibiting until 1875; but as he most certainly died in 1862, this seems to require explanation. He was a vigorous and not a bad writer. In 1843 he published 'Facts of vital importance relative to the Embellishment of the Houses of Parliament;' in 1858 'The Royal Academy and the National Gallery. What is the state of these Institutions?' In 1866 appeared a posthumous volume of essays by this artist, entitled 'Thoughts on Great Painters.' A preface to this book states that the author died on 28 Sept. 1862.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists.] E. R.

DAVIS, JOSEPH BARNARD (1801-1881), craniologist, was born in 1801. In the summer of 1820, while still a student, he went as a surgeon in a whaling ship to the Arctic seas. Obtaining the Apothecaries'

Hall qualification in 1823, it was not till twenty years later that he became a member of the College of Surgeons. In 1862 he graduated M.D. at St. Andrew's. He early settled at Shelton, Hanley, in Staffordshire, and led a simple life as a medical practitioner till his death on 19 May 1881.

For many years Davis devoted himself to craniology, and gradually collected a museum of skulls and skeletons of various races, nearly all with carefully recorded histories, larger than all the collections in British public museums put together. He spared no time, labour, or money in achieving this object, and was unwearied in his correspondence with travellers, collectors, and residents in foreign lands. In 1856 he commenced, in conjunction with Dr. John Thurnam, the publication of 'Crania Britannica,' or delineations and descriptions of the skulls of the early inhabitants of the British Islands, the text in quarto, with many first-rate folio plates in an accompanying atlas. The work was completed in 1865. In 1867 he published a catalogue called 'Thesaurus Craniorum,' describing and figuring many specimens, and giving twenty-five thousand careful measurements, with copious bibliographical references. In 1875 his collection had increased so far that a supplement to the 'Thesaurus' was published. In 1880 the Royal College of Surgeons purchased the entire collection, which is now available for all students of anthropology.

Among Davis's numerous brief papers, of which a list will be found in the Royal Society's 'Catalogue of Scientific Papers,' the most important, perhaps, is his 'Contributions towards Determining the Weight of the Brain in Different Races of Man' (*Phil. Trans.* 1868, clviii. 505–28). He was elected F.R.S. in 1868. For some years from 1870 he was one of the editors of the 'Journal of Anthropology,' and of 'Anthropologia.' In 1836 he published a useful 'Popular Manual of the Art of Preserving Health.'

[Nature, 26 May 1881, obituary notice by Professor Flower.] G. T. B.

DAVIS, LOCKYER (1719–1791), bookseller, was born in 1719, and succeeded to the business of his uncle, Charles Davis (*d.* 1755) [q. v.], in Holborn, opposite Gray's Inn Gate. He sold by auction like his uncle, and in partnership with Charles Reymers dispersed many libraries between 1757 and 1768; between 1770 and 1790 he sold by himself. Among the legacies of William Bowyer the younger, printer [q. v.], in 1777, was one of 100*l.* to Davis. He was a member of the 'congeries,' or club of booksellers dining monthly at the Shakespeare Tavern, who produced Johnson's 'Lives of the Poets' and other books. He was bookseller to the Royal Society, and nominally their printer, and was also a nominal printer of the votes of the House of Commons. Reymers was associated with him in holding the latter office. Davis was a master of the Stationers' Company and an honorary registrar of the Literary Fund, founded in 1790. Nichols speaks of his great knowledge of books and amiable manners. He carried on an extensive business as auctioneer, bookseller, and publisher, and had an excellent commercial reputation (*Literary Anecdotes*, vi. 436–7). He made some occasional contributions of a light description to the newspapers, particularly the 'St. James's Chronicle,' but the only book of which he acknowledged the authorship was 'a new edition, revised and improved,' of the 'Maxims and Moral Reflections, by the Duke de la Rochefoucault,' a translation first issued in 1749. It was published in 1775, and again in 1781, in 12mo, with a dedication to David Garrick, signed Lockyer Davis. He died suddenly at his house in Holborn 23 April 1791, in his seventy-third year. His wife, Mary, died 9 Nov. 1769, in her forty-eighth year. A tablet to the memory of husband and wife was placed under the organ loft of the church of St. Bartholomew the Great.

[Nichols's Lit. Anecd. ii. 297, iii. 207, 281, 625, 636–40, 646, 759, v. 325, vi. 436–7, ix. 276; Gent. Mag. lxi. pt i. (1791), 390; Timperley's Encyclopædia, pp. 746, 771.] H. R. T.

DAVIS or DAVIES, MARY (*fl.* 1663–1669), actress, was one of the four leading women whom Sir William D'Avenant [q. v.], in virtue of the patent granted him by Charles II, 21 Aug. 1660, included in his theatrical company and boarded in his own house. Pepys says, 14 Jan. 1667–8: 'It seems she is a bastard of Colonell Howard, my Lord Berkshire, and that he hath got her for the king.' Downes [q. v.], speaking of a performance of D'Avenant's play the 'Rivals' (probably some five or six years before 1668), says: 'All the women's parts admirably acted, chiefly Celia [should be Celania], a shepherdess, being mad for love, especially in singing several wild and mad songs, "My Lodgings it (*sic*) is on the Cold Ground," &c. She performed that so charmingly that not long after it raised her from her bed on the cold ground to a bed royal' (*Roscius Anglicanus*, 23–4). She also played Violinda in the 'Stepmother' of Sir Robert Stapylton, 1663; Anne of Burgundy in 'Henry V,' by the Earl of Orrery, 13 Aug. 1664; Aurelia in the

'Comical Revenge, or Love in a Tub,' of Etherege, 1664; the Queen of Hungary in 'Mustapha,' by the Earl of Orrery, 3 April 1664–5; Mrs. Millisent in Dryden's 'Sir Martin Mar-all,' 16 Aug. 1667; and Gatty in 'She would if she could,' by Etherege, 6 Feb. 1668. These representations were all given in the theatre in Lincoln's Inn Fields. Pepys chronicles her doings with some assiduity. He states, 7 March 1666–7, that at the Duke's playhouse (Lincoln's Inn Fields) 'little Miss Davis did dance a jigg after the end of the play, and there telling the next day's play, so that it come in by force only to please the company to see her dance in boy's clothes; and the truth is there is no comparison between Nell's [Nell Gwynn's] dancing the other day at the King's house in boy's clothes and this, this being infinitely beyond the other.' On 5 Aug. 1667 he saw 'Love Tricks, or the School of Compliments,' by Shirley, and chronicles that 'Miss Davis dancing in a shepherd's clothes did please us mightily.' On 11 Jan. 1667–8 he says: 'Knipp came and sat by us. . . . She tells me how Miss Davis is for certain going away from the Duke's house, the king being in love with her, and a house is taken for her and furnishing; and she hath a ring given her already worth 600*l.*' Mrs. Pepys says, 14 Jan. 1667–8, that she is 'the most impertinent slut in the world;' and on the same date quoted the opinion of Mrs. Pierce, that 'she is a most homely jade as ever she saw, though she dances beyond anything in the world.' Her final departure from the stage is chronicled 31 May 1668: 'I hear that Mrs. Davis is quite gone from the Duke of York's house, and Gosnell comes in her room.' She had danced 'her jigg' at a performance at court a few nights previously, when the queen, it was supposed through displeasure, 'would not stay to see it.' On 15 Feb. 1668–9 she was living in Suffolk Street, and was the possessor of 'a mighty pretty fine coach.' An indignity put upon her by Nell Gwynn, who hearing she was to visit the king asked her to supper and mixed jalap with her sweetmeats, is first mentioned in a scandalous work entitled 'Lives of the most Celebrated Beauties,' 1715, in which it is stated that the king in consequence dismissed Mrs. Davis with a pension of 1,000*l.* a year. Burnet says that her reign at court was not long. By the king she had a daughter, Lady Mary Tudor, married to Francis Ratcliffe, second earl of Derwentwater, and was thus grandmother to James, earl of Derwentwater, executed in 1716 on Tower Hill. In 'Epigrams of All Sorts made at Divers Times, &c.,' by Richard Flecknoe, London, 1670, p. 43, is an epigram to Mrs. Davis on her excellent dancing, which begins:

Dear Mis, delight of all the nobler sort,
Pride of the stage, and darling of the Court,

and furnishes an exceptionally early instance of an unmarried woman being addressed, with no uncomplimentary intention, as Miss. Granger notices the existence of three portraits of Moll Davis, two of them by Lely and one by Kneller. One of these by Lely is now in the National Portrait Gallery. The head was engraved by G. Valck in 1678. In the other portrait by Lely she is represented as playing on a guitar. That by Kneller is said to be at 'Billingbere in Berkshire, the seat of Richard Neville Neville,' to be 'in the painter's best manner,' to present her with a black (attendant), and to have been 'the property of Baptist May, who was privy purse to Charles' (*Biog. Hist.* iv. 186, ed. 1775).

[Works cited; Genest's Account of the English Stage.] J. K.

DAVIS, NATHAN (1812–1882), traveller and excavator, was born in 1812. He spent many years of his life in Northern Africa, and published his experiences in: 1. 'Tunis, or Selections from a Journal during a Residence in that Regency,' Malta, 1841, 8vo. 2. 'A Voice from North Africa, or a Narrative illustrative of the . . . Manners of the Inhabitants of that Part of the World,' Edinburgh [1844?], 8vo; another ed. 16mo, dated 1844, Edinburgh. 3. 'Evenings in my Tent, or Wanderings in Balad, Ejjareed, illustrating the . . . Conditions of various Arab Tribes of the African Sahara,' 2 vols., London, 1854, 8vo. 4. 'Ruined Cities within Numidian and Carthaginian Territories,' London, 1862, 8vo. For many years he lived in an old Moorish palace, ten miles from Tunis, where he extended his hospitality to various travellers. In 1852 he edited the 'Hebrew Christian Magazine,' and afterwards became a nonconformist minister. From 1856 to 1858 he was engaged on behalf of the British Museum in excavations at Carthage and Utica. At the end of 1858 fifty-one cases of antiquities sent home by him were received at the museum. Other cases arrived in 1857 and 1860. The chief antiquities discovered were Roman mosaic pavements (now in the British Museum; see B. M. *Guide to the Græco-Roman Sculptures*, pt. ii.) and Phœnician inscriptions (see the *Inscriptions in the Phœnician Character discovered . . . by Nathan Davis*, published by the trustees of the British Museum, London, 1863, fol.) Davis describes his explorations

in 'Carthage and her Remains,' London, 1861, 8vo. He also published 'Israel's true Emancipator' (two letters to Dr. Adler), London, 1852, 8vo, and (in conjunction with Benjamin Davidson) 'Arabic Reading Lessons,' London [1854], 8vo. Shortly before his death Davis revisited Tunis, but the journey tried his strength, and he died at Florence on 6 Jan. 1882 of congestion of the lungs.

[Brit. Mus. Cat.; Martin's Handbook of Contemporary Biog. 1870; Times, 14 Jan. 1882, p. 6, col. 5; Athenæum, 1882 (i.) 65; Men of the Time, 9th ed.; Meyer's Conversations-Lexikon, v.; (Parliamentary) Accounts, Estimates, &c., of the Brit. Mus., 16 May 1860, pp. 13, 14, and 6 May 1861, p. 14; Edwards's Lives of the Founders of the Brit. Mus. pp. 666–8.]

W. W.

DAVIS, RICHARD BARRETT (1782–1854), animal painter, was born at Watford, Hertfordshire, in 1782. His father was huntsman to the royal harriers. George III took notice of some of his drawings, and placed him under Sir William Beechey, R.A. [q. v.] At nineteen he became a student of the Royal Academy. He first exhibited in 1802, sending a landscape to the academy. For fifty years from that time he was a very constant exhibitor. To the academy he sent 70 pictures, to the British Institute 57, and to the Suffolk Street Exhibition 141. He last exhibited in 1853. He took early to animal painting. In 1806 he sent to the academy 'Mares and Foals from the Royal Stud at Windsor,' and 'The Portrait of an Old Hunter;' in 1814, 'Going to Market;' in 1821, a 'Horse Fair;' in 1831, 'Travellers attacked by Wolves.' In that year he was appointed animal painter to William IV, and painted the cavalcade which formed the coronation procession of that monarch. In 1829 he joined the Suffolk Street Society, and was one of its most constant exhibitors. He died on 13 March 1854.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists.]

E. R.

DAVIS, THOMAS OSBORNE (1814–1845), poet and politician, was born at Mallow on 14 October 1814. His father, James Thomas Davis, who was a surgeon in the royal artillery, and had been acting deputy-inspector of ordnance hospitals in the Peninsula, died at Exeter, on his way to the continent, in October 1814. His mother, whose maiden name was Atkins, was an Irishwoman, and came of a branch of the Atkins of Firville, co. Cork. As a child, Davis was shy, unready, and self-absorbed. With much difficulty he learnt to read, and he took but little interest in boyish games. After receiving an education at a mixed preparatory school, he was admitted to Trinity College, Dublin, where he was chiefly known as a steady, plodding reader. He took his degree in the spring of 1836, and in the following year published an anonymous pamphlet on the 'Reform of the Lords. By a Graduate of Dublin University.' Between 1836 and 1838 he spent much of his time in London and on the continent, studying modern languages and collecting a library of books. He was called to the bar in Michaelmas term, 1838. Though he sometimes joined in the debates of the College Historical Society (of which he was elected auditor in 1840), his speeches were distinguished more by their learning than for their eloquence. He contributed several papers to the 'Citizen,' a monthly magazine established in Dublin by some of the leading members of the Historical Society. Up to this period Davis had not yet avowed the nationalist principles of which he afterwards became one of the chief exponents. In 1839 he joined the Repeal Association and entered the field of practical politics. In 1840 he wrote a number of articles on the state of Europe for the 'Dublin Morning Register,' and early in 1841 became joint editor of that paper with his friend John Dillon. Their connection with the 'Register' did not continue long, and in July 1842 Davis, Duffy, and Dillon founded the 'Nation' newspaper, the first number of which appeared on 15 Oct. 1842. Written with much vigour and great singleness of purpose, the 'Nation' immediately sprang into popularity, and obtained a circulation more than three times as great as the chief conservative paper in the country. Its principal object was, as stated in the prospectus (which, with the exception of a single sentence, was written by Davis), 'to direct the popular mind and the sympathies of educated men of all parties to the great end of nationality.' Much of its success was due to the stirring national poems which appeared from time to time in its pages. A great number of these were contributed by Davis, who, until the starting of the 'Nation,' had never written a line of verse in his life. It seems almost incredible that such a ballad as the 'Sack of Baltimore' (the last poem which Davis wrote) should have been the work of an almost unpractised hand. 'Máire Bhán a Stoír,' 'The Flower of Finae,' and 'My Grave' are excellent examples of his tenderness and pathos, while the 'Geraldines' and 'Fontenoy' are full of genuine fervour and patriotic sentiment. In 1843 Davis projected a series of carefully edited volumes containing the speeches of the orators of Ireland with historical introductions, and started the series by an edition of the 'Speeches of the Right

Honourable John Philpot Curran, with a Memoir. By a Barrister,' which was published by Duffy, the Dublin publisher, in 1844. In point of style Davis's prose writings are by no means equal to his poems, and are too often wanting in ease and simplicity of expression. In spite of his many occupations Davis worked laboriously on the committee of the Repeal Association, though he but rarely spoke at the meetings. His speech at the Conciliation Hall on 26 May 1845, where he was furiously attacked by O'Connell, was almost the last time that he spoke in public. He died of fever in his mother's house, No. 67 Baggot Street, Dublin, on 16 Sept. 1845, in the thirty-first year of his age, and was buried at Mount Jerome cemetery, where a marble statue by Hogan was erected over his grave. Though Davis was a protestant and brought up among tory surroundings, one of his chief objects was to break down the fierce antagonism between the Roman catholics and the protestants of his country. He joined the Repeal Association, though under O'Connell's influence it was practically a Roman catholic society. Within this association, under Davis's leadership, the party of Young Ireland, impatient of O'Connell's constitutional methods and limited aims, was gradually developed. Davis was an indefatigable worker, a man of much learning and intimately acquainted with the history and antiquities of Ireland. He was a member of the Royal Irish Academy, and interested himself much in the work of the Art Union, the Dublin Library, and other artistic and antiquarian societies. He was absolutely honest and sincere in his convictions, and though his political opinions were of an extreme character he promised to be something more than a mere revolutionist. At the time of his death he was engaged in writing a 'Life of Theobald Wolfe Tone' for Duffy's Library of Ireland; but though the scheme of the volume had been methodically drawn up, only the dedication and the introductory chapter had been written. The completion of the work was entrusted to John Dillon, but it was never carried out. Davis's 'Poems' were collected and published after his death, and formed one of the volumes of Duffy's Library of Ireland for 1846. His 'Literary and Historical Essays,' which had been contributed by him to the 'Nation,' were also published in the same year, and formed one of the same series. In the preface to this volume other selections from his writings were promised, as well as his 'Life and Correspondence.' They have, however, never been published. Among his papers was found a plan for the republication of the notices of James II's Irish parliament. He proposed to undertake the editorship of the volumes and to name them 'The Patriot Parliament of 1689, with the Statutes, Biographical Notices of King, Lords and Commons,' &c. An 'Essay on Irish Songs,' which was written by him, forms the preface to M. J. Barry's 'Songs of Ireland' (1845). The only portrait of Davis painted in his lifetime was by Henry McManus, R.H.A., and is in the possession of Sir Charles Gavan Duffy, formerly editor of the 'Nation.' With the aid of this Burton drew from memory a portrait, which has been several times both lithographed and engraved. Two portraits, slightly differing one from another, will be found in the volumes of the 'Dublin University Magazine' and the 'Cabinet of Irish Literature' referred to below. In the preface to 'Parra Sastha' (1845) William Carleton paid an affectionate tribute to Davis's memory, and Sir Samuel Ferguson, deputy-keeper of the records in Ireland, wrote a 'Lament for Thomas Davis,' commencing with the line 'I walked through Ballinderry in the spring-time.'

[Sir C. G. Duffy's Young Ireland (1880); Webb's Compendium of Irish Biography (1878), p. 123; Wills's Irish Nation (1875), iv. 78, 612–614; Read's Cabinet of Irish Literature (1880), iii. 180–9; Miss Mitford's Recollections of a Literary Life (1853), i. 18–26; Irish Quarterly Review, v. 701–9; Dublin University Mag. xxix. 190–9; Nation for 20 and 27 Sept., 4 Oct., 8 and 15 Nov. 1845; Gent. Mag. 1814, vol. lxxxiv. pt. ii. p. 505, 1845, new series xxiv. 550; Catalogue of Graduates of Dublin University (1869), 147; Notes and Queries, 5th series, i. 32–3; Brit. Mus. Cat.] G. F. R. B.

DAVIS, WILLIAM (1627–1690), highwayman, known as the 'Golden Farmer,' from his habitually paying with gold coin to avoid identification of his plunder, was born at Wrexham in Denbighshire in 1627, but removed in early life to Sodbury, Gloucestershire, where he married the daughter of a wealthy innkeeper, and had by her eighteen children. He was a successful farmer until the last month of his life, but used this trade as a cloak, having early taken to the road in disguise, and robbed persons returning from cattle fairs or travelling to pay rent. He was dexterous in gaining information, and his character was above suspicion. He became the captain and leader of a large gang, among whom was Thomas Sympson, *alias* 'Old Mobb,' born at Romsey in Hampshire, who robbed for forty-five years with no other companion than the 'Golden Farmer.' Davis robbed the Duchess of Albemarle in her coach on Salisbury Plain, after a single-handed victory over her postilion, coachman, and two

footmen. He took three diamond rings and a gold watch, besides reproaching her for painting her face and being niggardly. Between Gloucester and Worcester he robbed Sir Thomas Day of 60*l.*, after inveigling him into a declaration that the county would make good any money lost on the highway if 'betwixt sun and sun.'

Davis had begun this career, as an experiment, after the king's death in 1648–9, when twenty-two years old. His wife had no suspicion of him, and in all the ordinary relations of life he was eminently respectable. His charming manners enabled him to secure the fidelity of accomplices and attract the confidence of his victims. He retired from his profession for a few years, but was tempted back to the highway, in hope of making up a large sum for purchase of adjacent land. He had fallen out of practice, and was recognised. Soon afterwards, being discovered in Salisbury Court, Fleet Street, at that time a sanctuary, he had a narrow escape, and shot a pursuing butcher. Being apprehended he was committed to Newgate, tried for the murder at the Old Bailey Sessions, 11–17 Dec. 1690, and his previous crimes became known. He was condemned to be hanged at the end of Salisbury Court (instead of Tyburn, as usual), where he had shot the butcher. He died on 22 Dec. 1690, in the sixty-fourth year of his age, and was afterwards hung in chains on Bagshot Heath. He had left affectionate messages for 'Old Mobb,' who was suspected of having betrayed him. Mobb was hanged at Tyburn on Friday, 30 May 1691.

According to George Daniel [q. v.] of Canonbury, the 'Golden Farmer' had been a corn-chandler in Thames Street, selling by day and despoiling the farmers at night. The contemporary ballad, his 'Last Farewell,' admits his close connection with 'a gang of robbers, notorious hardy highwaymen who did like ruffians reign;' also with housebreakers and burglars, clearing 500*l.* one time, in money and plate.

[Captain Alexander Smith's History of the Lives of the most noted Highwaymen, &c. 2nd edit. 1714, i. 1–30; Compleat History, *ib.* 1719, i. 48 and following 21 pp.; Captain Charles Johnson's General Hist. of the Lives and Adventures of the most famous Highwaymen, &c., fol., 1734, pp. 106–8, a narrative copied from Smith's, with the errors of dates uncorrected; Narcissus Luttrell's Brief Relation, ii. 144, 147, 148, 253; Bagford Collection of Broadsides, Brit. Mus. Case, 39 K. vol. ii. fol. 74; The Golden Farmer's Last Farewell, to the tune of the Rich Merchantman, printed for P. Brooksby, &c., 1690; reprinted verbatim, with introduction and notes, in Bagford Ballads, 1877, 1st div. pp. 239–46; The Golden Farmer, or the Last Crime, a domestic drama, by Benjamin Webster, acted at the Victoria Theatre, 26 Dec. 1832, and printed in Cumberland's Minor Theatre, vol. vi., with remarks by D. G.; also many chapbooks, chiefly compiled from Smith and Johnson.] J. W. E.

DAVIS, WILLIAM (1771–1807), mathematician, was editor of the 'Companion to the Gentleman's Diary' from its commencement in 1798 to his death. The 'Companion' was afterwards edited by John Hampshire, who died in 1825; and it ceased with the number for 1827. Davis was a bookseller at 2 Albion Buildings, Aldersgate Street, London, whence he issued catalogues. He described himself as a member of the Mathematical and Philosophical Society. In 1803 he published a revised edition of Motte's translation of Sir Isaac Newton's 'Principles of Natural Philosophy,' with additions and a life of Newton. In 1805 he revised Thomas Simpson's 'Fluxions,' which he published with a life of the author. Davis also wrote 'A Complete Course of Land Surveying,' 'An Easy and Comprehensive Description and Use of the Globes and Keys,' to Bonnycastle's 'Algebra,' 'Mensuration,' and 'Arithmetic.' He edited Colin Maclaurin's 'Fluxions' (1801), Rowe's 'Fluxions' (1809), and the sixth edition of Fenning's 'Algebraist's Companion.' He died on 8 Feb. 1807, aged 36. His widow Anne afterwards married J. S. Dickson, a bookseller and printer of 18 Ivy Lane, Paternoster Row, who afterwards moved (1812) to Bartholomew Close, Smithfield. In 1814 the name of the business was changed to Davis & Dickson, booksellers and printers, of 17 St. Martin's-le-Grand, Newgate Street, London. Mrs. Anne Dickson died on 15 Oct. 1822, when the business came to an end. The sale of the stock took place by auction in November and December 1834, and May 1836. The sale catalogue was called by De Morgan 'a most remarkable catalogue.'

[Companion to the Gentleman's Diary, 1798–1827; and books mentioned above.] G. J. G.

DAVIS, WILLIAM (1812–1873), landscape and portrait painter, was born in Dublin in 1812, where he studied in the Academy of Arts, and coming to England practised here as a portrait-painter. He was first taken notice of by Mr. John Miller of Liverpool, who encouraged him to devote himself exclusively to landscape-painting. The picture called 'Harrowing' in the International Exhibition of 1862 gave him a name in London. When elected a member of the Liverpool Academy, he was appointed professor of painting there. He exhibited at the Royal Academy sixteen landscapes between 1851 and 1872. In 1851 he resided at 21 Chapel Place,

Liverpool, and settled in London three or four years before his death, which took place 22 April 1873. Most of his pictures were bought by Mr. Rae of Birkenhead, Mr. Miller, Mr. Leathart of Newcastle-on-Tyne, Mr. Squary, and other gentlemen of the neighbourhood of Liverpool. Davis was a Roman catholic.

[Redgrave's Dict. of Artists; Athenæum, 3 May 1873.] L. F.

DAVISON. [See also DAVIDSON.]

DAVISON, ALEXANDER (1750–1829), government contractor, of St. James's Square, London, and Swarland Park, Acklington, Northumberland, the prize-agent and confidential friend of Admiral Lord Nelson, was born in 1750, and amassed a large fortune as a government contractor. In partnership with his brother George he was engaged as a merchant and shipowner in the Canada trade during the American war of independence. He became known to Nelson at Quebec in 1782, when the latter was captain of the Albemarle frigate, and Davison is said to have saved him in summary fashion from an imprudent marriage (CLARKE and MCARTHUR, pp. 51–2; SOUTHEY, *Life of Nelson*, p. 42). Davison was made a member of the legislative council of Quebec (then composed of crown nominees) in 1784, on the recommendation of Mr. (afterwards Sir Evan) Nepean, one of the under secretaries of state. His brother George was already a member of the council (*Add. MS.* 21705, fol. 157, 191–2). The brothers appear to have had the monopoly of the Canadian 'posts,' as, in a letter to General Haldimand, dated London, 28 Dec. 1790, Alexander Davison refers to certain parties in 1786 having used the knowledge of the firm owing money to enforce a pretended claim on his share in the 'king's posts' granted to George and Alexander Davison and a Mr. Baby (*ib.* 21737, fol. 349). Alexander was connected with the commissariat of the Duke of York's army in Flanders at the beginning of the French revolutionary war. In 1795 he purchased Swarland Park from the widow of Mr. D. R. Grieve, and afterwards much improved the house and grounds. After the battle of the Nile, Nelson appointed him agent for the sale of the prizes. Davison caused medals to be struck, which, with the king's sanction, were presented to every officer and man present in the engagement, an act of patriotic munificence which cost him over 2,000*l.* His correspondence with Nelson shows the confidence reposed in him by the latter, and conveys the impression that it was deserved (see *Nelson Letters and Despatches*, passim). After Nelson's death Davison erected a tall monument in Swarland Park, still standing, beside the road from Morpeth to Alnwick, 'not as a record of his public services (which is the duty of his country), but in commemoration of private friendship' (*Notes and Queries*, 2nd ser. vol. iv.) Ten years previously General Oliver De Lancey [q. v.], then barrack-master-general, had appointed Davison, who had already large transactions with the army as a clothing contractor, his agent for purchasing barrack supplies, as furniture, blankets, coals and candles, &c. Before that time, when the barracks in Great Britain were few, most of these supplies were purchased locally by the barrackmasters, on commission. Davison became general buyer for the department, with a commission of 2½ per cent. on all purchases, and during the first years of the nineteenth century, when the number of troops retained at home in anticipation of invasion was very great, his annual transactions were large. General Oliver De Lancey eventually retired, the accounts of the department being in some confusion and years in arrear. In the 'All the Talents' administration of 1806–7 Davison served as treasurer of the ordnance. In 1807 the parliamentary committee of inquiry into military expenditure, consisting of General Hildebrand Oakes, Colonel Drinkwater, Messrs. Cox, Bosanquet, and others, investigated the barrack department accounts. It was discovered that since 1798 Davison, who had factories at Millbank and elsewhere in London, and gave at his town house in St. James's Square sumptuous entertainments to the Prince of Wales and the fashionable world, habitually charged buyer's commission on goods supplied by himself as a merchant (*Ann. Reg.* 1807, p. 100 et seq.; *Parl. Papers, Accts. and Papers*, 1806–7, ii. 201–13). This led to a government prosecution. The case was tried in the court of king's bench, before Lord Ellenborough and a special jury, on 7 Dec. 1808. The charge preferred against Davison was 'that, having been employed by government as an agent on commission and receiving 2½ per cent. as the price of his skill and knowledge, which he was bound to exert to protect the government from being imposed upon, he had, by means of false vouchers and receipts, received as an agent for government a commission on the amount of goods, which he himself had supplied as a merchant from his own warehouse.' The defence was that the arrangement was made with General De Lancey's knowledge, to insure supplies and protect the government against market combinations, which was admitted by General De Lancey, who, however, denied knowledge of

a commission being charged and of the falsification of vouchers. Lord Moira, Mr. Huskisson, various flag officers of distinction, and others testified in the highest terms to Davison's probity and public spirit. He was found guilty (*Ann. Reg.* 1808, pp. 133–5), and having paid into the exchequer all the commissions received by him, amounting to 8,883*l.* 13*s.* 1*d.*, was ordered further to be imprisoned in Newgate for twenty-one calendar months (King's Bench, Trin. Term, 48 Geo. III, Crown Roll, 192). Twenty years afterwards Davison died at Brighton, on 7 Dec. 1829, in the eightieth year of his age.

Previous to the trial Davison brought out a pamphlet entitled 'A Reply to the Committee of Military Enquiry respecting Barrack Supplies' (London, 1807). 'A Descriptive Catalogue of Paintings by British Artists, executed for A. Davison, Esq., of subjects selected from the History of England, as arranged in his house in St. James's Square,' was privately printed by Bulmer & Co. in 1806, 49 pp. 4to, and is mentioned in Martin's 'Cat. of Privately Printed Books,' p. 172, with a note that the collection, including works by Copley, Northcote, and other academicians, was afterwards sold by Stanley. Davison's portrait will be found in Evans's 'Engraved Portraits,' No. 2975.

In February 1786 Davison married Harriet, daughter of John Gosling, banker, Fleet Street, and by her had six children, of whom the eldest, Major-general Hugh Percy Davison (*d.* 1849), at one time of the old 18th hussars, and Lieutenant-colonel Sir William Davison, K.H. (*d.* 1872), successively of the Northumberland militia, 2nd or Queen's, and unattached, a colonel 'hors rang' in the Hanoverian army, and many years aide-de-camp and equerry to the late Duke of Cambridge, were twins (Dod, *Knightage*; *Times*, 9 May 1872).

[Brit. Mus. Add. MSS. 21705 fol. 191–2, 21733 fol. 41, 21737 fol. 349; Egerton MSS. 2240 and 2241 fol. 1; Clarke and McArthur's Life of Nelson; Southey's Life of Nelson; Harris Nicolas's Nelson Letters and Despatches, text and footnotes, passim; McKenzie's Hist. of Northumberland; Reps. Comm. Military Enquiry in Parl. Papers, Accts. and Papers, 1806–1807, ii.; Pamphlet by A. Davison above referred to; Ann. Reg. 1807, 1808; Records Court of King's Bench, 48 Geo. III, in Public Record Office; Times, December 1829; Newcastle Weekly Chronicle, Supplements, September-October 1886.] H. M. C.

DAVISON, EDWARD (1576?–1624?), jesuit. [See Dawson.]

DAVISON, EDWARD (1789–1863), divine, born in 1789, was the son of Edward Davison, B.A., incumbent of the church of St. Nicholas, Durham. He was ordained in 1817, and graduated M.A. of University College, Oxford, in 1819. In 1822 he became rector of Harlington, Middlesex, and on the resignation of his father in 1825 he acquired the living of St. Nicholas, which he retained for thirty-one years. He was an eloquent preacher and a diligent parish priest. He was the author of 'Tentamen Theologicum, or an attempt to assist the young Clergyman of the Church of England in the choice of a subject for his Sermon on any Sunday throughout the Year,' Durham, 1850, 12mo; also of several sets of lectures and sermons. He died at Durham on 22 May 1863, in his seventy-fifth year.

[Gent. Mag. 1863, pt. i. 108.] R. H.

DAVISON, FRANCIS (*fl.* 1602), poet, eldest son of William Davison [q. v.], secretary of state to Queen Elizabeth, was born about 1575. His mother was Catherine, only daughter of Francis Spelman, younger son of William Spelman, esq., of Norfolk. He was admitted in 1593 a member of Gray's Inn, and in December 1594 he was among the contributors to the Gray's Inn Masque, for which he wrote some speeches. In May 1595, accompanied by his tutor, Edward Smyth, he started on his travels. The queen's license (dated 27 May 1595) permitting him to go abroad is preserved in 'Harleian MS.' 38, f. 188. In the following January Smyth wrote from Venice to Mr. Secretary Davison protesting that the allowance of '100*l.* yearly for our expences' was inadequate, and three weeks afterwards he sent another letter, in which he declared that his pupil was 'not so easily ruled touching expences, about which we have had more brabblements than I will now speak of, . . . and if somewhat be not amended I hope I shall have leave to return.' The travellers were at Florence in the autumn of 1596. Anthony Bacon (brother of Francis) wrote to Davison at Florence highly commending a 'Relation of Saxony' which Davison had composed abroad. This 'Relation' was stolen from the Earl of Essex's house some time in 1596, and is supposed to have perished (Birch, *Memoirs of the Reign of Queen Elizabeth*, ii. 255). Some interesting letters written by Davison from Italy to his father and to Anthony Bacon are extant among the 'Harleian MSS.,' and have been printed by Sir Harris Nicolas. From these letters it appears that he was anxious to gain the favour of the Earl of Essex, who in January 1596–7 sent him a friendly letter of counsel and encouragement. It is probable that Davison returned to England at the close of

1597. In 1600 he wrote an 'Answer to Mrs. Mary Cornwallis, pretended Countess of Cumberland; being a Defense of the Marriage of William Bourchier, third Earl of Bath, with Elizabeth Russell, daughter of Francis, Earl of Bedford.' Portions of this tract, which seems to have been written without any view to publication, are preserved in 'Harleian MS.' 249. In the introduction Davison mentions that he was 'specially obliged' to the Russell family. In 1602 appeared the first edition of 'A Poetical Rapsody, containing Diuerse Sonnets, Odes, Elegies, Madrigalls, and other Poesies, both in Rime and Measured Verse. Neuer yet published.

The Bee and Spider, by a diuerse power,
Sucke Hony and Poyson from the selfe same flower.'

8vo. Many of the choicest poems in this collection were written by the editor, Francis Davison, and there are some pieces by his brother Walter [q. v.] In an address 'to the reader' the editor states that his own poems 'were made, most of them six or seven years since, at idle times, as I journeyed up and down during my travels,' and that his brother Walter, who was by profession a soldier, 'was not eighteen years old when he writ these toyes.' Chamberlaine, in a letter to Sir Dudley Carleton dated 8 July 1602, notices the appearance of the anthology: 'It seems young Davison means to take another course, and turn poet; for he hath lately set out certain sonnets and epigrams.' The only known copy (and that imperfect) of the first edition is preserved in the Bodleian Library. A second edition, enlarged, was issued in 1608, another edition, again enlarged, in 1611, and the fourth edition in 1621. The 'Rapsody' was edited by Sir Egerton Brydges in 1814, and by Sir Harris Nicolas in 1826. Collier reprinted the first edition (1602) in 'Seven English Poetical Miscellanies' (1867). At the close of the address 'to the reader' Davison announced that he hoped to publish before long 'some graver work.' He may have been referring to his metrical translations from the Psalms. These translations, which have considerable merit, were not published during Davison's lifetime; but they are extant in manuscript (*Harl. MSS.* 3357, 6930), and have been printed by Brydges and by Nicolas. William Davison died in December 1608, and by his will left his son Francis 100*l.* per annum from the profits of the office of custos brevium of the queen's bench. It is probable that Francis Davison died in or before 1619; for in that year many of his manuscripts, together with papers of William Davison, were in the possession of Ralph Starkey. These manuscripts afterwards came into the possession of Sir Simon D'Ewes, and are now preserved among the 'Harleian MSS.' One interesting and tantalising article is a long list (*Harl. MS.* 280, f. 102) in Davison's handwriting of poems written by a mysterious 'A. W.,' who was one of the chief contributors to the 'Rapsody.' Among other articles attributed to Davison by Nicolas are: (1) Notes for a projected work entitled 'A Relation of England' (*Harl. MS.* 304, f. 79); (2) 'That the Lord-treasurer Burleigh endeavoured to suppress and keep down Mr. Secretary Davison' (*Harl. MS.* 290, f. 237); (3) 'The Cypher used by Secretary Davison' (*Harl. MS.* 291, f. 84); (4) 'Tabula Analytica Poetica' (*Harl. MS.* 588, f. 3). J. P. Collier possessed a unique collection of Latin anagrams by Davison, broadside, fol. 1603.

[Memoir by Sir Harris Nicolas, prefixed to the Poetical Rhapsody, 1826; Corser's Collectanea; Hazlitt's Handbook of Bibliography; Hunter's Chorus Vatum; Sale Catalogue of J. P. Collier's Library, No. 712; Collier's Bibliographical Catalogue.] A. H. B.

DAVISON, JAMES WILLIAM (1813–1885), journalist, the son of James Davison, of an old Northumberland family, was born in London 5 Oct. 1813. His mother was well known as an actress under her maiden name of Maria Duncan [see DAVISON, MARIA REBECCA]. He was educated at University College School, but, developing a taste for music, was sent to the Royal Academy of Music, where he studied the pianoforte under W. H. Holmes and composition under Macfarren. He wrote several unimportant orchestral works, one of which, an overture, was played at a concert of the Society of British Musicians. He also wrote and arranged pianoforte music for 'Bohn's Harmonist,' and composed a few songs, of which his settings of Keats and Shelley were the most successful. Davison gradually abandoned the active exercise of the musical profession for the more congenial literary work of musical criticism. The only book he published separately was a little work upon Chopin, which appeared about 1849, but for thirty years he was connected with a number of leading newspapers. He first wrote in the 'Musical Magazine and Dramatic and Musical Review;' in 1843 he was connected with the 'Musical Examiner,' which was merged in the 'Musical World,' of which periodical he shortly afterwards became the editor, a post he retained until the end of his life. About 1846 or 1848 he became musical critic to the 'Times;' he also occasionally wrote for the 'Saturday

Review,' and (until 1884) for the 'Graphic.' It was chiefly by Davison's advice that the popular concerts at St. James's Hall, instead of being, as at first, miscellaneous performances, have become the admirable institution of the last twenty years. He continued to contribute the analytical remarks to the programme books of these concerts until his death.

In 1860 he married Miss Arabella Goddard, the pianist, upon whose style his advice is understood to have had considerable influence. During the latter years of his life he suffered much from ill-health. He left London and went to Malvern, and afterwards to Margate. He died at the York Hotel in the latter town 24 March 1885, and was buried at Brompton four days later.

For many years Davison wielded almost despotic sway as a critic. The obituary notices of him contributed to the press by his friends are singularly laudatory in character. He was not a highly educated or cultured writer, though he was possessed of an extraordinary memory and a large store of miscellaneous knowledge. His style was terse and energetic, and he was never tired of inveighing against those members of his profession who thought that musical criticism should be couched in incomprehensible English. As a critic he will be remembered by his unswerving attachment to Bennett and Mendelssohn; indeed the position which the latter holds in popular taste in this country may be largely attributed to Davison's advocacy. He was also, somewhat strangely, one of the first to recognise the merits of Berlioz, but on the other hand he attacked Schumann's music with persistent bitterness, and possessed so little insight as to class him with Wagner as a would-be innovator. An article which he wrote after the first performance in England of Schumann's 'Paradise and the Peri' is perhaps one of the most memorable pieces of wrong judgment extant. It begins: 'Robert Schumann has had his innings, and been bowled out—like Richard Wagner. *Paradise and the Peri* has gone to the tomb of the *Lohengrins*.' It is small wonder that latterly Davison fell out of touch with the age. Personally he was popular among his friends, and a genial and amusing companion. As one who knew him well has said of him, 'he committed faults of judgment, none of feeling.'

[Obituary notices (Times, 26 March 1885, Athenæum and Academy, 28 March 1885); private information.] W. B. S.

DAVISON, JEREMIAH (1695?–1750?), portrait-painter, was born in England of Scottish parentage about 1695. He studied chiefly the works of Sir Peter Lely, and under the guidance of Joseph van Aken he acquired considerable dexterity in imitating the texture of satin. Having at the meetings of a masonic lodge become acquainted with James, second duke of Athole, he painted his portrait and presented it to the lodge. Subsequently he painted another portrait of the duke, together with that of the duchess, and under their patronage went to Scotland. He worked in Edinburgh, and there, as well as in London, gained a large practice as a portrait-painter, but his works are considered weak both in drawing and colour. In 1730 he painted the portrait of Frederick, prince of Wales. Walpole states that he died towards the close of 1745, aged about fifty; but there is in the possession of the Earl of Morton at Dalmahoy a group representing James, fifteenth earl of Morton, and his family, signed 'J. Davison, 1750.' At Greenwich Hospital is a full-length portrait by him of Admiral Byng, first viscount Torrington; in the National Gallery of Scotland is a head of Richard Cooper (*d.* 1764) [q. v.]; and in the Merchants' Hall, Edinburgh, is a half-length of Elizabeth Macdonald of Largie, wife of Charles Lockhart of Lee and Carnwath. A portrait of Mrs. Clive, the actress, was in Horace Walpole's collection at Strawberry Hill. The younger John Faber engraved Davison's portraits of Frederick, prince of Wales; James, duke of Athole; George, viscount Torrington; and Duncan Forbes, lord president of the court of session. The statue of the last-named in the Parliament House at Edinburgh was modelled by Roubiliac from the portrait by Davison.

[Walpole's Anecdotes of Painting, ed. Wornum, 1849, ii. 702; Redgrave's Dict. of Artists of the English School, 1878; Cat. of the National Gallery of Scotland, 1883.] R. E. G.

DAVISON, JOHN (1777–1834), theological writer, was born in 1777 at Morpeth, where his father was a schoolmaster, but brought up at Durham, to which city his father had removed soon after his birth. He was educated at the cathedral school, and in 1794 proceeded thence to Christ Church, Oxford, where he obtained a Craven scholarship in 1796, and was elected fellow of Oriel in 1800. In 1810 he became one of the tutors of Oriel, and in 1817 was presented by Lord Liverpool to the vicarage of Sutterton, near Boston in Lincolnshire. His subsequent preferment was to the rectory of Washington, Durham, in 1818, and in 1826 to that of Upton-upon-Severn. From 1824 till death he

held the prebend of Sneating in St. Paul's Cathedral, where he was succeeded 30 Aug. 1831 by Thomas Hartwell Horne [q. v.], and Lord Liverpool made him prebendary of Worcester 19 Dec. 1825. His health was always delicate. He died 6 May 1834 at Cheltenham, where he had gone in hope of improvement; he was buried in the chancel of Worcester Cathedral. On 20 July 1819 he married Mary, daughter of Robert Thorp, elder brother of Charles Thorp [q. v.], leaving four sons and six daughters.

Davison practised and urged on his pupils and parishioners obedience to a rigid code of duty. In theology he was a conservative. In one of his parochial charges he was disconcerted by the propagation of radical and infidel views on political questions, which he opposed in a tract entitled 'Dialogue between a Christian and a Reformer.'

Davison's most important work was his Warburtonian lectures on prophecy. The title of his book is 'Discourses on Prophecy, in which are considered its Structure, Use, and Inspiration.' It marks an advance on the view of prophecy simply as a collection of predictions, giving stress to the moral element contained in it, and to the progressive character of its revelations. The next in importance of his writings is entitled 'An Inquiry into the Origin and Intent of Primitive Sacrifice, and the Scripture Evidence respecting it; with observations on the opinions of Spencer, Bishop Warburton, Archbishop Magee, and other writers on the same subject. And some reflections on the Unitarian Controversy,' 1825. It has sometimes been represented that in this treatise Davison disputes altogether the divine origin of all sacrifice. 'Its conclusions,' says the writer of the preface prefixed to his 'Remains and Occasional Publications,' 'amount to this: that sacrifices, eucharistical and penitentiary, might be, and probably were, of human origin, though presently sanctioned by divine approbation; but that the idea of expiatory sacrifice was clearly supernatural.'

Davison was an occasional contributor to the 'Quarterly Review,' where the following papers from his pen appeared: 'Review of Replies to the Calumnies of the "Edinburgh Review" against Oxford,' 1810; 'Remarks on Edgeworth's Essays on Professional Education,' 1811; 'Review of Sir Samuel Romilly's Observations on the Criminal Law of England,' 1812; 'Remarks on Baptismal Regeneration,' 1816. Another of his publications was entitled 'Considerations on the Poor Laws.' He maintained that the law according relief to able-bodied poor should be gradually repealed. He felt very strongly that even the best changes in a law might become the sources of grievous ills to the poor when too rapidly introduced. His proposal was that the law should cease to be operative in ten years, and that then a voluntary contribution should be made for cases of great need.

'Some Points on the Question of the Silk Trade stated,' in a letter to Mr. Canning, proceeded on a similar view, the writer being greatly distressed at the misery caused by the sudden collapse of that branch of English industry. A few sermons preached on public occasions are the only other productions which Davison gave to the press.

[Prefatory notice prefixed to Remains and Occasional Publications of the late Rev. John Davison, B.D., Oxford, 1840.] W. G. B.

DAVISON, MARIA REBECCA (1780?–1858), actress, is supposed to have been born in Liverpool, where her father and mother, who were named Duncan, were actors. From an early age she played children's parts in Dublin, Liverpool, and Newcastle, her first recorded appearance having been, according to varying accounts, in one or other of those towns, more probably the first, in 1794–5, as the Duke of York to the Richard III of George Frederick Cooke [q. v.] She also played at an early age Rosella in 'Love in a Village,' and Polly in Bate Dudley's opera 'The Woodman.' Miss Farren, by whom she was seen in the last-named character, is said to have recognised in her a talent kindred to her own. Her first regular engagement was from Tate Wilkinson, as a member of whose company she appeared in York near the close of last century, playing on her first appearance Sophia in Holcroft's 'Road to Ruin,' and Gillim in Dibdin's 'The Quaker.' With augmenting reputation she acted in Edinburgh, Glasgow, and Liverpool. At Margate in 1804 she was engaged by Wroughton for Drury Lane, where she appeared 8 Oct. 1804 as Miss Duncan from Edinburgh, playing Lady Teazle to the Sir Peter of Mathews, and the Charles Surface of Elliston. Rosalind in 'As you like it' followed on the 18th, and Lady Townly on the 27th. Miss Hardcastle, Sylvia in the 'Recruiting Officer,' Maria in the 'Way to keep him,' Miranda in the 'Busy Body,' Lydia Languish, Letitia Hardy in the 'Belle's Stratagem,' and many other leading characters were taken in the course of her first season. On 31 Jan. 1805 she 'created' the rôle of Juliana in the 'Honeymoon,' a character with which her name is indissolubly connected. During fourteen consecutive years she remained with the Drury Lane company, migrating with it to the Lyceum or elsewhere. The presence of

Mrs. Jordan was for some time an obstacle. Miss Duncan, however, was received with high favour, not only in the characters named, but in parts essentially in Mrs. Jordan's line, such as Nell in the 'Devil to Pay,' Peggy in the 'Country Girl,' and Priscilla in the 'Romp.' On 31 Oct. 1812 she married James Davison, and on 5 Nov. played as Mrs. Davison, late Miss Duncan, Belinda in 'All in the Wrong.' On 8 Sept. 1819, as Lady Teazle to Macready's Joseph Surface, she made her first appearance at Covent Garden. The following year she returned to Drury Lane, 31 Oct., as Julia in the 'Rivals,' apparently for one night only, as on 15 June 1821 she played for her benefit at Covent Garden Lady Teazle, and Marian Ramsay in 'Turn out.' In 1825 Mrs. Davison was at the Haymarket, taking leading business. The same year she returned to Drury Lane, acting Villetta in 'She would and she would not,' Flippanta in the 'Confederacy,' Mrs. Candour, &c. In the season of 1827–8 she was still at Drury Lane, assuming elderly characters, Lucretia McTab, Mrs. Dangleton in the 'Wealthy Widow,' &c. As Mrs. Subtle in 'Paul Pry,' 13 June 1829, she is once more mentioned in connection with Drury Lane. This was probably her last appearance there. Her subsequent performances, if any, were presumably at other theatres. She lived for many years in retirement, greatly respected, and died at Brompton 30 May 1858, ten weeks after her husband. She was rather tall in stature, with dark hair, and strongly formed and very expressive features. She had a fine voice and a good knowledge of music, sang with much expression, and was in her day unequalled in such Scotch ballads as 'John Anderson' and 'Roy's Wife.' Her singing as the Marchioness Merida in the 'Travellers,' Drury Lane 13 May 1823, revealed powers almost fitting her for opera. No better exponent of Lady Teazle, Lady Townly, Beatrice, and other similar parts is said to have existed in her day. As Juliana in the 'Honeymoon' she had no rival. Leigh Hunt devotes to her many pages of his 'Critical Essays on the Performers of the London Theatres,' speaks of her as the 'best *lady* our comic stage possesses,' and only censures her fondness for appearing on the stage in masculine garb. She is mentioned with implied commendation by Hazlitt, and Talfourd says in the 'New Monthly Magazine' (vol. vi.) of her Mrs. Sullen in the 'Beaux' Stratagem,' that she acts it 'in high style,' that it is 'by far her best character,' and that he wishes for nothing better of the kind.

[Books mentioned; Genest's Account of the Stage; Theatrical Inquisitor, vol. ii.; Biography of the British Stage; Oxberry's Dramatic Biography, vol. i.; Coles's Life of Charles Kean, 1859.] J. K.

DAVISON, WALTER (1581–1608?), poet, was the fourth and youngest son of William Davison [q. v.], secretary of state, and his wife Catharine, daughter of Francis Spelman. He was born in London on 17 Dec. 1581, and was a fellow-commoner of King's College, Cambridge, in 1596, but he left the university without taking a degree. About 1602 he was a soldier in the Low Countries As he is not mentioned in his father's will, which bears date 18 Dec. 1608, it is probable that he was then dead.

He was the author of poems in the 'Poetical Rhapsody,' 1602, the poetical collection compiled by his brother Francis [q. v.] At the time these poems were composed he was under eighteen years of age.

[Nicolas's Memoir of William Davison, p. 226; Nicolas's Biographical Notices prefixed to his edition of the Poetical Rhapsody, p. lxi; Cooper's Athenæ Cantab. iii. 13; Lowndes's Bibl. Man. (Bohn), p. 602.] T. C.

DAVISON, WILLIAM (1541?–1608), secretary of Queen Elizabeth, was, according to his own account, of Scottish descent. In June 1566 he went to Scotland as secretary to Henry Killegrew, the English ambassador, and congratulated Mary of Scotland on the birth of her son James. According to Sir James Melvill, he described himself at that early date as 'a favourer of the king's right and title to the crown of England,' and was anxious to deprive Killegrew of his office, in order to gain it for himself. He seems to have stayed in Scotland for ten years. When Killegrew urged his own recall (17 Aug. 1575), he recommended Davison as his successor. The suggestion was not accepted, and Davison was removed to the Low Countries in February 1575–6. His instructions, dated 29 March 1576, directed him to report on the prospects of a permanent peace between Spain and Holland (*Lansd. MS.* 155), and on 2 July 1577 he was appointed resident agent at Antwerp. He obtained for the States-General a loan of 50,000*l.* from the English government, and brought over in May 1579 28,000*l.* worth of jewellery as security. On 19 Jan. 1578–9 a grant was made him of the reversion to the clerkship of the treasury and warrants, and of the post of custos brevium of the king's bench. Early in 1583 he went on a second diplomatic mission to Scotland. Robert Bowes [q. v.] was his companion. Their object was to prevent James VI from forming an alliance with France, which La Mothe Fénelon, a French envoy, was already

on his way to Scotland to arrange. Davison met Fénelon on the journey, and they discussed catholicism (Davison to Burghley, 3 Jan. 1582–3). Davison at first met with apparent success; demanded his recall in May 1583, and left Bowes to complete the business. But the subsequent confusion caused by the rising of the Earl of Gowrie and his friends in Queen Mary's behalf, and the growing strength of the French party in Scotland, led to Davison's return. From Berwick in May 1584 he reported at length on the complications of Scottish politics, and in June settled in Edinburgh. Leicester, who always appears to have been on friendly terms with him, corresponded with him and begged him to give James a favourable impression of his political aims. Davison bitterly complained of Lord Hunsdon's unjust suspicions of him, and in September he returned to London, without having arrived at any definite understanding with James. In August 1585 he was for the second time sent to the Low Countries to negotiate an alliance with the States-General. This he did efficiently, and he was made commander of Flushing. On 22 Jan. 1585–6 his friend Leicester came over with English troops and formally accepted, from the States-General, without waiting for instructions from home, the office of governor of the Low Countries. After a short delay Davison returned to England to account for Leicester's conduct. The queen was indignant and hotly denounced Davison (Davison to Herle, 17 Feb. 1585–6; Davison to Leicester, 27 Feb. in *Leicester Correspondence*, 118). A stormy interview followed. Davison threatened to leave the queen's service. Leicester threw the blame on Davison, and wrote to him to that effect (10 March 1585–6). The letter is still extant in Harl. MS. 285, f. 230, with Davison's denial of the accusation noted in the margin (*Leicester Corresp.* 168). Sir Philip Sidney kept Davison informed of Leicester's denunciations of him, and on 2 July 1586 Davison temperately defended himself in a letter to the earl. The storm had then blown over, and no one was seriously injured. Davison's diplomacy in the Low Countries was bearing good fruit, and he was admitted to the privy council. In the autumn of 1586 he became assistant to Walsingham, the queen's secretary of state. The warrant of appointment was not signed till 12 Dec., but two months before that date he was directing the queen's official correspondence. He was elected M.P. for Knaresborough the same year.

On 6 Oct. 1586 a commission was issued for the trial of Mary Queen of Scots. Davison was appointed one of its forty-six members, in accordance with the opinion of the judges that all privy councillors should be nominated. It was not the queen's original intention to have appointed him, and he took no part in the commission's proceedings. He was never at Fotheringhay, nor was he present when the commissioners passed sentence of death on Queen Mary at Westminster on 25 Oct. After the two houses of parliament met (29 Oct.) they combined to petition Elizabeth for Mary's execution (12 Nov.) Elizabeth ordered Burghley to prepare the warrant, and Burghley gave it to Davison to present to the queen for signature. French and Scottish ambassadors were at court at the time petitioning for Mary's life, and Elizabeth told Davison to hold the warrant over for a more convenient season. In the course of the six following weeks, Sir Amias Paulet, Mary's warder at Fotheringhay, repeatedly wrote to Davison urging on him the necessity of carrying out the sentence immediately, but Davison did not venture to mention the correspondence to Elizabeth. On 1 Feb. 1586–7 Lord Howard of Effingham, the naval commander, had an audience of the queen at Greenwich, and strongly deprecated further delay. On leaving Elizabeth, Howard was directed to send Davison to the royal chamber. The secretary found Elizabeth in her most gracious mood. After some general conversation she read the warrant which Davison carried with him, and signed it. At the same time she hinted that she would have preferred to avoid the necessity of this violent step, and requested Davison to hint to Paulet that he might privately rid her of his troublesome prisoner. Such suggestions had been already made in high places, and Davison now, as before, protested against them. On leaving Elizabeth Davison showed the signed warrant to Lord Burghley, who was with Leicester at the moment; called on Walsingham; and took the warrant at five o'clock in the afternoon to the lord chancellor, who affixed the great seal without reading it. At a later hour Davison signed a letter to Mary's warders, Paulet and Sir Drue Drury, drawn up by Walsingham, in which plain hints were given that Elizabeth wished them to relieve her of the duty of ordering their prisoner's execution. Paulet and Drury replied by indignantly declining to undertake a secret assassination. On 2 Feb. 1586–7, the day after the warrant was signed, Elizabeth sent for Davison; inquired whether the warrant was sealed; complained of his haste, and repeated her personal objections to figuring in the unhappy business. Later in the same day Davison, who kept Hatton and Burghley informed of his intercourse with Elizabeth, gave the warrant to Burghley: Burghley called the privy council

together, and the letters ordering the execution of the warrant were immediately sent by the hand of Robert Beale [q. v.] to the Earl of Kent and other commissioners. On Saturday 4 Feb. Davison again had an audience of the queen, who told him that she had dreamed that Mary was executed, and reiterated her horror of taking the full burden on herself. On the following Sunday or Monday a similar conversation took place, and Elizabeth inveighed against the 'daintiness' and 'niceness' of Paulet and Davison in declining to help her to assassinate Mary—a step which, she hinted, Leicester approved. On Tuesday the 7th Davison had his fifth and last interview with the queen, when she told him to write to Paulet to hasten the execution—an order which Davison deemed unnecessary and did not obey. The next morning, 8 Feb., Mary was beheaded at Fotheringhay. On 9 Feb. Burghley sent for Davison and consulted with him how to communicate the news to Elizabeth. According to Davison, she first heard it unofficially, almost as soon as the news reached London, and appeared to treat it with calm indifference, but on the following morning she passionately declared to Hatton that she had never ordered the execution, and that it had been carried out by the privy council, and chiefly by Davison, against her known wish. At the moment Davison was suffering from an attack of palsy, and gladly took the advice of some of his fellow privy councillors to absent himself from court. A day or two later Lord Buckhurst received orders from the queen to arrest him. He was at first too ill to be moved, but recovered sufficiently by the 14th to be conveyed to the Tower. Lord Burghley protested against this injustice, and wrote a warm letter in Davison's behalf, for which he substituted at the last moment a more cautiously worded appeal. On 12, 14, and 16 March Davison was interrogated by Hatton in the Tower. The questions were constructed to show that Davison had disobeyed the queen's injunctions of secrecy; that he had been strictly forbidden to part with the warrant or show it to anybody, and that he was aware that Elizabeth had no immediate intention of executing the sentence on Mary. Davison described all that had taken place, but declined to incriminate the queen by repeating the suggestions of assassination. He also drew up three statements addressed to Walsingham, detailing 'that which passed betwixt her majesty and him in the cause of the Scottish queen.' On 28 March 1587 he was brought before the Star-chamber, although his health was still very bad, and charged with 'misprision and contempt.' In his defence he asserted that after the warrant was signed the queen distinctly said that 'she would not be troubled any more with it,' which fully justified him, he urged, in not bringing the warrant before her a second time. When he was pressed by his judges to explain why he had told Burghley that the queen meant to execute the sentence, Davison burst into tears and declined to argue the matter further, insisting that he had acted throughout 'sincerely, soundly, and honestly.' He was sentenced to a fine of ten thousand marks, and imprisonment in the Tower during the queen's pleasure. Many of the commissioners spoke highly of Davison's past services and habitual honesty, and acquitted him of all evil intention. Davison was not permitted to discuss the sentence, but was allowed to express his concern at the queen's displeasure. A careful perusal of the proceedings proves that no substantial case was made out against Davison, and that the signing of the warrant by the queen without any previous consultation with him justified all his subsequent conduct. He was deliberately made a scapegoat by his vacillating mistress. Although his private opinion was undoubtedly in favour of Mary's execution, he did not parade it offensively before either Elizabeth or the council.

The Earl of Essex did his best to procure Davison's pardon, and twice in 1587 he wrote to Davison that he had pleaded his cause with Elizabeth, who admitted his deserts, but would give no positive answer to his demands. Lord Grey also petitioned for his release. Lord Burghley's conduct was less explicit, and he evidently wished to defer Davison's restoration to the queen's favour. In 1589 Davison was released from the Tower. Essex promised to recommend him for official service, and in April 1590 even wrote to James VI, in order to enlist his influence on Davison's side. Here he failed, but on Walsingham's death in 1590, many persons urged Elizabeth to bestow the vacant secretaryship on Davison. Burghley, however, obtained the office for his son Robert [see CECIL, ROBERT]. On 7 Dec. 1590 Davison petitioned the queen to rehabilitate him, but she declined to receive the letter. Finding all avenues to office thus closed against him, Davison retired to a house at Stepney, reduced by the payment of his fine to great poverty. He succeeded to the offices of custos brevium in the king's bench and clerk of the treasury and warrants, to which the reversion had been granted him in 1579, and on 25 July 1607 James I generously agreed to grant these offices on his death to George Byng of Wrotham, Kent, and Henry Byng of Gray's Inn, on trust, the profits to be applied to the payment of his debts

and the support of his children. He died about 21 Dec. 1608, and was buried at Stepney on the 24th. His will was proved 9 Jan. 1608–9.

Davison married, about 1570, Catherine, daughter of Francis Spelman, younger son of William Spelman of Norfolk and a relative of Sir Henry Spelman, by Mary, daughter of Richard Hill. His wife appears to have died before him. By her he had four sons, Francis [q. v.], Christopher, William, and Walter [q. v.], and two daughters, one of whom (Catherine) married one Duncombe, and the other one Towneley. Christopher was admitted a student of Gray's Inn, 1597; translated some psalms into verse (*Harl. MS.* 6930), and in March 1609–10 petitioned that the legal offices conferred on the Byngs by the wish of his father should be transferred to him. William was admitted to Gray's Inn in 1604. A William Davison, who was mayor of Rochester in 1714, and whose descendants are still alive, claimed descent from Elizabeth's secretary.

A mass of state papers in Davison's handwriting survive. Many letters of his, relating to his Scottish missions, are in Cott. MSS. Calig. ch. vii. and viii., and in Harl. MS. 291. Letters concerning his work in the Low Countries are in Cott. MSS. Galba, ch. viii. and ix., and in Harl. MSS. 36 and 285, and in Lansd. MS. 150. Notes on Scottish history and politics appear in Harl. MSS. 290 and 291, where a short satire, entitled 'Three Months' Observations of the Low Countries,' is also extant (f. 262). In Harl. MS. 168, f. 197, is a letter to Elizabeth dissuading her from a peace with Spain, and in Harl. MS. 6893 are 'instructions for a traveller,' addressed to his son. The latter forms part of a little volume entitled 'Profitable Instructions; describing what speciall Observations are to be taken by Travellers . . . by . . . Robert, late Earle of Essex, Sir Philip Sidney, and Secretary Davison,' London, 1633. Davison's apologies for his conduct, several of his letters, and his will, are printed in Sir Harris Nicolas's biography. Some of his letters also appear in Wright's 'Queen Elizabeth and her Times,' vol. ii.

[Life, by Sir N. H. Nicolas (1823); Biog. Brit. (Kippis); Sir Amias Paulet's Letter-book, ed. Morris; Strype's Annals; Sir James Melvill's Memoirs; Leicester Correspondence (Camd. Soc.); Camden's Annals; Burton's Hist. of Scotland; Froude's Hist. of England; Lingard's Hist. of England; Thorpe's Scottish State Papers; Cal. State Papers, 1580–1609.] S. L.

DAVISON or DAVIDSON, WILLIAM (*fl.* 1635–1660), chemist and physician, was of Scottish descent, but at an early period settled in Paris, and, through the patronage of Henrietta Maria, wife of Charles I, was named physician to the king of France. Lord Scudamore, English ambassador in Paris, writing to Secretary Windebank, promises to 'signify to Dr. Davison his majesty's [Charles I] gracious favour. He has been rightly informed concerning the worth of this man, and the benefit his Majesty's subjects receive by him' (*Cal. State Papers*, Charles I, Dom. Ser. 1635–6, p. 321). His name also occurs occasionally in subsequent volumes of the 'Calendars of State Papers,' in connection with those of persons of eminence who had consulted him. On the title-page of his 'Prodromus,' published at the Hague in 1660, he is styled 'nobilis Scotus,' formerly councillor and physician to the king of France, and keeper of the Royal Botanic Garden of Paris, and now senior surgeon to the king of Poland. The date of his appointment to be superintendent of the botanic gardens was 1648, and he resigned this appointment to go to Poland in 1650. Evelyn mentions in his 'Diary' having gone during his visit to Paris to 'hear Dr. D'Avisson's lecture in ye physical garden and see his laboratorie, he being prefect of y't excellent garden and Professor Botannicus.' He is mentioned by La Marolles among several other savants not less distinguished by their knowledge and skill than by their probity (*Mémoires*, Amsterdam, ed. 1755, iii. 354). Davison was more distinguished as a chemist than a botanist, and was an enthusiastic partisan of the ideas of Paracelsus. His principal work is his 'Philosophia Pyrotechnica seu Cursus Chymiatricus nobilissima illa et exoptatissima Medicinæ parte Pyrotechnica instructus, multis iisque haud vulgaribus observationibus adornatus.' Of this work 'Pars tertia-quarta' was published in 1633 and also in 1640 (*Brit. Mus. Cat.*), and 'Pars prima-secunda' in 1635 and 1642 (*Cat.*, Advocates' Library, Edinburgh). In the copy in the British Museum of the complete edition of the 'Philosophia Pyrotechnica,' with the date 1641, there is a portrait of Davison at the age of sixty-nine, but it bears evidence of having been inserted after the volume was bound, and it is improbable that Davison was so old as sixty-nine in 1641. Another edition of the 'Philosophia Pyrotechnica' was published in 1657 (Lenglet du Fresnoy, *Histoire de la Philosophie Hermétique*, iii. 3). There is in the British Museum a French translation of the work by Jean Hellot, entitled 'Eléments de la philosophie de l'art du feu, ou chemie,' Paris, 1657. Another translation, according to Lenglet du

Fresnoy (*ib.*) by Davison himself, was published at Paris in 1675 under the title, 'Eléments de la philosophie de l'art du feu ou cours de chemie.' In 1651 there appeared at Paris 'Observations sur l'antimoine et sur la nécessité inevitable de la connoissance et usage de la chemie. Extraits de la Philosophie de l'art du feu ou chemique, du Sieur Davissone.' This book, of which there is a copy in the British Museum, is probably a translation of the 'De Natura Antimonii' mentioned by Lenglet du Fresnoy as published at Paris in 1641. The other works of Davison in the library of the British Museum are: 'Oblatio Salis, sive Gallia Lege Salis condita,' 1641; 'Commentariorum in sublimis philosophi et incomparabilis viri Petri Severini Dani ideam medicinæ philosophicæ prope diem prodituroram Prodromus,' the Hague, 1660 (another edition was published at the Hague and at Rotterdam in 1668); and 'Theophrasti veridici Scoti Doctoris Medici Plicomastix seu plicæ e numero morborum apospasma,' Danzig, 1668. This work was printed at Aberdeen. The 'Collectanea Chimica Medico-Philosophica Polonica Will. Davisonii' appeared at Antwerp in 1698 (Lenglet du Fresnoy).

[Cal. State Papers, Charles I; Mémoires de Michel de Marolles, Amsterdam, 1755; Lenglet du Fresnoy's Histoire de la Philosophie Hermétique; Granger's Biog. Hist. of England, v. 228; Dechambre's Dictionnaire Encyclopédique des Sciences Médicales, 1st ser. xxvi. (1882), 49; Brit. Mus. Cat.] T. F. H.

DAVY, ADAM (*fl.* 1308?), a fanatical rhymer, has obtained an unmerited importance in literary history from the fact that he was formerly supposed to be the author of all the poetry contained in the Bodleian MS. Laud, 622, including the striking poem of 'Alisaunder,' which has been printed in Weber's 'Metrical Romances.' It has long been known that the 'Alisaunder' cannot be his work; and the only compositions that can with certainty be ascribed to him are the five 'Dreams' relating to a contemporary King Edward, who is also designated as Prince of Wales. The manuscript, in the judgment of palæographical experts, was written in the last quarter of the fourteenth century; and as Edward II was the only King Edward during that century who is certainly known to have been created Prince of Wales, it has been generally assumed that he is the person referred to. Professor ten Brink, however, has suggested that Edward I may have been meant, apparently on the ground that that king may himself have been called prince of Wales in the period between 1284, when Wales was conquered, and 1301, when he conferred the title on his eldest son. This however, is unsupported by evidence; and the tone of the poems seems clearly to indicate that they relate to a youthful sovereign. On linguistic grounds it would be quite possible that they were written in the reign of Edward III; but although Hardyng and later writers say that that monarch had been prince of Wales, there appears to be no contemporary proof of the fact. Whoever was the king spoken of, it is probable that the 'Dreams' were written very early in his reign, when it still seemed most natural to call the king by the title he had borne before his accession. If they belong to the reign of Edward II, they may be assigned approximately to 1308; if to that of Edward III, their date is about twenty years later. Davy predicts for King Edward a career of brilliant prosperity; he sees him crowned emperor of Christendom, and victorious over all his enemies. It must not be supposed that the story of the 'Dreams' is a mere poetic convention; the writer clearly meant it to be understood that he had really received a prophetic revelation. He hints that he had made known his visions to the king, not, he several times affirms, with any hope of reward, but in obedience to an express divine command. He says that he was a 'marshal,' and lived at Stratford-at-Bow, and he boasts proudly that he is well known 'both there and everywhere.' He was certainly a practised versifier, and (though there is no real evidence on the point) it does not seem impossible that he may be the author of the poems (with the exception of the 'Alisaunder') which are found in the same manuscript with his 'Dreams.' These poems, 'Life of St. Alexius,' 'The Battle of Jerusalem,' 'The Fifteen Signs before Doomsday,' 'Scripture Histories,' 'The Lamentation of Souls,' certainly belong to Davy's period, and in diction and metrical qualities they closely resemble his undoubted work. If Davy be the author of them, he seems to have been a man of education, as some of them are apparently derived immediately from Latin originals. The principal objection to their being ascribed to him is the difficulty of supposing that so egotistical a writer would have left so many of his productions anonymous. The 'Dreams,' together with 'Alexius,' 'Fifteen Signs,' 'Lamentation,' and part of the 'Scripture Histories,' have been edited by Dr. Furnivall for the Early English Text Society (1878).

[Furnivall's Introduction to his edition of Adam Davy's Five Dreams; Ten Brink's Early English Literature, trans. Kennedy, p. 521; Warton's Hist. of English Poetry, ed. Hazlitt, ii. 201 ff.] H. B.

DAVY, CHARLES (1722-1797), miscellaneous writer, was the son of Charles Davy of Hatton Garden, London. He was educated at Caius College, Cambridge, where he graduated B.A. in 1742, M.A. in 1748 (*Cantabrigienses Graduati*, ed. 1787, p. 112). He was instituted to the rectory of Topcroft, Norfolk, in 1764, to the rectory of Benacre, Suffolk, in 1766, and to that of Onehouse in the same county in 1776. He died on 8 April 1797, and was buried in the chancel of Onehouse church.

His publications were: 1. 'Conjectural Observations on the Origin and Progress of Alphabetical Writing,' 1772, 8vo. 2. 'Letters addressed chiefly to a Young Gentleman, upon subjects of Literature; including a translation of Euclid's Section of the Canon, and his Treatise on Harmonic; with an explanation of the Greek musical modes, according to the doctrine of Ptolemy,' 2 vols. Bury St. Edmunds, 1787, 8vo. In 1768 there appeared 'Proposals for printing by subscription An Essay upon the Principles and Powers of Vocal and Instrumental Music. By Charles Davy and Christopher Smear, Fellow of Caius College, Cambridge.' The work was never printed, but the manuscript is still in existence.

By his wife Mary, daughter of Thomas Sheppard, he had two sons, Charles and Frederick. Charles became a fellow of Caius College, Cambridge (M.B. 1781), vicar of Wickham Market, Suffolk (1803), rector of Barking and of Combs, in the same county (1818), and died on 7 March 1836, aged 79. He published (conjointly with his brother Frederick) 'A Relation of a Journey to the Glaciers in the Dutchy of Savoy; translated from the French of M. T. Bourrit, precentor of the cathedral church of Geneva,' 8vo, Norwich, 1775 (Davy, *Athenæ Suffolcenses*, ii. 234, iii. 229; *Gent. Mag.* new ser. v. 562).

[Gent. Mag. vol. xcv. pt. i. p. 125, pt. ii. p. 286*; Biog. Dram. vol. i. pt. i. p. 177; Suffolk Garland, pp. 17, 18.] T. C.

DAVY, DAVID ELISHA (1769-1851), Suffolk antiquary and collector, was son of a farmer at Rumburgh, Suffolk, and nephew of Eleazar Davy, of Yoxford, who was sheriff of the county in 1770, and acquired some local position by the marriage of his stepdaughter with Sir John Rous, afterwards earl of Stradbroke (see *Peerage*, under 'Stradbroke'). David Elisha was born in 1769, was educated at Yoxford under Dr. Forster, who afterwards succeeded Samuel Parr as headmaster of Norwich grammar school, entered Pembroke Hall, Cambridge, where he took his B.A. degree as sixth senior optime in 1790, and in 1803, at the death of his uncle Eleazar, succeeded to his estate. Davy then took up his residence at Yoxford, where for years he was an active and useful magistrate and receiver-general of the county (*Add. MS.* 19188, f. 99, commission as receiver-general of transferred duties for Suffolk, 1795). Unforeseen embarrassments, resulting from depreciation in value, after the peace, of lands purchased in the war time, compelled him to retire from this position, and his estates were taken into possession by Messrs. Gurney, the Norwich bankers, as security for advances made by them, but were restored to the owner a few years before his death. After quitting Yoxford, Davy resided at Ufford, near Woodbridge, and devoted himself to genealogical and antiquarian studies. About the time he came into possession of the Yoxford property Davy commenced the collection of materials for a history of Suffolk, which he pursued in conjunction with a friend, Mr. H. Jermyn of Sibton, barrister-at-law, each receiving a copy of the other's work. Jermyn died in 1820, and his Suffolk manuscripts were bought by Mr. Herbert Gurney, and presented to the British Museum in 1830. They form Add. MSS. 8168–96. Davy continued to add to his collection up to his death, but long before had abandoned the idea of publication. He does not appear to have been a member of any learned society, and the only entry of his name as an author in the 'British Museum Catalogue of Printed Books' is in respect of a little volume entitled 'A short Account of Leiston Abbey. By D. E. D.' (with descriptive and illustrative verses by B. Barton and W. Fletcher). Edited by J. Bird (1823, 8vo). Under the signature D. A. Y., formed of the terminals of his name, Davy was a frequent contributor to the 'Gentleman's Magazine.' To the 'Topographer and Genealogist,' commenced in 1843, he contributed a series of notices of sepulchral monuments in Suffolk churches. Davy was not merely an antiquary, but a popular gentleman and a well-read scholar. He died unmarried and intestate at Ufford on 15 Aug. 1851, at the age of eighty-two. His estate went to his sister, the widow of the Rev. W. Barlee, rector of Wrentham, Suffolk, and at her death devised in accordance with the provisions of the will of Eleazar Davy.

Davy's Suffolk manuscripts, which are remarkable for their neatness and admirable arrangement, were purchased by the British Museum in 1852. They now form Add. MSS. 19077 to 19207, and include genealogical histories of Suffolk families, collections for the lives of Suffolk writers (*Athenæ Suffolcenses*), a number of volumes of 'Illustrative Draw-

ings' (19176 to 19181), and a volume of 'Arms of Suffolk Families' (19159). Later acquisitions at the British Museum include Davy's 'Collection of Epigrams,' Add. MS. 19245; 'Cat. of Library,' 19247; 'Commonplace Book,' 19246; some letters from Davy, 24857 (to J. Hunter); 32570, ff. 204–5 (to J. Mitford in 1851), and Add. MSS. 32483–4, 'Rubbings of Brasses' by Davy. An index to 'Suffolk Monumental Inscriptions' in the Davy collection (1866) forms Add. MS. 29761.

[Gent. Mag. new ser. xxxvi. 543; Brit. Mus. Cat.] H. M. C.

DAVY, EDMUND (1785–1857), professor of chemistry, son of William Davy, was born at Penzance in 1785, where he obtained his early education. He remained there until 1804, when he removed to London, and was appointed operator and assistant in the laboratory of the Royal Institution, through the influence of Humphry Davy [q. v.], then professor of chemistry. Edmund Davy had the entire control of the laboratory. Humphry Davy was not remarkable for keeping things in order himself, but we find, from the laboratory book of the institution, that he demanded considerable attention to such matters from his assistant. Edmund Davy remained in the Royal Institution for eight years, holding also for a considerable portion of that time the office of superintendent of the mineralogical collection.

In 1813 Edmund Davy was unanimously elected professor in the Royal Cork Institution, and he acted also as secretary. In 1826 he became professor of chemistry of the Royal Dublin Society. Shortly after this he was elected a fellow of the Royal Society of London, a fellow of the Chemical Society of London, and an honorary member of the Société Française Statistique Universelle. Davy was an earnest advocate for the extension of scientific knowledge, and through his influence popular courses of lectures were established in most of the provinces of Ireland. He gave upwards of thirty courses of lectures on chemical subjects, especially selecting the applications of chemistry to agriculture. This was always a favourite study with him, and he published several useful papers relating to manures, and the chemical aids which the farmers might find useful. 'An Essay on the Use of Peat or Turf as a Means of Promoting the Public Health and the Agriculture of the United Kingdom,' was published for him by Hodges & Smith, of Dublin, in 1850, and in the 'Journal of the Dublin Society,' in 1856, we find 'An Account of some Experiments made to determine the relative deodorising Powers of Peat-Charcoal, Peat, and Lime,' and in the 'Chemist' of 1855 he published a paper on an allied subject, namely, 'The relative Deodorising Powers of different Substances.'

Several papers on the applications of electro-chemistry, on metallurgy, dealing especially with the rarer metals, were published by Davy in the 'Philosophical Transactions and Proceedings,' in 'Thomson's Records,' in the 'British Association Reports,' and the 'Transactions of the Royal Irish Academy.' Altogether thirty-three papers were published by Davy between 1812 and 1857. The 'Royal Society Catalogue of Scientific Papers' credits Davy with thirty papers. When the government were effecting changes in the constitution of the several Irish scientific societies, they recognised Davy's claims, by awarding him his whole salary on his retirement from his official position, which he enjoyed for the remainder of his life. At the same time the Royal Dublin Society requested him to still carry on that portion of his duties which related to agricultural chemistry. After June 1856 Davy suffered from ill-health. He died on 5 Nov. 1857 at Kimmage Lodge, county Dublin.

[Journal of the Royal Dublin Society; Bence Jones's The Royal Institution; Paris's Life of Sir Humphry Davy; Tilloch's Philosophical Magazine, 1812–22; Royal Society's Catalogue of Scientific Papers; Medical Circular, xi. 1857; Boase and Courtney's Bibliotheca Cornubiensis, 1874.] R. H–r.

DAVY, EDWARD (1806–1885), scientific investigator, the eldest son of Thomas Davy, a surgeon resident at Ottery St. Mary, and with an extensive medical practice in that district of Devonshire, who married Elizabeth Boutflower, daughter of a literary gentleman living at Exeter, and the original of the fairy queen in Coleridge's 'Songs of the Pixies,' was born at Ottery on 16 June 1806. He was educated at the school of the Rev. Richard Houlditch in his native town, and by his maternal uncle, Mr. Boutflower, a schoolmaster in Tower Street, London. When about sixteen years old he was apprenticed to Charles Wheeler, house surgeon at St. Bartholomew's Hospital, with whom he lived for three years. In 1825 he gained the hospital prize for botany, passed the Apothecaries' Hall in 1828, and became a member of the Royal College of Surgeons in 1829. Shortly afterwards he bought, as he supposed, a medical practice at 390 Strand, but soon discovered that he had been taken in, the business being that of a dispensing chemist. In this establishment he thereupon began to trade as an operative chemist, under the title

of Davy & Co., and to supply the scientific apparatus which his studies had enabled him to modify or to improve. In 1836 he published 'An Experimental Guide to Chemistry,' and at the end is printed a catalogue, occupying seventeen pages, of the instruments on sale at his shop, in which occur such special articles as 'Davy's blow-pipe' and 'Davy's improved mercurial trough.' In 1835 he invented and patented a cement called 'Davy's diamond cement,' for mending broken china and glass, and for many years it brought him a small annual profit. It was at this period of his life that Davy undertook those experiments in electric telegraphy by which his name is still kept green in scientific circles. Even at that date he had a very clear perception 'of the requirements and capabilities' of an electric telegraph, and to him is due the honour of inventing the 'relay,' or, as he called it, the 'electric renewer.' These ideas had been brooding in his mind for some years, but in 1836 they shaped themselves into his 'Outline of a new plan of telegraphic communication.' Very early in 1837 he obtained permission from the office of woods and forests to lay down a mile of copper wire around the inner circle of the Regent's Park, through which, with the help of a friend, many successful experiments were obtained. In May of the same year he endeavoured to stop the granting of their first patent to his rivals, Cooke and Wheatstone, for their inventions, but his efforts were not attended with success. A working model of his instruments, in which his improvements were brought down to date, was shown at the close of 1837 at the Belgrave Institution, London, and attracted much attention. Still greater publicity was drawn to his invention of the needle telegraph when an exhibition of his apparatus was opened at Exeter Hall on 29 Dec. 1837. He applied for a patent for his electro-chemical recording telegraph, and in spite of the opposition of his rivals the specification was granted on 4 July 1838. There was a confident expectation on the part of his family that his discoveries would secure for him both fame and fortune, but his prospects were marred by his sailing from the Thames for Australia as the medical superintendent of an emigrant ship on 15 April 1839. He believed that his venture had been perfected, and that his future success would not be impaired by his absence from England, but the attempts of his father and friends to finish his inventions after he had taken this ill-advised step resulted in failure. Another exhibition of his apparatus which was set on foot in 1839–40 ended in disappointment, the machines were sent down to Ottery at the close of the latter year, and after forty years of neglect were broken up and sold as old metal. His patent was bought up by the old Electric Telegraph Company for 600*l.*, and quietly allowed to lapse.

In his new home Davy showed abundant energy. Farming was his first pursuit, but this occupation was quickly abandoned, and he took to literary occupations. He contributed to the 'Melbourne Argus,' and from 1843–5 was engaged as editor of the 'Adelaide Examiner,' and his friends record that while engaged in newspaper life he published a prediction, soon to be realised in fact, that certain districts of Australia were auriferous. In 1848 he became the manager of the copper smelting works at Yatala, and the establishment was carried on with great prosperity until 1851, when the departure of the workmen for the goldfields led to its being closed. When the government assay office was opened at Adelaide in 1852 the operations were placed under Davy's charge, and in this post he showed such skill and judgment that the Victorian government when establishing a similar department at Melbourne tempted him with a liberal salary of 1,500*l.* per annum to take charge as superintendent of the practical section of the office. This handsome pay he only enjoyed from July 1853 to December 1854, when the assay department was abolished by Sir Charles Hotham. Davy again took to farming, and again without profit to himself. He thereupon settled at Malmesbury, Victoria, as a surgeon, and laboured energetically in his profession and in the local affairs of that town. For more than twenty years he was a magistrate, for twenty-five years he gratuitously held the office of medical officer of health for the district, and on three occasions he was mayor of the town. At the close of his life attention was drawn by Mr. Fahie to Davy's scientific discovery, and the distinction of honorary member of the Society of Telegraph Engineers and Electricians was conferred upon him in November 1884. Davy died at Malmesbury on 27 Jan. 1885. By his first wife, Mary Ann Bryant, he had one son, George Boutflower Davy, now an official in the land registration court of New Zealand. She died about 1877, and he married again about 1880, leaving behind him at his death a widow and an infant child. Under brighter auspices Davy's fame might have been worldwide. A mass of papers relating to his career were deposited by his nephew, Henry Davy, M.D., of Exeter, with the Society of Telegraph Engineers.

[Melbourne Argus, 28 Jan. 1885; Short Memoir of Edward Davy by his nephew Henry

Davy, M.D., reprinted from Electrician, vol. xi. 1883; Honour to whom honour is due; Fahie's Edward Davy and the Electric Telegraph, reprinted from Electrician, vol. xi. 1883; Fahie's Electric Telegraphy to 1837, pp. 349–447, 516–529; Electrician, xiv. 50, 287 (1884–5); Mechanics' Mag. xxviii. 261, 295, 327*, xxx. 101 (1838–9).] W. P. C.

DAVY, HENRY (*fl.* 1829), architect and landscape painter, belonging to Ipswich, published at Southwold in 1818 and 1827 different sets of etchings illustrative of the antiquities of Suffolk and the noblemen's seats in the county. He also exhibited three landscape paintings in 1829 in the Suffolk Street exhibition of the Society of British Artists. His works as a practising architect are unknown, and he is now remembered chiefly as the author of the etchings first named, which are carefully and artistically executed, and form an important contribution to the antiquarian lore of the district. His works are: 1. 'A Set of ten Etchings illustrative of Beccles Church, and other Suffolk Antiquities,' 1818. 2. 'Series of Etchings illustrative of the Architectural Antiquities of Suffolk, accompanied with an Historical Index, drawn and etched by Henry Davy,' Southwold, 1827, fol. 3. 'Views of the Seats of the Noblemen and Gentlemen in Suffolk, from drawings by Henry Davy,' Southwold, 1827, fol.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists; Lowndes's Bibl. Man.] G. W. B.

DAVY, SIR HUMPHRY (1778–1829), natural philosopher, was born at Penzance in Cornwall on 17 Dec. 1778. The parish register of Madron (the parish church) records 'Humphry Davy, son of Robert Davy, baptized at Penzance, January 22nd, 1779.' Robert Davy was a wood-carver at Penzance, who pursued his art rather for amusement than profit. As the representative of an old family (monuments to his ancestors in Ludgvan Church date as far back as 1635) he became possessor of a modest patrimony. His wife, Grace Millett, came of an old but no longer wealthy family. Her parents died within a few hours of each other from malignant fever, when Grace and her two sisters were adopted by John Tonkin, an eminent surgeon in Penzance. Robert Davy and his wife became the parents of five children—two boys, Humphry, the eldest, and John, who is separately noticed, and three girls. In Davy's childhood the family removed from Penzance to Varfell, their family estate in Ludgvan. Davy's boyhood was spent partly with his parents and partly with Tonkin, who placed him at a preparatory school kept by a Mr. Bushell, who was so much struck with the boy's progress that he persuaded the father to send him to a better school. He was at an early age placed at the Penzance grammar school, then under the care of the Rev. J. C. Coryton. Numerous anecdotes show that he was a precocious boy. He possessed a remarkable memory, and was singularly rapid in acquiring knowledge of books. He was especially attracted by the 'Pilgrim's Progress,' and he delighted in reading history. When but eight years of age he would collect a number of boys, and standing on a cart in the market-place address them on the subject of his latest reading. He delighted in the folklore of this remote district, and became, as he himself tells us, a 'tale-teller.' The 'applause of my companions,' he says, 'was my recompense for punishments incurred for being idle.' These conditions developed a love of poetry and the composition of verses and ballads. At the same time he acquired a taste for experimental science. This was mainly due to a member of the Society of Friends named Robert Dunkin, a saddler; a man of original mind and of the most varied acquirements. Dunkin constructed for himself an electrical machine, voltaic piles, and Leyden jars, and made models illustrative of the principles of mechanics. By the aid of these appliances he instructed Davy in the rudiments of science. As professor at the Royal Institution, Davy repeated many of the ingenious experiments which he had learned from his quaker instructor. From the Penzance school Davy went in 1793 to Truro, and finished his education under the Rev. Dr. Cardew, who, in a letter to Davies Gilbert, says: 'I could not discern the faculties by which he was afterwards so much distinguished.' Davy says himself: 'I consider it fortunate I was left much to myself as a child, and put upon no particular plan of study. . . . What I am I made myself.'

After the death of Davy's father in 1794, Tonkin apprenticed him to John Bingham Borlase, a surgeon in large practice at Penzance. His indenture is dated 10 Feb. 1795. In the apothecary's dispensary he became a chemist. A garret in Tonkin's house was the scene of his earliest chemical operations. His friends would often say: 'This boy Humphry is incorrigible. He will blow us all into the air,' and his eldest sister complained of the ravages made on her dresses by corrosive substances.

Much has been said of Davy as a poet, and Paris somewhat hastily says that his verses 'bear the stamp of lofty genius.' His first production preserved bears the date of 1795. It is entitled 'The Sons of Genius,' and is marked

by the usual immaturity of youth. The poems, produced in the following years, especially those 'On the Mount's Bay' and 'St. Michael's Mount,' are pleasingly descriptive verses, showing sensibility, but no true poetic imagination. Davy soon abandoned poetry for science. While writing verses at the age of seventeen in honour of his first love, he was eagerly discussing with his quaker friend the question of the materiality of heat. Dunkin once remarked: 'I tell thee what, Humphry, thou art the most quibbling hand at a dispute I ever met with in my life.' One winter day he took Dunkin to Larigan river, to show him that the rubbing of two plates of ice together developed sufficient heat *by motion* to melt them, and that the motion being suspended the pieces were united by regelation. This was, in a rude form, the elementary experiment of an analogous one exhibited in later years by Davy in the lecture-room of the Royal Institution, which excited considerable attention.

Davies Giddy, afterwards Gilbert [q. v.], accidentally saw Davy in Penzance. The lad was carelessly swinging on the half-gate of Dr. Borlase's house. Gilbert was interested by the lad's talk, offered him the use of his library, and invited him to his house at Tredrea. This led to an introduction to Dr. Edwards, who then resided at Hayle Copper House, and was also chemical lecturer in the school of St. Bartholomew's Hospital. Dr. Edwards permitted Davy to use the apparatus in his laboratory, and appears to have directed his attention to the floodgates of the port of Hayle, which were rapidly decaying from the contact of copper and iron under the influence of sea-water. This galvanic action was not then understood, but the phenomenon prepared the mind of Davy for his experiments on the copper sheathing of ships in later days. Gregory Watt, the son of James Watt, visited Penzance for his health's sake, and lodging at Mrs. Davy's house became a friend of her son and gave him instructions in chemistry. Davy also formed a useful acquaintance with the Wedgwoods, who spent a winter at Penzance.

Dr. Beddoes and Professor Hailstone were engaged in a geological controversy upon the rival merits of the Plutonian and the Neptunist hypotheses. They travelled together to examine the Cornish coast accompanied by Davies Gilbert, and thus made Davy's acquaintance. Beddoes, who had recently established at Bristol a 'Pneumatic Institution,' required an assistant to superintend the laboratory. Gilbert recommended Davy for the post, and Gregory Watt placed (in April 1798) in the hands of Beddoes the 'Young man's Researches on Heat and Light,' which were subsequently published by him in the first volume of 'West-Country Contributions.' Prolonged negotiations were carried on, mainly by Gilbert. Mrs. Davy and Borlase consented to Davy's departure, but Tonkin desired to fix him in his native town as a surgeon, and actually altered his will when he found that Davy insisted on going to Dr. Beddoes. On 2 Oct. 1798 Davy joined the 'Pneumatic Institution' at Bristol. This institution was established for the purpose of investigating the medical powers of factitious airs and gases, and to Davy was committed the superintendence of the various experiments. The arrangement concluded between Dr. Beddoes and Davy was a liberal one, and enabled Davy to give up all claims upon his paternal property in favour of his mother. He did not intend to abandon the profession of medicine, being still determined to study and graduate at Edinburgh. He, however, soon found his whole energies absorbed in the labours of the laboratory. During his residence at Bristol Davy formed the acquaintance of the Earl of Durham, who became a resident for his health in the Pneumatic Institution, and of Coleridge and Southey. In December 1799 he visited London for the first time, and his circle of friends was there much extended.

In this year the first volume of the 'West-Country Collections' was issued. Half of the volume consisted of Davy's essays 'On Heat, Light, and the Combinations of Light,' 'On Phos-oxygen and its Combinations,' and on the 'Theory of Respiration.' On 22 Feb. 1799 Davy, writing to Davies Gilbert, says: 'I am now as much convinced of the non-existence of caloric as I am of the existence of light.' In another letter written to Davies Gilbert on 10 April he informs him: 'I made a discovery yesterday which proves how necessary it is to repeat experiments. The gaseous oxide of azote (the laughing gas) is perfectly respirable when pure. It is never deleterious but when it contains nitrous gas. I have found a mode of making it pure.' He then says that he breathed sixteen quarts of it for nearly seven minutes, and that it 'absolutely intoxicated me.' During this year Davy published his 'Researches, Chemical and Philosophical, chiefly concerning Nitrous Oxide and its Respiration.' In after years Davy regretted that he had ever published these immature hypotheses, which he himself subsequently designates as 'the dreams of misemployed genius which the light of experiment and observation has never conducted to truth.'

In 1800 Davy informed Davies Gilbert that

he had been 'repeating the galvanic experiments with success' in the intervals of the experiments on the gases, which 'almost incessantly occupied him from January to April.' In these experiments Davy ran considerable risks. The respiration of nitrous oxide led, by its union with common air in the mouth, to the formation of nitrous acid, which severely injured the mucous membrane, and in his attempt to breathe carburetted hydrogen gas he 'seemed sinking into annihilation.' On being removed into the open air he faintly articulated, 'I do not think I shall die,' but some hours elapsed before the painful symptoms ceased.

Davy's 'Researches,' which were full of striking and novel facts, and rich in chemical discoveries, soon attracted the attention of the scientific world, and Davy now made his grand move in life. In 1799 Count Rumford had proposed the establishment in London of an 'Institution for Diffusing Knowledge,' i.e. the Royal Institution. The house in Albemarle Street was bought in April 1799. Rumford became secretary to the institution, and Dr. Garnett was the first lecturer. Garnett was forced to resign from ill-health in 1801. Rumford had already been empowered to treat with Davy. Personal interviews followed, and on 15 July 1801 it was resolved by the managers 'that Humphry Davy be engaged in the service of the Royal Institution in the capacity of assistant lecturer in chemistry, director of the chemical laboratory, and assistant editor of the journals of the institution, and that he be allowed to occupy a room in the house, and be furnished with coals and candles, and that he be paid a salary of 100*l.* per annum.'

Rumford held out to Davy the prospect of his becoming in two or three years professor of chemistry in the Institution with a salary of 300*l.* per annum, and agreed that Davy should have every facility for pursuing his private philosophical investigations.

On 11 March 1801 Davy arrived at the Royal Institution. He gave three courses of lectures in the spring of that year. His first course, consisting of five lectures, was 'On the New Branch of Philosophy,' embracing the history of galvanism and the discoveries made by himself and others. This course was followed by another on 'Pneumatic Chemistry,' and after the concluding lecture on 20 June, he administered the nitrous oxide (laughing gas) to several gentlemen present. Another course on 'Galvanism' was delivered in the fore part of the day, which was attended by men of science and numbers of people of rank and fashion. On 21 Jan. 1802 Davy delivered the introductory lecture of the session to his course on 'Chemistry' in the theatre of the Royal Institution upon benefits to be derived from the various branches of science. He also gave an evening course on 'Chemistry applied to the Arts.' On 21 May it was resolved 'that Mr. Humphry Davy be for the future styled professor of chemistry at the Royal Institution.' In April Davy joined Dr. Young in editing the eighth number of the 'Journal of the Royal Institution.' In one of these he gave his 'account of a method of copying paintings upon glass, and of making profiles by the agency of light upon nitrate of silver, invented by J. Wedgwood, Esq.' Davy's first communication to the Royal Society was an 'Account of some Galvanic Combinations.' It was read on 18 June 1801. On 24 Feb. 1803 he read before the Royal Society his first paper on 'Astringent Vegetables and on their Operation in Tanning.' He was proposed a fellow on 21 April 1803 and elected on 17 Nov. On 7 July he was elected an honorary member of the Dublin Society. Davy had at this time arrived at his period of most healthful popularity. Dr. Paris says of him: 'The enthusiastic admiration which his lectures obtained is at this period scarcely to be imagined. Men of the first rank and talent, the literary and the scientific, the practical, the theoretical, blue stockings, and women of fashion, the old, the young, all crowded, eagerly crowded the lecture-room.' Coleridge on 17 Feb. 1803 expressed his pleasure at Davy's progress, and said that he hoped 'more proudly of Davy than of any other man,' but afterwards noticed the danger of dissipation and flattery, 'two serpents at the cradle of his genius.' On 10 May Davy's first lecture was given before the board of agriculture, and five others on succeeding Tuesdays and Fridays. A prologue, written in two hours, for Tobin's comedy of the 'Honeymoon,' produced at Drury Lane on 30 Jan. 1805, showed that his poetical tendencies were not entirely suppressed. The success of his lectures was followed by the glory of original discoveries. In 1805 he presented to the Royal Institution a collection of minerals which Mr. Hatchett pronounced to have an aggregate value exceeding one hundred guineas, and the managers of the institution, on the representation of that mineralogist, resolved 'that the sum of one hundred pounds be entrusted to Mr. Davy to purchase minerals.' On 4 Feb. in this year Davy was appointed director of the laboratory, his annual income being raised to 400*l.* a year. On 16 May 1805 Davy communicated a paper to the Royal Society on the use of boracic acid in analysing stones, and for this and his previous

papers the council of the Royal Society adjudged to him their Copley medal. He was elected secretary to that society on 22 Jan. 1807, on the death of Dr. Edward Whitaker Gray, and in January 1807 he became a member of the council. Davy's earliest experiments in galvanism had been made in 1800, when he mentions 'unhoped-for successes' in a letter to Gilbert. He was beginning fresh galvanic experiments in 1806, when the laboratory books of the Royal Institution show that in October he 'tried to decompose phosphorus by the galvanic fluid.' The discoveries of Volta at this time were exciting the attention of men of science. Davy worked zealously in developing the chemical action of the voltaic battery. He was now working with a battery of a hundred plates of six inches diameter. On 12 Nov. he informs his friend Mr. Pepys: 'I have decomposed and recomposed the fixed alkalies (potash and soda), and discovered their bases to be two new inflammable substitutes (potassium and sodium) very like metals, but one of them lighter than ether, and infinitely more combustible; so that there are *two bodies decomposed, and two new elementary bodies found.*' Davy commenced those inquiries on the 16th and obtained his great result on 19 Oct. 1807. Shortly after this John George Children [q. v.] constructed the great battery with which his name is associated. This battery doubtless led to the collection, by the managers of the Royal Institution, of a fund for the construction of a yet more magnificent battery. It consisted of two hundred instruments connected together in regular order, each composed of ten double plates arranged in cells of porcelain, and containing in each plate thirty-two square inches, so that the whole number of double plates was two thousand, and the whole surface 128,000 square inches. With this powerful battery Davy repeated all his previous experiments, he instituted several with the hope of decomposing nitrogen, he most satisfactorily proved the actual character of oxymuriatic acid, he completely overthrew the theories of the Stahlian school, demonstrated in the most conclusive manner the existence of chlorine as a new elementary body, and proved its value as a bleaching agent. The announcement of a theory so adverse to the universal faith of chemists as that of chlorine being a simple substance which, combining with hydrogen, formed muriatic acid, was received with a storm of objections; but these were all refuted by vigorous methods of inquiry, and ultimately all the philosophers yielded their assent to Davy's views.

On 19 Nov. 1807 Davy explained all his experiments and discoveries in electricity before the Royal Society in the Bakerian lecture. His fame became European. Napoleon, then first consul, founded a prize of three thousand francs for the best experiments made on the galvanic fluid. Twelve months after the publication of Davy's lecture the Institute of France awarded him the Napoleon prize 'for his discoveries announced in the "Philosophical Transactions" for the year 1807.' In connection with galvanic phenomena Davy continued to achieve triumphs which greatly increased his fame, and considerably added to our stores of scientific truth.

At the close of 1807 Davy had a severe illness, occasioned probably by exposure to the unhealthy atmosphere of Newgate prison, the disinfecting of which he had undertaken. He was not able to resume his work until 19 April 1808, when he was again using his battery of 520 pair of plates. Through the spring and summer a series of beautiful experiments were made on ammonia and nitrogen. Davy tells Children, in a letter written at this time, that 'he hoped to show him nitrogen as a complete wreck, torn to pieces in different ways.' He was not successful, however, in decomposing nitrogen, but in his Bakerian lecture in December 1808, in which he elucidated the 'elementary matter of ammonia, the nature of phosphorus, sulphur, charcoal, and the diamond,' and in his fourth Bakerian lecture in 1809, he dealt particularly with 'the metallic bodies from the alkalies and earths, and on some combinations of hydrogen.' The Bakerian lecture for 1810 was devoted to the 'combinations of oxymuriatic gas and oxygen.' In that year the Dublin Society raised by subscription the sum of four hundred guineas, which they offered to Davy if he would deliver some lectures respecting the recent discoveries made by him in electro-chemical science. The 'Farming Society of Ireland,' being desirous of availing themselves of this opportunity, applied to Davy for six lectures on the application of chemistry to agriculture. Davy received 750*l.*, and a large surplus went to defray expenses. In the following year Davy delivered two distinct courses in Dublin, one on the 'Elements of Chemical Philosophy,' and the other on 'Geology,' the proceeds from these lectures being 1,101*l.* 2*s.* Before Davy quitted Dublin the provost and fellows of Trinity College conferred upon him the honorary degree of LL.D. In the month of August Davy's opinion was requested by a committee as to the most satisfactory method of ventilating the House of Lords. Davy's recommendation was adopted, but it did not prove successful. On 8 April 1812 he was

knighted by the prince regent. On the day following he delivered his farewell lecture at the Royal Institution. The minutes of that institution inform us that on 5 April 1813 Davy begged leave to resign his situation of professor of chemistry, when Earl Spencer moved 'that, in order more strongly to mark the high sense entertained by this meeting of the merits of Sir H. Davy, he be elected honorary professor of chemistry.'

On 11 April 1812 Davy married Mrs. Apreece, the widow of Shuckburgh Ashby Apreece, and the daughter and heiress of Charles Kerr [see DAVY, JANE, Lady] of Kelso. His biographer Dr. Paris remarks 'that other views of ambition than those presented by achievements in science had opened upon his mind; the wealth he was about to command might extend the sphere of his usefulness, and exalt him in the scale of society; his feelings became more aristocratic, he discovered charms in rank which had before escaped him, and he no longer viewed patrician distinction with philosophic indifference.'

Davy had already discovered the talents of Faraday, for whom he obtained an appointment as assistant in the laboratory of the Royal Institution. In October he went abroad, taking Faraday with him. Davy did not allow his independent position to interfere with his scientific inquiries. While abroad he sent seven papers to the Royal Society. He published his 'Elements of Chemical Philosophy,' and in March 1813 he issued his 'Elements of Agricultural Chemistry,' the substance of a course of lectures delivered for ten successive seasons before the board of agriculture. In 1813 Davy was evidently alarmed at its being supposed that a gunpowder which he had manufactured in partnership with J. G. Children and Burton was 'supposed to be sold by' him, and desires it to be made public that his assistance had been gratuitous. The correspondence on the 'Ramhurst gunpowder' is painfully significant of the growing influence of wealth and position. While travelling on the continent during the war, by permission of Napoleon, Davy was patronised by all the scientific men of the day. The favour of his company was invited by the Philomathic Society, at which thirty-three members were present, among whom were Ampère, Cuvier, Chevreuil, and Humboldt. At the dinner the toast of the Royal Society of London was given, to which Davy returned thanks. Ampère at this time furnished Davy with a small portion of iodine, recently discovered by Courtois. On 13 Dec. a letter was read by Cuvier, which he had received from Davy, giving a general view of the chemical nature and relations of iodine, and in January 1814 he communicated to the Royal Society of London an elaborate memoir on the same element. On 13 Dec. 1813 Davy was elected a corresponding member of the first class of the Imperial Institute.

While in Italy Davy made experiments on the torpedo, and he worked in the laboratory of the Accademia del Cimento on the combustion of the diamond. The results were communicated to the Royal Society. At Pavia he met Volta, who awaited in full dress the arrival of Davy. On the introduction of the English philosopher, who was meanly dressed, Volta started back in astonishment, and for some moments was unable to address him. On 23 April 1813 Davy returned to London, having made experiments on the colours used by the ancients and several other matters of interest, the results of which he communicated to the Royal Society.

On 3 Aug. 1815 Davy acknowledges a letter which he had received from the Rev. Dr. Gray, directing his attention to the destruction of human life by explosions in working our coalmines. Davy gave immediate attention to the subject, and being supplied with specimens of firedamp by John Buddle of Newcastle [q. v.], he began to investigate its nature. On 31 Oct. 1815 Davy communicated to Dr. Gray that he had discovered a safe lamp, on 2 Nov. read a paper on the firedamp before the Royal Society, and on 14 Dec. he sent to his friend Dr. Gray some models of lamps and lanterns, based on his discovery that 'the firedamp will not explode in tubes or feeders of a certain small diameter.' Glass tubes were employed at first, but Davy soon found that metallic tubes, such as wire gauze, resisted equally well the passage of flame. This led to his surrounding the flame of his lamp with wire gauze. The explosive gas freely entered the lamp and exploded within it, the explosion not passing outward through the apertures of the wire. Davy's triumph was somewhat clouded by the claims put forward by Dr. Clanny and George Stephenson [q. v.] The lamp devised by Dr. Clanny in no respect resembled that of Davy [see CLANNY, WILLIAM REID], and that of Stephenson differs from it in several particulars. Stephenson's lamp dates its origin from 21 Oct. 1815, and has many claims to attention. Buddle on 27 Oct. 1816 wrote to the Rev. Dr. Gray, informing him that at a meeting of the coalowners it had been suggested that a subscription should be made for the purpose of presenting to Davy a testimonial which would 'show distinctly the real opinion of the coal trade as to the merit of

his invention,' the safety lamp. On 11 Jan. 1817 the subscription amounted to nearly 1,500*l.* On 25 Sept. 1817 a dinner was given to Davy, at which the coalowners presented him with a service of plate, and a resolution was passed ascribing the merit of the discovery to Davy alone. Numerous modifications of the safety lamp have been introduced from time to time. The royal commission on mines, 1866, during their inquiry collected no fewer than two hundred lamps, many of them exhibiting a high order of safety.

Davy communicated several papers to the Royal Society in connection with this inquiry, and the president and council adjudged to him the Rumford medals. Upon the advice of his friends the principal memoirs were collected and published in an octavo volume entitled 'On the Safety Lamp for Coal Mines, and some Researches on Flame,' London, 1818. Davy was created a baronet on 20 Oct. 1818. In 1813 the Geological Society of Cornwall was established at Penzance. Davy naturally manifested considerable zeal in its progress. He made a handsome donation to its funds, contributed a suite of specimens illustrative of the volcanic district of Naples, and communicated a memoir on the geology of Cornwall, which was printed in the first volume of the society's 'Transactions.' On 26 May 1818 Davy embarked at Dover for the continent, in order to proceed to Naples, his object being to unfold and render legible the ancient papyri deposited in the museum of that city. He visited Herculaneum, and afterwards commenced his experiments on unrolling the papyri. He communicated to the Royal Society the results of his inquiries and experiments on 15 March 1821, which were published in the 'Transactions' of that year. The final result of this inquiry was not successful or satisfactory. Davy succeeded in partially unrolling twenty-three manuscripts, from which fragments of writing were obtained, but unpleasant circumstances interfered with his inquiries, and he concluded that 'it would be both a waste of public money and a compromise of our own character to proceed.'

Davy returned to England in 1820, and on 20 Nov. was elected to succeed Sir Joseph Banks in the presidential chair of the Royal Society. Unfortunately, conflicting opinions arose respecting the management of the Royal Institution, and party spirit was kindled between the Albemarle Street members and the fellows of the Royal Society. This was a source of very considerable annoyance to the president. Davy, nevertheless, continued to give close attention to science. The discovery by Oersted of the relation between magnetism and electricity claimed his immediate attention, and in 1820–21 and 1823 he communicated his 'Researches on Electro-magnetic Phenomena' to the Royal Society. In these inquiries he received much assistance from Faraday, as well as in those on the condensation of the gases, on which subject he read two papers before the Royal Society.

The rapid decay of the copper sheathing on the bottoms of our ships was a problem submitted by the government to the Royal Society, and a committee was formed to investigate it. In 1823 Davy commenced his inquiry into this matter, and prosecuted it with his usual zeal. The results obtained appeared highly satisfactory. A piece of zinc, not larger than a pea, was found adequate to preserve forty or fifty square inches of copper. Numerous experiments were made —and with results equally conclusive—of Davy's theory, based on the electrical conditions of the two metals. Several ships in the royal navy were fitted with Davy's protectors, but the government in 1825 ordered the discontinuance of them on all sea-going ships. Shell-fish of various kinds were found to adhere to the copper plates, which were prevented from oxidising by the electrical action of the metals, and this greatly interfered with their sailing powers. These protectors were still continued on ships in harbour, but the plan was finally abandoned on those in September 1828. Davy's vexation was great, and the consequences were soon apparent in his failing health. At the end of 1826 his complaint assumed a more alarming form. Feeling more unwell than usual while on a visit to Lord Gage, he resolved to return to London, and he was seized while on the journey with an apoplectic attack. Prompt attention arrested the more serious symptoms, but paralysis ensued. As soon as possible it was thought desirable that Davy should winter in Italy. He wrote from Ravenna on 14 March 1827 stating his intention to remain there until the beginning of April and then to go to the Alps. Feeling that his recovery was slow, he determined to resign the chair of the Royal Society, and he wrote to that effect to Davies Gilbert on 1 July 1827. On 6 Nov. 1827 a resolution passed, at a very full meeting, appointed Gilbert to fill the chair until the anniversary meeting. Davy had contributed forty-six memoirs and lectures to the 'Transactions' of the Royal Society, and he published nine separate works on science.

Davy returned to England, and, writing from Park Street on 29 Oct. 1827, he expresses himself to his friends hopefully, but complains of a want of power and frequently

longs 'for the fresh air of the mountains.' Natural history was the principal subject of his contemplations at this time, and in this period he completed and published his 'Salmonia, or Days of Fly-fishing,' a work of great scientific interest and happily popular in its treatment. He was a skilful angler, and found time for the sport in the intervals of his scientific labours. On 20 March 1828 a paper by Davy, 'On the Phenomena of Volcanoes,' was communicated to the Royal Society. Shortly after this he left England. On 6 Feb. 1829 he writes to his constant friend, Thomas Poole, a letter from Rome, in which he exclaims: 'Would I were better . . . but I am here wearing away the winter, a ruin amongst ruins.' He still continued to work slowly; he investigated the electricity of the torpedo, and recognised a new species of eel—a sort of link between the conger and the murænа of the ancients. A paper on these inquiries was read before the Royal Society on 20 Nov. 1829. During this period of melancholy repose Davy wrote 'Consolations in Travel, or the Last Days of a Philosopher.' His brother, Dr. Davy, who edited the work after the death of Sir Humphry, informs us that it was finished at the very moment of the author's last illness. On 25 Feb. he dictated a letter to his brother, chiefly on the torpedo. He endeavoured to write a postscript, and he did write 'My dear John.' He then dictated 'I am dying; come as quickly as you can.' Dr. Davy reached his brother on 16 March, and Sir Humphry was greatly interested the next day with the dissection of a torpedo. He rallied after this attack, and on 20 April left Rome, reaching Geneva on 28 May. He died at half-past two on the following morning. He was buried in the cemetery of Plain-Palais. A tablet placed in Westminster Abbey by his widow, and the statue placed on the spot in the centre of Penzance on which his earliest days were passed, are the only outward signs of our appreciation of a philosopher of whom it has been justly said: 'He was not only one of the greatest, but one of the most benevolent and amiable of men.'

[Paris's Life of Sir Humphry Davy, bart.; John Davy's Memoirs of the Life of Sir Humphry Davy, bart., LL.D., F.R.S.; Collected Works of Sir Humphry Davy; Bence Jones's The Royal Institution; Royal Society's Cat. of Scientific Papers; Weld's History of the Royal Society; Fragmentary Remains, Literary and Scientific, of Sir Humphry Davy, edited by John Davy; Philosophical Magazine, 1865; information from Davy's family.] R. H–r.

DAVY, JANE, Lady (1780-1855), best known as the wife of Sir Humphry Davy [q.v.], was the only daughter and heiress of Charles Kerr, a younger son of William Kerr of Kelso, and a merchant in Antigua, who married Jane Tweedie and died in 1796. She was born on 5 Feb. 1780, and married at Marylebone Church, on 3 Oct. 1799, Shuckburgh Ashby Apreece, eldest son of Sir Thomas Hussey Apreece, first baronet of Washingley, Huntingdonshire, but he died without issue at Malvern, on 6 Oct. 1807, during his father's lifetime. When left a widow she retired to Edinburgh and opened the doors of her house to the cleverest and brightest of its residents. Two pictures of her life at this period have been left to us. Mrs. Fletcher says: 'Mrs. Apreece and Mrs. Waddington divided the admiration of the Edinburgh circles between them—the one [Mrs. Apreece] attractive by the vivacity of her conversation, the other by her remarkable beauty and the grace of her manners.' Sir Henry Holland says, with more emphasis, that the parties 'of Mrs. Apreece gained for a time a mastery over all others. Coming suddenly to the Scotch capital as a young and wealthy widow, with the reputation and fashions of a continental traveller at a time when few had travelled at all, acquainted with Madame de Staël, and vaguely reported to be the original of Corinne, then fresh in fame, this lady made herself a circle of her own, and vivified it with certain usages new to the habits of Edinburgh life. . . . The story was current of a venerable professor seen stooping in the street to adjust the lacing of her boot.' A wider circle of acquaintance was opened to her when she was married, at her mother's house in Portland Place, London, by the Bishop of Carlisle, on 11 April 1812, to Sir Humphry Davy, then at the height of his fame. Two months later he dedicated to his wife his 'Elements of Chemical Philosophy' as a pledge that he should continue 'to pursue science with unabated ardour,' and although his subsequent career scarcely fulfilled this public promise, he never ceased to take an active interest in his favourite pursuits. In October 1813 Davy and his wife went on a lengthened foreign tour, and Faraday accompanied them. During this period the worst traits of her character showed themselves. She had been fed on adulation for many years, and did not understand the character of this poor and simple student of science. She liked to show her authority and to mortify her husband's companion, and her temper, says Faraday, made 'it oftentimes go wrong with me, with herself, and with Sir Humphry.' She did not join her husband on his last visit to the continent, but when he was seized with 'a renewed stroke

of palsy,' she travelled day and night, joining him at Rome on 30 March 1829. They journeyed together to Geneva, and she was with her husband when he died there on 29 May 1829. Ticknor called on the Davys in 1815, and described her as 'small, with black eyes and hair, a very pleasing face, an uncommonly sweet smile, and when she speaks, has much spirit and expression in her countenance.' Her conversation he deemed somewhat formal, and though he recognised her great powers of mind he could not repeat Madame de Staël's praise, 'that she had all Corinne's talents without her faults and extravagances.' Lady Davy was a brunette of the brunettes, and her devoted friend, Sydney Smith, who addressed to her many of his most amusing letters, used to say that she was as brown as a dry toast. She figured in society at Rome and London for many years after Davy's death, and in the eternal city she loved to act the part of cicerone to her friends, among whom Tom Moore was numbered. With the antiquities and classical remains of Rome she was well acquainted, and she had read much of the literature of the Latin and the principal modern languages, but in her knowledge of Italian as a living tongue she was sadly deficient, and many amusing anecdotes of her blunders were long current in society. Sir Walter Scott was one of her distant connections, in the language of the border they were 'Kerr cousins,' and he wrote her two of his most interesting letters. She had been an early friend of the mother of J. R. Hope, and in the summer of 1834, when Hope was studying law in London, he accompanied Lady Davy in a tour through Holland. She subsequently introduced the young man to Lockhart, and this led to his marriage with Lockhart's daughter and to his becoming the head of the family as J. R. Hope-Scott. In 1838 she was described as 'haggard and dried up,' but she retained long after that date her extraordinary physical activity and her absorbing love of London gaiety. She died in Park Street, Grosvenor Square, London, on 8 May 1855. Sir Humphry Davy appointed her the sole executrix of his property, and she presented his portrait by Sir Thomas Lawrence to the Royal Society.

[Gent. Mag. April 1812, p. 386, July 1855, pp. 92–3; Jones's Faraday, i. 184, 197; Ticknor's Life, i. 57, 128, ii. 179; Lockhart's Scott, ii. 403, vi. 2–4, 221–2, vii. 126–7; Ornsby's Hope-Scott, i. 62–5, ii. 132; Moore's Memoirs, passim; Sir Henry Holland's Recollections, 87–8; Lady Holland's Sydney Smith, i. 203, ii. 91, &c.; Mrs. Fletcher's Autobiography, 102–3; Mrs. Somerville's Recollections, 252; Last Leaves of Journal of J. C. Young, 120–1; John Davy's Sir H. Davy, i. 133–5, 424–5; Burke's Landed Gentry (1886) sub 'Kerr;' Betham's Baronetage, iv. 114.] W. P. C.

DAVY, JOHN (1763–1824), musical composer, was born on 23 Dec. 1763, at Creedy Bridge, in the parish of Upton Helions, eight miles from Exeter, the illegitimate son of Sarah Davie or Davy, and was baptised two days later (parish register). He was brought up by his maternal uncle, a blacksmith of Upton Helions, who also played the violoncello in the church choir. When under five years of age he could play on the fife any simple tune after once or twice hearing it. Before he was quite six years old, Davy appropriated between twenty and thirty horseshoes from the house of a neighbouring smith. He selected as many horseshoes as formed a complete octave, hung each of them by a single cord clear from the wall, and with a small iron rod imitated upon them the chimes of the neighbouring church of Crediton 'with great exactness.' James Carrington, then rector of Upton Helions and chancellor of the diocese, hearing of the story, showed Davy a harpsichord, on which he soon learned to play easy lessons. He also began the violin. In his twelfth year he was introduced by Carrington to the Rev. Richard Eastcott of Exeter, a well-known amateur, who afterwards, in his 'Sketches of the Origin, Progress, and Effects of Music' (8vo, Bath, 1793), gave some account of Davy's extraordinary musical faculties. Eastcott set the lad down to the pianoforte, and recommended his friends to article him to William Jackson [q. v.], the organist of Exeter Cathedral. Davy's progress in the study of composition was rapid, and he soon became a capable performer on the organ, violin, viola, and violoncello. After completing his articles he continued to live for some years at Exeter as organist and teacher. A passion for the stage, which had once led him to essay the rôle of Zanga to Dowton's Alonzo at the local theatre, was probably the reason of his coming, about 1800, to London, where he obtained employment as a violinist in the orchestra of Covent Garden Theatre, and as a teacher. His talent as a writer of songs and dance music soon brought him more lucrative work, and for nearly a quarter of a century he was regularly engaged by the theatres royal to supply music for the light English opera and pantomime then in fashion. But giving way to habits of intemperance he fell into difficulties, and died neglected and penniless in a wretched lodging in May's Buildings, St. Martin's Lane, on 22 Feb. 1824. He was

buried in St. Martin's churchyard on the following 28 Feb., at the expense of two London tradesmen, one of whom, a Mr. Thomas, was a native of Crediton. Davy's first published work was the admired 'Six Quartetts for voices' [1785 ?], which was followed by 'Twelve favourite Songs with an accompaniment for the pianoforte, Op. 2' [1790 ?]; 'Four Divertimentos for the harp and pianoforte, Op. 6' [1805 ?]; 'A Grand Sonata for the harp' [1805 ?]; 'Six Madrigals for four voices, Op. 13' [1810 ?]; 'A Sonata for the pianoforte' [1820 ?]; and many other works. He also set to music the following dramatic pieces: 1. 'What a Blunder!' 1800. 2. 'Perouse' (with J. Moorehead), 1801. 3. 'The Brazen Mask,' ballet (with Mountain), 1802. 4. 'The Cabinet' (with Braham and others), 1802. 5. 'The Caffres' (with others), 1802. 6. 'Rob Roy,' 1803. 7. 'The Miller's Maid,' 1804. 8. 'Harlequin Quicksilver,' 1804. 9. 'Thirty Thousand' (with Braham and Reeve), 1805. 10. 'Spanish Dollars,' 1805. 11. 'Harlequin's Magnet,' 1805. 12. 'The Blind Boy,' 1808. 13. 'The Farmer's Wife' (with others), 1814. 14. 'Rob Roy Macgregor' (new version), 1818. 15. 'Woman's Will, a Riddle,' 1820. He composed, too, an overture and additional music for Shakespeare's 'Tempest,' performed in conjunction with the songs of Purcell, Arne, and Linley. Some of Davy's songs became great favourites with the public. Though 'May we ne'er want a Friend,' 'The Death of the Smuggler,' and 'Just like Love' are now seldom heard, 'The Bay of Biscay' has lost none of its original popularity. In the British Museum are manuscripts of anthems and part-music from his pen (Addit. MSS. 31670, f. 61, 31671); the manuscripts of several of his operas are in the possession of Mr. W. H. Cummings.

[Edwards's Paper on Crediton Musicians in Transactions of Devonshire Association, xiv. 322–5; Brown's Biog. Dict. of Musicians, p. 203; Eastcott's Sketches of the Origin, Progress, and Effects of Music, pp. 95–9; Gent. Mag. xciv. pt. i. 280–1; The Georgian Era, iv. 267–9; Grove's Dict. of Music, i. 435; Cat. of Music, Brit. Mus.; Notes and Queries, 3rd ser. iv. 396, 4th ser. ix. 319.] G. G.

DAVY, JOHN, M.D. (1790–1868), physiologist and anatomist, was the second son of Robert Davy, by Grace Millett, and the younger brother of Sir Humphry Davy [q.v.] He was born at Penzance on 24 May 1790. In his childhood he appears to have been helped by his brother, and both of the boys acknowledged the great assistance derived from their mother. John Davy was chiefly educated at the preparatory schools of Penzance. He afterwards studied medicine at Edinburgh, where he took his M.D. degree in 1814. When Humphry Davy advanced theories as to the constitution of muriatic acid, which were opposed to the teaching of Berthollet, and attacked by Dr. Murray, John Davy supported his brother's views. He made experiments in the laboratory of Edinburgh University, in the presence of many men of science, and obtained results which entirely confirmed the theory of Humphry Davy.

Davy entered the army as a surgeon, and saw a great deal of foreign service. He became inspector of hospitals. He usually made careful notes, and studied especially the characters of the natives who came under his notice, and who were not infrequently under his medical care. In 1821 he published 'An Account of the Interior of Ceylon and of its Inhabitants, with Travels in that Island.' Davy married in 1830 Margaret, daughter of Mr. Archibald Fletcher, by whom he left issue. Davy attended on his brother Humphry during his convalescence at Ravenna in 1827, and was again present at his brother's death in 1829 [see DAVY, SIR HUMPHRY]. Davy in 1836 edited 'Memoirs of Sir Humphry Davy,' and also (in 1839) his collected works. In the same year Davy published 'Researches, Physiological and Anatomical,' and in 1842 his 'Notes and Observations on the Ionian Islands, with some Remarks on Constantinople and Turkey, and on the System of Quarantine as at present conducted' (2 vols.) In 1849 Davy published his 'Lectures on Chemistry' and 'Discourses on Agriculture.' He resided for about three years (before 1854) in the West Indies, and in that year he published a volume entitled 'The West Indies before and since Slave Emancipation, comprising the Windward and Leeward Islands Military Command.' As inspector-general of army hospitals, in 1862 he published 'On some of the more important Diseases of the Army, with contributions to Pathology,' and in the following year 'Physiological Researches.' Up to 1863 Davy had published 152 memoirs and papers in various medical journals and in the 'Transactions of the Royal Society.' He was elected a fellow of the Royal Society in 1834. He was, like his brother, a great lover of fishing, and he published 'The Angler and his Friends, or Piscatory Colloquies and Fishing Excursions' (1855), in which he pleasantly describes the deep delight he took in angling over the charming scenes of the lake districts of Westmoreland and Cumberland.

Davy died at Leaketh-how, near Amble-

side, on 24 Jan. 1868. The attachment of the two brothers was very great. In Sir Humphry Davy's will there were several bequests to his brother. Sir Humphry desired that the service of plate presented for the discovery of the safety-lamp should be sold to endow a prize medal, if his brother should not be 'in a condition to use it.' John Davy made a bequest in accordance with this wish, and a prize, worth about 30*l.* a year, was founded by the Royal Society for the best chemical discovery in Europe or America.

[Proc. Royal Society, vol. xviii.; Boase and Courtney's Bibl. Cornub. i. 111, iii. 1152; Annals of Philosophy, vol. i. (N.S.); Paris's Life of Davy; Phil. Trans. of the Royal Society; Cat. of Scientific Papers, Royal Society; Researches, Physiological and Anatomical, 1839; Gent. Mag. 1868; Annual Obituary, 1829; Polwhele's Biographical Sketches; Bence Jones's The Royal Institution; Weld's History of the Royal Society, 1848.]

R. H–T.

DAVY, MARTIN (1763–1839), physician, and master of Caius College, Cambridge, was born in 1763, his father being a country gentleman of moderate estate at Ingoldisthorpe, Norfolk. He was educated first at the Norwich grammar school, and was afterwards a pupil of a Yarmouth surgeon. Later he studied medicine at Edinburgh, and adopted the Brunonian system [see BROWN, JOHN, 1735–1788]. He entered at Caius College, Cambridge, in 1786, and graduated M.B. in 1792 and M.D. in 1797. In 1795 he was an unsuccessful candidate for the mastership of Caius, when Richard Belward was elected. He was, however, elected in 1803, on Belward's death. Both before and after his election to the mastership Davy practised medicine with considerable success; but his devotion to practice was not sufficient to overcome his love of personal comfort. He was a strong whig, but on one occasion specially gave his name as one of the assenting graduates to Pitt's re-election as member for the university. Nevertheless, on Pitt's death, he by his veto in the caput prevented the erection of a statue of him at the cost of the university. This, however, was ultimately a benefit to the university; for Pitt's friends subscribed so largely for a statue that after it had been paid for the surplus sufficed for founding the Pitt scholarships and building the front of the Pitt or University Press.

Another objectionable proceeding in which Davy was prominent occurred when he was first vice-chancellor, in 1803–4. In order to exclude a capable local practitioner named Thackeray from taking a medical degree, a special restrictive interpretation was given to a statute relating to medical study. By this Thackeray was excluded after he had been permitted to go through the entire course of medical study. The restriction was not removed until 1815, when Thackeray took the M.B. degree. Davy, however, is credited with having thrown his college more freely open by abolishing restrictions and making academical merit the avenue to college preferment; and the college certainly increased considerably in repute during his time. Dr. Parr was an intimate friend of Davy's, notwithstanding the latter's tory principles. In 1811 Davy took holy orders, and was admitted D.D. In 1827 the tory ministry gave him the rectory of Cottenham, Cambridgeshire, and he was subsequently made prebendary of Chichester in the year 1832. He was vice-chancellor a second time in 1827–8. An unfavourable view of his strong and uncertain temper and his self-indulgence is given by Gunning (*Reminiscences*, i. c.) He died at Cambridge on 18 May 1839, and was buried on 25 May in the antechapel of his college. Davy wrote in 1809 an interesting pamphlet entitled 'Observations upon Mr. Fox's Letter to Mr. Grey contained in Lord Holland's preface to C. J. Fox's History of the Early Part of the Reign of James the Second,' 1808, p. xii. Fox having appealed to Chaucer's application of the term 'merry' to the nightingale in 'The Flower and the Leaf,' line 99, and to negative evidence from Theocritus, Davy exhaustively discusses the question, showing that in Chaucer's use 'merry' means pleasant and sweet, and is not associated with mirth, while the term used by Theocritus is equally incapable of bearing Fox's interpretation. He bequeathed Heacham Lodge, Norfolk, with its furniture, to follow the mastership of Caius. There is a portrait of him by Opie in the master's lodge, Caius College, and another by Sir W. Beechey at Heacham.

[Times, 21 May 1839; Gent. Mag. 1839, new ser. xii. 88; Athenæum, 1839, p. 966; Parr's Memoirs (Johnstone), i. 527, 544–6, viii. 406; Gunning's Reminiscences of Cambridge, 1854, ii. 189–202, 359–66; information from Sir G. E. Paget, M.D., F.R.S.]

G. T. B.

DAVY, ROBERT (*d.* 1793), portrait-painter, was born at Cullompton, Devonshire, and began art as a portrait-painter, going, when young, to Rome to educate himself. About 1760 he returned to England, and settled in London as a drawing-master at a ladies' school in Queen Square; subsequently he was appointed under drawing-master to the Royal Military Academy at Woolwich. He painted principally portraits, and mostly miniatures; many of these he exhibited at

the exhibitions of the Free Society of Artists from 1762 to 1768, and the Royal Academy from 1771 to 1782. He did not, however, attain any great repute. He resided in the latter portion of his life in John Street, Tottenham Court Road; in September 1793 he was returning home one night when he was knocked down and robbed near his own door, and died after a few days on 28 Sept. He sometimes copied pictures, and a small copy made by him of Benjamin West's 'Death of General Wolfe' attracted attention. A portrait by him of John Arnold, watchmaker, was engraved in mezzotint by Susan Esther Reid.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Edwards's Anecdotes of Painters; Chaloner Smith's British Mezzotinto Portraits; Catalogues of the Royal Academy and Society of Artists.] L. C.

DAVY, WILLIAM (*d.* 1780), lawyer, is said to have been originally a druggist or grocer at Exeter, and, having failed in business and made acquaintance with the king's bench prison, to have turned his attention to law. He entered the Middle Temple in 1741. He went the western circuit. His first cases of importance occurred in January 1753, when he defended a forger, who was found guilty, confessed, and was executed at Tyburn, and in the same year was engaged in the famous case of Elizabeth Canning [q. v.] Davy defended Squires, and afterwards conducted the prosecution of Canning. Davy was advanced to the rank of serjeant-at-law on 11 Feb. 1754. He defended in 1755 four ruffians who were indicted for compassing the commission of a highway robbery upon one of themselves by two other ruffians, whom they subsequently prosecuted to conviction in order to obtain the customary reward. Davy remarked before opening his defence that had he not been appointed by the court, he 'could not have been prevailed upon to have been counsel for such a set of rogues.' The indictment having been laid under statute 4 & 5 Ph. & Mary, c. 4 s., the jury were unable to say whether the prisoners were guilty of 'commanding, hiring, or counselling' the crime within that act, and returned a special verdict. The question was argued at Serjeants' Hall before all the judges, Davy being for the defence, which was successful. The prisoners were subsequently found guilty under an indictment drawn in another form, and sentenced to seven years' imprisonment and the pillory. One of them was stoned to death in the pillory, and another barely escaped with his life. In 1758 Davy was retained by the Duke of Marlborough in a case under what was known as the Black Act (9 Geo. I, c. 72, s. 1), since repealed. This act made it felony punishable with death to send an anonymous or pseudonymous letter demanding 'money, venison, or other valuable thing.' An attempt had been made to extort money from the Duke of Marlborough by threat of assassination. The case seems to have been tolerably clear, but the defendant brought a number of witnesses to his character, and the jury acquitted him. In 1762 Davy was appointed king's serjeant. He was engaged in 1771–2 in the celebrated case of the negro Sommersett to oppose the claims of the slave-owner. In the trial before Lord Mansfield, Davy replied to Dunning in a speech which seems slight when compared with the elaborate argument of Hargrave, who had previously argued upon the same side. It concluded with these words: 'It has been asserted, and is now repeated by me, this air is too pure for a slave to breathe in. I trust I shall not quit this court without certain conviction of that assertion.' Lord Mansfield decided the case on the simple ground that slavery 'is so odious that nothing can be suffered to support it but positive law,' and ordered the discharge of the negro. Davy was engaged on behalf of General Mostyn in the case of Fabrigas *v.* Mostyn, an authority on the extent to which English law is in force in a dependency acquired by conquest or treaty. The jury found for the plaintiff, damages 3,000*l.* and costs. An application for a new trial was dismissed. Subsequently the question was twice reargued on a writ of error before Lord Mansfield, but the judgment was sustained. About the same time Davy defended Major-general Gansell, on his trial for resisting by force of arms an attempt to arrest him for debt in his own house. There was a conflict of evidence as to whether the sheriff's officers had or had not broken into the house. If they had done so, Gansell's action was justifiable, on the maxim established in Semayne's case, that an Englishman's house is his castle. The jury found for Gansell. Davy was among the counsel for the Duchess of Kingston [see CHUDLEIGH, MARY] on her trial for bigamy in 1776, but took little or no part in the proceedings. He also appeared for the defendant Smith in the Hindon bribery case tried the same year. He died after a few days' illness at Hammersmith on 13 Dec. 1780. Davy's reputation for knowledge did not stand high, but he was an acknowledged master of the art of cross-examination. He was also something of a humorist, and one or two of his anecdotes are preserved. Lord Mansfield is said once to have interrupted him in his argument with

'If this be law I must burn all my books, I see,' which elicited from Davy the retort, 'Your lordship had better read them first.' A gentleman whom he had offended made his way into Davy's bedroom before he was out of bed and demanded satisfaction. Davy remonstrated, 'Surely you would not fall upon me unarmed, naked, and in bed.' On the other disclaiming any such intention, Davy replied, 'In that case I will pledge you my honour not to get up until you are out of the neighbourhood.' On another occasion, Lord Mansfield, having suggested the expediency of transacting judicial business on Good Friday, abandoned the idea on Davy reminding him that no judge had done so since Pontius Pilate. Having once received a very large brief indorsed with a very small fee, and being asked by his client if he had read it, he pointed to the indorsement, observing, 'So far as that I have read, and for the life of me I can read no farther.' Being reproached with disgracing the profession by taking silver, he replied, 'I took silver because I could not get gold, but I took every farthing the fellow had in the world, and hope you don't call that disgracing the profession.'

[Woolrych's Serjeants-at-Law; Howell's State Trials, xix. 262–680, 694–734, 815–46, xx. 1–83, 355, 1240; Ann. Reg. (1773), p. 191; Gent. Mag. (1780), p. 591.] J. M. R.

DAVY, WILLIAM (1743–1826), divine, born at Dawn House, in the parish of Tavistock, Devonshire, on 4 March 1743, was educated at the Exeter free grammar school and at Balliol College, Oxford, where he graduated B.A. 28 May 1766 (*Catalogue of Oxford Graduates*, ed. 1851, p. 178). On leaving the university he was ordained on the curacy of Moreton-Hampstead, Devonshire, then he became curate of Drewsteignton, and afterwards was appointed curate of Lustleigh, with a yearly stipend of 40*l*. In 1786 he published a 'System of Divinity, in a course of sermons, on the Being, Nature, and Attributes of God; on some of the most important Articles of the Christian Religion; and on the Virtues and Vices of Mankind,' 6 vols. Exeter, 1785–6, 12mo. He was encouraged to bring out this work by a long list of subscribers, but as many of them neglected to pay their subscriptions, the actual receipts were far less than the expenses, and the author found himself engaged to the printer for the payment of more than 100*l*. Undaunted by difficulties, however, he determined to extend the work to twenty-six volumes, and being unable to risk a second loss he resolved to print the book himself. Being a clever mechanician he made a press of a peculiar construction, unlike ordinary printing-presses; then he bought some old types at a cheap rate; and in five months, by his own manual labour, produced forty copies of a specimen volume, consisting of 328 pages, besides prefatory matter. He circulated twenty-six of these specimen volumes by sending them to the universities of Oxford and Cambridge, the Royal Society, the editors of several reviews, and to other persons who he thought might appreciate his labours and assist him in the publication of the whole work. He was bitterly disappointed. The 'British Critic,' indeed, gave a very favourable notice of the book, but this praise produced no other encouragement. Few of the persons to whom he presented the specimen volume even acknowledged its receipt. Davy sought in vain the patronage of three successive bishops of Exeter—Ross, Buller, and Courtenay—and of Archbishop Moore and Bishop Porteus, but these prelates sent no pecuniary aid and declined to accept a dedication from him. Bishop Buller would not look at the specimen volume. In spite of these discouragements Davy, having fourteen copies remaining, recommenced his labours and taught a female domestic to compose the types, and patiently proceeded, with her assistance, to print fourteen copies of the other twenty-five volumes, each containing about five hundred pages, which herculean task he completed in 1807. Copies of this extremely curious 'System of Divinity' (26 vols. Lustleigh, 1795–1807, 8vo) are preserved in the Bodleian Library at Oxford, the Cambridge University Library, the London Institution, and the Cathedral Library, Exeter. The copy in the British Museum, which is regarded as one of the most interesting typographical curiosities in the national collection, was presented by Sir Robert Harry Inglis, M.P., one of the trustees, who has prefixed to the first volume a long letter addressed to Panizzi, giving an account of the author and of the singular circumstances connected with the production of the book. He expresses his opinion that it is 'the most remarkable work of English labour; perhaps, indeed, I might say unparalleled in any age or country, as an effort of the combined skill, industry, and perseverance of one man, undaunted by age, poverty, and forty years of neglect.' In the latter part of his life Davy resided at Willmead, a small farm belonging to his son, but he continued to hold the curacy of Lustleigh.

Besides his great work, he printed in the same way a volume of extracts from it under the title of 'Divinity, or Discourses on the Being of God, the Divinity of Christ, the Personality and Divinity of the Holy Ghost,

and on the Sacred Trinity.' Having made considerable additions to these discourses, a neat edition of them was published in 1825 at Exeter in 2 vols. 8vo. Dr. Pelham, bishop of Exeter, now tardily recognised the author's merits, and in December 1825 presented Davy, then in his eighty-third year, to the vicarage of Winkleigh, Devonshire. He held the benefice only about five months, and, dying on 13 June 1826, was buried in the chancel of Winkleigh church.

A second edition of his 'Divinity, or Discourses on the Being of God,' in 3 vols. 8vo, appeared at Exeter in 1827, with a life of the author by his son, the Rev. Charles Davy, and a portrait engraved by R. Cooper, from a painting by William Sharland.

Davy's skill as a mechanician has been already referred to. After the sinking of the Royal George in Portsmouth harbour he proceeded thither with the plan of a diving-bell to recover the property sunk in her; but although the plan was afterwards acted upon with considerable success, Davy received no kind of remuneration.

[Life by C. Davy; Davidson's Bibl. Devon. p. 151, App. p. 30; Cat. of Printed Books in Brit. Mus.; Lowndes's Bibl. Man. (Bohn), p. 603; Gent. Mag. xcv. pt. ii. pp. 441, 617, xcvi. pt. ii. p. 88.] T. C.

DAVYDD. [See also DAVID.]

DAVYDD I (*d.* 1203), prince or king of North Wales, was the son of Owain Gwynedd [q. v.], by his cousin Crisiant or Christiana, whose affinity to Owain caused the stricter churchmen to deny the legality of their marriage, and to denounce Davydd as a bastard (GIRALDUS CAMBRENSIS, *Itinerarium Kambriæ* in *Opera*, vi. 134, Rolls Series). He first appears in history in 1157, on the occasion of Henry II's first expedition into Wales. Owain Gwynedd had arrayed his army at Basingwerk, and Henry set out by a difficult road to encounter his enemy. While in the midst of the trackless wood of Cennadlog, Davydd and his brother Cynan suddenly attacked the king with such energy that he had great difficulty in retreating to the open country, and this exploit helped to defeat the English expedition. In 1164 Davydd ravaged the district of Tegeingl, and removed the inhabitants with their cattle to the Vale of Clwyd. Henry II's third expedition to Wales in 1165 was partly occasioned by this vigorous act.

In 1169 Owain Gwynedd died, and there was much dispute among his large family by different mothers as to who should succeed him. At first Howel, Owain's eldest son by an Irish lady named Pyvog, managed to grasp the inheritance of his father (*Gwentian Brut*, s. a. 1169). But his fame as a bard could not compensate for his foreign origin and connections. In 1170 Davydd slew Howel, and made himself lord of Gwynedd. The bard Llywarch Llaety lamented the fate of the slain Howel, and prophesied woe to the false sons of Crisiant, whose treachery had destroyed their half-brother (*Myvyrian Archaiology of Wales*, i. 418, ed. 1801). But the other sons of Owain still withheld from Davydd much of Gwynedd. Yet in 1173 he drove one brother, Maelgwn, out of Anglesey, which he then annexed to his dominions. Next year Maelgwn returned from his refuge in Ireland, but was seized and imprisoned by Davydd, who now managed to put in prison all his brothers and uncles, and thus to gain actual possession of all Gwynedd. The death of Cynan, his old comrade in arms, was also in his favour. But in 1175 Rhodri, the other son of Crisiant, escaped from the strict fetters into which Davydd had thrown him, and before the end of the year had permanently conquered Anglesey and the Snowdon district. Before long the sons of Cynan obtained possession of Meirionydd. Iorwerth, the only one of Owain's sons that the church acknowledged as legitimate, escaped about 1176 from Gwynedd, and was a possible rival with formidable claims. South Wales and Powys were held by hostile marchers or rival Welsh chieftains. In the vain hope of holding or recovering all, Gwynedd, Davydd threw himself into the hands of the English. In 1173 and 1174 he faithfully adhered to Henry II during the great feudal revolt (BENEDICTUS ABBAS, i. 51). Davydd had long importuned Henry for the hand of his bastard sister Emma, the daughter of Geoffrey Plantagenet, by a lady of Maine. At length in 1174 Henry consented grudgingly to the match (DICETO, *Ymagines Historiarum*, i. 397). In 1177 Davydd appeared with Rhys son of Gruffudd, Owain Cyveiliog, and other Welsh princes at the general council held by his brother-in-law at Oxford, in which John was made king of Ireland. All the Welsh chieftains took oaths of fealty to Henry. Davydd was one of the three who are described by Benedictus as 'reges,' by Hoveden as 'reguli.' He also received from Henry a grant of Ellesmere in the marches (HOVEDEN, ii. 133–4; BENEDICTUS ABBAS, i. 162). But this friendliness to his English overlord did Davydd little good in Gwynedd. The Welsh chronicles are silent as to his acts during the next few years. In 1188, when Archbishop Baldwin made his famous crusading tour through Wales, the sons of Cynan still reigned in Meirionydd, and Rhodri still ruled Mona and the lands west of the Conwy. Davydd en-

tertained the archbishop at Rhuddlan Castle, which seems to have been his residence and the centre of his power (GIRALDUS, *Opera*, vi. 134). But Owain Cyveiliog, Gruffudd of Bromfield, and the Earl of Chester must have pressed him nearly on the south and east. The nominal king of Gwynedd's actual sway extended little beyond the Vale of Clwyd, and was there probably dependent on the support of the English. But even within these narrow limits Davydd's power was soon destroyed. Llewelyn, son of Iorwerth, Davydd's half-brother, was only twelve years old when his partisans began to harass Davydd. Their success soon proved, as Giraldus thought, that Providence was on the side of the legitimate stock against the offspring of an incestuous union. In 1194 Llewelyn, in alliance with Rhodri and the sons of Cynan, completely overpowered Davydd. He first drove him out of all his lands but three castles, and finally compelled him to take refuge in England. Some manuscripts of the 'Brut y Tywysogion' mention him as defeated and imprisoned along with Llewelyn in 1197 by Gwenwynwyn of Powys, when that chief conquered Arwystli; but this seems very unlikely. In 1200 King John undertook the protection of his aunt Emma and her lands and possessions, among which he specially mentions Ellesmere and Hales, the gifts of Henry II (*Rotuli Chartarum*, p. 44 *a*). In those places Davydd probably spent the rest of his life. He granted with his wife's consent some charters to the abbot of Pershore at the expense of the church of Hales, but before long the abbot surrendered the charters to the crown (*Abbreviatio Placitorum*, p. 24 *a*). In 1203 Davydd died. He left by his wife one son, OWAIN, from whom John took into his own hands Ellesmere Castle on his father's death (*Rotuli de Liberate*, p. 56), compensating him with other possessions in Lincolnshire (*Rotuli de Finibus*, p. 330) and elsewhere. In 1212 John granted Owain the three cantreds of Rhos, excluding Gannock Castle, Rhuvyniog, and Duffryn Clwyd, his father's old possessions, to be held of the crown *in capite*, and encouraged him to assail the already great power of Llewelyn ab Iorwerth (*Rotuli Chartarum*, p. 188 *b*, cf. WYNNE, *History of the Gwydir Family*, p. 17, ed. 1878). But with Owain's failure the house of Davydd ab Owain Gwynedd disappears from history.

Despite his English sympathies Davydd's praises were sung by more than one Welsh bard. Gwilym Ryvel addressed two poems to him (*Myvyrian Archaiology*, i. 274), and the more famous Llywarch ab Llewelyn wrote a long ode to him, in which he praised him very highly. The same bard composed in his honour two pieces styled 'Bygwth Dauyt' and 'Kyuarch Gwell Dauyt' (the threatening and the gratulation of Davydd) (*ib.* i. 279–282). The Gwentian chronicler attributes Davydd's unpopularity to his 'cruelty and atrocity in killing and putting out the eyes of those opposed to his will after the manner of the English' (*Gwentian Brut*, s. a. 1192). Giraldus, who tells a story of Davydd's amours to illustrate the ready wit of the Welsh, mentions him with his contemporary Howel, son of Iorwerth of Caerleon, as relying equally on the Welsh and English, and thus maintaining his good faith and reputation (*Opera*, vi. 145).

[Brut y Tywysogion and Annales Cambriæ (Rolls Series); Gwentian Brut, Cambrian Archæological Association; Chronicles of Hoveden and Benedictus Abbas, and Diceto's Ymagines Historiarium, all edited by Bishop Stubbs in the Rolls Series; Giraldi Cambrensis Itinerarium Kambriæ in vol. vi. of the Rolls edition of his Opera; Myvyrian Archaiology of Wales, vol. i. ed. 1801; Stephens's Literature of the Kymry.]

T. F. T.

DAVYDD II (1208?–1246), prince of North Wales, was the son of Llewelyn ab Iorwerth, the greatest of the later Welsh rulers, and of his wife, Joanna, bastard daughter of King John. Llewelyn and Joanna were married at Ascensiontide 1206 (*Annales de Wigornia* in *Annales Monastici*, iv. 394). Davydd was probably born in 1207 or 1208. In May 1220 Llewelyn had an interview with Henry III at Shrewsbury, and on 5 May, as the result or in prospect of that conference, the king took Davydd under his protection, and recognised him as Llewelyn's heir (*Fœdera*, i. 159). This was the more necessary as open war had broken out between Llewelyn and his elder son Gruffudd, who, though probably of illegitimate birth, was not on that account disqualified from being a formidable rival of Davydd. In October 1229 Davydd visited the king at Westminster, performed homage to him, and received a grant of 40*l.* a year and forty librates of land (*ib.* i. 196). In 1230 an agreement was made for his marriage with Isabella, daughter of William de Braose [q. v.], and niece of William Marshall, earl of Pembroke. The castle of Builth was promised as her portion (*An. Dunst.* in *An. Mon.* iii. 117). But before the match came off, William de Braose was caught hiding in the chamber of the Princess Joanna, Davydd's mother, and the indignation of the Welsh magnates was only appeased by the public execution of the suspected adulterer. Yet Llewelyn at once wrote to Eva, Braose's widow, and to the Earl of Pembroke, to propose that the marriage should still take place, and it was cele-

brated accordingly (Shirley, *Royal Letters*, i. 368, 369). In December 1282, when negotiations were entered into between Henry and Llewelyn, one of the subjects of discussion was the assignment to Davydd of a reasonable portion of the Braose estates (*Fœdera*, i. 208). But Llewelyn's alliance with Richard Marshall probably prevented the accomplishment of these schemes. In 1234, after Richard's death had restored quiet in the marches, Davydd received a safe-conduct for himself and his father's counsellors to go to Westminster to treat of peace (*Cal. Rot. Pat.* 18 Hen. III, m. 8, and 19 Hen. III, m. 19). This suggests that Davydd had already begun to act for his father, now advancing in years and infirmities. In 1237 Davydd again served as his father's ambassador. It was arranged that he should be met by Archbishop Edmund and conducted to Worcester, and his safe-conduct was issued to meet the king in June, at which time a truce of a year was settled; but Henry was compelled to go to York to hold a conference with the king of Scots, and the interview was postponed till Michaelmas (*Fœdera*, i. 232; *Cal. Rot. Pat.* 21 Hen. III, m. 7; *Calendar of Documents relating to Scotland*, vol. i. No. 1348). Next year, however, new troubles arose. Gruffudd, Davydd's half-brother, had since 1234 regained his liberty, and professed to acquiesce in Davydd's succession. To secure this, Llewelyn induced the chieftains of Wales to perform homage to his son. Already in May Henry wrote to remonstrate against Davydd receiving the fealty of any of his barons until he had himself done homage to his overlord (*Fœdera*, i. 235), but on St. Luke's day a great meeting of Welsh chieftains at Strata Florida answered the objections of Henry by oaths of fealty to his nephew (*Brut y Tywysogion*, s. a.) Flushed with this success, Davydd at once attacked his brother, and seized his possessions. Before the year was out he had left him nothing but Lleyn, the peninsular part of the modern Carnarvonshire. In 1239 he enticed Gruffudd to a conference through the mediation of Richard, bishop of Bangor, and then treacherously seized him and cast him with his son Owain into prison at Criccieth. His father's illness had practically made Davydd ruler of Wales.

On 11 April 1240 Llewelyn died at the monastery of Aberconway, where he had already taken the habit of religion. Davydd was at once recognised by the magnates of Wales as their new prince. In May he appeared at Gloucester to meet King Henry, performed homage to his uncle, who knighted him, and granted him his father's lands, and accepted a convention which referred all disputed points to the mediation of the legate Otho and others (*Fœdera*, i. 239; *An. Theok.* in *An. Mon.* i. 115). But troubles were already brewing. Bishop Richard of Bangor had excommunicated Davydd and then fled to Henry's court, and persuaded the king to take up the grievances of Gruffudd (Matt. Paris, iv. 149). The legate left the country; Davydd neglected to appear at Worcester to choose a fresh arbiter, and sent ambassadors to his uncle with insufficient powers to discharge their work. When at last arbiters were appointed at a meeting at Shrewsbury in May 1241 (*Fœdera*, i. 241), Davydd did not attend their first meetings at that city, and his reception of the homages of rebellious royal tenants, his refusal to liberate Gruffudd, and his assistance to his new vassals against Ralph Mortimer, were additional grievances in the king's eyes. The failure of the arbitration involved an appeal to arms. On 2 Aug. the royal forces mustered at Shrewsbury, where a compact was entered into between the king and Senena, wife of Gruffudd. Henry then advanced through Chester into North Wales, and occupied Dyserth Castle in the Vale of Clwyd. But Davydd was unprepared for resistance; many Welsh chieftains were friendly to Gruffudd, and the unusual dryness of the summer had made the bogs and morasses as accessible to the enemy as to his followers. A dexterous manœuvre of the English cut Davydd off from his retreat of Snowdon (*An. Wigorn.* in *An. Mon.* iv. 433). Without striking a blow he signed a capitulation on 29 Aug. at Alnet on the Elwy, near St. Asaph, which was confirmed the next day in the king's tent at Rhuddlan (*Fœdera*, i. 242–3). He surrendered Gruffudd into the king's hands, promised to abide the decision of the royal courts as to the lands which Gruffudd claimed, surrendered Mold to the seneschal of Chester, allowed Gruffudd ab Gwenwynwyn his whole claim to Powys, and to the sons of Maredudd ab Cynan their whole claim on Meirionydd, and gave similar full redresses to the complaints and claims of the marchers. In October Davydd appeared in London to complete his submission. He agreed to surrender his principality to Henry if he died without heirs of his body (*Kal. and Inv. of Exchequer*, i. 114). In return, perhaps, Gruffudd was safely confined within the Tower. The agreements made by Henry with his wife at Shrewsbury were little observed. His safe custody was the best guarantee of Davydd's fidelity.

Except a few border troubles, Wales now remained in peace for several years. In 1242 Davydd was asked to send Welsh troops for the French war (*Fœdera*, i. 246). In 1243

he received letters of conduct to go to London (*ib.* i. 252). But on 1 March 1244 Gruffudd broke his neck in attempting to escape from the Tower, whence the hostages more luckily managed to run away. The restraint of a rival removed, Davydd had the less hesitation in breaking the peace. In June war had been renewed between Davydd and the marchers, to whose assistance Henry sent Herbert FitzMatthew and a force of three hundred knights. Davydd had already invaded Herefordshire. He had an old grievance with Humphrey de Bohun [q. v.], earl of Hereford, his brother-in-law, with respect to the division of the Braose estates. At first he was very successful. In one engagement a hundred men were slain. In another Fitz-Henry and his reinforcement received a crushing defeat. In November Henry urged the Bishop of Worcester to excommunicate Davydd for breaking the truce and violating his compacts (*ib.* i. 258). But Davydd had now made a brilliant new move to put himself outside the powers of the English church and crown. It was now rumoured in England that Davydd had effected an agreement with Pope Innocent IV to hold Wales under the holy see at a rent of five hundred marks a year. With great indignation men heard that the abbots of Aberconway and Cymmer (not Cwmhir, as Mr. Luard, in his edition of the 'Chronica Majora' of Matt. Paris, iv. 398, says, for that abbey is in the diocese of St. David's) had been appointed inquisitors by the pope to investigate the claims of his new vassal, and that they had actually summoned King Henry before them at Caerwys for 20 Jan. 1245. The king, of course, disobeyed, and prepared for an attack in force on his disloyal nephew. But Davydd spent his money at Rome in vain. An English envoy soon put the facts before Innocent, and fearing to offend the king of England, the pope wrote from Lyons cancelling the commission of the two abbots and repudiating the measures which he had been deceived into adopting (Matt. Paris, iv. 316, 398–400; *Fœdera*, i. 255). In the spring of 1245 the border warfare continued. The Welsh suffered a great check at Montgomery, but the death of FitzMatthew and the capture of Mold by Davydd himself turned the balance against the marchers. Davydd defied both summonses to Westminster and offers of negotiations. By June he had retired from the borders, but the English leaders feared for the fidelity of the obedient Welsh, and were unable to relieve the castles in the enemy's country (*Royal Letters*, ii. 38). At last in July a great army of military tenants was summoned against the Welsh. By August the king had advanced to the castle of Gannock or Deganwy, which he strongly fortified. An Irish expedition ravaged Anglesey with ruthless thoroughness; Davydd was shut up in Snowdon between the two armies brought against him. But there he was quite safe, and held his enemies at bay until the autumn. A curious letter preserved by Matthew Paris (*Chronica Majora*, iv. 481) gives a vivid picture of the distress and inconvenience which the army at Deganwy suffered. A vessel accidentally stranded on the left bank of the Conway was beyond their power to protect. At last, on 29 Oct., Henry was driven by famine from Gannock, though the garrison he left there was 'a thorn in the eye of the Welsh.' On this expedition Richard of Cornwall was accused, groundlessly Matthew Paris believed, of having secretly favoured Davydd's side. The practical failure of the campaign was partially atoned for by ruthless pillagings and burnings, and by a systematic attempt to prevent food reaching the Welsh either from Ireland or Chester. A rainy season completed the troubles of the Cymry. But in March 1246 Davydd died at Aber on the first day of Lent. He was buried amidst the lamentations of his subjects at the abbey of Aberconway, by his great father's side. He left no children, and the sons of the injured Gruffudd succeeded to his principality. Davydd was a benefactor of the Cistercian abbey of Basingwerk (Dugdale, *Monasticon*, v. 263). The bard Davydd Benvras wrote an elegy upon him, and Einiawn Wan a poem styled the 'Reconciliation of Davydd' (*Myvyrian Archaiology of Wales*, ed. 1801, i. 316, 336).

[Rymer's Fœdera, vol. i., Record edition; Matthew Paris's Chronica Majora, vols. iii. and iv., ed. Luard; Annales Monastici, ed. Luard; Shirley's Royal Letters of Henry III; Brut y Tywysogion and Annales Cambriæ, all in Rolls Series; Calendarium Rotulorum Patentium.]

T. F. T.

DAVYDD III (*d.* 1283), son of Gruffudd, son of Llewelyn, son of Iorwerth, last native prince of North Wales, first appears in history in 1241, when his mother Senena agreed to place him and his brother Rhodri in the hands of Henry III as sureties for her performing the agreement she had made with the king respecting her husband and her son Owain, then prisoners (Matt. Paris, *Chronica Majora*, ed. Luard, iv. 317). Davydd must then have been quite a child. In 1246 his brothers Llewelyn and Owain became rulers of North Wales, and he himself received some territory, the position of which is nowhere stated. All went peaceably for a few years. In the summer of 1253 Davydd

received letters of conduct to attend in England to perform homage to the queen and Richard of Cornwall, who were acting as regents during Henry's absence in Gascony (*Fœdera*, i. 291). This visit to the court where part of his youth was spent may have resulted in the revolt of Davydd in conjunction with Owain against their brother Llewelyn in 1255 (*Annales Cambriæ*; *Brut y Tywysogion* gives the date 1254, which is probably wrong). A great battle was fought at Bryn Derwyn between the brothers, where after an hour's hard struggle the rebels were defeated, Owain imprisoned, and Davydd driven from the field. His lands were seized, and he himself seems to have been ultimately captured. In 1257 Henry III made an expedition to Wales and on 25 Aug. issued at Abergele letters patent securing Davydd certain lands in Wales (*Pat.* 41 Hen. III, m. 3). This may point to a reconciliation of Davydd and Llewelyn, now sole ruler of North Wales. Anyhow, in March 1258 Davydd is mentioned immediately after Llewelyn among the Welsh magnates who formed a confederacy with the Comyns and other Scottish nobles against the king of England (*Fœdera*, i. 370). In the same year Davydd, in alliance with Maredudd, son of Owain, appeared in South Wales, and near Cilgerran, on the lower Teivi, gained a victory over Patrick de Sayes, Maredudd, son of Rhys Grug, and the marcher lords of south-west Wales. Patrick, who had treacherously advised a sudden attack on the Welsh during a conference, atoned for his crime by death (Matt. Paris, v. 717–18). Davydd doubtless took part in the intermittent warfare between Llewelyn and Henry during the next few years. Yet even then some of the Welsh chiefs feared he was likely to maintain the cause of his captive brother Owain, and advised peace with England on that account (*ib.* v. 727). In 1261 Davydd was a party to the prolongation of a truce at Montgomery (*Fœdera*, i. 404), and in 1262, on a rumour of Llewelyn's death, Henry wrote to his friends in Wales hastily denying that Davydd had any right or claim to succeed to the principality (*ib.* i. 420). Yet in 1263 Davydd for a second time revolted from his brother, who was then capturing the royal strongholds of Gwynedd in alliance with the baronial opposition. Davydd now fled to England and took up the king's side. In 1264 he was severely defeated near Chester in an encounter with Robert Ferrers, earl of Derby, a follower of Montfort's (*Dunstaple Annals* in *Annales Monastici*, iii. 235). After Evesham, Davydd was rewarded by a grant of all the forfeited lands of the rebel William Boteler (*Cal. Rot. Chart.* p. 206). He was, however, kept out of Wales until 1267, when, in the definitive peace between Llewelyn and Henry negotiated by the legate Ottobon, it was provided that he should be restored to his possessions as before his secession to the king's side, and still further provision was to be made for him if that did not satisfy him (*Fœdera*, i. 474).

For years there was now peace between the brothers. In 1273 Davydd is incidentally mentioned as one of Llewelyn's councillors (*ib.* i. 505), and in 1274 their very dispute about some lands was terminated by a reference to the North-Welsh bishops and Pope Gregory X in a way that might well have given fresh offence to the English government, already impatient at Llewelyn's delay in performing homage to Edward I (*ib.* i. 515, cf. Preface to Peckham's *Register*, ii. xli). Soon after, probably in the course of the same year, Davydd for the third time conspired against his brother. He formed a plot with Gruffudd, son of Gwenwynwyn, lord of Powys, to whose eldest son Owain he married his eldest daughter, and promised the lands of Cydewain and Kerry. It was agreed that Davydd should remain in attendance on his brother, and that, on 2 Feb. 1275 (the year is not certain, but this seems the most probable one; cf. *Annales Cambriæ* and *Brut y Tywysogion*, s. a. 1274, and *Fœdera*, i. 532), Owain should make a sudden attack on the prince's household, on which Davydd should join the assailants. Llewelyn was to be slain and Davydd to receive the principality. But storms and floods prevented Owain's arrival in time. Davydd was betrayed, and escaped to his own lands, whence he waged war against his brother. Owain was seized and a confession extorted from him. Several proposed conferences between the brothers failed to take place. At last Llewelyn seized the lands both of Davydd and Gruffudd, who retreated to Shrewsbury to be under the protection of the English power. In the summer of 1277 Davydd accompanied Edward I in his expedition against Llewelyn. On 16 Aug. Edward from his camp at Flint promised to reward Davydd on the defeat of Llewelyn with half of 'Snowdon,' Anglesey, and Penllyn, or all 'Snowdon' and Penllyn if the king preferred to keep Anglesey in his own hands. Owain ab Gruffudd, who still remained in Llewelyn's prison, was to share in these spoils, and both princes were to attend the English parliaments like other earls and barons (*Fœdera*, i. 544). But Llewelyn soon submitted to Edward, and on 10 Nov., through Davydd's mediation (*Annales Monastici*, iii. 275), a treaty was made between them at Aberconway by which Davydd's lands were

all surrendered to Llewelyn, provision being made for him elsewhere, though he still continued the liegeman of his brother (*Fœdera*, i. 545). The reward of his 'honesty and faithfulness' (RISHANGER, p. 91) was indeed sufficiently liberal. Edward had already made him a knight, 'contrary to the Welsh custom.' He now gave him lands of the value of 1,000*l.* a year, among which were the cantreds of Duffryn Clwyd and Rhuvoniog (AYLOFFE, *Cal. of Ancient Charters*, p. 62; *Rotulus Walliæ*, 6 Ed. I), granted on 28 Nov. with the keepership of Denbigh and Hope castles (RISHANGER, Rolls Ser. p. 91; TRIVET, Eng. Hist. Soc. p. 298; *Annales Monastici*, ii. 124–5, iii. 275; iv. 287), a territory which must have given him a strong position in the northern marches. This liberality shows Edward's implicit trust in his 'friend and councillor.' Edward also married him to Elizabeth, daughter of his old adversary the Earl of Derby, and widow of John Marshall, whose lands at Norton and elsewhere in Cheshire now came into Davydd's hands (*Calendarium Genealogicum* i. 271). His Cheshire estates included the honour of Frodsham (LANGTOFT, ii. 172).

For a few years there was quiet upon the marches, but the restless Davydd could not long play the part of a peaceful ruler, and the grasping legalism of Edward's lawyers afforded him a good pretext for new hostilities. He particularly resented the demand of the justice of Chester that he should attend the county court of that palatinate to answer the suit of one William Venables, who claimed lands at Hope, between Mold and Wrexham. Davydd presented himself at the court, but 'with a loud voice placed God's peace and the king's upon the impleaded land, made obeisance and retired' (*Royal Letter* in Record Office, No. 1340, quoted by Mr. MARTIN in Preface to PECKHAM's *Register*, ii. l). He besought Edward in vain to stay the suit and respect the Welsh laws. But fresh differences quickly arose which made matters still worse. Edward took away from him three townships in Duffryn Clwyd. The justice of Chester cut down the woods (but see *Rotulus Walliæ*, 8 Ed. I for Edward's view) that he claimed to possess; hanged his followers for what to Welshmen was no hanging matter; and accused him of harbouring thieves and outlaws (PECKHAM, *Register*, ii. 445–7). But though there was mischief in the air there was no outward sign of the reconciliation which had silently taken place between Davydd and Llewelyn, until on the night before Palm Sunday, 22 March 1282, Davydd made a sudden and successful attack on Hawarden Castle, slew the garrison, and seized in his bed Roger de Clifford, the royal justiciar in those parts (*Brut y Tywysogion*, s. a. 1281; *Annales de Wigornia* in *An. Mon.* iv. 481; RISHANGER, p. 97; several chroniclers, however, say that Clifford was captured at Flint). Llewelyn at once came to his brother's aid. The marches were devastated and the royal castles of Flint and Rhuddlan were captured. At the same time one Welsh authority connects Davydd with the capture of the royal castle of Aberystwith and the castles of Llandovery and Carreg Cennen in South Wales (*Annales Cambriæ*, s. a. 1282); but this if true must have been later in the spring. But by August the great host was assembled at Rhuddlan, with which Edward soon put an end to Welsh resistance, though in the course of it Davydd on one occasion pressed the king hard in a fight in a wood (TROKELOWE, p. 40). Davydd fled with his brother to Snowdon. Early in November he was present at the useless conferences at which Archbishop Peckham endeavoured to mediate between Edward and the Welsh. Peckham proposed to Davydd to go on crusade, in pursuance of some old vow, and promised him an honourable provision so long as he did not return home without the royal license, and held out hopes that the king would do something for his children. But these terms Davydd indignantly rejected. He would not go on crusade, for compulsory services displeased God. He was not the aggressor, and was justified in defending his inheritance when wantonly attacked. Peckham withdrew to the royal camp, and Davydd, like his brother, was put under excommunication.

Soon after Llewelyn sallied from Snowdon on his luckless expedition to the south. His death in December left Davydd the last champion of the Welsh cause. But though often loosely spoken of as prince of Wales, Davydd can never be said to have really been generally accepted as sovereign even by his own people, though he certainly called himself by that name (Cont. FLOR. WIG. ii. 229; OXENEDES, p. 262; cf. *Chronicon de Melsa*, ii. 179, which speaks of his summoning a Welsh parliament); while the consent of Edward, which was undoubtedly necessary to his legal assumption of the title, was of course withheld. He was soon hard pressed by the royal troops surrounding Snowdon and penetrating into its innermost fastnesses. His followers fell away from him; the inaccessible castle of Bere was taken from him by the Earl of Pembroke; he was reduced to the life of a wandering fugitive through the hills and bogs of Snowdon; and at last, in June 1283, his hiding-place was discovered to the English by the treachery of his own

countrymen. There, lurking in a marsh or resting in a cottage, he was surrounded and captured with his two sons and seven daughters. He was loaded with fetters and taken to Rhuddlan for safe custody. His wife also shared his fate. Edward refused his request for an interview, and on 28 June issued writs for a parliament of earls, secular barons, judges, knights of the shire, and representatives of the towns to meet at Shrewsbury for the trial of the traitor. Even the formal language of the writ is glowing with Edward's indignation at the ingratitude and treachery of the man he had so often befriended (*Fœdera*, i. 630; *Parl. Writs*, i. 15–16). The parliament met on 30 Sept. at the appointed place, and at once proceeded to its main business. A special court, of which John de Vaux was president, condemned him on 3 Oct., in the presence and with the approbation of the assembled parliament (Cont. Flor. Wig. ii. 229). The ghastly sentence was at once executed. As a traitor to the king who had made him a knight, he was dragged at a slow pace through the streets of Shrewsbury to the gallows. As the murderer of Fulk Trigald and many others he was hanged by the neck. As a sacrilegious blasphemer who had profaned the week of the Lord's passion, his entrails were torn out and burnt. For compassing the king's death his body was beheaded and quartered. The head was stuck on a pole, and placed on the Tower of London by the side of that of his brother Llewelyn. An unseemly contention between the representatives of York and Winchester for the right shoulder resulted in the triumph of the southern city. The other quarters were exposed at York, Bristol (or Chester), and Northampton. His two sons were imprisoned at Bristol (*Annales Cambriæ*, s. a. 1283). His daughters became nuns at Sempringham and other monasteries (*Fœdera*, i. 712). So great was the popular indignation of the Welsh at his fate that Peckham was compelled to throw his protection over two clerks accused of having betrayed their last prince, round whose memory a halo of poetry soon gathered that the commonplace treachery of his life did little to warrant. Bleddyn Vardd, in his elegy on the last of the native princes of Gwynedd, commemorated his daring and royal qualities, and the great victory near Aberteivi of the hero sung by a thousand bards. He also made Davydd the subject of an englyn (*Myvyrian Archaiology of Wales*, ed. 1801, i. 364, 365.) But the English chroniclers, never very tolerant of Welsh princes, can find no language too strong to denounce his treachery both to his overlord and his brother, his faithlessness, his factiousness, and his bloodguiltiness.

[Rymer's Fœdera, Record ed., vol. i.; Matthew Paris's Chronica Majora, ed. Luard, Rolls Ser., iv. 317, v. 717, 718, 727; Annales Cambriæ and Brut y Tywysogion, ed. Williams in Rolls Ser.; Rotulus Walliæ, 5–8 Ed. I., privately printed by Sir T. Phillips; Annales Monastici, ed. Luard, Rolls Ser., especially Annals of Dunstaple, iii. 235, 275, 291, 293–4; Annals of Winchester, ii. 124–5; Osney, iv. 287, 288, 292, 293, 294; Waverley, ii. 397, 400; Worcester, iv. 481; Walter of Hemingburgh (Eng. Hist. Soc.), ii. 9, 14; Trivet (Eng. Hist. Soc.), 298, 301, 302, 303, 307; Continuation of Florence of Worcester (Eng. Hist. Soc.), ii. 229–30; Chronicles of Trokelowe, pp. 39–40; Oxenedes, pp. 261–2; Rishanger, pp. 97, 104; Chronique de Pierre de Langtoft, ii.; Chronicon de Melsa, ii. 163, 179, all in Rolls Series; Martin's Registrum Epistolarum J. Peckham, Rolls Ser., ii. 445, 465, 467, 471, 483, iii. 780, with Mr. Martin's useful preface ii. xxxvii–lvii, some of which documents are also printed in Haddan and Stubbs's Councils, vol. i.; some documents are also found in Appendix to Warrington's History of Wales, and translated in Powel's History of Cambria; Myvyrian Archaiology of Wales, vol. i.; Pauli's Englische Geschichte, vols. iii. iv., gives perhaps the best modern account, and the Greatest of the Plantagenets an extreme apology for Edward.] T. F. T.

DAVYS, GEORGE (1780–1864), bishop of Peterborough, son of John Davys of Rempstone, Nottinghamshire, by Sophia, daughter of the Rev. B. Wigley of Sawley, Derbyshire, was born at Loughborough, Leicestershire, 1 Oct. 1780. In 1799 he entered as a sizar at Christ's College, Cambridge, and came out tenth wrangler in 1803. He was elected a fellow of his college 14 Jan. 1806, and in the same year proceeded M.A., and became curate, first of Littlebury, Essex, then of Chesterford to 1817, and afterwards of Swaffham Priory. In 1811 he was presented on his own petition to the small vicarage of Willoughby-on-the-Wolds, Lincolnshire, which he held until 1829. The education of the Princess Victoria having been entrusted to his care by the Duchess of Kent, he took up his residence at Kensington Palace in 1827, and very satisfactorily filled the position of principal master to the princess until the death of William IV. In April 1829 he was presented by the crown to the rectory of Allhallows-on-the-Wall, London, which he continued to hold until his elevation to the episcopal bench. He was appointed dean of Chester 10 Jan. 1831, and at the following commencement at Cambridge was created D.D. On 7 May 1839 he was advanced to the bishopric of Peterborough, and was consecrated on 16 June. Belonging himself to the evangelical section of the church, Davys was fair and liberal towards all religious creeds

throughout his diocese. He took no active part either in religious controversy or in politics. He compiled various educational works, which appeared from time to time anonymously in the 'Cottagers' Monthly Visitor,' the 'National Church Magazine,' and in other works. He died of bronchitis at the Palace, Peterborough, 18 April 1864, and was buried in the graveyard of the cathedral on 23 April. He married in 1814 Marianne, daughter of the Rev. Edmund Mapletoft, rector of Anstye, Hertfordshire. She died at the Palace, Peterborough, 14 Dec. 1858, aged 69. He was the writer of: 1. 'Village Conversations on the Liturgy of the Church of England,' 1820; 8th ed. 1829. 2. 'Village Conversations on the principal Offices of the Church,' 1824; another ed. 1849. 3. 'A Village Conversation on the Catechism of the Church of England,' printed in Religious Tracts of Society for Promoting Christian Knowledge, vol. iii. 1836. 4. 'Letters between a Father and his Son on the Roman History and other subjects,' 1848. 5. 'A Plain and Short History of England in Letters from a Father to his Son,' 1870, besides several charges and single sermons.

[Gent. Mag. June 1864, p. 796; Guardian, 20 and 27 April 1864.] G. C. B.

DAVYS, JOHN (1550?–1605), navigator, was born at Sandridge, in the parish of Stoke Gabriel, near Dartmouth, about 1550. He describes himself as 'of Sandridge, gentleman;' and through his whole life he was on terms of some intimacy with the Gilberts and Raleghs, who belonged to the same neighbourhood. It appears also from the register of Stoke Gabriel that on 29 Sept. 1582 he married Faith Fulford, who is said (PRINCE, *Worthies of Devon*, p. 286) to have been the daughter of Sir John Fulford of Fulford, high sheriff of Devon in 1535, but this is very doubtful. From boyhood Davys followed the sea, and appears to have made several voyages in company with Adrian Gilbert, with whom he contracted a close friendship, which is spoken of by Dr. John Dee [q. v.] in 1579, and again in 1580. On 24 Jan. 1582–3 the two friends and Dee met Walsingham by appointment at the house of Robert Beale [q. v.], the acting secretary of state, 'where,' says Dee, 'only we four were secret, and we made Mr. Secretary privy of the north-west passage, and all charts and rutters were agreed upon in general.' Later conferences are mentioned in Dee's diary (published by the Camden Society), till on 17 March 'Mr. John Davys went to Chelsea, together with Mr. Adrian Gilbert, to Mr. Radforth's, and so the 18th from thence towards Devonshire.' The outcome of these consultations was a voyage towards the north-west in 1585, under the command of Davys, who was commended to the company by Mr. William Sanderson, one of the principal members of it, as a man 'very well grounded in the principles of the art of navigation,' though at that time he had no pretension to any Arctic experience (MARKHAM, p. 205). Sailing to the north-west he sighted the east coast of Greenland, then, as ever since, protected by an impassable barrier of ice. This he searched to the southward, till, doubling what we now know as Cape Farewell, he turned again to the north, and 'in thirty leagues sailing upon the west side of this coast, by me named Desolation, we were past all the ice and found many green and pleasant isles bordering upon the shore.' There he rested for a short time, and then 'finding the sea free from ice, supposing ourselves to be past all danger, we shaped our course west-north-west, thinking thereby to pass for China, but in the latitude of 66° we fell with another shore, and there found another passage of twenty leagues broad directly west (Cumberland Gulf) which we supposed to be our hoped strait. We entered into the same thirty or forty leagues, finding it neither to widen nor straiten. Then considering that the year was spent (for this was in the fine of August), not knowing the length of the strait and dangers thereof, we took it our best course to return with notice of our good success for this small time of search' (*ib.* pp. 206–7). This voyage, the first (with the exception of those under Martin Frobisher [q. v.]) to look for the supposed passage in the far north, was but the precursor of others which Davys undertook in 1586 and in 1587. In the last of these he pushed to the north, through the strait since known by his name, into the long-fabled Baffin's Bay [see BAFFIN, WILLIAM]. He left two ships to follow the codfishery, and adds: 'In the bark I proceeded for the discovery . . . and followed my course in the free and open sea between north and north-west to the latitude of 67°, and there I might see America west from me and Desolation east; then when I saw the land of both sides, I began to distrust it would prove but a gulf; notwithstanding, desirous to know the full certainty, I proceeded, and in 68° the passage enlarged, so that I could not see the western shore: thus I continued to the latitude of 73° in a great sea free from ice, coasting the western shore of Desolation. Then, understanding by the signs of the people who came rowing out unto me in their canoes, that there was a great sea toward the north, I departed from that coast, think-

ing to discover the north parts of America. And after I had sailed towards the west forty leagues, I fell upon a great bank of ice; the wind being north and blew much, I was constrained to coast the same towards the south . . . and so I came to the place where I had left the ships to fish, but found them not. Then, being forsaken and left in this distress, referring myself to the merciful providence of God, I shaped my course for England, and unhoped for of any, God alone relieving me, I arrived at Dartmouth' (*ib.* p. 209). And so Davys's Arctic explorations came to an end. The Arctic chart, showing such names as Gilbert Sound, Cumberland Sound, Exeter Sound, Mount Raleigh, Totness Road, Cape Dyer, Cape Walsingham, Sanderson his Hope, and others connected in England with Davys's career, still bears testimony to the comparative success of this father of Arctic discovery, who accomplished a very great deal considering the smallness of his means. The 'bark' was apparently of not more than twenty tons (*ib.* p. xxvii). The Spanish invasion of the Channel in 1588, and the death of Walsingham, put an end to his Arctic voyages, but not to his hopes or theories of a north-west passage. His arguments as to this were stated at length seven years later in the 'World's Hydrographical Description' (1595), in which he tries to prove that the sea is everywhere navigable and a north-west passage possible. The work is ingenious, and for the most part a fair deduction from such experience as he had at his command. He 'proves from experience that the sea freezeth not;' he shows 'that the air in cold regions is tolerable;' and in the section 'Under the Pole is the place of greatest dignity' he argues that the climate at the Pole must be delightful, and that the people dwelling there 'have a wonderful excellency and an exceeding prerogative above all nations of the earth . . . for they are in perpetual light and never know what darkness meaneth, by the benefit of twilight and full moons.' The argument was never put more sensibly, clearly, or succinctly until it was in the most practical way knocked on the head by Sir George Nares in 1875.

Davys can hardly have been idle in such a critical year as 1588, and it seems not improbable that he may be identified with the John Davis who commanded the Black Dog of twenty tons, apparently a tender to the Lord High Admiral. In August 1589 he joined the Earl of Cumberland off the Azores 'with ship, pinnace, and boat' (Markham, p. 65). The expedition ended disastrously, but Davys had parted company on 5 Nov. [see Clifford, George, Earl of Cumberland]. The following year Davys commanded one of the squadron which captured a vessel, whose name is handed down to us as Uggera Salvagnia, probably about the middle of September 1590 (*Cal. State Papers*, Dom. 18 April 1593). In May 1591, or possibly at an earlier date, the question was raised whether the Uggera Salvagnia was a good prize or not (*ib.* passim). The case was still pending in May 1593. Davys had meantime (26 Aug. 1591) gone to sea in command of the Desire, one of the ships which accompanied Thomas Cavendish [q. v.] in his second voyage; being, he tells us, 'only induced to go with Mr. Cavendish upon his constant promise unto me that when we came back to the California I should have his pinnace, with my own bark (the Delight)—which for that purpose went with me to my great charges—to search that north-west discovery upon the back parts of America' (Markham, p. 232). Cavendish's voyage, however, resulted in failure. In the Straits of Magellan and after a succession of foul weather, the Desire was separated from the rest of the squadron, Cavendish giving up the adventure and returning to Brazil, while Davys, according to his own story, after refitting at Port Desire and 'there staying four months in most lamentable distress, did again conclude with my company to give another attempt to pass the straits, as my best means to gain relief. And three times I was in the South Seas, but still by furious weather forced back again; yet notwithstanding all this my labour to perform the voyage to his profit and to save myself (for I did adventure, and my good friends for my sake, 1,100 pounds in the action), Mr. Cavendish was content to account me to be the author of his overthrow, and to write with his dying hand, that I ran from him; when that his own ship was returned many months before me' (*ib.* p. 233). The perfect accuracy of Davys's statement is substantiated by the narrative of the voyage by Jane, the supercargo, first published by Hakluyt (*ib.* p. 98), and by the abstract journal up to 2 June 1592, signed by the bulk of the ship's company (*ib.* p. 106). Cavendish was a disappointed and embittered man, and we know that Davys was a thorough seaman and a capable navigator.

When all efforts to get fairly into the South Sea had proved vain, Davys returned to Port Desire on 27 Oct. 1592. Here nine of the ship's company deserted, and were presently slain by the natives; the rest provisioned the ship with dried penguins, to the number of fourteen thousand, and put to sea 22 Dec. Besides the penguins they had a scant allowance of meal or pease and but little water. On the coast of Brazil thirteen of their men

were slain by the Portuguese, and the rest, not having been able to get any provisions, put to sea again. A pitiable remnant, fourteen out of seventy-six who had sailed from England, arrived in Berehaven on 11 June 1593. There Davys took passage in a fisher-boat to Padstow. In his absence his wife, Faith, had taken a paramour, one Milburne, 'a fugitive and dissolute person' accused of coining money, who now trumped up some charge against her husband, to protect himself against Davys's revenge and a probable prosecution for coining (Ralegh to Sir Robert Cecyll, 3 March 1593–4). Davys was arrested, though shortly afterwards set free at the instance of Ralegh, who begged that 'he might have leave to depart, lest some other matters be laid to his charge which are only fit to be tried by course of law and not by authority.' Whether this leave was given or not is not stated, but Davys appears to have spent the rest of that year, if not also the next, in England, engaged in preparing for publication his 'Seaman's Secrets' (1594), and the 'World's Hydrographical Description' (1595). The 'Seaman's Secrets' is virtually a treatise on practical navigation, and at once became popular among seamen. It ran through eight editions in a comparatively short time, the eighth being published in 1657, and though the methods are obsolete, the book contains much to interest and even instruct the navigator of our own time.

In 1596–7 Davys was again at sea, probably as master of Ralegh's ship at Cadiz and the Azores, and certainly in some capacity that brought him directly under the notice of the Earl of Essex, at whose suggestion he afterwards engaged himself as pilot of the Dutch ship Leeuw or Lion, commanded by Cornelius Houtman and bound to the East Indies. The account of the voyage, written by Davys himself to the Earl of Essex and dated 'Middelburg, 1 Aug. 1600,' was published by Purchas (part i. book 2). By this it appears that the Lion and Lioness sailed from Flushing on 15 March 1598 (N.S.); rested for a while in Saldanha Bay, where they lost thirteen men in a fray with the natives; were some time in Madagascar and among the Maldives, and on 21 June 1599 anchored at Acheen. There the king received them at first in a friendly manner, but three months later, on some quarrel which does not appear, he made a treacherous attempt to seize the ships. On board the Lion, Houtman and several men were slain, others jumped overboard. Davys with another Englishman named Tomkins, and a Frenchman, defended the poop, and by advantage of position and arms beat off the assailants and recovered the ship. Meantime the Lioness had been taken and many of her officers and men killed, but Davys and his companions, cutting the Lion's cable and drifting towards the Lioness, opened on her so warm a fire that the 'Indians' took to the water. 'They swam away by hundreds,' and great numbers were killed or drowned; the king, furious at the failure, put to death all the Dutchmen who were ashore with the exception of eight whom he kept for slaves. 'We lost in this misfortune,' says Davys, 'three score and eight persons, of which we are not certain how many are captured, only of eight we have knowledge.' After a further fight with a fleet of Portuguese galleys, they got to Pulo-Botum, on the coast of Quedah, where they watered and refreshed. All the pepper and other merchandise that had been collected was left ashore and lost. 'Many young adventurers,' says the pilot, 'were utterly ruinated; among which I do most grieve at the loss of poor John Davys, who did not only lose my friendly factor, but also all my Europe commodities, with those things which I had provided to show my duty and love to my best friends.' The narrative carries with it a conviction of its substantial truth, and though Davys might be suspected of overrating the part he took in the defence and recovery of the ships, there is nothing boastful in his way of stating it, nor was his conduct, as described, more than was to be expected from one whose whole life had been a continued struggle against storm, ice, and man. Their further adventures were cut short by the determination of the ship's company to return to Europe, and they arrived at Middelburg 29 July 1600. Within a few weeks Davys returned to England, and was almost immediately engaged to go as pilot-major of the fleet fitting out under Captain James Lancaster [q. v.] in the Malice Scourge, a ship just bought from the Earl of Cumberland and renamed the Red Dragon. This expedition sailed from Woolwich on 13 Feb. 1600–1, and returned on 11 Sept. 1603. In the following year Davys engaged for another voyage to the East Indies as pilot of the Tiger of 240 tons, commanded by Sir Edward Michelborne. The Tiger sailed from Cowes on 5 Dec. 1604, made a prosperous voyage to the west coast of Sumatra, arrived at Bantam in October 1605, and on 2 Nov. sailed for Patany. The passage was tedious, and in two months they had advanced no further than Bintang, a little to the east of Singapore. Off this island they met a junk, small, scarcely seaworthy and disabled, but crowded with Japanese who had been pillaging on the coast of China, had been wrecked

on the coast of Borneo, and had made themselves masters of this vessel. After a couple of days of friendly intercourse while lying at anchor near Bintang, these pirates resolved to take the Tiger and made a murderous attack on the English. They at once killed or drove overboard twenty who had gone on board the junk. At the same moment some five and twenty of them who were on board the Tiger rushed out of the cabin. They met Davys, whom they dragged back, hacked and slashed, and thrust out again. He staggered into the waist, and died almost immediately. And meantime under the half-deck there was a desperate struggle for life. The pirates were at length driven back into the cabin. There they still defended themselves, till the master training aft two demiculverins (32-pounders), and loading them with cross-bars, bullets, and case shot, fired them through the bulkhead, blowing the Japanese all to pieces. This was on 29 or 30 Dec. 1605. The narrow escape and the loss of his pilot seem to have sickened Michelborne of the adventure, and he shortly afterwards shaped his course for home, arriving at Portsmouth 9 July 1606.

By Davys's will, executed 12 Oct. 1604, we learn that he had three sons then living, Gilbert, Arthur, and Philip. His faithless wife would seem to have been dead, for he leaves one-fourth of his 'worldly goods' to Judith Havard, 'unto whom I have given my faith in matrimony to be solemnised at my return;' the goods to be 'equally divided between my three sons and Judith Havard, my espoused love.' Mention is also made of a brother, Edward Davys, and his children.

The spelling of Davys's name is here given from his own signature (*Lansdowne MS.* 46, No. 21), but it has been very commonly misspelt Daves, Davies, or Davis. This last form remains in our maps in the name of Davis Straits. His repute as a hydrographer and navigator has faded away, but even long after the introduction of the reflecting quadrant, known as Hadley's, the back staff and double quadrant, which Davys invented and described, continued in use. A Davys's quadrant, recovered from the wreck of the Royal George (1782), is now in the Museum of the Royal Naval College at Greenwich.

[There are several notices of Davys in the Calendars of State Papers, Domestic, 1591–4, and East Indies, 1513–1616, among which care must be taken to distinguish between him and John Davis of Limehouse [q. v.] The writings of Davys and the original accounts of his voyages have been carefully gathered and edited for the Hakluyt Soc. (1880) by Capt. A. H. Markham, R.N., with an exhaustive critical biographical and bibliographical introduction.] J. K. L.

DAVYS, MARY (*fl.* 1756), dramatist and novelist, a native of Ireland, became the wife of the Rev. Peter Davys or Davis, master of the free school of St. Patrick's, Dublin, after whose death in 1698 she resided for some time at York. Dean Swift, in his 'Journal to Stella' (21 Feb. 1712–13), says he has 'been writing a letter to Mrs. Davis at York. She took care to have a letter delivered for me at lord treasurer's; for I would not own one she sent by post. She reproaches me for not writing to her these four years; and I have honestly told her it is my way never to write to those whom I am never likely to see, unless I can serve them, which I cannot her, &c., Davis, the schoolmaster's widow.' Mrs. Davys afterwards kept a coffee-house at Cambridge, where she died. Writing in 1725 she remarks that she had been 'left to her own endeavours for twenty-seven years together.'

She was the author of: 1. 'The Northern Heiress, or the Humors of York, a comedy, as it was acted at the New Theatre in Lincoln's Inn Fields,' London, 1716, 12mo. 2. 'The Reform'd Coquet, or the Memoirs of Amoranda,' a novel, London, 1724, 12mo. 3. A collection of her 'Works,' 2 vols. London, 1725, 8vo, which contains, in addition to those already mentioned, 'The Self-Rival, a comedy. As it should have been acted at the Theatre Royal in Drury Lane;' 'The Merry Wanderer;' 'The Modern Poet' [in verse]; 'The Lady's Tale' (written in 1700); 'The Cousins,' a novel; and 'Familiar Letters betwixt a Gentleman and a Lady.' 4. 'The Accomplish'd Rake, or the Modern Fine Gentleman. Being the genuine Memoirs of a certain Person of Distinction,' London, 1756, 12mo.

Thirty-six letters from Dean Swift to her and her husband were formerly in the possession of Dr. Ewen of Cambridge.

[Baker's Biog. Dram. (1812), i. 178, iii. 87, 256; Lowndes's Bibl. Manual (Bohn), p. 604; Cat. of Printed Books in Brit. Mus.; Swift's Works, ed. Scott (1824), iii. 118; Ware's Writers (Harris), 261.] T. C.

DAWE, GEORGE (1781–1829), portrait-painter and mezzotint engraver, was born in Brewer Street, Golden Square, London, on 8 Feb. 1781. His father, Philip Dawe, was a mezzotint engraver, and an intimate friend of George Morland, who was godfather to the son. When only fourteen years of age George published two plates after John Graham, 'Mary Queen of Scots' and 'Elizabeth and St. John.' In 1796 he entered the schools of the Royal Academy, where he was a diligent student, but continued to engrave in mezzotint, among his works being portraits

of William Godwin and James Northcote, R.A., after Northcote; William Law, Henry, lord Melville, Captain Duff, John Gray, and David Johnston, after Raeburn; Sir Andrew Mitchell, Benjamin West, P.R.A., and the monumental group to the memory of the Marquis Cornwallis, by Bacon, which was the last plate executed by Dawe, who was then twenty-one years old. He then commenced historical painting, and in 1803 gained the gold medal at the Royal Academy by his picture of 'Achilles rejecting the Consolations of Thetis,' which he exhibited at the British Institution in 1806. In 1804 he sent to the Academy 'Naomi and her Daughter,' and in 1808 he painted a 'Scene from Cymbeline,' to which the directors of the British Institution awarded a premium of two hundred guineas. In 1809 he was elected an associate of the Royal Academy, and in 1811 he exhibited 'Andromache imploring Ulysses to spare the Life of her Son,' which was bought by Thomas Hope, for whom he painted likewise several family portraits. His 'Negro overpowering a Buffalo' obtained a premium at the British Institution in 1811, in which year he painted also 'The Infant Hercules strangling the Serpent,' and a subject from Coleridge's 'Genevieve.' The last important work which he sent to the Royal Academy was 'The Mother rescuing her Child from an Eagle's Nest.' In 1814 he was elected a Royal Academician, when he presented as his diploma work 'The Demoniac,' and in 1816 he painted a full-length portrait of Miss O'Neill as 'Juliet,' which, being too late for the Academy, was exhibited by lamplight at the artist's house, and proved a great success. Henceforward his talents were devoted to portraiture, and soon after the marriage of the Princess Charlotte with Prince Leopold in 1816 he painted several portraits of them, which were engraved and became very popular. After the death of the Princess Charlotte he went to Brussels in the suite of the Duke of Kent, and was present at the review of the allied troops at Cambray, where he painted the portrait of the Duke of Wellington. About this time he was invited by the Emperor Alexander to paint a series of portraits of all the superior officers who had been engaged in the war with Napoleon, and he went to St. Petersburg for this purpose in 1819. During the next nine years Dawe painted nearly four hundred portraits of Russian officers, besides three full-lengths of Wellington, Kutusov, and Barclay de Jolly, and an equestrian portrait of the Emperor Alexander, twenty feet in height. This wonderful collection was placed in a gallery erected for it in the Winter Palace. About the middle of 1828 Dawe returned to England, but in the autumn he left again for Berlin, where he painted the portraits of the King of Prussia and the Duke of Cumberland, and then went on to St. Petersburg. There he remained till the spring of 1829, and went in the imperial suite to Warsaw, but an attack of illness warned him to return home once more. He arrived in London at the end of August, and died at the residence of his brother-in-law, Thomas Wright, the engraver, at Kentish Town, London, 15 Oct. 1829. He was buried by the side of Fuseli in the crypt of St. Paul's Cathedral. He made a large fortune by his visit to Russia —it is said as much as 100,000*l.*—but he lost the greater part of it by money-lending and consequent litigation, so that at the time of his death it was reduced to 25,000*l.*

Dawe was a painter of extraordinary industry, and his portraits are considered to be good likenesses, although not expressive of character. His portrait of the Duke of Kent, painted in 1818, is in the possession of her majesty at Buckingham Palace, and the National Portrait Gallery possesses the first portrait of the Princess Charlotte painted by him from the life, and also that of Dr. Samuel Parr. His portrait of the Emperor Nicholas of Russia was engraved by J. H. Robinson, R.A., and a head of Goethe, and 'The Princess Charlotte and Prince Leopold in a box at the Theatre,' by Thomas Wright, his brother-in-law. Dawe wrote a 'Life of George Morland, with Remarks on his Works,' which was published in 1807.

[Arnold's Library of the Fine Arts, 1831, i. 9–17; Gent. Mag. 1830, i. 182; Redgrave's Dict. of Artists of the English School, 1878; Sandby's Hist. of the Royal Academy of Arts, 1862, i. 345–9; Chaloner Smith's British Mezzotinto Portraits, 1878–83, i. 148–52; Cats. of the Exhibition of the Royal Academy, 1804–18; Cats. of the Exhibition of the British Institution (Living Artists), 1806–13.] R. E. G.

DAWE, HENRY EDWARD (1790–1848), painter and mezzotint engraver, who was a younger son of Philip Dawe, also a mezzotint engraver, was born in Kentish Town, near London, 24 Sept. 1790. He was taught engraving by his father, and like his brother, George Dawe, he also studied in the schools of the Royal Academy. In 1824 he sent to the exhibition of the Society of British Artists, then just founded, two engraved portraits, and in 1830 he was elected a member. Between 1824 and 1845 he contributed seventy-two works, many of them engravings, to the annual exhibitions in Suffolk Street, and exhibited also a few pictures at the Royal Academy and British Institution. Among

his exhibited paintings were: 'The Coronation of George IV' (British Institution, 1828), portrait of Miss Phillips as Juliet (Royal Academy, 1829), portrait of William IV (British Artists, 1832), 'Lear and Cordelia' (1834), 'Christmas Fare' (1835), 'Wreck of the George the Fourth, Convict Ship' (1836), 'The Miser alarmed' (1838), 'Fisher-boys on the Sussex Coast' (1839), 'Burns and Highland Mary' and a portrait of Prince Albert (1840), 'Blind Man's Buff' and 'The Orphan's Friend' (1842), 'John Anderson my Jo,' 'The Philanthropist,' and 'The Detected' (1844), 'The Holiday, or Granny in a Rage' (1845), and several other portraits and subject pictures. Some of his works were engraved and became popular. His own plates in mezzotint were successful, and included 'Christ's Agony in the Garden,' after Giovanni Bolognese; 'The Fortune-Tellers,' after Sir Joshua Reynolds; 'St. Genoveva,' after Cattermole; 'The Gipsy,' after Sir David Wilkie; 'The Bee's Wing,' after M.W. Sharp; 'The Disbanded Soldier,' after H. J. Richter; 'The Escape of Mary Queen of Scots, from Loch Leven Castle,' after H. J. Fradelle; 'Sir Arthur, his Daughter, and the Beggar,' after Camille Roqueplan; and portraits of Mrs. Siddons as the 'Tragic Muse,' after Sir Joshua Reynolds; John Kemble as 'Hamlet,' after Sir Thomas Lawrence; Lord Eldon, after C. Penny; Horatio, seventh earl of Orford, and Dr. George Birkbeck, after R. J. Lane; William IV, both as Duke of Clarence and as king, after his own paintings, and a large number of Russian officers, after the works of his brother. Dawe was one of the engravers employed by Turner upon the 'Liber Studiorum,' after his rupture with Charles Turner; the four plates which he engraved for this work being 'Rivaulx Abbey,' 'Mill near the Grande Chartreuse,' 'Twickenham—Pope's Villa,' and 'Bonneville, Savoy.' He resided for many years in Bartholomew Place, Kentish Town, but about 1842 he removed to Windsor, where he died 28 Dec. 1848.

[Redgrave's Dict. of Artists of the English School, 1878; Rawlinson's Turner's Liber Studiorum, 1878; Catalogues of the Exhibitions of the Royal Academy, British Institution (Living Artists), and Society of British Artists, 1824–45.]

R. E. G.

DAWE, PHILIP (*fl.* 1780), mezzotint engraver, son of a city merchant, was articled to Henry Robert Morland. Thus he became the companion and friend of George Morland, the more famous son of that artist, but he did not, as Redgrave states, 'write his life.' Morland's life was written by Philip's son, George Dawe [q. v.], and published in 1807. About 1760 he worked, it is said, under Hogarth, and at that same time unsuccessfully competed at the Society of Arts for the best historical painting. In 1761 he exhibited some humorous subjects at the Society of Artists, and contributed to the first exhibition of the Royal Academy in 1763. He painted 'The Cavern Scene in Macbeth,' 'Captain Bobadil Cudgelled,' and 'The Drunkard reproving his Disorderly Family.' Redgrave states that he engraved plates after Reynolds. There are also mezzotints by him after his master, Henry Morland, and after Gainsborough and Romney. He is commonly stated to have died about 1780. There are, however, letters to him from George Morland dated as late as October 1785.

[Redgrave's Dict. of Artists; George Dawe's Life of George Morland, 1807; Arnold's Library of the Fine Arts, i. 17–19, contains an account of George Dawe, with a reference to his father.]

E. R.

DAWES, LANCELOT, D.D. (1580–1653), divine, was born at Barton Kirk in Westmoreland of poor parents. When seventeen he became a student of Queen's College, Oxford, and a few months later became a servitor. He took the degree of B.A. in 1602, and was then made tabarder, and in 1605 proceeded to his M.A. degree, became a fellow, and subsequently took orders. He continued to reside in the college, of which his studious retired life and simple habits had caused him to be considered an ornament, till, in 1608, he was preferred to the living of Barton Kirk, his birthplace, by John Featherston, whose right, however, being challenged, another clergyman was presented, and a long dispute took place, which ended in favour of Dawes, who held the living till his death. In the year 1619 he was preferred to a prebendal stall in Carlisle Cathedral, 'to the general liking of all the knowing and pious divines in his diocese, with whom, for a comprehensive and orthodox judgment, adorned with all variety of learning, he was ever held in just estimation.' In 1618 he had obtained the living of Ashby-in Westmoreland, and was instituted on the king's presentation. A charge of simony was brought against him, which not being held proven, a mandate was issued to the archdeacon to induct him. About this time the university of St. Andrews conferred the degree of D.D. upon him. During the civil war Dawes submitted to the party in authority, but took no active part on either side. He is said to have built the greater part of the parsonage at Ashby. He died in February 1653–4, and was buried under the communion table in Barton church. His 'Sermons preached on several occasions,' in

two parts, the first called 'God's Mercies and Jerusalem's Miseries,' and containing two sermons preached at Carlisle in 1614, and the second, 'The Healing of the Plague of the Heart,' was published after his death in 1653. A printed copy of Dawes's sermon entitled 'God's Mercies' is dated 1609. It was preached at Paul's Cross 25 June 1609, and was dedicated to Henry Robinson, bishop of Carlisle. A copy is in the British Museum.

[Kennet's Register and Chronicle; Wood's Athenæ Oxon. (Bliss), iii. 349; Nicolson and Burn's Westmoreland, i. 404, 506; Bullen's Cat. of Books.] A. C. B.

DAWES, MANASSEH (*d.* 1829), miscellaneous writer, was a barrister of the Inner Temple. He left the bar and lived 'in a very retired manner' at Clifford's Inn for the last thirty-six years of his life. He died 2 April 1829. His chief works are: 1. 'Letter to Lord Chatham on American Affairs,' 1777 (in the title-page he describes himself as author of 'several anonymous pieces'). 2. 'Essay on Intellectual Liberty,' 1780 (criticises Bentham's 'Fragment'). 3. 'Philosophical Considerations' (upon the controversy between Priestley and Price), 1780. 4. 'Nature and Extent of Supreme Power' (upon Locke's 'Social Compact'), 1783. 5. 'England's Alarm, or the prevailing Doctrine of Libels,' 1785. 6. 'Deformity of the Doctrine of Libels,' 1785 (these two refer to the Shipley case). 7. 'Introduction to a Knowledge of the Law on Real Estates,' 1814. 8. 'Epitome of the Law of Landed Property,' 1818. He also edited (1784) a posthumous poem by John Stuckey on 'The Vanity of all Human Knowledge,' with a dedication to Priestley. Dawes took the whig side in regard to the American war and the law of libels; but defended Blackstone against Bentham, had doubts as to abolishing tests, and held that philosophical truth was beyond the reach of all men, as it was clearly beyond his own.

[Gent. Mag. 1829, i. 77, 8.]

DAWES, RICHARD (1708–1766), Greek scholar and schoolmaster, was born in 1708, probably at Stapleton, a hamlet of Market Bosworth, Leicestershire. After being educated at the Bosworth school under Anthony Blackwall [q. v.], he was entered of Emmanuel College, Cambridge, matriculating as a sizar on 17 Dec. 1726. While an undergraduate he contributed a Greek idyl on the death of George I and accession of George II in the university volume of 'Luctus . . . et gaudia,' published at Cambridge in 1727. He took his degree as twelfth wrangler in 1729-30, was elected fellow of his college on 2 Oct. 1731, and proceeded M.A. in 1733. He resided in his college for a few years, and in 1734 was nominated by the heads of colleges as a candidate for the office of esquire bedell; but his rival, Burrowes of Trinity College, was elected. There is a second Greek poem by him in the university volume of congratulations on the marriage of Frederick, prince of Wales (1734), and the same year he issued proposals for a translation into Greek hexameter verse of Milton's 'Paradise Lost,' with a specimen from book i., which, however, abounds with errors both in quantity and syntax.

On 10 July 1738 he was appointed master of the grammar school of Newcastle-upon-Tyne, and on 9 Oct. 1738 he was made master of St. Mary's Hospital at Newcastle. He continued to hold these offices for upwards of ten years; but his life at Newcastle was not a happy one. The school went down under him; he seems to have been continually at war with the governors; he was engaged in constant quarrels with his neighbours, and there is a story of his invariably making his boys in construing Greek render *ὄνος* by 'alderman.' Among his pupils was Akenside, the poet, who has attacked him in the 'Pleasures of Imagination' (iii. 179), in the passage beginning

Thee, too, facetious Momion, wandering here . . ,

lines which he omitted in the later edition of his poem. Dawes retaliated in his extraordinary pamphlet, 'Extracts from a MS. pamphlet intitled the Tittle-Tattle-Mongers,' Newcastle, 1747; this (which is of excessive scarcity) is a coarse and vulgar diatribe, in part directed against the Newcastle aldermen. He resigned the school in 1749 and retired to Heworth, three miles from Newcastle, where he is said to have spent most of his time in rowing on the river. Another of his amusements was bell-ringing. He became almost insane before his death, which took place on 21 March 1766 at Heworth, where a tablet was erected to his memory in November 1825.

It was while he was still at Newcastle that the work appeared which has preserved his memory as one of the chief Greek scholars this country has produced, and has numbered him among Dr. Burney's seven 'Magnanimi Heroes' (see BURNEY'S *Tentamen de metris ab Æschylo adhibitis*, pref. p. 12)—the 'Miscellanea Critica.' This was published at Cambridge in 1745, being seen through the press by C. Mason and H. Hubbard. It was re-edited by T. Burgess in 1781 (an edition reprinted at Leipzig in 1800), and again by

T. Kidd at Cambridge in 1817 and 1827. It is divided into five parts, and consists of emendations on Terentianus Maurus, criticisms on West and Welsted's 'Pindar,' discussions on the true enunciation of the Greek language, on the different use of the subjunctive and optative moods, on the digamma, the ictus or accent used by the Attic poets, notes on Callimachus, and emendations of Aristophanes and the Greek tragedians. In the words of Bishop Monk (*Life of Bentley*, ii. 369): 'In perusing Greek writers, but particularly the Attic poets, he closely inspected their peculiarities of construction, metre, and grammar. Being endowed with uncommon penetration and discernment, he hit upon the true method of discovering the laws which they adopted, and by means of comparison and analogy was able to draw up those rules, which threw a new light upon the language, and have contributed in a wonderful degree to ascertain the genuine texts of the ancient writers.' The book is disfigured by spiteful attacks on Bentley; in the discussion on the digamma he blames Bentley for introducing into Ionic poetry a consonant he considers peculiar to Æolic, and calls the letter to be restored to Homer *Vau*; and though he had learned so much from Dr. Bentley's writings, he is continually trying to detract from his fame. Bishop Monk thinks that this was due to a disingenuous design to appropriate to himself the praise due to Bentley, and that he hoped to veil it by testifying dislike and contempt for his master.

The 'Miscellanea Critica' has been very thoroughly edited and illustrated by Mr. Kidd, who had the advantage of some assistance from Porson, by whom there are many notes scattered through the work. In the appendix will be found most of Dawes's scattered productions, including the letter to Dr. Taylor on the Sigean inscription, published first by Dr. Burney at the end of his collection of Bentley's letters. The 'Canones Dawesiani' have been brought together by Mr. J. Tate in the Cambridge 'Museum Criticum,' i. 518–35.

[Documents in the Cambridge University Registry; Kippis's Bibliotheca Britannica; Nichols's Illustrations of Literature, v. 105, 123; Kidd's Preface to the Miscellanea Critica; Monk's Life of Bentley, ii. 367–71; Rev. John Hodgson's Account of the Life and Writings of Richard Dawes, Archæologia Æliana, Newcastle, 1832, ii. 137–66; Taylor's Memoir of Surtees, p. 404.]

H. R. L.

DAWES, RICHARD, D.D. (1793–1867), dean of Hereford, son of James Dawes, by his wife Isabella, was baptised at Hawes, Wensleydale in North Riding of Yorkshire, 13 April 1793. He was educated at Mr. Gough's school near Kendal, where Dr. William Whewell was a fellow-pupil. Subsequently entering Trinity College, Cambridge, in October 1813, he graduated B.A. as fourth wrangler in 1817, and M.A. in 1820. He was elected a fellow of Downing College in 1818, and appointed mathematical tutor and bursar. His active stewardship much improved the college estates. On the death of the master of the college, William Frere, in 1836, he became a candidate for the headship, but a vote which he had some time before given for the admission of dissenters into the university was fatal to his success. He was ordained in 1818, and in the following year received the college living of Tadlow, Cambridgeshire. In 1836 he became rector of King's Somborne, Hampshire, on the presentation of Sir John Barker Mill, bart., who had been his pupil, and here he first began to notice the inefficiency of the lower and lower-middle class education in England. In October 1842 he established some very large and well-organised schools, which under his personal management became a great success. King's Somborne school was visited as a model establishment by all who were interested in popular education, and it was the fame acquired in connection with it which caused Lord John Russell to present Dawes to the deanery of Hereford on 15 May 1850. The cathedral was in a sad state of decay, but the new dean at once took steps for its restoration, and, entrusting the work to Sir Gilbert Scott, contrived to overcome the financial difficulties. The cathedral was reopened in 1863.

Dawes took great interest in the foundation schools of Hereford, and especially in the Blue Coat schools. In 1861 he became master of St. Catherine's Hospital, Ledbury, and during his annual statutory residence of four months at St. Catherine's he paid much attention to the Ledbury national schools. He had always felt an interest in physical and chemical science, and in 1864 was vice-president of the British Association at the meeting at Bath. It is stated that in 1856 the queen desired to promote the dean to the see of Carlisle, but that other influences caused Lord Palmerston to appoint Dr. Henry Montagu Villiers. Dawes died of paralysis at the deanery, Hereford, 10 March 1867, and was buried in the Ladye Arbour of the cathedral, upwards of two thousand persons attending his funeral.

He married in 1836 Mary Helen, second daughter of Alexander Gordon of Logie, Aberdeenshire.

He was the author of: 1. 'Suggestive Hints towards improved Secular Instruction, making it bear upon Practical Life,' 1849. 2. 'Observations on the Working of the Government Scheme of Education and on School Inspection,' 1849. 3. 'Remarks occasioned by the Present Crusade against the Educational Plans of the Committee of Council on Education,' 1850. 4. 'Lessons and Tales, a Reading Book for Children,' 1851. 5. 'Schools and other similar Institutions for the Industrial Classes: remarks on giving them a Self-supporting Character,' 1853. 6. 'Teaching of Common Things: a Lecture,' 1854. 7. 'Remarks on the Reorganisation of the Civil Service and its bearing on Educational Progress,' 1854. 8. 'Lessons on the Phenomena of Industrial Life and the Conditions of Industrial Success, ed. by R. Dawes,' 1854. 9. 'Mechanics' Institutes and Popular Education,' 1856. 10. 'The Evils of Indiscriminate Charity,' 1856. 11. 'Effective Primary Instruction the only sure Road to Success in the Reading Room, Library, and Institutes for secondary instruction,' 1857.

[Henry's Biographical Notice of Very Rev. Richard Dawes (1867); Gent. Mag. May 1867, pp. 674–5.] G. C. B.

DAWES or DAW, SOPHIA, BARONNE DE FEUCHÈRES (1790–1840), was the daughter of Richard Daw, a fisherman at St. Helen's, Isle of Wight, her mother's maiden name being Jane Callaway. She was one of ten children, of whom but four grew up. Her father is said to have been addicted to drink, and in 1796 the whole family became inmates of Newport workhouse. After passing nine years there, Sophia was for two years servant to a farmer in the neighbourhood. She next seems to have gone up to London, was seduced, and fell into extreme poverty, but a military officer made her his mistress, and on severing the connection settled 50*l.* a year on her. This annuity she sold, and, either from love of study or ambition for a higher station, placed herself (1809) in a school at Chelsea. She is alleged to have been servant in a house in Piccadilly frequented by rich profligates, when the Duke of Bourbon's valet, accompanying his master thither, called his attention to her beauty. The duke took a house for her and her mother in Gloucester Street, Queen Square (1811). Here she diligently prosecuted her studies, not only attaining proficiency in modern languages, but as her exercise books, still preserved, show, thoroughly mastering Xenophon and Plutarch. After the fall of Napoleon the duke, until the death of his father, the Prince of Condé, in 1818, lived as much in London as in his own country. He took Sophia over to Paris, and, apparently in order to qualify her for admission to court, secured her marriage to Baron Adrien Victor de Feuchères, an officer in the royal guard. In 1818 they were married in London with both protestant and Roman catholic rites, the duke settling 72,000 francs on them. St. Helen's register containing no record of her baptism, Sophia had in the previous year received adult baptism, when she represented herself as three years younger than she really was, while in the marriage licence she described herself as a widow, and in the marriage contract declared herself daughter of a Richard Clark, and widow of a William Dawes, falsehoods destined to give her heirs great trouble. Feuchères became aide-de-camp to the duke, and for two years had no suspicion of the relations between his wife and his master. Even then her assurance that she was a natural daughter of the duke, which the latter corroborated, dispelled his uneasiness. In 1822, however, he discovered the real facts, parted from his wife (a judicial separation ensued five years later), and divulged the story to Louis XVIII (*d.* 1824), who forbade Sophia's further appearance at court. She thereupon made indirect overtures to the wife of the Duke of Berry, the king's nephew, offering in return for the removal of the interdict to make her daughter the Duke of Bourbon's heiress. Disdainfully repulsed she next sounded the Duke of Orleans (the future Louis Philippe), whose delicacy was not proof against the prospect of a rich inheritance for one of his sons. The Duke of Bourbon's wife, who died about this time, was Orleans's aunt, but there had been no intimacy between the two families. There is ample evidence that Bourbon had a great repugnance to any closer relations, but Sophia first wheedled him into being godfather to Louis-Philippe's fourth son, the Duke of Aumale, concerted with the Orleans family a scheme for making the godson an adoptive son, which, however, failed, and ultimately, on 30 Aug. 1829, morally coerced Bourbon into signing a will which, after leaving two million francs and estates worth about eight millions to herself, bequeathed the bulk of the remainder to Aumale. Charles X, who succeeded his brother Louis XVIII in 1824, had favoured this bequest, and in February 1830 readmitted Sophia to court, without requiring her proffered cessation of public cohabitation with Bourbon. The 'queen of Chantilly,' as she was ironically styled, was now at her zenith. Talleyrand frequently dined with her, and his nephew, the Marquis of Chabannes, married her niece, Matilda Dawes, while her nephew, James, held

a post in the Bourbon household, and had been created Baron de Flassons, from a domain of that name presented him by his master. Sophia herself won admiration in annual amateur theatricals at St. Leu, and was loaded with attentions by the Duke of Orleans, his wife, and sister. The revolution of 1830 arrived. Bourbon, now aged 74, anxious both to escape his mistress's tyranny and to avoid the recognition of the new dynasty pressed on him by Queen Amélie, appears to have contemplated a surreptitious flight from France, in which case he would certainly have revoked the will, while Sophia also made preparations for departure for England, and had drawn a bill for half a million francs on London. On 27 Aug. the duke was found dead in his bedroom at St. Leu, suspended by two cravats from the window handle. In a long judicial inquiry some of the duke's servants imputed the grossest profligacy as well as crime to Sophia, who, according to M. Billault, audaciously denied such manifest facts, that, but for express injunctions from the king, she would have been placed under arrest. On 21 June 1831 the judges decided, however, that there was no ground for a prosecution, and the Rohans were equally unsuccessful (22 Feb. 1832) in disputing the will on the ground of undue influence. In the interval between the two decisions James Dawes, returning with his aunt from London, died very suddenly at Calais, and heated imaginations attributed to her a second crime. She became estranged from the Orleans family on their disregarding Bourbon's bequest of Ecouen for a charitable institution for the descendants of the Coblentz and Vendée soldiers, and although entitled for life to a wing of the Palais Bourbon, besides being owner of St. Leu, she could not have found residence in France very agreeable, for legitimists and republicans had a political interest in vilifying her. She accordingly purchased an estate in Hampshire, as well as a house in Hyde Park Square, and gradually disposed of most of her French property. In 1840, suffering from dropsy, she settled in London for medical advice. Her mother, who like herself had entered the Roman catholic church, and was for a time in the Carmelite nunnery, Paris, had died at Hammersmith, and had been described on the register as a spinster. Sophia died in December 1840. A London French paper states that her last moments were peaceful. A London solicitor had prepared a will for her, but she died without executing it. She left, however, a French memorandum, by which, after four thousand francs to each nephew and niece, and a few other legacies, she named as residuary legatee Sophie Thanaron, daughter of her sister Charlotte and of a retired French officer. Sophie was about ten years of age, and had lived almost from infancy with her aunt. The memorandum implored the Duke of Aumale, in return for her zeal for his interests, to carry out his benefactor's last wish, the Ecouen bequest. A complicated litigation followed. The three French lawyers appointed as Sophie's guardians maintained the validity of the memorandum; the Paris hospitals, to whom Baron de Feuchères had assigned his interest, claimed the entire property on the plea that the deceased was illegitimate, and a surviving brother and sister claimed as next of kin to an intestate. A compromise was effected. The hospitals received 13,000*l.*, the brother and sister (Mary Ann Clark) 70,000*l.* each, and Sophie Thanaron the large residue. Sir H. Jenner Fust, in granting letters of administration, spoke of the deceased as a person of very extraordinary talents, and of her history as the greatest romance of real life within his knowledge.

[Billault de Gérainville's Histoire de Louis Philippe; Louis Blanc's Histoire de Dix Ans. Times, 17 Jan. and 8 July 1843.] J. G. A.

DAWES, SIR WILLIAM (1671–1724), archbishop of York, the youngest son of Sir John Dawes and Jane, daughter of Richard Hawkins of Braintree, was born in August 1671 at Lyons, near Braintree in Essex. The family of Dawes was an ancient and rich one, but lost much of its property in the civil war through attachment to the royal cause. After the Restoration a baronetcy was conferred upon Sir John Dawes, father of Sir William, 'in memory of many services conferred, and hardships undergone, by the family in the civil confusion, and in acknowledgment of several sums of money annually transmitted to the royal family in exile.' Sir William entered Merchant Taylors' School 11 Sept. 1680, where he showed great precocity in his studies; he is said to have been not only a good classical scholar, but also 'a tolerable master of the Hebrew tongue' before he was fifteen years of age. His masters were, first, John Hartcliffe, and then Ambrose Bonwicke; but he owed much of his proficiency to the interest which Dr. Richard Kidder, afterwards bishop of Bath and Wells, took in his education. Before he was eighteen he wrote a poem on rather an ambitious subject, 'The Anatomy of Atheisme,' which, though a raw, juvenile performance, without even any promise of poetical power, shows a certain precocity of talent; and before he was twenty-one he wrote a devotional work entitled 'The

Duties of the Closet,' which is an exceedingly well-written work, and a really wonderful performance for a mere boy. From Merchant Taylors' he went to Oxford, being elected scholar of St. John's College on 1 July 1687 (Robinson, *Merchant Taylors' School*, i. 303; Wood, *Athenæ Oxon.* ed. Bliss, iv. 714). In due time he became fellow of that society; but, his two elder brothers dying, he became heir to the family estates, and removed from Oxford to Cambridge, entering as a nobleman at St. Catharine's Hall in 1689, and occupying his eldest brother's chambers there. He had always intended to receive holy orders, and had made divinity his special study; but, as he was not yet old enough to enter the ministry, he determined to employ the interval in visiting his estates and making a tour of other parts of the kingdom. On his way he met with Frances, eldest daughter of Sir Thomas D'Arcy of Branstead Lodge, Essex, fell in love with her, and married her. In 1697 he was unanimously elected to the mastership of his college, St. Catharine's Hall, vacant by the death of Dr. John Eachard [q. v.], author of 'Grounds for the Contempt of the Clergy.' The degree of D.D. was conferred by royal mandate, as he was too young to take it in the regular course. Vice-chancellor of Cambridge University in 1698, he was a considerable benefactor to St. Catharine's Hall, contributing liberally to the restoration of the college chapel, which had been begun by his predecessor, and, later on, obtaining through his interest with Queen Anne an act of parliament for the annexation of the first prebend of Norwich which should become vacant to the mastership of St. Catharine's Hall for ever. In 1696 he was also made chaplain in ordinary to William III; and in 1697 he so pleased the king by a sermon on 5 Nov. that his majesty appointed him without solicitation, and 'merely,' he said, 'by way of pledge of his future favour,' to a prebend in Worcester Cathedral. He was instituted to the prebend on 26 Aug. 1698, and on 10 Nov. of the same year he was collated by Archbishop Tenison to the rectory, and on 19 Dec. to the deanery of Bocking. Bocking was in the neighbourhood of Dawes's estates, and it is an instance of his popularity as a country gentleman that the people were so anxious to have him among them, that they expressed a unanimous wish to petition the archbishop to confer the appointment upon him; this, however, he would not suffer them to do. His life at Bocking was that of a good country parson; every Sunday he invited 'some of the better sort' to dine with him; and he established at once a monthly celebration of the holy communion, which before his time had only been celebrated at the three great festivals. To prepare the way for this obviously necessary change he wrote 'The great Duty of Communicating explain'd and enforc'd,' one of the many useful sacramental treatises which were published at this period, when a vigorous revival of church life was going on. On the death of King William in 1702 he became one of the new queen's chaplains, and was a great favourite; but on 30 Jan. 1705 he preached a bold sermon which lost him the bishopric of Lincoln, that see being conferred on William Wake, afterwards archbishop of Canterbury. On being told by a nobleman that he had lost the bishopric by his preaching, he replied 'that, as to that, he had no manner of concern upon him, because his intention was never to gain one by preaching.' He did not, however, forfeit by his courage the favour of the queen, who, of her own accord, named him for the see of Chester on the death of Bishop Stratford in 1707. His appointment gave great offence to the whigs. He was consecrated 8 Feb. 1707-8. Nothing could show more clearly his efficiency at Chester than the fact that Archbishop Sharp, the most high-minded, discriminating, and experienced prelate of his day, recommended him on his deathbed as his own successor at York. He was accordingly translated to the archbishopric in 1713-14, and during his incumbency much improved the buildings at Bishopthorpe. On the death of Queen Anne he was appointed one of the regents of the kingdom until the new king's arrival in England. After ten years' active work in his diocese Dawes succumbed to an attack of inflammation of the bowels 30 April 1724. He was buried in the chapel of St. Catharine's Hall near his wife, who died in 1705.

Dawes was a good specimen of the aristocratic prelate; he was a high-bred gentleman of a handsome and dignified appearance, and courteous and amiable manners. He had the reputation of being the best preacher of his day. He is said to have owed this reputation 'to the comeliness of his person, the melody of his voice, the appropriateness of his action, and the majesty of his whole appearance;' but, apart from these adjuncts, the matter of his sermons is exceedingly good. His simplicity is evidently studied, and in their homeliness and directness his sermons remind one forcibly of those of his predecessor, Archbishop Sharp. After his death, the 'Whole Works of Sir William Dawes, in 3 vols., with Preface and Life of the Author,' were published in 1733. They include: (1) 'An Anatomy of Atheisme,' a poem, London, 1693; (2) the 'Duties of the Closet,' noticed above; (3) the 'Great Duty of Communicating,' also

noticed above; (4) Sermons preached on several occasions before King William and Queen Anne, 1707; (5) Preface to the works of Offspring Blackall, bishop of Exeter, edited by Sir W. Dawes, in 2 vols. fol. 1723. In this preface he bears enthusiastic, and evidently sincere, testimony to the excellence of Bishop Blackall. Dawes appears in Theophilus Cibber's 'Lives of Poets.'

[Works of Sir W. Dawes, with life prefixed.]
J. H. O.

DAWES, WILLIAM RUTTER (1799–1868), astronomer, was born on 19 March 1799 at Christ's Hospital, where his father was mathematical master. He lost his mother at an early age, and on his father's appointment as governor of Sierra Leone, he was sent to live with his grandfather at Portsmouth, and thence transferred in 1807 to the care of Thomas Scott [q. v.], author of the 'Commentary.' His residence with him at Aston-Sandford, Buckinghamshire, interrupted by two years (1811–13) spent at Charterhouse School, terminated only with Mr. Scott's death in 1821. A profession had now to be chosen, and the dissatisfaction felt by young Dawes with certain tenets of the church of England induced him to substitute that of medicine for the ecclesiastical career designed for him by his father. He accordingly passed through the usual course at St. Bartholomew's Hospital, and settled as a medical practitioner at Haddenham in Buckinghamshire, there marrying Mrs. Scott, the widow of his late tutor. At Liverpool, whither he removed in 1826, he again contemplated entering the clerical profession; but his former scruples revived. Finally Dr. Raffles prevailed upon him to take charge of a small independent congregation at Ormskirk in Lancashire.

Here he erected his first observatory, the chief instrument in which was a 5-foot Dollond, of 3¾ inches aperture (*Mem. R. Astr. Soc.* v. 135). Already, however, a little achromatic of 1·6 inches, mounted at an open window of his house in Liverpool, had enabled him (as he related in a letter to Sir J. Herschel on 17 Dec. 1867) to distinguish a number of double stars belonging to Sir W. Herschel's second and third classes, such as Castor, Rigel, Polaris, γ Virginis, &c. His first published observation was of an occultation of Aldebaran, made at Ormskirk on 9 Dec. 1829 (*Monthly Notices*, i. 147), and he communicated on 23 April 1831 his measurements of the triple star ζ Cancri (*ib.* ii. 34). Thenceforward the observation and measurement of double stars constituted Dawes's special line of work, for which his extraordinarily keen vision and attentive habits of accuracy peculiarly fitted him. His 'Micrometrical Measurements of 121 Double Stars, taken at Ormskirk during the years 1830, 1831, 1832, and 1833,' were inserted in the eighth volume, and similar results for a hundred stars obtained from 1834 to 1839 in the nineteenth volume of the 'Memoirs' of the Royal Astronomical Society. He was admitted a member of that body on 14 May 1830.

Ill-health obliged him to resign his ministerial duties at Ormskirk, and he accepted in the autumn of 1839 the charge of the observatory at South Villa, Regent's Park, belonging to George Bishop [q. v.] Continuing to devote his principal attention to double stars, the results of his measurements, between 1839 and 1844, of about two hundred and fifty such objects, several of them very close pairs, were published in Mr. Bishop's 'Astronomical Observations at South Villa' (London, 1852). They included his detection of orbital movement in ε Hydræ, as well as of the faint third components of Σ 3022, and, independently of the Pulkowa observations, of γ Andromedæ. His engagement with Mr. Bishop terminated in the spring of 1844, when he removed his residence from St. John's Wood to Camden Lodge, near Cranbrook, Kent. The observatory fitted up by him there in 1845 was described in the 'Memoirs' of the Royal Astronomical Society (xvi. 323). Its instrumental equipment consisted mainly in a transit-circle by Simms two feet in diameter, and an equatoreal by Merz & Mahler of 6½ inches aperture and 8½ feet focus, capable of disclosing the fifth and sixth stars in the Orion trapezium. With these he worked indefatigably until driven, by deplorable suffering from headaches and asthma, to resort to Torquay. He even contemplated the necessity of finally abandoning his astronomical pursuits; but a favourable change enabled him in 1850 to resume them at Wateringbury, near Maidstone, where, unconscious of Bond's discovery in America, he perceived Saturn's dusky ring on 25 and 29 Nov. of the same year. His services to astronomy were recognised by the bestowal on 9 Feb. 1855 of the Astronomical Society's gold medal, in presenting which Sir George Airy dwelt upon his high merits as an accurate, skilled, and keen observer. His last change of residence was in 1857 to Hopefield, Haddenham. His instrumental resources were there reinforced in May 1859 with a fine equatoreal of 8¼ in. aperture, by Alvan Clark of Boston, capable of clearly dividing γ^2 Andromedæ, and six years later with an 8-inch Cooke's achromatic.

Dawes married for the second time in 1842 the widow of Mr. John Welsby, solicitor, of Ormskirk. After her death in December 1860

his health rapidly declined. Heart disease was superadded to his other troubles, yet he continued to observe at intervals down to the end of 1867. He lived to see his final results in double-star measurements printed by the Royal Astronomical Society. Just a month before entering on his seventieth year, 15 Feb. 1868, he died, and was buried in Haddenham churchyard. He was a noted benefactor to the poor of his neighbourhood, ever ready to give gratuitous medical advice, and was much esteemed for his amiable and honourable character.

Several valuable improvements in practical astronomy attested his ingenuity. In 1851 and 1852 he described before the Royal Astronomical Society a new kind of solar eyepiece, provided with a sliding diaphragm-plate pierced with apertures varying from 0·5 to 0·0075 inch in diameter (*Memoirs R. Astr. Soc.* xxi. 157). The advantage of excluding all light external to the minute portion of the surface under scrutiny was proved by his discovery of the 'black opening,' constituting the true nucleus of sun spots. Some remarkable instances of rotatory movements in spots were noted by him about the same time, and he made on 22 Jan. 1852 the novel observation of a facula projecting 'beyond the smooth outlines of the sun's limb in the manner of a mountain ridge nearly parallel to the sun's equator' (*ib.* p. 161). His apposite comparison of the inner jagged edge of the penumbra to 'a piece of coarse thatching with straw, the edge of which has been left untrimmed,' has often been quoted. The view it described was obtained with a magnifying power of 460 applied to his Merz refractor. Mr. Nasmyth's supposed discovery of solar 'willow-leaves' was eagerly controverted by him (*Monthly Notices*, xxiv. 33, 54, 161). He regarded the phrase as altogether inapplicable to the mottlings visible on the sun's surface, and as misleading, in so far as it tended to substitute the idea of separate 'entities' for mere varying conditions of elevation and brightness in the luminous photospheric clouds.

The long-felt want of a fixed standard of stellar magnitude incited Dawes to propose in 1851 a simple and effective method of photometric comparison, depending upon the principle of equalisation by limiting apertures (*ib.* xi. 187). The magnitudes of his double-stars from 1848 onwards were determined according to the uniform scale thus obtained. The invention of the 'wedge photometer,' lately employed to such good purpose by Professor Pritchard, originated with Dawes (*Mem. R. Astr. Soc.* xlvii. 377, 380). He exhibited before the Royal Astronomical Society in June 1865 a photometric arrangement, brought into use some five years previously, consisting in the application to his solar eye-piece of one or more sliding and carefully graduated wedges of neutral-tint glass (*Monthly Notices*, xxv. 229). A similar but modified combination was soon afterwards adopted by Dr. Huggins in his measurements of the intensity of nebular light (*Phil. Trans.* clvi. 394).

The observations made by Dawes on the physical appearances presented by Saturn were of great interest. They placed beyond doubt in 1843 the reality of Encke's division in the outer ring, suggested discontinuity in the inner bright and dusky rings, and confirmed the semi-transparency of the latter. The phenomena attending the disappearance of the ring system in 1848 were attentively studied by him (*Monthly Notices*, x. 46; Grant, *Hist. of Astronomy*, p. 265). He inferred in 1865, from the deepening towards the centre of the disc of the ruddy tint of Mars, its non-atmospheric origin, and detected, 20 Jan. 1865, the 'ice-island' in the northern hemisphere of that planet known by his name (*ib.* xxv. 227). From his drawings Mr. Proctor constructed his map of Mars in 1869; and their value was enhanced by the unconscious delineation in them of some of the 'canals' discovered by Schiaparelli in 1877. One of Dawes's latest observations, 'On Jupiter without a visible Satellite' (*ib.* xxviii. 10), included some noteworthy remarks on the appearance of the third and fourth satellites projected on the disc.

He was among the astronomers attracted to Sweden by the total solar eclipse of 28 July 1851. His station was with Mr. Hind near Engelholm, and his vivid description of the prominences seen with his little 1·6-inch Dollond was printed in the 'Memoirs' of the Royal Astronomical Society (xxi. 85). He observed the eclipse of 15 May 1836 at Ormskirk, and that of 18 July 1860 at Hopefield, particular attention being paid to the occultation of spots by the moon. Of comets he observed Bremiker's in 1840, Biela's in 1845, De Vico's in 1847, Donati's in 1858; and on 11 Oct. 1847 distinctly saw a tenth-magnitude star right across the centre of Miss Mitchell's comet. A comparison, somewhat to the advantage of the earlier display, of the star-shower of 13 Nov. 1866, with that witnessed by him at Ormskirk on 12 Nov. 1832, formed his sole contribution to meteoric astronomy (*Monthly Notices*, xxvii. 46). Dawes was the first to point out the exceptional qualities of Alvan Clark's object-glasses. His high opinion was originally founded on the excellent performance of one 7½ inches

in diameter, procured from him in 1854. His 'Catalogue of Micrometrical Measures of Double Stars,' chiefly afforded by observations from 1839 to 1854, with an appendix giving the scantier results down to 1867, formed part of the thirty-fifth volume of the Astronomical Society's 'Memoirs.' A description of the different kinds of micrometer used in the compilation, and 'Remarks on the Use of various Telescopic Apertures,' were prefixed; and its value was increased by the addition of notes and the record of previous measures. A list of fifteen new double stars discovered by him 1840–59 was published in 1864 (*ib.* xxiv. 117). The Royal Society elected him a fellow in 1865.

[Monthly Notices, xxix. 116; Astr. Register, vi. 73; Royal Soc. Cat. of Scientific Papers.]
A. M. C.

DAWKS, ICHABOD (1661–1730), printer, eldest son of Thomas Dawks the younger [q. v.], born at Westerham in Kent 22 Sept. 1661, was apprenticed on 16 May 1673 to Mrs. Maxwell, a printer, to whom his father was overseer. He afterwards commenced business for himself as printer and publisher. 'He is very obliging and diligent, and reasonable in his prices,' says Dunton, and 'has a very rich invention; witness his new letter, with which he printed his newspaper' (*Life and Errors*, i. 250). The new letter was a type resembling writing, now called script, and was used in 'Dawks's News-Letter,' of which the first number was issued on 4 Aug. 1696. This was printed on writing-paper in the script type, with a blank space left for manuscript correspondence. The 'News-Letter' continued for a considerable time. The 'Tatler' for 21 May 1709 playfully remarks that 'the judicious and wary Mr. Ichabod Dawks hath . . . got himself a reputation from plagues and famines;' and again, on 30 May 1710, 'honest Ichabod is as extraordinary a man as any of our fraternity, and as particular. His style is a dialect between the familiarity of talking and writing, and his letter such as you cannot distinguish whether print or manuscript.' The 'Spectator' of 14 Aug. 1712 also refers to 'Dawks's News-Letter.' When it came to an end is not known; Nichols quotes a number for 14 Jan. 1714–15. A complete set would be valuable and interesting. Dawks died 27 Feb. 1730 in his seventieth year, and was buried at Low Leyton with his wife Sarah, who died 6 June 1737, aged 60.

[Nichols's Lit. Anecd. i. 3, 72, 118, 373, ii. 161, iii. 176, 290–1, iv. 9; Andrews's Hist. of British Journalism, 1859, i. 87, 94, 101; Timperley's Encyclopædia, 579, 660.] H. R. T.

DAWKS, THOMAS, the elder (*d.* 1670), printer, died at Low Leyton in Essex 11 May 1670. By his wife Frances, who died at the same place 1 May 1667, he had one son, also named Thomas.

DAWKS, THOMAS, the younger (*b.* 1636), printer, born at Kelmscott in Oxfordshire 8 Oct. 1636, was admitted at Merchant Taylors' School 2 April 1649. Two years later he was apprenticed to a printer of the name of Dugard. Between 1653 and 1657 he was employed as a compositor on Walton's Polyglott bible. In May 1673 he was overseer to a Mrs. Maxwell, and in the same month of the ensuing year he set up as a master in Blackfriars. He married his wife Anne in December 1660, and had eleven children, of whom the eldest was Ichabod [q. v.] His daughter Dorothy married first a bookseller of the name of Allport, and afterwards William Bowyer the elder [q. v.]

[Nichols's Lit. Anecd. i. 3, iii. 290–1, iv. 9; Timperley's Encyclopædia, p. 660; Robinson's Register of Merchant Taylors' School, i. 191.]
H. R. T.

DAWSON, ABRAHAM (1713?–1789), biblical scholar, came of an old nonconformist family in Yorkshire. Joseph Dawson (*d.* June 1709, aged 73) was ejected from Thornton Chapel, near Bradford, Yorkshire. He had six sons: Abraham, Joseph, Obadiah, Eliezer, Samuel, and Eli, of whom Abraham, Joseph, and Eli became nonconformist ministers. Eli, the youngest son (*d.* 1744), was presbyterian minister at Morley, near Halifax, then at Horton, near Bradford, lastly (from 1728) at Halifax, and had seven sons: Abraham, Samuel, Eli, Joseph, Thomas [q.v.], Benjamin [q. v.], and Obadiah. Except Obadiah, who was brought up to business, all were educated for the nonconformist ministry, but eventually left it. Thomas (a physician at Hackney) and Obadiah (a merchant at Leeds) remained dissenters; the rest conformed. Samuel became a schoolmaster, Eli was chaplain to a man-of-war, and died as a clergyman in the West Indies, Joseph became vicar of Paull, or Paghill, near Hull.

Abraham, the eldest son of Eli Dawson, was probably born at Horton in 1713. For several years he was a presbyterian minister; he had the degree of M.A. Late in July or early in August 1754, he was instituted to the rectory of Ringsfield, near Beccles, Suffolk, and here he remained till his death. He died on 3 Oct. 1789, aged 76, and was buried at Ringsfield on 8 Oct.

He published: 1. 'A New English Translation of the Three First Chapters of Genesis; with . . . Notes,' &c., 1763, 4to. 2. 'A

Fourth and Fifth Chapter of Genesis translated . . . with . . . Notes,' &c., 1772, 4to. 3. 'The Sixth and Eleven following Chapters of Genesis translated . . . with . . . Notes,' &c., 1786, 4to.

[Palmer's Nonconf. Memorial, 1803, iii. 452 sq.; Monthly Repos. 1810, p. 324 sq.; Hunter's Life of O. Heywood, 1842, p. 255; James's Hist. Litig. Presb. Chapels and Charities, 1867, p. 684; Halifax Northgate End Chapel Mag., 1886, pp. 15, 46; information from Rev. F. M. Arnold, rector of Ringsfield cum Redisham Parva.]

A. G.

DAWSON, AMBROSE, M.D. (1707–1794), physician, son of William Dawson of Langcliff, Yorkshire, was born at Settle, Yorkshire, in 1707. After education at Giggleswick school, he entered at Christ's College, Cambridge, and graduated in that university M.B. 1730, M.D. 1735. In 1737 he was elected a fellow of the College of Physicians, was censor four times, and delivered the Harveian oration in 1744. His oration was printed in the following year, and is a respectable piece of Latin prose. He was elected physician to St. George's Hospital, 27 April 1745, and held the office for fifteen years. His house was in Grosvenor Street, London, and he was famous for his kindness to the poor. When he gave up practice in 1776, the parish of St. George's, Hanover Square, presented him with a piece of plate in recognition of his services to the poor of the parish. He retired to his paternal estate of Langcliff Hall, but did not give up interest in his profession, for in 1778 he published 'Thoughts on the Hydrocephalus Internus' (London) and 'Observations on Hydatids in the Heads of Cattle' (London). Little was then known of the anatomical changes which accompany effusion into the cavities of the brain and nothing of the natural history of the entozoa, so that neither work is now read, nor had they many readers when published. The books were perhaps first indications that their author found time hang heavy on his hands in the country. Want of his usual occupations affected his health, and a little later he removed to Liverpool, where he continued to reside till his death on 23 Dec. 1794. He was only ill for a few days, and was at the time of his decease the oldest fellow of the College of Physicians. He was buried at Bolton, Yorkshire, the home of his maternal ancestors.

[Munk's Coll. of Phys. 1878, ii. 134; MS. Admission Book of Christ's College, Cambridge.]

N. M.

DAWSON, BENJAMIN, LL.D. (1729–1814), divine and philologist, sixth son of Eli Dawson, presbyterian minister, and brother of Abraham Dawson [q. v.], was born at Halifax in 1729. In 1746 he and his elder brother Thomas entered the nonconformist academy at Kendal, under Caleb Rotheram, D.D., as exhibitioners of the London Presbyterian Board. From Kendal in 1749 they went to Glasgow, remaining there four years as scholars on Dr. Williams's foundation. Benjamin defended a thesis *de summo bono*, on taking his M.A. degree. In 1754 he succeeded Gaskell as presbyterian minister at Leek, Staffordshire, but soon removed to Congleton, Cheshire, probably to assist in the school of Edward Harwood, D.D. [q. v.] Shortly afterwards he followed his brother Thomas to London, and in 1757 was assistant to Henry Read, presbyterian minister at St. Thomas's, Southwark. Thomas conformed in 1758, and Benjamin followed his example. In 1760 he was instituted to the rectory of Burgh, near Woodbridge, Suffolk, which he held for the long period of fifty-four years. He still kept up relations with dissenters. In 1763, being now LL.D., he accompanied a young Yorkshire baronet, Sir James Ibbetson of Leeds, to the Warrington Academy as his private tutor, and joined the literary coterie of which John Aikin, D.D. [q. v.], was the head. In 1764 he was Lady Moyer's lecturer, and defended the doctrine of the Trinity 'in a manner perfectly new,' to use his own expression. As against Arianism his argument left nothing to be desired, but the Socinians have reckoned him on their side. Dawson's position makes it a fair conjecture that his conformity was a protest against the somewhat pedantic Arian orthodoxy much in vogue with the liberal presbyterians of his day. That he was not satisfied with the terms of conformity is evident from the strenuous efforts he made in support of the Feathers' petition (1771–2) for relaxation of the conditions of subscription. He had previously signalised himself as a pamphleteer in defence of Blackburne's 'Confessional' [see BLACKBURNE, FRANCIS (1705–1787)]. Blackburne styles him 'an incomparable writer.' There can be little doubt that his theological tendency was towards the Priestley school. In 1764 he followed Bishop Law in reducing the intermediate state to the sleep of the soul, and in 1783 he wrote strongly in refutation of the moral objections to the doctrine of necessity, censuring the language of the articles. Personally he was not on good terms with Priestley, who gave him no credit for high principle; but other dissenters were glad of his help towards an enlargement of the Toleration Act, which they obtained in 1779.

In later life Dawson turned his attention

to English philology, issuing in 1806 a learned *prolepsis* of a new English dictionary, and a very laborious specimen of the dictionary itself. Its execution is not without merit, but the design was on too great a scale for Dawson to hope to complete it, and the public did not encourage the attempt. As a parochial clergyman Dawson showed exemplary diligence. His memory is preserved at Burgh in the name of a sheltered pathway, near the rectory, known as 'the doctor's walk.' He died at Burgh on 15 June 1814, aged 85, and was buried in his chancel on 21 June. The entry of burial, by F. Clarke, his curate, describes him as 'eruditus, pius, dilectus, defletus.' His wife, Mary, died on 22 June 1803, aged 80. A ground slab in the chancel has inscriptions to their memories.

Dawson issued at least eighteen publications, of which the following are the chief: 1. 'Some Assistance offered to Parents with respect to the Religious Education of their Children,' 1759, 4to. 2. 'An Illustration of several Texts of Scripture, particularly those in which the Logos occurs,' &c., 1765, 8vo (substance of Lady Moyer's lecture, 1764–1765). 3. Seven separate pamphlets, 1766–1769, all 8vo, in defence of the 'Confessional,' against Rutherforth, J. Rotheram, Ridley, Balguy, &c. 4. Three separate pamphlets, 1771–3, all 8vo, in support of the Feathers' petition, the most notable being 'Free Thoughts on the subject of a farther Reformation of the Church of England,' 1771, 8vo. 5. 'The Necessitarian, or the Question concerning Liberty and Necessity stated, in XIX Letters,' 1783, 8vo. 6. Three separate sermons, Ipswich, 1780–95, all 4to. 7. 'Prolepsis Philologiæ Anglicanæ,' &c., Ipswich, 1806, large 4to. 8. 'Philologia Anglicana; or a Philological and Synonymical Dictionary of the English Language,' &c., Ipswich, 1806, pt. i. large 4to (all published; includes A–Adornment). The British Museum Catalogue ascribes to him a pamphlet against necessity which belongs to John Dawson (1734–1820) [q. v.]

[Monthly Repos. 1810, pp. 324, 474, 1814, pp. 264, 506; Rutt's Memoirs of Priestley, 1831–1832, i. 140, 167, 174, ii. 209; Pickford's Brief Hist. of Congleton Unit. Chapel, 1883, p. 8; Yates's Manuscript Account of Students on Dr. Williams's Foundation, in Dr. Williams's library; extracts from records of Presbyterian Board, per W. D. Jeremy; information from the Rev. A. Maude, rector of Burgh.] A. G.

DAWSON or DAVISON, EDWARD (1576?–1624?), jesuit, the only son of respectable parents, 'connected with Sir Anthony Staunden,' was born in London in 1576 or 1578 (Oliver, *Jesuit Collections*, p. 80). He completed his studies in Spain, and after being ordained priest was sent to the English mission. He was soon apprehended and lodged in gaol, where he remained till 1606, when he was sentenced to perpetual exile, with forty-five other priests (Foley, *Records*, vi. 522). He entered the Society of Jesus at Louvain in 1606 or 1609 (*ib.* vol. vii. pt. i. p. 196). Having been sent back to England on the mission, he laboured for some time in London and in Lincolnshire. Recalled by his superiors to Ghent, he obtained permission to devote himself to the spiritual care of the English and Irish soldiers who were suffering from the plague in the Low Countries. He soon caught the contagion, and expired at Brussels on 22 Dec. 1622, according to the necrology of the province, but the year is incorrect (More, *Hist. Missionis Anglicanæ Soc. Jesu*, p. 449). He more probably died in 1624. Dodd states that he died at St. Omer about 1623 (*Church Hist.* ii. 393). Southwell says he was 'ob opinionem doctrinæ, concionandi facultatem, et morum comitatem, illustribus viris peracceptus' (*Bibl. Script. Soc. Jesu*, p. 185).

He published: 1. 'A Practical Method of Meditation,' St. Omer, 1614, 12mo. 2. 'Lives of many Saints,' Douay, 1615, folio, translated from the Spanish of Father Peter Ribadeneira (Backer, *Bibl. des Ecrivains de la Compagnie de Jésus*, ed. 1869, i. 1535).

[Authorities cited above.] T. C.

DAWSON, GEORGE (1637–1700), jurist, was educated at St. John's College, Cambridge, where he graduated B.A. in 1658–9, M.A. in 1662, and was presented by his college to the vicarage of Sunninghill, Berkshire, where he died in 1700, aged 63.

He wrote: 'Origo Legum; or a Treatise of the Origin of Laws, and their obliging power; as also of their great variety; and why some laws are immutable, and some not; but may suffer change, or cease to be, or be suspended, or abrogated. In seven books,' London, 1694, folio. Dedicated to King William and Queen Mary.

[Ashmole's Berkshire (1723), ii. 446; Addit. MS. 5867, f. 8*b*; Cantabr. Grad. (1787), p. 112; Lowndes's Bibl. Man. (Bohn), p. 604; information from the Rev. H. R. Luard, D.D.] T. C.

DAWSON, GEORGE (1821–1876), preacher, lecturer, and politician, was born 24 Feb. 1821, at 36 Hunter Street, Brunswick Square, London, where his father Jonathan had established and conducted a high-class academy from 1809 to 1852. The example and training of his father and the school, and some

years' work as a teacher, led to very broad and liberal views in after life. In 1837 he went to Marischal College, Aberdeen, and in 1838 removed to Glasgow, where his college friends included W. B. Hodgson and J. D. Morell. In due course and with honours he proceeded B.A. and M.A. He studied English history and literature; preached sometimes in country chapels, and was an active member of the University Liberal Association. In 1843 he became pastor of a small baptist chapel at Rickmansworth, Hertfordshire, where he preached the example more than the mediation of Christ, and took an active part in athletic as well as theological and political meetings. As he declined to be ordained, he found that he must seek a wider field of labour, and he accepted an invitation to preach on trial at a baptist chapel, Mount Zion, Birmingham, during the last three months of 1844. The congregation had long been dwindling under the charge of the Rev. Dr. Hoby, and the arrival of a young, earnest, and eloquent preacher, entirely unconventional in opinions, personal appearance, and style of preaching, soon attracted crowds of hearers. He preached his first sermon in Birmingham 4 Aug. 1844, ministered to the congregation till 29 Dec. 1845, and attracted hearers from nearly all the other chapels, and especially large numbers who never attended religious worship. Some differences, doctrinal and legal, as to creeds and chapel led to his resignation, but his many friends united to build a chapel where he would not be fettered by theological trust-deeds. While the new chapel was building his congregation met in temporary quarters, and his fame as a preacher, lecturer, and politician rapidly increased, not only in Birmingham, but in Manchester and other towns, where his lectures on historical and literary subjects were highly valued.

In August 1847 the new chapel, under the title of 'The Church of the Saviour,' was opened on the broad principles that differences as to creed ought to be no bar to practical christian work, and that neither teacher nor congregation should be pledged to any form of theological belief. The new 'church' was essentially eclectic, and while nonconformist as to polity, it borrowed anthems, chants, decorations, art, and celebrations from more orthodox sources. Special services at Christmas, on Good Friday, and harvest festivals were duly celebrated, and the example was soon followed in other places. Special organisations on novel lines were used for the education of children and the care of the poor, with night classes for adults. These methods have remained almost unchanged, although the personal influence of the founder was lost in 1876.

Dawson became one of the most famous lecturers of his day. He lectured for thirty years in all the principal towns in the kingdom. He was remarkable for his power of popularising the teachings of Emerson and Carlyle, as well as for spreading the fame of Shakespeare and the great works of English literature and history among the middle classes. His lectures always led to demands on the local libraries, and had a great influence in improving and elevating taste. His style of lecturing was clear, discursive, paradoxical, witty, and humorous. It led his hearers to read and think, and his sermons and prayers showed a devout and reverent mind. 'Humanity,' in its broadest sense, was the keynote of his life and work, on the platform and through the press. For six years he taught classes on English literature at the Midland Institute. He was one of the founders and the most eloquent advocate of the Shakespeare Memorial Library at Birmingham. He was a witness before the public libraries committee in 1849. He took an active part in English and foreign politics, and was a personal friend of Mazzini, Kossuth, and many Polish exiles, and he pleaded their cause with eloquence and zeal. He was the companion of Carlyle on his first visit to Germany, and he walked by the barricades of Paris with Emerson in 1848. He was one of the earliest and most energetic advocates of free public libraries and of secular schools. History and politics were the very breath of life to him, and he was foremost in discussion and action on public questions as they arose. He had a passionate love of music, especially social and domestic, but he was a listener and critic only. His life was unceasingly busy. He visited most of the chief cities of Europe, and passed a winter in Egypt, and in 1874 he went on a successful lecturing tour in the United States. His lectures were on a great variety of subjects, and some of them have been printed. He published only some pamphlets and sermons, and left practically no correspondence, as he disliked the practice of printing letters after death. His health generally was robust, and no fears were entertained, but he died very suddenly at Kingsnorton, near Birmingham, 30 Nov. 1876, leaving a widow (Susan Fanny Crompton, whom he had married 24 Aug. 1846), and one son, Bernard, who had been educated as an engineer, and who survives. Few men have been more widely known personally throughout the kingdom, and none have been more sincerely mourned than the gifted lecturer, impressive

preacher, and manly and kindly friend, whose remains rest in the General Cemetery, Birmingham, under a plain slab, but whose memory is honoured by a canopied statue. Another statue is in the hall of the Central Free Library, Birmingham, the scene of his labours and honours for more than thirty years.

The following pamphlets were published during his life: 1. 'Address to the Eclectic Society,' 1846. 2. 'The Demands of the Age upon the Church' (three sermons), 1847. 3. 'On the Romish Church and her Hierarchy,' 1850. 4. 'Two Lectures on the Papal Aggression Controversy,' 1851. 5. 'The Christian Sunday not the Jewish Sabbath' (three discourses), 1856. 6. 'Inaugural Address at the Opening of the Free Reference Library,' 1866. The following selections from his sermons, prayers, and lectures have been published from shorthand notes: 'Sermons,' 4 vols., 1878–82; 'Prayers,' 2 vols., 1878–83; 'Biographical Lectures,' 2 vols., 1886 and 1887.

[Ireland's Recollections of George Dawson and his Lectures in Manchester in 1846, 1882; Crosskey's Memoir of George Dawson, 1876; family papers and personal knowledge.] S. T.

DAWSON, HENRY (1811–1878), landscape-painter, was born in Waterhouse Lane, Hull, 3 April 1811, during a temporary residence of his parents in that town. The next year they returned to Nottingham, where he lived till he was thirty-three years old. His father had been in good circumstances as a cheesemonger, but had lost his money and his business, and had also fallen into bad habits, so that from the time of his son's birth till his own death his weekly earnings as a flax-dresser amounted to but a few shillings, most of which he spent on himself. Fortunately Dawson's mother was a woman of courage and character, and managed mainly by her own exertions to preserve a home. Her maiden name was Hannah Shardlow, but had been changed by a previous marriage to Hannah Moore before she became Mrs. Dawson. She is said to have been descended from a good family, connected with John Robinson, bishop of London from 1714 to 1723. The circumstances of Dawson's childhood did not permit of much education. After about a year and a half at the national school of Nottingham, he, when between eight and nine years of age, was put to work a wheel at a rope-walk, afterwards he became a 'twist hand' at a lace factory, and it was in the manufacture of lace that he was employed till he finally adopted art as a profession in 1835. Just before this determination he had perfected, in concert with a friend, a machine which introduced an important novelty in lace-making, and if their capital had sufficed to bear a longer strain it is probable that the whole course of his life would have been directed in another channel. As it was, they had to give up the struggle to introduce their new product, for which a strong demand sprang up a few months after.

His bent had always been towards art. From his earliest years he had delighted in drawing anything and everything, as he expresses it, 'from Green's balloon downwards,' but his favourite subjects seem to have been electioneering processions, ships and boats, and the great sea serpent. He soon, however, found his way to landscape, and he had earned money by his sketches (a hairdresser and picture-dealer named Roberts being one of his earliest patrons and best customers) before he resolved to leave the lace factory. In this resolve he was encouraged by his mother, who had always favoured his artistic tendency, and the result of his first year as an artist, though only amounting to about 40*l.*, was much the same as he had been earning as a 'hand.' Among the first to recognise Dawson's genius and to purchase his pictures were William Wild, the keeper of the lock on the Trent, and the Rev. Alfred Padley of Bulwell Hall; and another early encourager who was of great service to him was Mr. F. Cooper, of the Greyhound Inn, Trent Bridge Road, a dealer in old masters, by whose aid he was able to study fine examples of great painters. In 1840 his income reached what to him was the considerable sum of 130*l.* His position now appeared to him to justify matrimony, and on 16 June 1840 he married Elizabeth Whittle, to whom he had been some time attached. But fortune left off smiling just at this juncture, and his income gradually sank to the level from which it had started in 1835. In February 1844 he lost his mother, and in October of that year, with his wife and two children (Henry and Alfred, both of whom have since made their mark in art and mechanics), he moved to Liverpool. He took a house (19 Ashton Street, Pembroke Place), and settled down with 30*l.* clear in his pocket. At first he had neither friend nor introduction; but it was not long before he found a purchaser in Mr. Richardson, a picture-dealer, who paid him 12*l.* for a small forest scene called 'The Major Oak.' This picture shows that Dawson was already a powerful painter, an original colorist, and a draughtsman of exceptional skill. After this, though his funds were often at a very low ebb, his career in Liverpool was comparatively smooth. Z

Except twelve lessons from W. H. Pyne [q. v.] in 1838, Dawson had never received any instruction in art, but while at Liverpool he studied the figure at the Academy, and from Dr. Rowland, who with his wife were lifelong friends, he learnt something of the chemistry of colours. At Nottingham also he was able to indulge his love for music; he played the violin and managed to found a musical society, which flourished long after he left the north. In 1847 he competed for the decoration of the Houses of Parliament, and sent to Westminster Hall a picture of Charles raising his standard at Nottingham (58 inches by 94 inches). This work, sold to Richardson for forty guineas, fetched 480*l.* in 1875. Two more children, Hannah and William, were born to him at Liverpool, and his income being still very small, he determined to move nearer London, and took a house at Croydon, where he arrived in January 1850. Here his fortune improved little at first. A large picture sent to the Academy, 'Sherwood Forest with Cattle,' one of the finest he ever painted, was skied, to his great disappointment, and though Mr. Padley bought it for 50*l.*, his resources were so reduced by the end of the year that he seriously thought of taking a small-ware shop to increase his income. Before doing so he resolved to consult Mr. Ruskin, who praised his colour, recommended him to study drawing, and encouraged him to follow his profession. Some of Dawson's best pictures, 'The Rainbow,' 'The Rainbow at Sea,' 'The "Pool" below London Bridge' (the first of two pictures of that subject), 'London at Sunrise,' 'Crome Hurst,' and 'The Wooden Walls of Old England,' were painted at Croydon. The last picture, sold in 1853 for 75*l.*, brought 1,400*l.* at a sale at Christie's in 1876.

The following extract from his diary in 1850 well shows the scale of his income and his expenditure, and also the temper with which he engaged in the struggle of life: 'June 8.—This day had more money in my possession than ever I had at one time of my own, namely, 148*l.* This will enable me, with God's blessing, to stand a twelve months' siege, if I should not sell another picture, and all this good fortune notwithstanding my apparent ill-luck at the Academy. Surely goodness and mercy hath followed me all my days. O God, make me more thankful for these great benefits.'

It was long before he gained any reputation in the south of England. Though well treated at the British Institution his pictures were, with one exception, invariably ill-hung at the Royal Academy, and almost to the last it was the residents of Birmingham, Liverpool, Leeds, and Nottingham, and not those of London, who bought his pictures. From Croydon Dawson moved to Thorpe, near Chertsey, where he purchased a small house and painted 'The Houses of Parliament' and other fine works. After some seven or eight years at Thorpe, he moved to The Grove, Camberwell, for a short time, but his house being required to make room for the London, Chatham, and Dover Railway, he removed to 'The Cedars,' Chiswick, where he remained till his death. Though his reputation was rising gradually in the north, his income was never a large one, and the closing of the British Institution in 1867 had a serious effect upon it. For some years afterwards he did not earn his expenses. Among the academicians almost the only ones who recognised his merit were John Phillip and Thomas Creswick. The former proposed, the latter seconded, his name for election as associate. When the day of election came Phillip was dead, Creswick ill and absent, and the only vote recorded in Dawson's favour was that of Richard Ansdell.

At the end of 1871 Dawson had a long and severe illness, which threatened to terminate his career as a painter, and it was just about this time that his works began to rise rapidly in value. Pictures sold originally for 30*l.* fetched 300*l.* and 400*l.*, and one, the first price of which was 40*l.*, fetched no less than 650*l.* In 1874 he sold two pictures ('Greenwich Hospital,' painted 1867, and 'London from Greenwich Hill,' painted 1869) for 1,750*l.*, and this sale enabled him to purchase 'The Cedars.' Commissions at high prices flowed in, and a short period of real prosperity commenced. It was, however, very short, for he died in December 1878. Dawson would probably have never enjoyed even this short period of success if it had not been for the exertions of a friend who for many years had been a strong believer in his genius, and had used his considerable influence to spread Dawson's reputation. This was Mr. James Orrock, R.I., who when resident at Nottingham had seen and admired Dawson's pictures in the house of Mr. Wild, the lock-keeper before mentioned. In 1857 he commenced to purchase 'Dawsons' and to recommend others to do so, and when he came to London he formed a friendship with the artist which lasted till the latter's death. It was through Mr. Orrock that Dawson obtained the first high prices for his unsold pictures and received his most important commissions.

Only a few months before his death Dawson's reputation was greatly extended by a collection at the Nottingham Exhibition of

1878 of fifty-seven of his pictures, which exhibited his development almost from first to last, but it was not till the Jubilee Exhibition at Manchester in 1887 that Dawson's place among the greater masters of the English school was fully and publicly recognised. Here he was represented by several of the large pictures of his later years, grand in design and magnificent in colour, by the 'Greenwich,' for instance, of 1874, and 'Wooden Walls,' a picture of men-of-war of the old type seen against a powerful crimson sunset barred with clouds. It is upon these and other pictures of this class, such as the 'Houses of Parliament,' the 'Custom House,' and the 'Durham,' that his reputation with the public rests, but there are many who prefer the pictures of his earlier time, when Wilson rather than Turner was his guiding genius. These are distinguished by their breadth of style, their forcible but quiet colour, the serenity of their temper, and the solidity of their execution. Dawson was also skilful in the use of water-colours, which he used principally for sketches and studies.

[Bryan's Dict. (Graves); notice by Mr. Watt Webster in Catalogue of Nottingham Exhibition of 1878; diaries and note-books of the late Henry Dawson.] C. M.

DAWSON, JAMES (1717 ?–1746), Jacobite, was one of the eight officers belonging to the Manchester regiment of volunteers, in the service of the Young Chevalier, who were hanged, drawn, and quartered on Kennington Common, 30 July 1746. The eldest of the four children of William Dawson, apothecary of Manchester, by his first wife, Elizabeth, daughter of Richard Allen of Redivales in Bury, Lancashire, and a first cousin of John Byrom [q. v.], he was born at Salford in or about 1717, and educated there under the care of a Mr. Clayton. Being intended for the church, he was admitted a pensioner of St. John's College, Cambridge, on 21 Oct. 1737, at the age of twenty, and matriculated in the following December. But 'soon getting acquainted with the young rakes of the university, he run all manner of lengths with them, 'till at last, for various misdemeanours, he was expell'd, or rather not waiting for the sentence of expulsion, which he was conscious to himself he had incurr'd, and would certainly be pronounced against him, he ran away from his college.' There is, however, nothing to show that he had ever been subjected to any punishment for irregularity in the university court held by the vice-chancellor. 'Being sensible he should not be received by his father, & the young Pretender coming with his army to Manchester about the same time, he joined himself to that party. Being of a bold and daring spirit, and of a good family, the young Pretender gave him a captain's commission. He was so hearty in the cause, that he beat up for voluntiers himself, and took abundance of pains to prevail on the young fellows in Manchester to enlist. In all their marches he appeared at the head of his company, and when the young Pretender made a general review of his army at Macclesfield, he passed before him with the usual formalities. He likewise at Carlisle, mounted guard there, and was called captain, and was among the rest of the officers at the surrender of the town.' He was tried and convicted of high treason on 17 July 1746. Had he been pardoned, the day of his enlargement (so runs the tale) was to have been that of his marriage. His betrothed, Katherine Norton, 'a young lady of good family and handsome fortune,' followed him to the place of execution accompanied by a gentleman nearly related to her and one female friend. 'She got near enough,' as stated in a letter written the day after, 'to see the fire kindled which was to consume that heart she knew so much devoted to her, and all the other dreadful preparations for his fate, without being guilty of any of those extravagancies which her friends had apprehended. But when all was over, and that she found he was no more, she drew her head back into the coach, and crying out, "My dear, I follow thee—I follow thee! Sweet Jesus, receive both our souls together," fell on the neck of her companion, and expired in the very moment she was speaking' (Howell, *State Trials*, xviii. 374–5). The incident has been made the subject of a well-known ballad by Shenstone.

[Byrom's Journal and Remains (Chetham Soc.), vol. i. pt. i. p. 178, vol. i. pt. ii. pp. 561, 638; Barlow's Cheshire and Lancashire Historical Collector, ii. 27–9, 32, 33–6; Legends of Lancashire (1841), p. 159; Harland's Ballads and Songs of Lancashire, 2nd edit. pp. 63–70; A Genuine Account of the Behaviour, Confession, and Dying Words of F. Townly, &c., pp. 12–13, 18, 20; True Copies of the Dying Declarations of Arthur, Lord Balmerino, &c., pp. 34–6; Authentic Copies of the Letters . . . delivered . . . by the Nine Rebels, pp. 19–20; Egerton MS. 2000, f. 102.] G. G.

DAWSON, JOHN (1734–1820), surgeon and mathematician, was born at Rangill farm in Garsdale, near Sedbergh in Yorkshire, in January 1734. His father was a very poor 'statesman,' worth not more than 10*l.* or 12*l.* per annum, and the son looked after his sheep on the mountains. According to one statement he taught himself mathematics

while thus employed; according to another he borrowed books from his brother, an excise officer. He soon acquired sufficient knowledge to become an itinerant schoolmaster, staying two or three months at a time at a farmhouse, and teaching the children of the neighbourhood. In 1756 three young men went to read with him during the summer before they entered the university of Cambridge. One of these was Richard Sedgwick, afterwards vicar of Dent, and father of Professor Adam Sedgwick; another was John Haygarth, afterwards a physician at Leeds. Sedgwick always spoke of this summer spent in Garsdale as one of very great happiness and profit.

Soon after this Dawson went as assistant to Mr. Bracken, an eminent surgeon of Lancaster, where he obtained sufficient knowledge of surgery and medicine to enable him to set up for himself at Sedbergh, though without any regular license. As soon as he had saved 100*l.*, he set out on foot, with his capital, to use his own words, 'stitched in the lining of his waistcoat,' and walked to Edinburgh. There, living with the sternest self-denial, he went through a course of medical instruction, and probably of mathematical reading also, until the exhaustion of his funds compelled him to trudge home again. But the medical knowledge obtained at Edinburgh stood him in good stead, and his practice increased so largely that before long he had saved about 300*l.* With this sum he went to London, partly on foot, partly in a wagon, and stayed long enough to obtain a diploma, and to make the personal acquaintance of several leading mathematicians. Having become a regular member of the medical profession, he returned to Sedbergh as a surgeon and general practitioner. Before long he had an extensive practice in the neighbouring dales, and occasionally was sent for to great distances beyond them.

Meanwhile, however, his favourite study of mathematics was not neglected. It was said that he could solve a problem better in the saddle than at a desk. He kept abreast of the mathematical knowledge of the day, took part in various controversies, but always with modesty and self-restraint, and gradually acquired so great a reputation as a teacher that pupils flocked to him from all parts of England. His charge for instruction was only five shillings per week, for which sum he would teach for as many hours as his pupils would work.

Through the connection of the grammar school at Sedbergh with St. John's College, Cambridge, Dawson's instruction was specially sought by Cambridge men, and between 1781 and 1794 he counted eight senior wranglers among his pupils. It is now impossible to identify all of these, but we may safely claim for him: John Bell [q. v.] of Trinity, the distinguished leader at the chancery bar (1786); John Palmer of St. John's, professor of Arabic on Sir T. Adams's foundation (1792); Thomas Harrison of Queens' (1793); George Butler [q. v.] of Sidney (1794). To this list four senior wranglers of later years may be added: John Hudson of Trinity (1797); Thomas Sowerby of Trinity (1798); James Inman of St. John's (1800); Henry Gipps of St. John's (1807); and a host of pupils who took less conspicuous degrees. Among these the Rev. Adam Sedgwick [q. v.] should be specially commemorated. He greatly admired Dawson, and has left the following account of his personal characteristics: 'Simple in manners, cheerful and mirthful in temper, with a dress approaching that of the higher class of the venerable old quakers of the dales, without any stiffness or affectation of superiority, yet did he bear at first sight a very commanding presence, and it was impossible to glance at him for a moment without feeling that we were before one to whom God had given gifts above those of a common man. His powerful projecting forehead and well chiselled features told of much thought, and might have implied severity, had not a soft radiant benevolence played over his fine old face, which inspired his friends, of whatever age or rank, with confidence and love.'

Dawson published little, though he wrote several valuable papers on abstruse mathematical subjects, especially Newton's 'Principia.' He engaged in controversy with William Emerson on his Newtonian analysis, and with Dr. Matthew Stewart on the 'Sun's Distance.' On this subject he published anonymously in 1768 a pamphlet called 'Four Propositions,' pointing out a serious error in Stewart's calculations. He also attacked, in Hutton's 'Miscellanea Mathematica,' under the signature 'Wadson,' a principle advanced by the Rev. Charles Wildbore, 'On the Velocity of Water issuing from a Vessel in Motion.' But his reputation must not be measured by his writings. He was well known to the leading mathematicians of his time, and was visited at Sedbergh by Playfair, Lord Webb Seymour, and Lord Brougham.

Besides mathematics Dawson paid much attention to metaphysics and theology, as is shown by his correspondence with the Rev. Thomas Wilson, who had been his pupil in early life. The quotations in these letters prove that he had also at least a respectable knowledge of Latin and Greek, though he laments his inability to read the fathers in

the original. In 1781 he attacked Joseph Priestley's doctrine of philosophical necessity in an anonymous pamphlet entitled 'The Doctrine of Philosophical Necessity briefly invalidated,' 8vo, 1781. An answer to this pamphlet appeared in the 'Monthly Review' for July 1781 (p. 66), without mentioning Dawson's name. He subsequently published a second edition, with an appendix, 'by John Dawson of Sedbergh,' London, 1803, 12mo.

Dawson married, 3 March 1767, Ann Thimbeck, by whom he had one child, a daughter, born 15 Jan. 1768. He continued to take pupils till the end of the summer of 1812, when enfeebled health and a failing memory compelled him to desist. He died 19 Sept. 1820, aged 86, and was buried in Sedbergh churchyard. Shortly afterwards a monument was erected to his memory on the south side of the central aisle of the church, at the expense of some of his pupils. It is composed of a niche of black marble, within which is a bust by Levice, and beneath a white marble tablet, bearing a suitable inscription written by Mr. John Bell.

Dawson's portrait was painted by Joseph Allen, in or shortly before 1809, for R. H. Leigh, esq., and was engraved by W. W. Barney in 1809. This picture cannot now be traced, but an excellent copy of it, made by the Rev. D. M. Peacock (afterwards Cust), sometime vicar of Sedbergh, who knew Dawson well, is in the possession of his daughter, Miss Cust of Ripon. Another portrait by William Westall, taken shortly before Dawson's death, is in the possession of Miss Sedgwick of Sedbergh.

Some of his pupils presented him with a piece of plate in token of their grateful esteem; and a suggestion is said to have been made that he should receive an honorary degree from the university of Cambridge, but the proposal was unsuccessful. He was an honorary member of the Literary and Philosophical Society of Manchester, and of the Royal Medical and Philosophical Societies of Edinburgh; but, with those exceptions, his merits received no public recognition during his life.

[Hutton's Miscellanea Mathematica, 1775; European Mag., December 1801, p. 406; Biog. Dict. of Living Authors of Great Britain and Ireland, 1816, s. v. 'Dawson;' Chalmers's Biog. Dict. ed. 1817, xxviii. 410, s. v. 'Stewart;' A Short Account of the late Thomas Harrison, 1825, p. 9; Ann. Biography, 1828, p. 442; Selections from the Poems and Correspondence of the Rev. Thomas Wilson (Chetham Soc.), 1857, pp. 106–25; Supplement to the Memorial of the Trustees of Cowgill Chapel, by Rev. A. Sedgwick, 1870 (privately printed), pp. 50–4; manuscript correspondence; Autobiographic Recollections of George Pryme, esq., M.A., 1870, p. 29; Notes and Queries, 5th ser. v. 87, 135, 231, 419, vi. 316, vii. 197 (epitaph); Chaloner Smith's British Mezzotint Portraits.] J. W. C–k.

DAWSON, NANCY (1730?–1767), dancer, daughter of Emmanuel Dawson, a porter, was born in the neighbourhood of Clare Market, probably about 1730. By the death of her mother and the desertion of her father she was cast on the world at an early age. At sixteen she joined the company of one Griffin, a puppet-showman, who taught her to dance; and a figure dancer of Sadler's Wells, happening to see her performance, procured her an immediate engagement at his own theatre. Here, 'as she was extremely agreeable in her figure, and the novelty of her dancing added to it, with her excellent execution, she soon grew to be a favourite with the town' (*Dramatic History of Master Edward, Miss Ann, &c.*) In her second summer season at Sadler's Wells Nancy Dawson was promoted to the part of columbine, and in the following winter she made her first appearance at Covent Garden Theatre under the auspices of Edward Shuter. On 22 April 1758 the 'Merry Wives of Windsor' was played 'for the benefit of Miss Dawson.' In October 1759, during the run of the 'Beggar's Opera,' the man who danced the hornpipe among the thieves fell ill, and his place was taken by Nancy Dawson. From that moment her professional reputation was made, and she became 'vastly celebrated, admired, imitated, and followed by everybody.' The hornpipe by which she danced into fame was performed to a tune which was fitted with words in the shape of a song called 'Ballad of Nancy Dawson,' the authorship of which is attributed to George Alexander Stevens. This tune was for a long time the popular air of the day. It was set with variations for the harpsichord as Miss Dawson's hornpipe, was introduced in Carey's and Bickerstaffe's opera 'Love in a Village,' is mentioned as 'Nancy Dawson' by Goldsmith in the epilogue to 'She stoops to conquer,' and in another unspoken epilogue to the same play, and is still sung in nurseries to the words 'Here we go round the Mulberry Bush.' The 'Beggar's Opera,' by reason of the fashionable dancer, enjoyed an unusually long run, and the house was crowded nightly, to the detriment of the neighbouring theatre.

> Though Garrick he has had his day,
> And forced the town his law t' obey,
> Now Johnny Rich is come in play,
> With help of Nancy Dawson.
> (Stevens, *Ballad of N. D.*)

Nancy Dawson was induced by an increase of salary to move to Drury Lane, where she appeared for the first time on 23 Sept. 1760 in the 'Beggar's Opera.' Here for the next three years she continued to appear at intervals, dancing in all the frequent revivals of the piece which had gained her celebrity, and in a variety of Christmas entertainments, such as 'Harlequin's Invasion,' 'Fortunatus,' and the 'Enchanter,' in which last there also appeared the elder Grimaldi and the Miss Baker who succeeded Nancy Dawson in popular favour as a dancer. On Christmas eve 1763 a pantomime called the 'Rites of Hecate' was produced at Drury Lane, and on that day and the 26th of the month Nancy Dawson appeared; but her name is absent from the bills of the subsequent representations, and from that time until her death, which took place at Haverstock Hill on 26 May 1767, she would seem to have retired into private life. She was buried in the graveyard belonging to the parish of St. George the Martyr, Bloomsbury, behind the Foundling Hospital, where her tombstone may still be seen, though some scandalous lines originally inscribed thereon have been obliterated. Beyond her beauty and graceful dancing, Nancy Dawson possessed no claim to recognition. She was of shrewish temper, heartless and mercenary, and of notoriously immoral life. Her portrait in oils still hangs in the Garrick Club, and there are several different prints of her in theatrical costume and otherwise. She has sometimes been confounded with the Nancy Dawson introduced by Captain Marryat in his novel 'Snarleyow,' of whom he remarks: 'She was the most celebrated person of that class in Portsmouth both for her talent and extreme beauty.' This lady was also celebrated in some ribald verses entitled 'Nancy Dawson,' but she died while William III was on the throne.

[Authentic Memoirs of the celebrated Miss Nancy D*ws*n, London (undated); The Dramatic History of Master Edward, Miss Ann, and others, the Extraordinaries of these times, by G. A. Stevens, 1763 and 1786; Notes and Queries, 2nd ser. x. 195, 3rd ser. ix. 140; Gent. Mag. 1828, i. 496; theatrical advertisements of the period.] A. V.

DAWSON, ROBERT (1776–1860), topographical artist, became an assistant draughtsman on the ordnance survey of Great Britain in 1794 at a salary of 54*l.* a year, and eight years later, on the formation of the late royal military surveyors and draughtsmen—a corps of warrant officers under the ordnance, with headquarters in the Tower of London—was appointed a first-class draughtsman therein. His talents and energy much contributed to bring the sketching and shading of ordnance plans to the degree of perfection afterwards attained (FROME, *Trig. Surveying*, edited by Captain (now Sir Charles) Warren, 1873, p. 137). Some of Dawson's topographical drawings of Welsh mountains, in which the physical characters are brought out and defined by the artistic employment of oblique light, are perhaps the finest specimens of orography of their kind ever produced. Dawson was employed in giving instructions in the then neglected art of topographical drawing to the young officers of royal engineers who were attached to the ordnance survey for the purpose, and to the officers of the permanent staff of the quartermaster-general's department on its first formation, and those of the senior department, Royal Military College. He was selected by General Mudge for like duties at the East India Company's Military Seminary at Addiscombe on its formation in 1810. He was afterwards pensioned by the board of ordnance, and died at Woodleigh rectory, Devonshire, on 22 June 1860.

[War Office Recs.; Gent. Mag. 3rd ser. ix. 213.] H. M. C.

DAWSON, ROBERT KEARSLEY (1798–1861), lieutenant-colonel royal engineers, son of Robert Dawson (1776–1860) [q. v.], was educated at the Royal Military Academy, Woolwich, and obtained his first commission in the royal engineers in 1818. He was employed under Captain (afterwards General) Colby [q. v.] on the Scotch and Irish surveys. He superintended the preparation of the plans of cities and boroughs issued by government about the time of the introduction of the first Reform Bill, and which are entered under the name of 'R. K. Dawson' in 'British Museum Catalogue of Printed Books.' He was attached to the Tithe Commutation Commission from its first formation, and was afterwards appointed an assistant-commissioner and head of the survey department of the Commons Enclosure and Copyhold Commission. For his services in this capacity he was made C.B., civil division (Feb. 1836). He died at Blackheath 28 March 1861.

[War Office Records; Times, 1 April 1861.] H. M. C.

DAWSON, THOMAS, M.D. (1725?–1782), physician, born about 1725, was the son of Eli and brother of Abraham Dawson [q. v.]; entered Kendal academy 1746, and Glasgow College 1749, and graduated M.D. at the latter 8 June 1753. In March 1754 he became minister of the Gravel Pit Meeting-house in Hackney, but preferring the practice of physic, he gave up the pulpit, and paid

back to the Presbyterian Fund what had been granted for his education. He soon began practice in London, occasionally going round the wards of Guy's Hospital. One day he found a Miss Corbet, a patient of his, sitting in her room gazing at the seventh verse of the twelfth chapter of the second book of Samuel, and taking the words on which her eyes were fixed, 'Thou art the man,' to express a wish which she had perhaps suggested less directly before, made her an offer of marriage and became her husband 29 May 1758 (NICHOLS, *Literary Anecdotes*, ix. 694). He was elected physician to the Middlesex Hospital 1 Feb. 1759, but only held office for two years. On 22 Dec. 1762 he was admitted a licentiate of the College of Physicians of London. Two years later (3 Oct.) he was elected physician to the London Hospital, and continued there till 5 Sept. 1770 (*Calendar of the London Hospital*, 1886). He used to see patients at Batson's coffee-house in Cornhill, and in 1774 published 'Cases in the Acute Rheumatism and the Gout, with cursory Remarks and the Method of Treatment.' The cases are not sufficiently numerous to prove the efficiency of the treatment, which consists in giving half-ounce doses of tincture of guaiacum during the painful stage of both rheumatic fever and gout. Brocklesby had previously made some experiments in the same direction, and it was no doubt suggested by the then fashionable use of guaiacum in chronic rheumatism. Dawson's method has not stood the test of time, and is now forgotten in practice. His only other work is 'An Account of a Safe and Efficient Remedy for Sore Eyes and Eyelids,' London, 1782. He died 29 April 1782.

[Munk's Coll. of Phys. 1878, ii. 240; Works; Calendar of the London Hospital Session, 1886–1887.] N. M.

DAWSON, WILLIAM (1773–1841), Wesleyan, was born at Garforth, near Leeds, on 30 March 1773, being the eldest child of Luke Dawson and his wife Ann Pease. His father was colliery steward to Sir Thomas Gascoigne, bart., of Gawthorpe, for twenty-one years. On his father's death in 1791 William, who was then eighteen, succeeded to this post, which included the management of a farm of a hundred and fifty acres. William, whose parents removed to Barnbow, near Barwick, in his infancy, was educated at the school of Mr. Sanderson at Aberford. He acquired an early taste for reading, and was noticed by Thomas Dikes and John Graham, successively rectors of Barwick. At the request of the latter he conducted a cottage service at Barwick. Graham and other friends wished to send him to Cambridge with a view to his taking orders in the established church. Family and financial reasons put a stop to this plan. Meanwhile he heard several eminent Wesleyan ministers, and after long reflection joined the Wesleyan body and became an accredited lay preacher among them. His popularity steadily increased until he became famous as the eloquent 'Yorkshire farmer.' An itinerant preachership was offered him, but his mother and seven young children were dependent upon his income as steward and farmer, and he declined the offer. He possessed a robust frame and irrepressible energy. While labouring hard as a colliery superintendent and a practical farmer he developed remarkable dramatic power, and on the platform and in the pulpit his natural oratory exercised a singular charm, often moving his audiences to laughter or to tears. He took a personal interest in all great public questions, which he turned to account in his addresses, and advocated especially the shortening of the hours of labour in factories.

In September 1837 he was enabled to give himself entirely to public work, and henceforth his whole time was occupied in the opening of chapels, the preaching of anniversary sermons, the advocacy of christian missions among the heathen, and other charitable objects. From Burmantofts, Leeds, where he now lived, he made preaching tours through the three kingdoms. While at Colne, Lancashire, where he had gone to open a new chapel, he died suddenly on Sunday morning, 4 July 1841.

[Private sources; Memoirs by Everett, 1842; Correspondence, ed. Everett, 1842.] W. B. L.

DAY, ALEXANDER (1773–1841), painter and art dealer, was born in 1773, and spent the early part of his life in Italy, studying painting and sculpture. He was living at Rome in 1794, and was for some time detained by the French during their war with Naples. In painting, Day chiefly confined himself to medallions showing only the head. Nagler and Redgrave especially notice the graceful treatment of his female heads. Day was a good judge of art. He recognised the high merit of the Elgin marbles when examined before the parliamentary committee in 1816, and imported into England many valuable pictures, several of which have now found their way into the National Gallery, e.g. Titian's 'Rape of Ganymede,' and 'Venus and Adonis;' Raphael's 'St. Catherine,' and the 'Garvagh' Raphael; Caracci's 'Flight of St. Peter;' G. Poussin's 'Abraham and Isaac.' He died at Chelsea on 12 Jan. 1841, in his sixty-ninth year.

[Obit. notice in the Art Union, quoted in Gent. Mag. 1841, new series, xvi. 101–2, and in Ann. Register, lxxxv. 181; Nagler's Künstler-Lexikon; Redgrave's Dictionary of Artists of Eng. School; Michaelis's Ancient Marbles in Great Britain, p. 148; Catalogue of National Gallery.] W. W.

DAY, ALFRED (1810–1849), musical theorist, was born in London in January 1810. Though showing very strong musical tastes, in accordance with his father's wishes he studied medicine at London and Paris, and, after taking a medical degree at Heidelberg, settled in London in practice as a homœopathist. For several years he devoted himself during his leisure hours to maturing a plan which he had conceived for forming a complete and logical theory of harmony out of the existing mass of isolated and often inconsistent rules. The results of his study were given to the world in 'A Treatise on Harmony,' published in 1845. The work was unfavourably received, though its orginality attracted even then the attention of a few scientific musicians. One of these, Sir George Macfarren [q. v.], subsequently adopted much of Day's theory, and mainly by his advocacy the work has become a recognised authority on many of the subjects of which it treats. 'The speciality of the treatise is twofold: firstly, the standard laws of the ancient, strict, diatonic, artificial, or contrapuntal style are collected and systematically codified . . . and they are distinguished entirely from those of the modern, free, chromatic, natural, or harmonic style; secondly, though the natural chord of the dominant seventh had been more or less freely used for . . . three and a half centuries prior to the appearance of this book . . . no systematic principles of fundamental harmony had ever been deduced from the phenomena that bring that remarkable chord within the resources of the musician. . . . Day perceived that the acoustical laws of harmonic evolution were the genesis of all music; that the natural chords springing from the dominant were imitable by the appropriation of the chromatic element upon other notes in the key; and that these chromatic imitations of the dominant were identified with the key by their resolution upon, or progression into, other chords common to the same tonality' (Macfarren, Preface to Day's *Treatise*, 2nd edit.) In almost every branch of the scientific basis of music Day proposed some reform, and though many of his theories are open to attack, yet on the whole the work is one which no musician can neglect to study. Day died of heart disease, after a long illness, on 11 Feb. 1849.

[Day's theories are ably discussed by Mr. C. H. H. Parry in an article in Grove's Dictionary of Music, i. 436; Musical World, 17 Feb. 1849.] W. B. S.

DAY, ANGELL (*fl.* 1586), miscellaneous writer, was the son of Thomas Day of London, parish clerk, and was bound apprentice to Thomas Duxsell, citizen and stationer of London, for twelve years from Christmas day 1563. He published in 1586 a curious and entertaining manual of epistolary correspondence, entitled 'The English Secretorie, wherein is contayned a perfect method for the inditing of all manner of Epistles and familiar letters,' black letter, 4to; reprinted in 1587, 1592, 1599, 1607, n.d. [1610?], 1614. His other works are: a pastoral romance entitled 'Daphnis and Chloe. Excellently discribing the weight of affection, the simplicitie of loue, the purport of honest meaning, the resolution of men, and disposition of Fate,' &c., 1587, black letter, 4to; a poem in six-line stanzas, 'Vpon the Life and Death of the most worthy and thrice renowned Knight, Sir Phillip Sidney,' &c., 4to, 6 leaves; and 'Wonderfull Strange Sightes seene in the Element, ouer the Citie of London and other Places,' n.d. (circ. 1585), 8vo. Some commendatory verses by Day are prefixed to Jones's 'Nennio,' 1595.

[Corser's Collectanea; Arber's Transcript of Stat. Reg. i. 228; Retrospective Review, new ser. i. 29–40; Hazlitt's Handbook.] A. H. B.

DAY, DANIEL (1683–1767), founder of Fairlop Fair, was born in 1683 in the parish of St. Mary Overy, Southwark, where his father was a brewer. For many years Day was engaged in the trade of an engine, pump, and block maker in the parish of St. John, Wapping. Possessing a small estate near Fairlop Oak in Hainault Forest, he used to repair thither on the first Friday in every July in order to receive his rents. On these occasions it was his custom to invite some of his neighbours to accompany him, whom he entertained under the shade of the oak with a feast of beans and bacon. In the course of years the number of visitors to the oak on this particular day gradually increased, so that in 1725 the place began to exhibit all the appearances of a regular fair. Though it was no longer a private entertainment, Day continued annually to distribute a large quantity of beans and bacon underneath the shade of his favourite tree. For some years before his death the pump and block makers of Wapping yearly attended the fair in a boat covered with an awning and mounted on a carriage drawn by six horses. This procession is still continued, but the fair is no longer held, the

site having been allotted to the crown under the act for disafforesting the forest of Hainault (14 & 15 Vict. c. 43), which was passed in 1851. The oak, which measured 36 feet in girth at three feet from the ground, and whose boughs overspread an area of some 300 feet in circumference, was greatly injured by an accidental fire in June 1805. A picture of it as it appeared after this catastrophe will be found in the 'Gentleman's Magazine' for 1806, opposite p. 617. The remaining portion of the tree was blown down by a gale in February 1820, and some of the wood was utilised in making the pulpit and reading-desk of St. Pancras Church, which was then in course of erection. A few years before Day's death the oak lost a large limb, out of which he had a coffin made for himself. He also left directions that his body should be conveyed to the grave by water, in consequence of the number of accidents he had met with while travelling on land, and that it should be accompanied by six pump and block makers. Day died on 19 Oct. 1767 in the eighty-fourth year of his age, and was buried in his oak coffin in the churchyard of Barking, Essex. His tombstone was repaired in 1829 at the expense of the Company of Blockmakers.

[The History, Origin, and Rise of Fairlop Fair, &c. (1813); Wilson's Wonderful Characters (1821), ii. 370–5; Granger's Wonderful Museum (1808), vi. 3041–53; The Mirror, ii. 81–2, 131; Chambers's Book of Days (1864), ii. 21–2; Thorne's Handbook to the Environs of London (1876), pt. i. pp. 24–5; Gent. Mag. xxxvii. 525, vol. lxxv. pt. i. p. 574, vol. lxxvi. pt. ii. p. 617; Notes and Queries, 1st ser. v. 113–14, 471–3, 621, 4th ser. v. 468.] G. F. R. B.

DAY, FRANCIS (*d.* 1642), the founder of Madras, is first mentioned in the records of the East India Company as the founder of a factory at Armagaum, a small port in the Nellore district, in 1625. This was the second in date of the English settlements on the eastern or Coromandel coast of India, and soon grew to be next in importance to the English factory at Masulipatam. Both these factories were, however, in much danger both from native powers and from the Dutch, who had settlements close at hand, and in 1638 the East India Company again sent Day to India with special directions to find a spot more suited for the headquarters of their possessions on that coast. After much exploration he fixed upon a site adjoining the Portuguese settlement of St. Thomé, and in 1639 purchased from the Rájá of Chandragiri, on behalf of the company, a tract of land five miles along the coast and one mile inland for the new settlement. In March 1639 he built the factory and protected it with a fort, occupied by a hundred men, to which he gave the name of Fort St. George, which is still the official name of the great city and presidency of Madras. The original fort was only four hundred yards long by a hundred deep, and cost about 3,500*l.*, but it served the purpose of protecting the infant settlement, where its founder, Day, died in 1642.

[Higginbotham's Men whom India has known; Wheeler's Early Records of the Madras Presidency; Mill's Hist. of British India.] H. M. S.

DAY, GEORGE (1501?–1556), bishop of Chichester, was the third son of Richard Day of Newport in Shropshire. He was educated at Cambridge, where he was chaplain to Bishop Fisher, and public orator (1528). He became master of St. John's College and vice-chancellor in 1537, and in 1538 provost of King's College, by virtue of the king's supreme authority, though he had never been a fellow of that society. About the same time he was presented by the king, one of whose chaplains he was, to the rectory of All Hallows the Great, London (Cooper, *Athenæ Cantab.* i. 156). His name occurs in the commission appointed by Thomas Cromwell in 1540 which drew up in three years the third great doctrinal formulary of the reign of Henry VIII, the 'Necessary Doctrine and Erudition of a Christian Man;' and his answers, which he modestly called 'Opiniones non Assertiones,' to the preparatory questions that were propounded to the divines engaged on that undertaking are extant (*Burnet Coll.* iii. No. xxi.) In the convocation of 1542 he was one of the doctors to whom was assigned a portion of the New Testament to translate, in the abortive attempt of the clergy to have a really authorised version of the scriptures, which was quashed by King Henry (Fuller). Next year he was consecrated bishop of Chichester, with license to hold King's College *in commendam* for six years; and was associated with Cranmer and Heath in a design for abolishing superstitious ceremonies (Dixon, *Hist. of the Church of England*, ii. 365). In 1545 he occurs as almoner to the queen, and also in a commission to inquire into the distribution of the king's moneys given to cathedral cities and towns for the relief of the poor and maintenance of highways. In 1547 he wrote a severe letter to the fellows of King's, where private masses had been laid aside. Soon after that he resigned the provostship. In the following reign of Edward VI, in 1548, Day was appointed on the celebrated body called the Windsor Commission, which drew up the

first English order of communion and the first English prayer-book (STRYPE, iii. 134). But he voted in the House of Lords against the first act for uniformity, by which the first prayer-book was enforced in 1549, along with seven other bishops. He is said also to have gone beyond the rest of the dissentients, not only in voting against the bill to enforce the book, but in refusing to put his name to the book itself (HEYLYN). In 1549 he was on the great heresy commission which examined Joan Bocher (RYMER xv. 181), and in the same year also he joined the leaders of the old learning in opposing the renewal of the nugatory statute of the last reign for revising the ecclesiastical laws (DIXON, iii. 159). He also opposed the calamitous measure of the same session for calling in all the old Latin service books, the antiphoners, missals, grayles, and the rest (*ib.*); and also an act for having a new ordinal in English. In consequence of this his name was struck off the list of divines employed to draw up the new ordinal itself, who were probably the same body that are known as the Windsor Commission (HEYLYN). At the same time his troubles in this reign began by the resistance which he offered in his diocese to the illegal destruction of altars by the council. He preached against this, whereupon he was summoned before the council, and committed to the Fleet, 9 Dec. 1550. He was taken from prison in the following year to give evidence on the trial of Gardiner (FOX, 1st ed.; DIXON, iii. 258, 268). Soon afterwards a commission sat on his case, and he was deprived for contempt, October 1551. He remained in prison till June 1552, when he was sent to Goodrich of Ely, 'to be used of him as in christian charity shall be most seemly.' (The case of Day is given fully out of the *Council Book* by HARMER, *Specimen* p. 113 seq., and STRYPE, *Cranmer*, book ii. chap. xx.; see also DIXON, iii. 203, 323). He was in the Tower at Mary's accession, and was released when she entered London in August 1553. In the reign of Mary he was treated with distinction, not only on account of his dignity, but for his eloquence, being esteemed 'the floridest preacher' that was found among the prelates of the old learning. It has been questioned whether he preached the sermon at the obsequies of King Edward, but there seems no doubt of the fact (*Grey Friars Chron.* p. 88). He was the preacher also at the coronation of the queen (FOX). Day was restored to his see, like the other bishops deprived under Edward, before the end of Mary's first year. It is related of him that in 1555 he, along with Archbishop Heath, paid a voluntary visit to the martyr Bradford in the Compter, and had a long conversation with him, in the course of which he confessed that though as a young man, fresh from the university, he had complied with the first steps of the Reformation, it had always been against his conscience (*ib.*) He is said not to have persecuted, but several persons were burnt in his diocese. Day died in August 1556 (MACHYN, 111).

[Besides the authorities cited, see Dallaway's Chichester, p. 72; Archæologia, xviii. 149, 174; and Cooper's Athenæ Cantab.] R. W. D.

DAY, GEORGE EDWARD (1815–1872), physician, was born on 4 Aug. 1815 at Tenby, Pembrokeshire. He was the son of George Day of Manorabon House, Swansea, who had inherited the fortunes of his father, George Day, physician to the nabob of Arcot, and his uncle, Sir John Day, solicitor-general in Bengal. The mother of George Edward Day was Mary Hale, a descendant of Sir Matthew Hale, and after his father's ruin by the failure of a bank in 1826 he was brought up by his grandmother, Mrs. Hale. He entered Trinity College, Cambridge, in 1833, and after one term obtained a scholarship at Pembroke College, where he graduated as twenty-ninth wrangler in 1837. He studied medicine in Edinburgh, where he obtained several medals. He took his M.A. degree at Cambridge in 1840. In 1843 he began practice in London, becoming a member of the College of Physicians in 1844, and a fellow in 1847. He was physician to the Western General Dispensary, and lecturer on materia medica at Middlesex Hospital. In 1849 he became Chandos professor of anatomy and medicine at St. Andrews, and obtained the M.D. degree from Giessen. He was a popular professor, and carried out reforms in the M.D. examination. He broke his arm in an accident upon Helvellyn in 1857, and never recovered the nervous shock. In 1863 changes were made in St. Andrews by an act of parliament, in consequence of which Day retired upon an ample pension. He settled at Torquay for the benefit of his health, but became a permanent invalid. He bore his sufferings with heroic patience and worked with persistent energy. He died on 31 Jan. 1872.

In 1841 he married Ellen Anna, daughter of James Buckton, solicitor, of Doctors' Commons and of Wrexham. By her he had two sons and four daughters.

Day was an industrious contributor to periodical literature and the publications of learned societies. His works included: 1. Reports on medical subjects to Ranking's 'Half-yearly Abstract of the Medical Sciences,' vols. i. ii. iii. iv. and vi. 2. A translation

of J. F. Simon's 'Animal Chemistry,' with introduction and additions (2 vols. 8vo, 1845), for the Sydenham Society. 3. Translation of Julius Vogel's 'Pathological Anatomy of the Human Body' (1 vol., 1847). 4. 'A Practical Treatise on the Domestic Management and most important Diseases of Advanced Life' (1 vol., 1851). 5. Translation of C. G. Lehmann's 'Physiological Chemistry' for the Cavendish Society in 1851. 6. Translation of Rokitansky's 'Pathological Anatomy of the Organs of Respiration' for the Sydenham Society in 1852. 7. 'Chemistry in its relations to Physiology and Medicine,' 1860. He contributed a great number of articles to 'Chambers's Encyclopædia,' including nearly all articles upon anatomy, physiology, and medicine from D, and all articles upon chemistry from H. He published lectures and articles in the 'Medical Times and Gazette' and 'Lancet,' and contributed to 'Nature,' 'Chambers's Journal,' 'All the Year Round,' the 'Journal of Mental Science,' 'Once a Week,' and the 'British and Foreign Medico-Chirurgical Review.' He was elected F.R.S. in 1850, and was member of many learned societies.

[Information from Mrs. Day.]

DAY, JAMES (*fl.* 1637), verse-writer, published in 1637 a volume of devotional verse, entitled 'A New Spring of Divine Poetrie,' 4to, with an acrostic dedication 'To Mistris Bridget Rudge' and commendatory verses by H. G. and T. J. The two principal poems in the volume are 'The Worldes Metamorphosis' and 'Christ's Birth and Passion;' these are followed by some shorter poems, which have more conceit than elegance. From the commendatory verses it appears that the book was a youthful production.

[Corser's Collectanea.] A. H. B.

DAY, DAYE, or DAIE, JOHN (1522–1584), printer, was born in St. Peter's parish, Dunwich, Suffolk, in 1522 (A. Suckling, *History of Suffolk*, ii. 274). His master may have been Thomas Gibson, whose device, a sleeper awakened by one who points to the rising sun, he used with the punning motto, 'Arise, for it is Day.' The first book to which his name is affixed was 'The Tragicall Death of David Beaton, Bishop of St. Andrewes,' in 1546, with William Seres. Down to 1550 most of his books were produced with the same partner. His first house was 'in Sepulchres parishe, at the signe of the Resurrection, a little above Holburne Conduit.' About 1549 he removed to Aldersgate, 'and builded much upon the wall of the city, towards the parishe gate of St. Anne' (Stow, *Survey of London*, 1754, i. 18). In September 1552 he had a license for Poynet's 'Catechism,' which Edward VI ordered to be published in Latin and English, but Raynold Wolf, as privileged printer of Latin books, put in a claim. It was finally agreed that 'they bothe may joyne in pryntyng of the said catechisme' (S. Haynes, *Burghley State Papers*, 1740, p. 128). It was printed by Day in English and by Wolf in Latin in 1553. Day was a zealous reformer, and suffered imprisonment with John Rogers, afterwards going abroad for a time (Foxe, *Acts and Monuments*, 1684, iii. 107). He returned, and is mentioned as a freeman in the original charter granted to the Stationers' Company in 1556. He printed but three or four things during Mary's reign, one a folio Sarum missal in 1557. Between July 1557 and 1558 he had license for several small pieces, the first entry in the 'Registers' being for an 'Almanack and Pronostication of Kennyngham' (Arber, *Transcript*, i. 75). After this period of inactivity, his publications show a marked increase of typographical excellency. 'The Cosmographical Glasse,' by William Cuningham, 1559, folio, printed in an italic type, with many woodcuts, is a specimen of this improvement. The book contains a device at the end, frequently used by Day, consisting of a skeleton stretched on a tomb. He was fined by the Stationers' Company for printing without license 2 Oct. 1559, and was only admitted to the livery 6 July 1561 (*ib.* i. 124, 161). He was one of the earliest English music-printers. In 1560 he produced his service-book, 'Certaine notes set forth in foure and three parts to be song,' the first church music book in English, reprinted in 1565. His notation differs from that of Grafton. In 1582 he caused a new fount of notes to be made, with letters joined to them. In 1563 he produced the first English edition of Foxe's 'Martyrs,' under the title of 'Actes and Monuments of these latter and perillous Dayes,' a work of considerable size and expense, illustrated with many excellent woodcuts. Four editions, each with additions, were issued by Day down to 1583. 'The Worckes of Thomas Becon,' 3 vols. folio, was another important undertaking. He became a busy member of the Stationers' Company, being warden in 1564, 1566, 1571, and 1575, and master in 1580.

In 1560 he brought out Archbishop Parker's translation of the Psalms, the first by one person of the entire psalter in English metre. He printed in 1563 'the whole Psalmes, in four partes, which may be sung to all musical instrumentes,' to which Tallis was a contributor. This is the earliest collection of psalm-tunes published in England. In 1569

he was the printer, as well as compiler, of 'Christian Prayers and Meditations in English, French, Italian, Spanish, Greeke, and Latine,' 4to. The text of this handsome volume is in black letter and is surrounded with a woodcut border by a German artist representing the Dance of Death and scriptural subjects, in imitation of the French books of hours. It is known as the first edition of 'Queen Elizabeth's Prayer-Book.' A copy at Lambeth Palace is the only one recorded. It differs both in letterpress and illustrations from the editions of 1578 [see DAY, RICHARD], 1581, 1590, 1608, &c. (W. K. CLAY, *Private Prayers during the Reign of Q. Elizabeth*, Parker Soc. 1851, pp. xvi–xxiii).

Day found a powerful patron in Archbishop Parker, who edited the edition of Ælfric's 'Homily' in Anglo-Saxon type, cut by Day, then used for the first time in England, and published by him in 1567 as 'A testimonie of antiquitie.' The type was used in Lambard's 'Archaionomia,' 1568, 'The Gospels of the fower Evangelistes,' 1571, and Asser's life of Alfred published with the 'Ypodigma Neustriæ,' 1574. Astle is of opinion that 'Daye's Saxon types far excel in neatness and beauty any which have since been made, not excepting the neat types cast for F. Junius at Dort, which were given by him to the university of Oxford' (*Origin of Writing*, 1803, p. 224). 'The Saxon fount, as will be seen by the facsimile,' says Reed, 'is an English in body, very clear and bold. . . . The accuracy and regularity with which this fount was cut and cast is highly creditable to Day's excellence as a founder. He subsequently cut a smaller size of Saxon on pica body' (*Old English Letters Foundries*, p. 96). He issued the first English translation of Euclid in 1570. About this time he presented a number of books to Eton College library (HARWOOD, *Alumni Eton.* 1797, p. 184).

In 1572, finding his place of business in Aldersgate too cramped for a stock valued at between 2,000*l.* and 3,000*l.*, he procured 'a lease of a little shop to be set up in St. Paul's Churchyard. Whereupon he got framed a neat, handsome shop. It was but little and low, and flat-roofed, and leaded like a terrace, railed and posted, fit for men to stand upon in any triumph or show' (*Life of Parker*, ii. 525–6). This was opposed by the mayor and aldermen, but the archbishop interceded with Burghley, and Day was permitted to continue in 'his long shop at the north-west dore of Paules,' mentioned on the imprint of four books in 1578, and none other. Day is supposed to have been the workman who printed at Lambeth 'De Antiquitate Britannicæ Ecclesiæ,' 1572, with a preface by Parker, whose name is usually given as that of the author. This was the first book in England privately printed, and only fifty copies are supposed to have been struck off. About one half (all of which differ somewhat) can now be traced. The text, says Dibdin, is 'a full-sized, close, but flowing italic letter' (*Typogr. Antiq.* iv. 126). Before Day's time Roman and italic type were not usually mixed, and were not cut to range. He, however, cut them uniformly. Writing to Burghley, 13 Dec. 1572, Parker mentioned that he had engaged Dr. Clerke to answer Nich. Sanders, 'to the better accomplishment of this worke and other that shall followe, I have spoken to Daie the printer to caste a new Italian letter, which he is doinge, and it will cost him xl. marks; and loth he is and other printers be to printe any lattin booke, because they will not heare be uttered, and for that books printed in England be in suspition abroade' (ap. ARBER, i. 454). The 'Fidelis Servi Responsio' of Clerke was printed by Day in 1573, in a handsome Roman type. In 'Io. Iuelli vita authore L. Humfredo,' issued by him in the same year, there are some Hebrew verses in characters from wooden types. Parker informed Burghley, 13 Nov. 1573, that the lives of Day and his wife had been threatened by one Asplin, 'a printer to Cartwrighte's booke.' Day and Toy, the binder, had been zealous in searching out the obnoxious books proclaimed 11 June previous.

In the famous representation made about August 1577 to Elizabeth, on the part of the stationers and printers, complaining of 'priuilidges granted to privatt persons,' Day is stated to have 'the printinge of A B C; and catechismes, with the sole selling of them by the collour of a commission. These bookes weare the onelie relief of the porest sort of that companie' (*ib.* i. 111). He held the license for the Psalms in metre and A B C from the Earl of Leicester. The privileges were found so irksome that certain printers combined to produce and circulate some popular books, and Roger Ward proceeded to print ten thousand copies of the A B C with Day's mark. From this arose the Star-chamber case of Day *v.* Ward, 7 Feb. to 10 July 1582 (*ib.* ii. 19, 753–69). In his report, December 1582, on the printing patents of 1558–82, Christopher Barker [q. v.] complains of the abridgment of his own patent by those of Day and Seres, and states that the former has license for the 'Psalmes in meeter . . . which, being a parcel of the church service, properly belongeth to me. . . . The small catechisme . . . belongeth to me also, which Master Jugge solde to Master Daye' (*ib.* i. 115–16).

Among all those who yielded up copyrights, 8 Jan. 1584, for the use of the poor of the Stationers' Company, Day was by far the most liberal, giving no fewer than thirty-six (*ib.* ii. 787).

Day fully deserves the praise of Dibdin, that 'there are very few of our earlier printers to whom both literature and typography are more deeply indebted' (*Typogr. Antiq.* iv. 41). Archbishop Parker 'had a particular kindness' for him, he being 'more ingenious and industrious in his art, and probably richer too than the rest' (*Life*, ii. 525). He is the first English letter-founder of whom we possess authentic records, and his new Anglo-Saxon, italic, Roman, and Greek types are remarkably fine. His music has already been noticed. He introduced a variety of mathematical and other signs, and was liberal in the use of handsome woodcut initials, vignettes, and other illustrations. He was a steady supporter of the reformed religion, and promoted the 'Acts and Monuments' of John Foxe, who for some time lodged in his house. Day had a prosperous and active career of nearly forty years, during which period he produced about 230 works, many of importance.

There is a fine head of Day at the age of forty, by a foreign artist, to be found in several of his books, and a smaller one, both reproduced by Dibdin. Day's portrait is the earliest genuine representation of an English printer. He married two wives, and had thirteen children by each of them. The name of the first wife is not known. That of the second, a gentlewoman of good birth, who survived him, was Lehunte. He died at Walden in Essex, 23 July 1584, aged 62, and was buried 2 Aug. at Bradley Parva in Suffolk, where there is a monumental brass with inscription (see plate in *Gent. Mag.* November 1832).

The names of only four of his twenty-six children are known: Bartholomew, buried 6 May 1581 at Bradley Parva; Richard (1552–1607 ?) [q. v.]; John (1566–1627–8) [q. v.]; and Lionel (1570–1640).

[Ames's Typogr. Antiq. (Herbert), i. 614–80; the same (Dibdin), iv. 41–177; biography and genealogy by J. G. Nichols in Gent. Mag. November 1832, pp. 417–21; Timperley's Encyclopædia, 1842; E. Rowe Mores's Diss. upon English Typogr. Founders, 1778; T. B. Reed's Old English Letter Foundries, 1887; Bigmore and Wyman's Bibliography of Printing, i. 155–6; Martin's Cat. of Privately Printed Books, 2nd ed. 1854, pp. 1–14; Notes and Queries, 2nd ser. xi. 213, 260; Strype's Annals, I. i. 203, 267; Granger's Biogr. Hist. of England, 1824, i. 332; Nichols's Illustr. iv. 231–2, 640; Nichols's Lit. Anecd. iii. 550, 570, 572, 589, viii. 673; Cat. of English Books in British Museum printed to 1640, 1884, 3 vols.; Edinb. Review, January 1852; Cotton's Editions of the Bible in English, 2nd ed. 1852.] H. R. T.

DAY, JOHN (*fl.* 1606), dramatist, is described on the title-page of 'The Parliament of Bees,' 1641, as 'Sometimes Student of Caius Colledge in Cambridge.' He was admitted 24 Oct. 1592, and was expelled for stealing a book from the library 4 May 1593. A comedy called 'The Maiden's Holiday' was entered in the Stationers' books in 1654 as the joint production of Day and Marlowe. If credit could be paid to this doubtful entry, it would appear that Day was writing for the stage as early as 1593; but we find no mention of him in Henslowe's 'Diary' until 1598, in which year he assisted Chettle in writing (1) 'The Conquest of Brute, with the first finding of the Bath.' In 1599 he wrote with Haughton two domestic tragedies, (2) 'The Tragedy of Merry,' and (3) 'The Tragedy of Cox of Collumpton;' and in the same year he joined Chettle and Haughton in the composition of (4) 'The Orphan's Tragedy.' He was engaged in January 1599–1600 on (5) 'The Italian Tragedy of . . .' [name wanting in the 'Diary']; in February 1599–1600 he wrote with Dekker and Haughton (6) 'The Spanish Moor's Tragedy,' which critics have sought to identify with 'Lust's Dominion,' printed in 1657 as a work of Marlowe; in March 1599–1600 he joined the same playwrights in composing a play called (7) 'The Seven Wise Masters.' Other plays to which he contributed in 1600 were: (8) 'The Golden Ass, and Cupid and Psyche,' written in conjunction with Dekker and Chettle; (9) 'The Blind Beggar of Bednal Green,' in which he was assisted by Chettle. In January 1600–1 Day and Haughton wrote (10) 'The Second Part of the Blind Beggar;' and (11) 'The Third Part,' by the same authors, was produced without delay. To 1601 also belong (12) 'The Conquest of the West Indies,' by Day, Wentworth Smith, and Haughton; (13) 'The Six Yeomen of the West,' by Day and Haughton; (14) 'Friar Rush and the Proud Woman of Antwerp,' by the same authors; (15) 'The Second Part of Tom Dough,' by the same authors. In 1602 Day wrote without assistance (16) 'The Bristol Tragedy,' which has been wrongly identified with the anonymous comedy published in 1605 under the title of 'The Fair Maid of Bristow;' he also joined Hathway and Wentworth Smith in writing (17) 'Merry as may be,' (18) 'The Black Dog of Newgate,' (19) 'The Second Part of the Black Dog' (January 1602–3), and (20) 'The Unfortunate General'

(January 1602–3); and with 'his fellow-poets' (of whom Hathway was one) he wrote in March 1602–3 a play called (21) 'The Boast of Billingsgate.' The 'Diary' also records that Day was employed with Chettle (seemingly in 1603 and earlier) to write or revise a play on the subject of (22) 'Shore's Wife.' Of these twenty-two plays, the titles of which are here given in modern orthography (as Henslowe's spelling is perplexingly erratic), only one has come down, namely, 'The Blind Beggar of Bednal Green,' printed in 1659 with the name of John Day on the title-page. In August 1610 there was entered on the Stationers' Registers (23) 'A Booke [probably a play] called the Madde Prancks of Merry Moll of the Bankside, with her Walks in Man's Apparel, and to what Purpose. Written by John Day.' Nine years later another entry records (24) 'A Play called the Life and Death of Guy of Warwicke, written by John Day and Thomas Dekkers,' which is probably not to be identified with the poor play published in 1661 under the title of 'Guy, Earl of Warwick, by B. J.' Day was again associated with Dekker in the composition of a play called (25) 'The Bellman of Paris,' to which reference is made in Sir Henry Herbert's 'Office-Book,' under date 30 July 1623: 'For the Prince's Players a French tragedy of the Bellman of Paris, written by Thomas Dekkers and John Day for the Company of the Red Bull.' In September 1623 the 'Office-Book' has another entry (26) relating to Day—'For a company of strangers a new comedy, Come See a Wonder, written by John Daye.' In the intervals of writing for the stage Day found time to compose a poem on (27) 'The Miracles of Christ.' The poem has perished, but there is extant an undated letter (first printed in the Shakespeare Society 'Papers') which he sent, with a copy of the poem, to an unnamed patron. Another relic has descended in the shape of some 'Acrostic Verses upon the name of his worthie friende Maister Thomas Dowton,' a successful actor, which were intended (it would seem) as a delicate appeal for pecuniary assistance. Henslowe constantly lent Day trifling sums of money, and it is to be feared that the poet was seldom free from financial difficulties. Few allusions to Day are to be found among his contemporaries. Ben Jonson, on the occasion of his memorable visit to Hawthornden in 1618–19, told William Drummond that 'Sharpham, Day, Dicker were all rogues,' and again 'That Markham (who added his "English Arcadia") was not of the number of the Faithful, i.e. Poets, but a base fellow. That such were Day and Middleton.' Twenty-one years later, in John Tatham's 'Fancies Theater,' 1640, was published a wretched elegy 'On his loving friend M. John Day.' Tatham belonged to a younger generation, and his elegy cannot have been written much earlier than 1640.

The first of Day's plays in order of publication is 'The Ile of Gvls,' 1606, 4to, acted at the Black Friars by the Children of the Revels; reprinted in 1633. Probably the title was suggested by Nashe's lost play 'The Isle of Dogs.' Day drew his plot from Sir Philip Sidney's 'Arcadia,' and occasionally he borrows the very words of the romance. The 'Ile of Gvls' is a very attractive play, full of diverting situations and sparkling dialogue. In 1607 was published 'The Travailes of the three English Brothers, Sir Thomas, Sir Anthony, Mr. Robert Sherley.' Prefixed is a dedicatory epistle headed 'To honours fauourites, and the intire friends to the familie of the Sherleys, health,' and subscribed with the authors' names—John Day, William Rowley, and George Wilkins. It is a play of little merit; but the character of Zariph the Jew, which was unmistakably modelled on Shylock, is drawn with some vigour. Two of Day's plays were published in 1608: 'Law-Trickes, or Who would have thought it,' licensed for the press in March 1607–8; and 'Humour out of Breath,' licensed in April 1608. 'Law-Trickes' contains abundance of graceful and witty writing, nor are there wanting touches of quiet pathos. The interest is well sustained, and the *dénouement* skilfully contrived. There is a curious resemblance, too close to be accidental, between some passages of this play and passages of 'Pericles.' 'Humour out of Breath,' which is written mainly in rhyme, is a delightful comedy. The dialogue is vivacious and brilliant; it has the polish without the tiresomeness of euphuism. Day had evidently made a close study of Shakespeare's early comedies, and studied them with profit. No earlier edition than the 4to of 1641 is known to exist of 'The Parliament of Bees, with their proper Characters. Or A Bee-hive furnisht with twelve Honycombes, as Pleasant as Profitable. Being an Allegoricall description of the actions of good and bad men in these our daies.' But in Gildon's edition of Langbaine's 'Dramatick Poets,' 1699, in Giles Jacob's 'Poetical Register,' 1719, and in Baker's 'Companion to the Play-house,' 1764, mention is made of a quarto of 1607. Charles Lamb, too, in his 'Extracts from the Garrick Plays' makes his quotations from 'The Parliament of Bees: Masque. By John Day. Printed 1607;' but there is no copy of the 1607 edition at present among the Garrick plays, and not improbably Lamb merely followed tradition in assigning

1607 as the date of the first edition. Gildon, Jacob, and Baker give only a bare list of Day's plays, and it is likely enough that they confused the date of the 'Bees' with that of the 'Three English Brothers,' just as Jacob confuses the two works in another particular, making Rowley and Wilkins to have had a hand in the 'Bees,' and leaving Day wholly responsible for the 'Three English Brothers.' Though the 1607 quarto, if it ever existed, has vanished, there is fortunately extant an early manuscript copy (*Lansdowne MS.* 725), which differs considerably from the printed copy. The title of the manuscript is 'An olde Manuscript conteyning the Parliament of Bees, found In a Hollow Tree In a garden at Hibla, in a strandge Languadge, And now faithfully Translated into Easie English Verse by

John Daye,
Cantabrig.
Ovidius mihi flavus Apollo
Pocula Castaliis plena ministret aquis.'

The manuscript gives the masque in its unrevised state, preserving many passages that were afterwards cancelled. Day revised his masque with the utmost care, making many abridgments, additions, and alterations. The labour was well spent, for the quaint old whimsical masque, in which all the characters are bees, is now polished to the last touch. 'The very air,' says Lamb, 'seems replete with humming and buzzing melodies. Surely bees were never so be-rhymed before.' There is no evidence to show whether the masque was acted. It is to be noticed that some of the 'characters' (or colloquies) in the 'Parliament of Bees' are found with slight alterations in Dekker's 'Wonder of a Kingdom,' licensed for the press in 1631 and printed in 1636, and others in 'The Noble Soldier,' published in 1634 as a work of S[amuel] R[owley] (though there is good reason for believing that it was largely written by Dekker). The explanation seems to be that Day had contributed to these two plays and merely reclaimed his own property. There is also extant an allegorical prose tract by Day, first printed in the collected edition of his 'Works,' 1881, from Sloane MS. 3150. It is entitled 'Peregrinatio Scholastica or Learneinges Pillgrimage Containeinge the straundge Adventurs and various entertainements he founde in his traveiles towards the shrine of Latria. Meliora speramus: Composde and devided into Morall Tractates.' From the dedicatory epistle to William Austin, Esq., it would appear to have been written late in life, for the author begs that his work 'may not finde the lesse wellcome in regard I boast not that gaudie spring of credit and youthfull florish of opinion as some other filde in the same rancke with me;' adding, 'The day may come when *Nos quoque floruimus* may be there motto as well as myne.' It was suggested by Bolton Corney (*Notes and Queries*, 3rd series, ix. 387) that Day was the author of 'The Returne from Pernassus,' but the arguments that he adduced were of little value. It has also been suggested, by Mr. Edmund Gosse, that 'The Maid's Metamorphosis,' a pastoral comedy printed in 1600, may have been written by Day. Among the 'Alleyn Papers' are preserved some lines, in Day's handwriting, which belong to some lost historical play. Day's works were collected by the present writer in 1881 (seven parts, fcp. 4to) for private circulation.

[Introduction to Works of John Day, 1881; Henslowe's Diary; Alleyn Papers, 23–5; Warner's Catalogue of the Dulwich Collection, 21–3.] A. H. B.

DAY, JOHN (1566–1628), divine, son of John Day [q. v.], the printer, was born 'near or over Aldersgate,' London, in 1566. He became a commoner of St. Alban Hall, Oxford, in 1582, and was elected a fellow of Oriel College in 1588, being then a bachelor of arts. He afterwards took the degrees of M.A. and B.D., entered into holy orders, and gained the reputation of being 'the most frequent and noted preacher in the university.' In the beginning of the reign of James I he travelled for three years on the continent, where his attachment to the doctrines of Calvinism was strengthened. After his return he was appointed in January 1608–9 vicar of St. Mary's, Oxford, but missing the provostship of his college on the resignation of William Lewis in 1621, he left his fellowship and vicarage in the following year, and was presented by Sir William Soame to the rectory of Little Thurlow, Suffolk, where he died on 10 Jan. 1627–8. He was buried in his church, where a monument to his memory, with a Latin epitaph, was placed by his brother Lionel 'bene sexagenarius,' who describes himself as the sole survivor of twenty-six brothers and sisters. Wood says that Day 'was a person of great reading, and was admirably well vers'd in the fathers, schoolmen, and councils. He was also a plain man, a primitive christian, and wholly composed, as 'twere, to do good in his function.'

He published several detached English sermons and 'Conciones ad Clerum,' and also wrote: 1. 'Commentarii in octo libros Aristotelis de Auscultatione Physica,' 1589. Manuscript in Dr. Rawlinson's collection in the Bodleian Library. 2. 'Day's Dyall, or

his Twelve Howres, that is, twelve severall Lectures by way of Catechisme, as they were delivered by him in the Chappel of Oriell Colledge,' Oxford, 1614, 4to. These lectures, which contain a great deal of learning and instruction, are written in a quaint style. Several translations in verse, from Greek and Latin writers, are introduced. 3. 'Day's Festivals, or Twelve of his Sermons,' Oxford, 1615, 4to. After the sixth sermon he has added 'Sacred Fragments out of the bookes of the best of our Protestant writers' on 'The Sacraments in generall' and 'The Sacrament of the Supper in particular.'

[Wood's Athenæ Oxon. (Bliss), ii. 412-14; Addit. MS. 19103, ff. 270 *b*, 271, 273; Granger's Letters, p. 129.] T. C.

DAY, MATTHEW, D.D. (*d.* 1663), classical scholar, son of Matthew Day, alderman and five times mayor of Windsor, was born in that town and educated at Eton, whence he was elected to King's College, Cambridge, in 1630. He took his degrees in arts (B.A. 1633; M.A. 1637), and was presented by Eton College to the rectory of Everdon, Northamptonshire. On being ejected by the parliamentary visitors in 1644, he kept a private school at Windsor. Subsequently he was chosen by the Rev. Abraham Colfe [q. v.], founder of the free school at Lewisham, Kent, to be its first master. He appears to have regained possession of the rectory of Everdon at the Restoration, but he resigned it soon afterwards (Kennett, *Register and Chronicle*, p. 376; Bridges, *Northamptonshire*, i. 60). On 17 Aug. 1660 he was presented by Charles II to the vicarage of Staines, Middlesex, and on the 25th of that month he was collated by the Bishop of London to the prebend of Neasdon in the church of St. Paul. He graduated D.D. at Cambridge, *per literas regias*, in 1661. He died on 2 Sept. 1663, and was buried in the parish church of Windsor.

He published 'Παρεκβολαὶ, sive Excerpta in sex priores Homeri Iliados libros,' Lond. 1652, 12mo.

[Ashmole's Berkshire, iii. 71; Harwood's Alumni Eton. p. 231; Addit. MS. 5816, f. 126; Newcourt's Repertorium, i. 186, 734; Le Neve's Fasti (Hardy), ii. 415; information from the Rev. H. R. Luard, D.D.] T. C.

DAY, DAYE, or D'AJE, RICHARD (1552–1607 ?), printer, translator, and divine, son of John Day [q. v.], printer, was born at Aldersgate, in London, 21 Dec. 1552. He was educated at Eton (Harwood, *Alumni Eton.* 1797, p. 184), and having been elected to King's College, Cambridge, was admitted a scholar there 24 Aug. 1571. He matriculated in the following November, was admitted a fellow 24 Aug. 1574, and proceeded B.A. 1575. Herbert says he was M.A., but there is no record of the fact (Cooper, *Athenæ Cantab.* ii. 476). His first literary production consisted of some verses prefixed to the edition of Foxe's 'Acts and Monuments' printed by his father in 1576. Day gave up his fellowship shortly after Michaelmas 1576, and having been made free of the Stationers' Company, probably by his father's copy, was sworn and admitted to the livery 30 June 1578 (Arber, *Transcript*, ii. 865). The first book licensed to him was on 28 May 1578, for 'Christ Jesus Triumphant,' by John Foxe, translated and published by himself, and again in 1579, 'at Aldersgate beneath St. Martines.' This edition is dedicated to Mr. Richard Killigrew. The dedication of one of 1607 to Lord Howard is signed D'Aije, which has given rise to the supposition that the family was of foreign origin. In 1578 he brought out, with a new preface, 'A Booke of Christian Prayers, collected out of the Auncient Writers,' commonly known as 'Queen Elizabeth's Prayer Book,' printed by his father, who is believed to have been the compiler of the first edition of 1569, from which the second differs so materially as to form a new work. The charming woodcut borders and illustrations are finer and more varied in the 1578 edition. It was reprinted in 1581, 1590, 1608, and subsequently, and was included by W. K. Clay in 'Private Prayers put forth by authority during the Reign of Queen Elizabeth' (Parker Society, 1851). 'Antwerpe's Unitye,' the proclamation of William of Orange, was translated and printed by him in 1579. He contributed a brief preface to 'De fide, ejusque ortu Explicatio P. Baronis Stempani,' printed by him 'in Occident. Cœmeterio D. Pauli sub Arbore,' 1580, with his device of three lilies on a stalk in the midst of thorns, and the motto 'Sicut lilium inter spinas.' In this book the differences between the letters i and j, u and v, are observed throughout as in modern use. The last book printed by him was 'The First Part of the Key of Philosophie, by Theophrastus Paracelsus,' 1580, 'to be sold at the long shop at the west ende of Paules,' his father's house, which was used jointly by the son. He only printed four or five books, and parted with his apprentice in 1581. Between that date and 1604 a number of books have the imprint 'by the assignes of Rich. Daye.' In 1581 he edited, with a preface, 'The Testamentes of the Twelve Patriarches, Englished by A[ntony] G[ilby],' which has been frequently reprinted down to the present century.

On 26 Aug. 1577 a license was granted to John Day and Richard, his son, during their lives and that of the longest liver, for the 'Psalmes in Meeter' and 'A B C with the lyttel Catechisme.' John Day died 23 July 1584, and pirated editions of these privileged books were issued. Hence the Star-chamber case of R. Day and his assigns *v.* T. Dunn, R. Robinson, and others, Michaelmas term, 1585 (ARBER, ii. 21, 790–3).

He took orders and was appointed to the vicarage of Reigate 29 May 1583, and resigned in 1584 (MANNING and BRAY, *Surrey*, i. 323). The date of his death is not known, but it must have happened some time after 1607.

[Ames's Typogr. Antiq. (Herbert), i. 680–3; the same (Dibdin), iv. 178–82; Wood's Athenæ Oxon. (Bliss), i. 530; Gent. Mag. November 1832; Timperley's Cyclopædia, 1842, pp. 363, 384; Nichols's Lit. Anecd. viii. 673; Notes and Queries, 4th ser. iii. 83; Townsend's Life of Foxe; Cat. of the English Books in the British Museum printed to 1640, 1884, 3 vols.] H. R. T.

DAY, STEPHEN (1610?–1668), first printer in New England. [See DAYE.]

DAY, THOMAS (1748–1789), author of 'Sandford and Merton,' was born 22 June 1748 in Wellclose Square, London. His father was collector of customs in the port of London, and had an estate of 1,200*l.* a year at Bear Hill, near Wargrave, Berkshire. He died suddenly in July 1749, leaving the estate to his son, with a jointure of 300*l.* a year to his widow, Jane, daughter of Samuel Bonham. Mrs. Day removed to Stoke Newington after his death. In 1755 she married Thomas Phillips of the custom-house. The stepfather was a troublesome busybody, and behaved unkindly to Day. The mother was affectionate and took great pains with her son's education, and especially with his physical training. After her second marriage she settled at Bear Hill, when the boy was left at a school in Stoke Newington till he could enter the Charterhouse. Here he already showed character, giving away his pocket-money to the poor, and being distinguished for his kindness to animals. He was a good boxer, and fought William Seward of the 'Anecdotes,' when, on finding that his antagonist had no chance, he immediately shook hands. From the Charterhouse Day went (in his sixteenth year) to Corpus Christi College, Oxford. He resided three years, lived sparingly, drank water, and studied philosophy, but left without a degree. He became intimate with Sir William Jones, then at University College, and with James Bicknell, afterwards a barrister. During an Oxford vacation he formed an intimacy with Richard Lovell Edgeworth [q. v.], who had also been at Corpus, and was now settled at Hare Hatch, near Bear Hill. The two friends had daily discussions upon philosophical points. Rousseau's 'Nouvelle Héloïse,' 'Contrat Social,' and 'Émile' appeared in 1761–2, and were now exciting the intellects of Europe. Day became an ardent adherent of the school which denounced corruption and endeavoured to return to the simplicity of nature. He calls Rousseau 'the first of humankind,' and his friend Edgeworth brought up his own eldest son upon the principles expounded in 'Émile.' On 12 Feb. 1765 Day was admitted a student of the Middle Temple. He studied law and was called to the bar 14 May 1775, but never sought practice. 'Day,' said Jones one day, 'kill that spider!' 'No,' said Day, 'I don't know that I have a right. Suppose that a superior being said to a companion, "Kill that lawyer," how should you like it? And a lawyer is more noxious to most people than a spider.' Day was fond of walking tours, in which he made friends with people of all classes.

Upon coming of age, he raised his mother's allowance to 400*l.* and settled the sum upon her and his stepfather for their lives. He had already suffered a disappointment in love. He had travelled in the west of England to look for a wife, and had addressed some verses to a lady whom he met at Shaftesbury, suggesting, without result, that she should live unnoticed with him 'sequestered in some secret grove.' Another poem commemorates an attachment to the sister of his friend Edgeworth, formed during a visit to Ireland in 1768. They discovered by the next winter that a fine lady would not suit a rough philosopher, who objected on principle to combing his hair, though he was fond of washing. He therefore resolved to take measures for securing a wife upon philosophical principles. He went with his friend Bicknell to an orphan asylum at Shrewsbury, and chose a flaxen-haired beauty of twelve, whom he called Sabrina Sidney (the last name from Algernon Sidney). From the Foundling Hospital in London he selected a brunette whom he called Lucretia. He undertook to choose one of these girls for his wife, or to give her a marriage portion if he changed his mind, and to apprentice the other and maintain her till she married or became independent. They were to be educated on the severest principles to acquire strength of mind and body. He went to Avignon with them, where (according to Miss Seward) they gave him much trouble by their tempers and igno-

rance of the language. They quarrelled; he nursed them through the small-pox and saved their lives in a boat accident on the Rhône. A letter, however, from Day himself at Avignon to Edgeworth (R. L. Edgeworth, i. 220), giving a very favourable account of their temper and his contentment with the experiment, throws a doubt upon these stories. On his return Lucretia, being 'invincibly stupid,' was placed with a milliner, where she did well and ultimately married a 'respectable linendraper.' He left Sabrina with Bicknell's mother while he settled his affairs at home, and in the spring of 1770 brought her (then aged thirteen) with him to Lichfield. Edgeworth had there introduced him to the circle of which Erasmus Darwin [q. v.] was the great literary light.

He took a house at Stow Hill, near Lichfield, and tried experiments upon Sabrina. As she screamed when he fired pistols (only loaded with imaginary ball) at her petticoats, and started when he dropped melted sealing wax on her arms, he judged her to fall below the right standard of stoicism. She betrayed secrets meant to test her reticence, and cared little for books or science. These stories again rest upon the very doubtful authority of Miss Seward. After a year Day placed Sabrina in a boarding school at Sutton-Coldfield, for the sensible reason, according to Edgeworth, that her age made it undesirable that she should continue to live with him 'without a protectress' (Edgeworth, i. 240). Day now became attentive to Honora Sneyd, the object of Major André's early attachment. Honora would not consent to his proposed plan of complete seclusion, and he turned to her sister Elizabeth. Both ladies objected to the want of refinement due to his philosophical prejudice against the corruptions of a luxurious society. Day's love induced him to compromise with his principles, and he went to Paris with Edgeworth, where they saw Rousseau. They passed the winter at Lyons, where Day studied dancing and fencing to fit himself for Elizabeth Sneyd. Edgeworth describes him reading a book with his legs screwed up between two boards in the vain hope of straightening them. It is said that the poor of Lyons had received so much from him that when he left they held a meeting and requested him to leave money to supply their wants during his absence. He returned to Lichfield with his new accomplishments, but Elizabeth Sneyd unkindly declared that she preferred the 'blackguard' (as he had called himself before) to the 'fine gentleman.' Sabrina had now developed into a charming young lady, and Day again turned to her, until some trifling deviation from his system convinced him that she wanted strength of mind (Edgeworth, i. 334). She afterwards lived with a lady in the country, retained her respect for Day, and finally, with his reluctant consent, married Bicknell, then a fairly prosperous barrister. Day paid the promised portion of 500*l.*, and on Bicknell's death three years later allowed the widow 30*l.* a year. She became the housekeeper of Dr. Charles Burney, the Greek scholar [q. v.] Honora and Elizabeth Sneyd became the second and third wives of his friend Edgeworth. Day now took up his residence in London. He made some continental tours, and he became an author. His first publication was 'The Dying Negro,' a poem of which Bicknell had suggested the plan. The third edition was dedicated to Rousseau, and denounces the inconsistency of the American patriots in maintaining slavery. Two later poems are devoted to a denunciation of the American war. Day advocated the same principles in prose, denouncing American slavery in some 'Reflections on the Present State of England and the Independence of America.' Meanwhile he had been attracted by a Miss Esther Milnes of Wakefield, who was known to his friends, especially to Dr. Small, one of the Lichfield set, and was a woman of considerable culture, who had herself written juvenile poems, and appreciated Day's writings. He was deterred from offering himself by her possession of a fortune and his consequent doubt of her willingness to submit to his conditions. She loved him, however, devotedly; Small encouraged him to come forward, and after two years they came to an understanding. She was to live as ascetically as he wished. At his desire her fortune was placed beyond his control, that she might retreat from the experiment if it proved too painful, and they were married at Bath 7 Aug. 1778.

They passed the winter at Hampstead, where Edgeworth found Mrs. Day exemplifying her husband's principles by walking upon the heath in the snow, and so successfully curing her supposed delicacy. In 1779 Day bought a house at Abridge in Essex. Mrs. Day was allowed no servants, and had to give up her harpsichord. 'We have no right to luxuries,' said Day, 'while the poor want bread.' He studied architecture, and astonished the builder by having a wall made first and windows knocked out afterwards. He took an ardent part in the politics of the day, denouncing sinecures, and delivering addresses which were published by the Constitutional Society. He declined, however, to put himself forward for a seat in parliament, preferring to take Cincinnatus for his

model. The reformers failed, the society dissolved, and Day gave up politics. In 1781 the Days left Abridge, and settled at Anningsley, near Ottershaw in Surrey, in a region of wide open heaths. Here he took up farming energetically, lived simply without a carriage, saw no society, and spent his income upon improving his estate. He lost money by his farm, but was consoled by the employment given to the poor. He declined invitations to take part in political agitation, preferring his schemes of moral and social reform, and approving of Pitt's administration. He studied mechanics, chemistry, and physic, became a good lawyer, and wrote 'Sandford and Merton' to set forth his ideal of manliness. It was originally meant for a short story, to be inserted in the Edgeworths' 'Harry and Lucy.' Both he and his wife devoted themselves to the care of the labourers, often asking them to his house and giving them religious instruction. He had become convinced of the mischief of thoughtless generosity, and affected to be less charitable than he really was. His letters (R. L. Edgeworth, ii. 70–84) show strong sense upon this question. His seclusion gave him the reputation of a cynical misanthrope; but he gave away nearly his whole fortune (Seward, *Letters*, ii. 330). The farmers generally disliked him, but Samuel Cobbett, a farmer near Chobham, possessed of unusual cultivation as well as practical knowledge, became his special friend. His stepfather died in 1782, and his mother still occupied the house at Bear Hill, where he often visited her. On 28 Sept. 1789 he started to see her and his wife, then at Bear Hill, on an unbroken colt, in conformity with one of his pet theories, that kindness would control any animal. The colt shied near Wargrave, and threw Day upon his head. He died in an hour, and was buried at Wargrave. His wife died two years afterwards of a broken heart, and was buried by his side.

Edgeworth calls Day the 'most virtuous human being' he had ever known. His friend and biographer Keir speaks with equal warmth. His amusing eccentricities were indeed only the symptom of a real nobility of character, too deeply in earnest to submit to the ordinary compromises of society. 'Sandford and Merton' is still among the best children's books in the language, in spite of all its quaint didacticism, because it succeeds in forcibly expressing his high sense of manliness, independence, and sterling qualities of character. The influence of Rousseau's 'Émile' is sufficiently obvious, but is modified by Day's sturdy British morality.

Wright of Derby painted a full-length portrait of Day, meditating in a thunderstorm, leaning against a column inscribed with Hampden's name, and reading one of the patriot's orations by a flash of lightning, which 'plays in his hair' (Seward, *Darwin*, 20). An engraving, without the accessories, is in Edgeworth's 'Memoirs' (i. 345).

Day's books are: 1. 'The Dying Negro,' 1773. 2. 'The Devoted Legions,' 1776. 3. 'The Desolation of America,' 1777. 4. Two speeches at meetings of the counties of Essex and Cambridge, on 25 March and 25 April 1780, published by the Society for Constitutional Information. 5. 'Reflections on the Present State of England and the Independence of America,' 1782. 6. 'Letters of Marius; or Reflections upon the Peace, the East India Bill, and the Present Crisis,' 1784. 7. 'Fragments of Original Letters on the Slavery of the Negroes' (written in 1776), 1784. 8. 'Dialogue between a Justice of the Peace and a Farmer,' 1785. The last four were also issued as four tracts, 1785. 9. 'Letter to Arthur Young on the Bill to prevent the Exportation of Wool,' 1788. 10. 'History of Sandford and Merton,' vol. i. 1783, vol. ii. 1787, vol. iii. 1789. 11. 'History of Little Jack,' in Stockdale's 'Children's Miscellany,' and separately in 1788. An anonymous 'Ode for the New Year,' 1776, appears also to be Day's.

'Select Miscellaneous Productions of Mrs. Day and Thomas Day in verse and prose, edited by Thomas Lowndes,' 1805, contains Mrs. Day's juvenile poetry, and a few letters and short pieces, to which Lowndes added some of his own, solely, as he is careful to say, to 'increase the size of the work.'

[Account of Life and Writings of Thomas Day, by James Keir, 1791; Anna Seward's Erasmus Darwin (1804), 17–54; Memoirs of R. L. Edgeworth, 1821; Blackman's Life of Day, 1862.] L. S.

DAY, WILLIAM (1529–1596), bishop of Winchester, the younger brother of George Day, bishop of Chichester [q. v.], was the son of Richard Day of Newport, Shropshire. He was born in 1529, his elder brother having been chosen public orator of the university of Cambridge the previous year. From his brother's position as provost of King's College the younger Day naturally was sent for education to Eton College, whence he proceeded to King's College, where he was admitted scholar in his sixteenth year, 14 Aug. 1545, and fellow 15 Aug. 1548. He took the degree of B.A. in 1549, and of M.A. in 1553. He appears to have embraced the doctrines of the reformation at an early age, which caused a serious breach between him and his brother

Strype records that while still a scholar of the college he made application to his brother for 'a little money to buy him some books and other necessaries he stood in need of at that time. The request was sharply refused on the ground that he held it not fit to relieve those that were not of the true church' (Strype, *Cranmer*, bk. ii. ch. xx. p. 232). A tacit acquiescence in the dominant faith appears to have enabled him to retain his fellowship during Queen Mary's reign, and on the visitation of the university under Cardinal Pole's authority in 1556–7, his brother having died in the previous August, on the eve of the Epiphany, 5 Jan., he appears to have entertained 'all the thirteen seniors' at dinner in his chamber at King's College, and to have filled the part of 'Christmas king' (Lamb, *Original Documents*, p. 197). The next year he served the office of proctor, and the following year seems to have resigned his fellowship. His theological bias would be a necessary bar to his taking holy orders till the change of religion consequent on the accession of Elizabeth. He was ordained deacon by Grindal, then bishop of London, four months after the commencement of the new reign, 24 March 1559, and priest by Davies, bishop of St. Asaph, acting for Grindal, in 1560 (Strype, *Grindal*, pp. 55, 58). Day's fortunes were now in the ascendant, and preferments were rapidly heaped upon him. In the same year he was made fellow of Eton, and was appointed by royal letters patent, dated 6 Oct. 1560, to the prebend of Ampleforth in York Minster, and a few months later, 1 Jan. 1561, received the archdeaconry of Nottingham (Rymer, xv. 563). At the close of the following year he was nominated by the queen to the provostship of Eton, vacant by the death of Dr. Bill [q. v.], who had held the office, together with the deanery of Westminster. Provost Bill had died 15 July 1561. A week later the fellows who generally favoured the old religion 'boldly disregarding the queen's prerogative,' elected Richard Bruerne [q. v.] to the provostship, although he had been compelled to resign his professorship at Oxford on the charge of gross immorality, and his sympathies were known to be largely in favour of Romish doctrines. He was forced to resign, and Parker sent in to the queen three names, including that of Nowell, for the vacant post. Cecil desired a wider field of choice, and applied to Grindal, who furnished him with no less than fourteen names, designating as specially worthy of the office four married men, of whom again Nowell was one, and five celibates, including Cheyney, afterwards bishop of Gloucester [q. v.], Calfhill [q. v.], and Day himself. The queen's choice fell on Day, who was elected by the fellows 18 Oct. 1561, and formally admitted 5 Jan. 1562. If his celibacy had influenced the royal choice, Day lost little time in depriving himself of this merit by his marriage with Elizabeth, one of the five daughters of Bishop Barlow of Chichester [q. v.], all of whom had bishops for their husbands. In 1562 he took the degree of B.D., and in January of the following year he preached the Latin sermon at the opening of convocation on 1 Pet. v. 2 'in a fine style.' The occasion was a very important one. It was the first convocation held since the accession of the queen had restored the reformed religion to its former place. Day at once ranged himself on the side of the puritan and Calvinistic minority, giving a decided support to the violent and revolutionary measures proposed, which, if carried into effect, would have destroyed the claims of the church of England to be regarded as a portion of the catholic church. In company with Nowell, Sampson, and other ultra-protestants, Day signed the memorial for the abolition of saints' days and holidays, and the prohibition of the sign of the cross in baptism, the chanting of the psalms and the employment of organs, the wearing of the cope and surplice, and every other distinctly ministerial habit; while kneeling at the holy communion was left optional with the worshipper, and nearly every primitive custom of the church was discarded (Strype, *Parker*, i. i. 240; *Annals*, i. i. 472, 500–4). He was also among those who signed the 'Petition for Discipline,' which proposed the removal of the questions and answers in the baptismal service, and demanded that all communicants should at the time of communion express their 'detestation and renunciation of the idolatrous mass' (*ib.* 508–12). Day's puritanical spirit was displayed during the first year of his provostship in the destruction of all traces of the unreformed faith in the chapel of Eton College. He broke down the images and plastered up the niches in which they had stood, pulled down a tabernacle in the body of the church, whitewashed the pictured walls, and demolished the rood-screen, the size and magnificence of which may be gathered from the fact that its destruction occupied three weeks. He is charged also with having alienated or surrendered some of the college plate, and reduced the number of chaplains from six to four (*Audit Book of Eton College*, 1569–70; Lyte, *Hist. of Eton College*, p. 174). In 1563 Day got into trouble with De Foix, the French ambassador, who, being placed under some show of restraint in retaliation for the French king's similar treatment of Sir Nicholas Throgmorton, had had rooms assigned to him in Eton College. De

Foix resented the strictness of college discipline, and when on 30 Dec. the keys were refused him for the exit of a couple of guests after the closing of the gates, he burst into the provost's chamber sword in hand and required their instant surrender. This demand Day found it politic to comply with, contenting himself with making a formal complaint to Cecil of this conduct and of the dissolute behaviour of the ambassador's retinue, of whose misdeeds a long and revolting catalogue is given in the 'State Papers.' De Foix was ordered to change his quarters (Strype, *Annals*, I. ii. 94–7; *State Papers*, Foreign, Eliz. lxvii. 3; Lyte, 176–80). Fresh preferments testified to the continued goodwill of the court and Day's favour with the queen. In 1563 he was appointed canon of Windsor. In 1565 he was chosen one of the Lent preachers before the queen (Strype, *Parker*, iii. 135), and on 29 Aug. 1569 he was presented to the rectory of Lavenham, Suffolk, by the queen; in June 1572 he was appointed dean of the Chapel Royal, and in the same year he added to his other preferments the deanery of Windsor (Rymer, xv. 708), which he held with his provostship until he was advanced to the episcopate, retaining also to the same date the rich living of Hambleden, Buckinghamshire. He also in 1584 was elected registrar of the order of the Garter, having for several years fulfilled the duties of the office without formal admission. His minor preferments received their last addition by his collation on 2 Nov. 1587 to the chancellorship of St. Paul's Cathedral by the prerogative of Archbishop Whitgift. When convocation met in 1580, Day was ultimately chosen prolocutor (Heylyn, *Hist. of Presbyt.* bk. vii. ch. 21). In that same year he was one of the 'able protestant divines' appointed to dispute publicly with Edmund Campion [q. v.], the jesuit, in the chapel of the Tower shortly before his execution (Strype, *Annals*, II. ii. 361), an office which in 1582 was extended to jesuits and Romish priests generally (Strype, *Whitgift*, i. 198). As dean of Windsor he prohibited the public catechising of children in some of the churches of which he was ordinary, an exercise of authority which met with the disapprobation of Burghley (*Calendar of State Papers*, 1 July 1584). He held the provostship of Eton for thirty-four years, his vice-provost at one time being his brother-in-law, William Wickham, who had married Mrs. Day's sister, Antonina, one of the five daughters of Bishop Barlow, his immediate predecessor in the see of Winchester. Day's freedom from ecclesiastical prejudice is shown by his frequently selecting laymen as headmasters of the school. The scholarship and discipline of the college maintained its high reputation during his rule, which seems to have united firmness and gravity with kindliness. Harington, who was a scholar at Eton in his time, calls him 'our good old provost,' and describes him as 'a man of good nature, affable, and courteous, and at his table and in other conversation pleasant, yet always sufficiently containing his gravity' (*State of the Church*, p. 69). The same writer adds 'that he had a good and familiar fashion of preaching . . . apt to edify and easy to remember' (*ib.*) A man who had filled so many high ecclesiastical dignities, and was 'noted for learning and piety,' was a natural candidate for the episcopate; but though repeatedly recommended for vacant sees his attainment of a bishopric was deferred to the closing months of his life. He had been recommended by Dr. Overton as his father-in-law's successor in the see of Chichester, as the best fitted to resist the encroachments of the Romish church, 'since everywhere all was in a manner full of papists and popism' (Strype, *Parker*, i. 537), and in 1570, on Grindal's elevation to the archbishopric of York, he had been named for London by Parker himself, who wrote of him to Cecil as 'in all respects the meetest for that room' (*ib.* i. 537, ii. 6), and his claims were again urged by Whitgift in 1584, when many sees were waiting for occupants (Strype, *Whitgift*, i. 327). The long-looked-for elevation came at last, and on the death of his brother-in-law, Wickham, after less than three months' tenure of the dignity, Day was appointed to the see of Winchester, being elected 3 Nov. 1595, and consecrated at Lambeth by Whitgift 25 Jan. 1596. Day's episcopate did not much exceed in length that of his predecessor. He died 20 Sept. of the same year, eight months after his consecration. He only assisted at one episcopal consecration, that of Thomas Bilson [q. v.], afterwards his successor, to the see of Worcester 13 June 1596. From his will, dated 11 Sept. 1596, we learn that by his wife, Elizabeth Barlow, who survived him, he left two sons, William and Richard, and four daughters, Susan Cox, Rachel Barker, Elizabeth, and a Mrs. Ridley, whose christian name is not specified.

Day's contributions to literature were of the scantiest. The following are enumerated in Cooper's 'Athenæ Cantab.:' 1. 'Latin Verses in the University Collection on the Restitution of Bucer and Fagius,' 1560. 2. 'Conference with Campion.' 3. 'Sermons on 1 Cor. xvi. 12, 13, publicly preached in York Minster' (in Cambr. Univ. Libr. MS.)

4. 'Manuscript Notes of two Sermons at St. Paul's Cross,' Tanner MS. 50, ff. 39, 50. He also wrote a 'Narratio de Festivitate D. Georgii in reginali Palatio Westmonasteriensi,' etc., extant in Harl. MS. 304, f. 144.

[Cooper's Athenæ Cantab. ii. 219, 548; Strype's Annals, Cranmer, Parker, Grindal, Whitgift, Aylmer; Le Neve's Fasti, ii. 361, iii. 18, 152, 169, 343, 374, 396, 618; Rymer, xv. 543, 563, 708; Harington's Nugæ Antiquæ, i. 76; State Papers, Dom. 1584, Foreign 1564; Lyte's History of Eton College, 173–86; Zurich Letters, ii. 263, 270.] E. V.

DAY, WILLIAM (*fl.* 1666), divine, brother of Matthew Day, D.D. [q. v.], was a native of Windsor, and received his education at Eton, whence he was elected in 1624 to King's College, Cambridge, of which he became a fellow (B.A. 1628–9, M.A. 1632). In 1635 he was incorporated M.A. at Oxford, and in 1637 he was presented by Eton College to the vicarage of Mapledurham, Oxfordshire. He complied with all the changes of government from 1637 to the Restoration, when he kept his vicarage, and was made divinity reader in his majesty's chapel of St. George in Windsor Castle.

He published: 1. 'An Exposition of the Book of the Prophet Isaiah,' Lond. 1654, fol. 2. 'A Paraphrase and Commentary upon the Epistle of St. Paul to the Romans,' Lond. 1666, fol.

[Harwood's Alumni Eton. 225; Wood's Fasti Oxon. (Bliss), i. 479; Addit. MS. 5816, f. 103.] T. C.

DAYE, STEPHEN (1610?–1668), first printer in New England, was born about 1610 in London, where he served apprentice. There is no proof that he descended from the printer John Day [q. v.] In 1638 Joseph Glover, rector of Sutton, Surrey, who had interested himself in the young settlement of Massachusetts, procured a printing-press and engaged Day with three pressmen to go with him to America. The press and materials, paper, &c., were the property of Glover, who died on the voyage, and whose widow married the Rev. Henry Dunster, the first president of Harvard College. The press was set up in Dunster's house in March 1639 (J. Winthrop, *History*, i. 348), and the first production was a broadside, 'The Freeman's Oath,' followed by an 'Almanack.' The next was the first book ever printed in the British-American colonies, 'The whole Booke of Psalmes, faithfully translated into English Metre, imprinted 1640,' 8vo.

As early as 1636 some of the New England ministers had begun to prepare a metrical version of the Psalms, which was finally got ready for the press by Rich. Mather, Thomas Weld, and John Eliot. The type was a new fount, and the press work is creditable, but the punctuation and division of the letters are deplorable, and the misprints are innumerable. A second edition, somewhat amended, appeared in 1647. Dunster and Richard Lyon were appointed to revise the Psalms, and another edition was printed in 1650 by Daye's successor, Samuel Green. In the latter form the Psalms became the version in general use, and their popularity extended to England, where the first edition was printed by John Blayne in 1652. In 1758 the Rev. Thomas Prince published an improved edition, to which he added a collection of hymns. Dr. N. B. Shurtleff brought out in 1862 a limited edition, 'A literal reprint of the Bay Psalm Book, being the earliest New England version of the Psalms,' Cambridge [U.S.], 8vo. A copy of the original edition of the Bay Psalm Book (1640), as the first book printed in what is now the United States, is among the choicest *libri desiderati* of the American collector. The late Henry Stevens gives an amusing description of his purchase of the copy now in the Lenox Library (*Recollections of Mr. James Lenox*, 1886, pp. 55–63). There are two copies in the Prince collection in the Boston Public Library, one in the Bodleian, but not one in the British Museum, where, however, may be seen the second edition (1647), of which only one other copy is known.

In 1641 Daye had a grant of three hundred acres of land, of which he did not obtain possession until about 1657, and in 1642 he is described as owning several lots at Cambridge. He continued to print until the close of 1648 or commencement of 1649, when the press was put under the management of Stephen Green. His last book was Samuel Danforth's Almanack, brought out in 1649. He only printed about fourteen pieces, including single sheets and pamphlets. His name is not to be found on any imprint. His wages were low, he was in debt, he was merely a hired workman, and seems to have given but little satisfaction to President Dunster, who really conducted the business. He therefore resigned his employment and became a locksmith. In 1656 he unsuccessfully brought an action against Dunster with respect to his labours in connection with the press. He died at Cambridge, Mass., 22 Dec. 1668, aged about 58.

His wife Rebecca died 17 Oct. in the same year An almanack of 1647 bears the imprint 'Cambridge, printed by Matthew Daye,' son of Stephen Daye (*Mass. Hist. Soc. Proceedings*, ii. 154).

[I. Thomas's Hist. of Printing in America, Albany, 1874, i. 42–9, 383; Governor John Winthrop's Hist. of New England (1630–49), Boston, 1853, i. 348, ii. 194; Life and Letters of John Winthrop, by R. C. Winthrop, Boston, 1867, ii. 165, 238; Cotton's Editions of the Bibles in English, 1852; J. L. Sibley's Biogr. Sketches of Graduates of Harvard, Cambr. 1873, i. 209; The Prince Library, catalogue of the books and manuscripts now in the Boston Public Lib. 1870, pp. 6–7; Justin Winsor's Memorial Hist. of Boston, 1882, i. 455–6.] H. R. T.

DAYES, EDWARD (1763–1804), water-colour painter and engraver in mezzotint, was born in 1763. He studied under William Pether, and began to exhibit at the Royal Academy in 1786, sending views of Waltham and Canterbury; in the three following years he exhibited miniatures as well as landscapes. He continued to exhibit there regularly till the year of his death, contributing in all sixty-four works. He also was an exhibitor at the Society of Artists. In 1798 he began to send classic and scriptural subjects, such as 'The Fall of the Angels' (1798), 'John preaching in the Wilderness' (1799), the 'Triumph of Beauty' (1800), and 'Elisha causing Iron to swim' (1801). Many of his drawings were crowded with figures, which he drew with grace and spirit; among these were two views of the interior of St. Paul's on the occasion of the thanksgiving for the king's recovery in 1789, 'The Trial of Warren Hastings in Westminster Hall,' and 'Buckingham House, St. James's Park' (1780), now in the South Kensington Museum. All these have been engraved. He drew much from nature in various parts of England, including the lake country and Wales, and his cleverly executed sketches in grey tints show much feeling for nature, and entitle him to a place among the precursors of the English school of water-colour. He was the master of Girtin, and his influence is perceptible in the early drawings of Turner. He was draughtsman to the Duke of York. He died by his own hand at the end of May 1804. In the South Kensington Museum he is represented by a fine view of Ely Cathedral (1792), and views of Windermere and Keswick Lake, all of which are remarkable (having regard to the time at which they were painted) for their luminous skies and aerial perspective.

He engraved at least four plates in mezzotint, one after Morland, another after J. R. Smith, and two humorous scenes called 'Rustic Courtship' and 'Polite Courtship.' He wrote an 'Excursion through Derbyshire and Yorkshire,' 'Essays on Painting; Instructions for Drawing and Colouring Landscapes,' and 'Professional Sketches of Modern Artists.' After his death his works were collected and edited by E. W. Brayley, and published for the benefit of his widow in 1805.

His wife painted miniatures and exhibited four works at the Royal Academy between 1797 and 1800.

[Redgrave's Dict.; Edwards's Anecdotes; Royal Academy Catalogues.] C. M.

DAYROLLES, SOLOMON (*d.* 1786), diplomatist, nephew and heir of James Dayrolles, king's resident for some time at Geneva, and from 1717 to 1739 at the Hague, who died on 2 Jan. 1739, was the godson of Lord Chesterfield, the wit and politician, through whose friendship the young official obtained speedy advancement in his profession. He began his diplomatic career under James, first earl of Waldegrave, then ambassador at Vienna, and when that peer was transferred to the same position at Versailles, the active Lord Chesterfield endeavoured to obtain the appointment of secretary to the embassy for his protégé, but in this he was frustrated by superior influence. Dayrolles was sworn as gentleman of the privy chamber to George II on 27 Feb. 1740, and retained his place in the court of George III. With the old king he quickly became a personal favourite, and was duly rewarded for his good qualities by the post of master of the revels (12 April 1744). He was secretary to Lord Chesterfield during that peer's second embassy to the Hague (1745), and when his patron somewhat later in the year entered upon his duties as lord-lieutenant of Ireland, Dayrolles accompanied him in the same capacity, and was nominated by him gentleman usher of the black rod (2 Sept. 1745), a sinecure to which he was entitled, as the donor ingeniously said, by the excessive darkness of his complexion. Through the personal liking of the king, and Chesterfield's credit with Pelham, the place of king's resident at the Hague was bestowed on Dayrolles on 12 May 1747. There he continued for four years, when he was promoted to a similar office at Brussels, a position which he held until August 1757. On his uncle's death in 1739 he inherited considerable wealth, and in that year he purchased from Sir Richard Child, earl of Tilney, the estate of Henley Park, in the parish of Ash, near Guildford, which remained his property until 1785. In March 1786 he died, and in the same year his library was sold. Horace Walpole, with his usual spitefulness, said that Dayrolles had 'always been a led-captain to the dukes of Grafton and Richmond, used to be sent to auctions for them, and to walk in the park with their daughters, and once went dry-nurse to Holland with them.' What-

ever Walpole may write, it was through intimacy with Chesterfield that Dayrolles while alive secured his promotion and is remembered after his death. For years they kept up an uninterrupted correspondence, and the communications which he received from Chesterfield were for the first time printed in an unmutilated state under the editorship of Lord Mahon, afterwards known as Lord Stanhope. The originals were bought from the heirs of Dayrolles by Messrs. Bentley, and they passed by purchase to Lord Stanhope in April 1846. Maty was assisted in his 'Life of Chesterfield' by Dayrolles, and it was on a call from him that the dying peer, only half an hour before his decease, remarked, with the ruling passion of formality strong in death, 'Give Dayrolles a chair.' He married, on 4 July 1751, Christabella, daughter of Colonel Peterson of Ireland, who is said to have been 'a lady of accomplished manners and dignified appearance.' She died at George Street, Hanover Square, on 3 Aug. 1791, and as her age was at that time given as fifty-eight she must have been considerably younger than her husband. A literary student, called William Cramp, who was anxious to fix the authorship of the 'Letters of Junius' on Lord Chesterfield, published in 1851 a small pamphlet of 'Facsimile Autograph Letters of Junius, Lord Chesterfield, and Mrs. C. Dayrolles, showing that the wife of Mr. Solomon Dayrolles was the amanuensis employed in copying the Letters of Junius for the printer.' This pamphlet was reviewed by C. W. Dilke in the 'Athenæum,' 22 March 1851, and the article is reproduced in Dilke's 'Papers of a Critic,' ii. 140–54. Dayrolles had issue one son, Thomas Philip Dayrolles (a captain in the 10th dragoons, who died at Lausanne, having married Mlle. H. G. Thomaset, a Swiss lady) and three daughters. Christabella, the eldest, married in 1784 the Hon. Townsend Ventry. Emily married, on 24 Dec. 1786, the Baron de Reidezel, aide-de-camp to the Duke of Würtemberg; and Mary became the wife, on 5 Feb. 1788, of Richard Croft, junior, a banker in Pall Mall. The youngest of these daughters is said to have been the prototype of the vivacious Miss Larolles in Miss Burney's novel of 'Cecilia.' Which, if either of them, was the lady who, according to Walpole, 'eloped to Leonidas Glover's youngest son,' it is now impossible to say. Dayrolles was a member of the Egyptian Club, a body of gentlemen who had visited Egypt, and had returned with a desire that the origin and history of its antiquities should be studied critically. His own official correspondence and that of his uncle, comprised in twenty-one folio volumes, once belonged to Upcott. Dayrolles was a man of benevolent disposition, set off by the stately manners of the old school.

[Chesterfield's Letters (Mahon), vol. i. preface, iii. 58, 97, 112, 198, 300, 429; Nichols's Lit. Anecd. iii. 334, v. 663; Manning and Bray's Surrey, iii. 73; Walpole's Letters (Cunningham), ii. 84, vi. 417; Gent. Mag. 1739, p. 47, 1745, p. 333, 1747, p. 248, 1751, pp. 332, 381, 1786, p. 1146, 1788, p. 178, 1791, p. 780, 1828, pt. i. pp. 2, 215–216, 290; Maty's Chesterfield (1777), pp. 53, 174–5, 199, 224, 326, 332; Gray's Works (ed. 1884), ii. 353–4; Notes and Queries, 1st ser. i. 219, 373, 476 (1850), 7th ser. ii. 425 (1886).]

W. P. C.

DEACON, JAMES (*d.* 1750), miniature-painter, was talented as an artist and musician. In 1746 the miniature-painter C. F. Zincke was obliged, his eyesight failing, to give up his house in Tavistock Street, Covent Garden, and retire from his profession. Deacon then took this house and the goodwill, no doubt, of the older painter's business. He is said to have produced some masterly portraits. In the print room of the British Museum there are miniatures by him of the marine painter Samuel Scott and his wife. He had not long been established in his profession when, attending as a witness at the Old Bailey, apparently at the 'Black Sessions,' he caught the gaol fever and died young in May 1750.

[Walpole's Anecdotes of Painting in England, ed. 1849; Redgrave's Dict. of Artists.] E. R.

DEACON, THOMAS (1697–1753), physician and nonjuring bishop, born in 1697, was residing in London in 1715, where he was a prime agent in the Jacobite rebellion. He was ordained deacon and priest by Jeremy Collier [q. v.] on 12 and 19 March 1715–16, 'at Mr. Gandy's chapel in Scrope Court' (*Notes and Queries*, 3rd ser. iii. 243). When the Rev. William Paul and John Hall of Otterburn, nonjurors, were executed for complicity in the rebellion of 1715, Deacon visited them in prison, and, after giving them absolution, drew up for them the declarations, which they undertook to deliver to the sheriffs at the scaffold. Josiah Owen, a presbyterian minister at Rochdale, in the preface to the second edition of a pamphlet entitled 'Jacobite and Nonjuring Principles freely examined,' states that Deacon attended the sufferers on the scaffold, and there absolved them. Deacon says that the clergyman who officiated was 'the Rev. Francis Peck, M.A., formerly of Trinity College, Cambridge, but neither he nor any other person did there and then absolve them' (*Gent. Mag.* xviii. 206). The 'Declarations,' which made a considerable sensation at the time, are reprinted

in Dr. Hibbert-Ware's 'Lancashire Memorials of the Rebellion, 1715' (pp. 230–4). A passage in Byrom's diary proves that Deacon composed them (see Byrom's diary for 1 Sept. 1725). The 'Declarations' were designed to promote not only Jacobite but nonjuring principles. They were intended to give publicity to the independent religious communion promoted by the nonjurors, under the title of 'The True Catholic Nonjuring Church of England.'

In the autumn of 1716 Deacon deemed it prudent to withdraw to Holland, where he lived on his own private resources. On his return to London he became a pupil of Dr. Mead, the celebrated physician, whom he styles 'the best of friends, and the very worthy and learned Dr. Mead.' In 1719 or 1720 he settled in Manchester, where he practised medicine with considerable success. In a letter written to Dr. Byrom in 1731 he describes himself as 'a nonjuring parson who mortifies himself with the practice of physic (*pour accomplir sa penance*), and condescends to a half-crown subscription [for his translation of Tillemont] rather than prostitute his conscience.' In or about 1733 he was consecrated a nonjuring bishop by Bishop Archibald Campbell (*d.* 1744) [q. v.] and Roger Lawrence, the author of 'Lay Baptism Invalid' (Perceval, *Apology for the Doctrine of Apostolical Succession*, p. 226).

During the rebellion of 1745 three of his sons joined the standard of Charles Edward Stuart in what was called the Manchester regiment, commanded by Colonel Townley. At this time Deacon apparently had an interview with the Pretender at his lodgings, and the circumstance afterwards rendered him obnoxious to the government. According to his own statement his house was searched for papers with military violence, and was more than once attacked by a furious mob and an unrestrained soldiery. Owen charges Deacon with having visited the court of the Pretender to obtain absolution for having sworn allegiance to George I. On 17 July 1746, Thomas Theodorus Deacon, one of the doctor's sons, was indicted before a special commission in Southwark for appearing in arms against the king as captain in the Manchester regiment, and, being found guilty, was executed, with eight of his companions, on Kennington Common, on the 30th of the same month. After he was decapitated his head was taken to Manchester and fixed on the Exchange. It is related that on one occasion the doctor, when passing by the building, took off his hat and remained for a short time absorbed in silent prayer, as was conjectured, for the departed spirit of his son. This appears the more probable, as he strenuously defended the practice of 'offering and praying for the faithful departed, as delivered by scripture and by tradition.' His son Charles, who also engaged in the rebellion, was taken on 11 Jan. 1749 from the new gaol, Southwark, to Gravesend for transportation during life; and another son died while being conveyed from Manchester to London for trial.

Long before these occurrences Deacon had founded an episcopal church in Manchester, which according to his own notions was to be strictly catholic, though not papal. He styled it 'The True British Catholic Church,' and its members assembled for worship at his house in Fennel Street, adjoining the inn known till 1886 as the Dog and Partridge (Byrom, *Remains*, ii. 396 *n.*) It seems that he received some support from the Manchester clergy. 'He has inveigled such numbers of your parishioners,' says the writer of a remonstrance to the clergy of the college, 'that, not able to do the business himself, he has ordained a queer dog of a barber, a disbanded soldier of the Pretender, who enlisted as a volunteer for him in the late rebellion, and sent for some young fellow from London to join him in his pseudo-ministry.' Another account, however, states that 'at Dr. Deacon's schism shop in Fennel Street, where he vended his spiritual packets and practised his spiritual quackery on Sundays, and where Tom Padmore was his under-strapper, his congregation did not consist of above a few scores of old women;' while a third account alleges that if the doctor's actual congregation was small, the influence of his principles was to be detected in the assent given to them by persons who still continued to attend the collegiate church. It was rumoured that a discovery had been made, during the examination of the papers of one of the deceased fellows, that he and his associates of the collegiate church, in conjunction with Deacon, had in 1745 entered into a correspondence with the pope, craving that the principles set forth in the doctor's 'True British Catholic Church of the fourth century' might entitle them to be regarded as communicants of the church of Rome. One pamphleteer has recorded the alleged reply of the pope to the effect that his holiness was very sensible of the sufferings of his Manchester friends, but could by no means sanction a schism in the church.

He died at Manchester on 10 Feb. 1753, and was buried in St. Ann's churchyard, where an altar-tomb was erected over his remains, with an inscription which describes him as 'the greatest of sinners and the most unworthy of primitive bishops.' Though his

contemporaries always called him doctor, it does not appear that he had any academical claim to that degree, and it is observable that in his epitaph he is simply styled 'Thomas Deacon.' His wife Sarah died on 4 July 1745, aged 45. The sad fate of three of their sons has been already mentioned; another, Edward Erastus Deacon, M.D., died on 13 March 1813, aged 72 (BARDSLEY, *Memorials of St. Ann's Church, Manchester*, pp. 83–5).

Canon Parkinson, in a note in his edition of Byrom's 'Remains' (i. 500), remarks, with reference to Deacon: 'It is much to be regretted that this admirable scholar did not receive encouragement according to his merits. His letters in this work show him to have been a complete master of the English language, of a ready wit and indomitable spirit; one who ought to have been engaged in a more congenial task than elaborating his learned yet somewhat arid catechism, and carrying on controversies with men incapable of appreciating his merits and their own immeasurable inferiority.'

Deacon's works are: 1. 'The Doctrine of the Church of Rome concerning Purgatory proved to be contrary to Catholic Tradition, and inconsistent with the necessary Duty of praying for the Dead, as practiced in the ancient Church,' London, 1718, 12mo, dedicated to the Rev. Thomas Brett, LL.D. 2. 'A Communion Office, taken partly from Primitive Liturgies, and partly from the first English Reformed Common Prayer Book, together with Offices for the Confirmation and the Visitation of the Sick,' London, 1718, 8vo. The work is entered in the Chetham Library catalogue under Deacon's name, probably with good reason, though some writers doubt whether Brett was not the principal compiler of these 'Nonjuring Offices.' The work is reprinted in vol. v. of 'Fragmenta Liturgica,' edited by the Rev. Peter Hall, Bath, 1848, 16mo. 3. A translation of Tillemont's 'History of the Arians and of the Council of Nice,' 2 vols., London, 1721, 8vo. 4. 'Remarks upon the Rev. Mr. Samuel Downe's Historical Account of the Reviews of the Liturgy of the Church of England.' This forms the appendix to a work attributed to John Griffin, M.A., and entitled 'The Common Christian instructed in some necessary Points of Religion,' London, 1722. 5. A translation of a portion of Tillemont's 'Ecclesiastical Memoirs,' 2 vols., London, 1733, fol. 6. 'A Compleat Collection of Devotions, both publick and private, taken from the Apostolical Constitutions, the ancient Liturgies, and the Common Prayer Book of the Church of England,' London, 1734, 8vo. Messrs. Sotheby & Wilkinson sold in June 1857 a copy of this work different from the ordinary copies, and probably unique. It has the usual titles, but it also has a fifth title of a very remarkable character, viz. 'The Order of the Divine Offices of the Orthodox British Church, containing the Holy Liturgy . . . as authorised by the Bishops of the said Church.' This title could not have been publicly circulated. The first part of the 'Devotions,' containing the Public Offices, was reprinted in 1848 as vol. vi. of Hall's 'Fragmenta Liturgica.' 7. 'The Form of Admitting a Convert into the Communion of the Church; a Litany, together with Prayers in behalf of the Catholic Church; Prayers on the Death of Members of the Church,' 1746. The second part of this work was reprinted at Shrewsbury, 1797, 8vo, and is reproduced in vol. ii. of 'Fragmenta Liturgica.' 8. 'A Full, True, and Comprehensive View of Christianity; containing a short Historical Account of Religion from the Creation of the World to the Fourth Century after Christ; as also the Complete Duty of a Christian in relation to Faith, Practice, Worship, and Rituals. . . . The whole succinctly and fully laid down in two Catechisms,' London, 1747, 8vo. A vigorous attack on this work and on Deacon's political and religious opinions was made by the Rev. Josiah Owen in his 'Jacobite and Nonjuring Principles freely examined,' Manchester, 1748. This elicited a reply from Thomas Percival, F.S.A., in 'A Letter to the Clergy of the Collegiate Church of Manchester,' 1748, which was followed by a second pamphlet by Owen, entitled 'Dr. Deacon try'd before his own Tribunal,' 1748.

[The writings of 'Doctor' Thomas Deacon and of the Rev. J. Owen, by Charles W. Sutton (privately printed), Manchester, 1879; Axon's Annals of Manchester, pp. 84, 86, 89; Axon's Lancashire Gleanings, p. 228; Byrom's Journals (general index); Gent. Mag. for 1753, p. 100, for September 1821, pp. 231–2; Halley's Lancashire, its Puritanism and Nonconformity, ii. 338 *n.*, 340 *n.*, 366–71, 372, 377, 378; Hibbert-Ware's Foundations of Manchester, ii. 87–145, 181; Hibbert-Ware's Lancashire Memorials of the Rebellion, 1715, pp. 222–36, 269–74; Lathbury's Hist. of the Nonjurors, pp. 388–93; Nichols's Illustr. of Lit. v. 361, 370; Notes and Queries, 1st ser. xii. 85, 2nd ser. i. 175, iii. 479, 3rd ser. xii. 59, 4th ser. ix. 445, xi. 194, 475, 6th ser. iii. 37, 236, 257, 437; Palatine Note-book, i. 123, 217, ii. 95, 116, 140, iii. 96, iv. 22; Raines's Notitia Cestriensis, ii. 78; Sutton's Lancashire Authors, p. 30.]

T. C.

DEACON, WILLIAM FREDERICK (1799–1845), journalist and author, eldest son of a London merchant, was born on 26 July 1799 in Caroline Place, Mecklenburgh

Square, and educated under Dr. Valpy at the Reading School, where he had Thomas Noon Talfourd [q. v.] as a schoolfellow. He was also at St. Catharine Hall, Cambridge, but did not graduate. Abandoning the intention of taking holy orders, he entered on a literary career and found a publisher in William Hone for his first poem, a production of promise, entitled 'Hacho, or the Spell of St. Wilten.' He next undertook the editorship of a daily journal, 'The Déjeuné, or Companion for the Breakfast Table,' which was issued every morning, price twopence, from 21 Oct. 1820 to 15 Dec. following, when the issue was changed to three times a week and shortly after ceased. This venture was published by Gold & Northouse, who also put forth a 'London Magazine' (1820-1) as a rival to the better known periodical of the same name, edited by John Scott and published by Baldwin, and they enlisted Deacon as a chief contributor. His health failing, he retired to Llangadock in South Wales, from which place he wrote for counsel and guidance to Sir Walter Scott, who sent him some kind and interesting letters. At this time his father tried in vain to turn his attention from literature to commerce. In 1823 he published a volume of clever sketches of Welsh manners and scenery, entitled 'The Innkeeper's Album,' and in 1824 appeared his 'Warreniana, with Notes, Critical and Explanatory, by the Editor of a Quarterly Review,' consisting of a series of burlesque imitations of popular authors in the style of the 'Rejected Addresses,' and in praise of Warren's blacking. It was published by Longman's and met with much success. It was reprinted in 1851. He also wrote 'November Tales,' a collection of tales and essays.

In 1829 he lost an annuity of 100*l.* hitherto received from a relative, and was driven to depend entirely on his literary efforts. After acting for a short period as assistant in a school at Dulwich, he joined the staff of the 'Sun' newspaper as contributor of its literary criticism, and became esteemed as a critic of sound judgment and taste. This engagement continued until his death. He wrote also in 'Blackwood's Magazine,' and one of his series of papers, 'The Picture Gallery' (1837-9), was subsequently reprinted. In 1835 he published his humorous tale in two volumes, 'The Exile of Erin, or the Sorrows of a Bashful Irishman,' which attained considerable popularity both at home and in America.

Deacon lived many years in comparative seclusion, happy in the society of his wife and children, in Malvern Terrace, Islington, where he died on 18 March 1845, in his forty-sixth year. He left behind him the manuscript of a novel called 'Annette,' which was published in three volumes in 1853, with a prefatory memoir by Sir T. N. Talfourd.

[Talfourd's preface to Annette; communication from Rev. A. W. N. Deacon.] C. W. S.

DEALTRY, THOMAS, D.D. (1796–1861), third bishop of Madras, was born in 1796 of poor parents at Knottingley in Yorkshire. He was in a great measure self-taught. At an early age he became an usher in a school at Doncaster, and subsequently was employed as a private tutor in several families. He was twice married before he went to Cambridge, where in 1825 he was matriculated pensioner of St. Catharine Hall, supporting himself while working for his degree by private tuition. He took the degree of LL.B. in 1829, his name appearing in the first class of the 'Law Class List' for 1827-8. He was ordained in 1828, and held for a time a curacy in St. Peter's Church, Cambridge. He there attracted by his preaching the attention of Charles Simeon, at whose Friday evening meetings he made the acquaintance of the Rev. Thomas Thomason, then recently returned from India. At his instance and through the intervention of Simeon, Dealtry was offered and accepted a chaplaincy in Bengal, to which he was appointed early in 1829. Immediately on his arrival at Calcutta he was attached to the old or mission church, of which he retained charge during the whole of his service as a chaplain. In 1835 he was appointed by Bishop Wilson archdeacon of Calcutta. In 1848 he left India on furlough, and shortly after reaching England succeeded Baptist Noel [q. v.] in the incumbency of St. John's Church, Bedford Row. In the following year he was consecrated bishop of Madras, and was installed at Madras on 2 Feb. 1850, holding that see until his death, which took place on 4 March 1861.

Like his eminent predecessors on the roll of Bengal chaplains, Brown, Martyn, Buchanan, Thomason, and Corrie, Dealtry combined with his work as a government chaplain, and in after years with his duties as bishop of Madras, an active and practical interest in missions, filling for some years the post of honorary secretary to the Church Missionary Society at Calcutta, and contributing liberally throughout his Indian life to the various mission funds. By the missionaries, both of the church of England and of the protestant dissenting bodies, he was regarded as a staunch and cordial friend. He was an earnest and effective preacher, leaning in his doctrine to the teaching of the evangelical school, but actuated by a catholic sympathy with chris-

tian work of every denomination. The late Archdeacon Dealtry, for some years archdeacon of Madras, and latterly vicar of Maidstone, was his only son.

[Men whom India has known, Madras, 1871; Madras Church Missionary Record, July, 1861; India Office Records; personal information.]
A. J. A.

DEALTRY, WILLIAM (1775–1847), archdeacon of Surrey, born in 1775, was the younger son of an old Yorkshire family, from whom he inherited at his father's death a small landed property. He entered St. Catharine Hall, Cambridge, when quite young, and soon migrated to Trinity College. He was second wrangler and second Smith's prizeman in 1796, and a fellow of Trinity from 1798 until his marriage in 1814. He proceeded M.A. in 1799, B.D. in 1812, and D.D. in 1829, and held for some years the living of Walton, Hertfordshire. In 1802 he was moderator in the examinations of the university. On the foundation of the East India College in Hertfordshire (Haileybury) he was appointed professor of mathematics. In 1810 he published 'The Principles of Fluxions,' a useful manual for students, and was about the same time elected a fellow of the Royal Society. In 1813, on the death of the Rev. John Venn, Dealtry was made rector of Clapham, and as a fervent member of the evangelical party in the church distinguished himself in the controversy which arose on the formation in 1810–12 of the British and Foreign Bible Society, which he strenuously supported. On 25 Feb. 1830 he received a prebendal stall at Winchester, and was made chancellor of the diocese; in 1845 he was appointed archdeacon of Surrey. He died at Brighton on 15 Oct. 1847. Besides the work on 'Fluxions' he published a large number of sermons and charges, as well as pamphlets in defence of the British and Foreign Bible Society.

[Gent. Mag. new ser. xxix. 309; Clutterbuck's Herts (Haileybury); Grover's Old Clapham.]
R. H.

DEAN, RICHARD (1727?–1778), author, born at Kirkby-in-Craven, Yorkshire, about 1727, was the first curate of Royton Chapel and curate of Middleton, both near Manchester. He was also master of the Middleton grammar school. He wrote 'An Essay on the Future Life of Brutes, introduced with Observations upon Evil, its Nature and Origin' (Manchester, 1767, 12mo, 2 vols.), wherein he argued for the reasonableness of believing in the future existence of the lower animals. His conclusions were controverted by James Rothwell, master of the Blackrod grammar school, in 'A Letter to the Rev. Mr. Dean of Middleton, occasioned by reading his Essay on the Future Life of Brutes' (1769, 8vo). Dean died at Middleton on 8 Feb. 1778.

[Sutton's Lancashire Authors, 1876, pp. 30, 155; Carlisle's Grammar Schools, 1818, i. 707.]
C. W. S.

DEAN, THOMAS (18th cent.), musician, was born towards the end of the seventeenth century. He wrote music for Oldmixon's tragedy the 'Governor of Cyprus,' produced at the Lincoln's Inn Fields Theatre in the early part of 1703. On 30 Nov. 1709, at a benefit concert for Turner, given at Stationers' Hall, Dean was announced to perform 'a solo of the famous Archangelo Corelli's' on the violin. Burney remarks on this that it was the first time he had seen such a promise in the newspapers. At the same concert 'several full pieces of musick for trumpets, hautboys, violins, &c., by Mr. Dean, Mr. Masheip, and others' were announced.

Burney says that Dean was organist at Warwick and Coventry. On 9 July 1731 he took the degree of Mus. Doc. at Oxford, where his name was entered at University College. The date of his death and all details of his biography are unknown. His music to the 'Governor of Cyprus' was published, and some violin pieces by him are in the late editions of the 'Division Violin.' The library of Christ Church, Oxford, contains some manuscript church music by him, and in the British Museum (Add. MS. 31467) is some of his harpsichord music.

[Burney's Hist. of Music, iv. 634; Hawkins's Hist. of Music, v. 17; Genest's Hist. of the Stage, ii. 280; List of Oxford Graduates; Grove's Dict. of Music, i. 438; Tatler, No. 100; Daily Courant, 29 Nov. 1709.]
W. B. S.

DEAN, WILLIAM (*d.* 1588), catholic divine, was educated in the English college at Rheims, and after ordination was sent on the mission in 1582. He was apprehended before 1585, being one of the priests who were banished at the beginning of that year. Returning to his missionary labours he fell again into the hands of his adversaries, and was tried and condemned on 22 Aug. 1588 for being made priest by Roman authority and remaining in this realm contrary to the statute of 27 Eliz. On the 28th he was drawn to Mile-end Green and there executed, together with Henry Webley, a layman, who had been convicted for aiding him.

[Challoner's Missionary Priests (1741), i. 209; Douay Diaries; Gillow's Bibl. Dict.; Morris's

Troubles of our Catholic Forefathers, ii. 72, 156, 157; Stow's Annales (1615), p. 749; Notes and Queries, 6th ser. v. 163.] T. C.

DEANE, SIR ANTHONY (1638?–1721), shipbuilder, was the eldest son of Anthony Deane, mariner, of Harwich, Essex, who died in 1659 (Will reg. in P. C. C. 227, Pell), and a relative of Admiral Richard Deane. At his second marriage in 1678 he is described in the license as aged about 40, which gives 1638 as the approximate date of his birth (CHESTER, *London Marriage Licenses*, 391). For a time he followed his father's calling, but soon after the Restoration he was holding an important post in Woolwich dockyard (*Cal. State Papers*, Dom. 1660-1, pp. 359, 469). He was knighted Feb. 1660-1 (LE NEVE, *Ped.* 127). Here his abilities attracted the notice of Pepys, to whose friendship Deane owed much. With Pepys's assistance he obtained on 15 Oct. 1664 the appointment of master shipwright at Harwich (*ib.* 1664-5, p. 311). A list of the men-of-war and other vessels, eight in number, built by Deane at Harwich from 1665 to 1674, is given in Lindsey's 'Season at Harwich' (pt. ii. p. 162); while his zeal in promoting the prosperity of his birthplace is commemorated by a contemporary, Silas Taylor (*Hist. of Harwich*, pp. 221–3, 238–9). He took up his freedom in 1673, was elected an alderman the following year, and mayor in 1676 and again in 1682. Meanwhile he had become master shipwright at Portsmouth in 1668, was commissioner of the navy 1672–5, comptroller of the victualling in November 1675, and of the storekeeper's accounts March–June 1680, and commissioner of the navy for general business 1686–8. On 24 Oct. 1678 he entered parliament as member for New Shoreham, Sussex, in place of Edward Blaker, deceased; in the following February he was returned for Harwich along with Pepys, and for the second time in April 1685, again with Pepys.

In August 1675 Deane was in France, having at Charles II's express commands built two yachts for Louis XIV. The boats were carried nine miles by land to the canal at Versailles. He was much noticed by Colbert and his eldest son, the Marquis de Seignelay; indeed his frequent intercourse with the latter was afterwards made the basis of an accusation against him (*Life, Journals, and Correspondence of S. Pepys*, i. 163–8). In return for his services Louis gave him six hundred pistoles and his picture set with diamonds. Success had made him many enemies. Reports of various irregularities in the dockyards having come to the knowledge of the House of Commons, a committee was appointed to inquire into the circumstances. Deane and Pepys were accused, on the evidence of Colonel John Scott, and other witnesses of equally infamous character, of carrying on a secret correspondence respecting the English navy with the French government, 'in order to assist in the design of dethroning the king and extirpating the protestant religion.' Having been heard in their defence on 20 May 1679, they were committed to the Tower, under the speaker's warrant, two days later (GREY, *Debates*, vii. 303–12, 315). On 2 June and on two subsequent occasions both prisoners were brought to the bar of the king's bench; they were finally allowed to find security, each in 30,000*l.* No trial ever took place, although they subsequently appeared in court four times more, and on 30 June 1680 they were discharged with the consent of the law officers of the crown (LUTTRELL, *Relation of State Affairs*, i. 50, 74). Deane shortly afterwards (5 Aug.) resigned his commissionership, in which he was succeeded by his rival, Sir Phineas Pett (*ib.* i. 53). He still continued to take the greatest interest in all that concerned the navy. He had been an eye-witness of the fearful havoc caused by Dutch fireships in battle, which he described in a conversation with Evelyn and Pepys on 7 March 1690 (EVELYN, *Diary*, 1850–2, ii. 304–5). His own fireships, Pepys tells us, were too often failures. Both Pepys and Evelyn bear testimony to the beauty of his draughtsmanship and modelling. In fact, Pepys is never weary of acknowledging his obligations to Deane for initiating him in the many mysteries of 'shipwrightry.' Of his inventions Pepys mentions his mode of foretelling a ship's draught (*Diary*, ed. Bright, iii. 447–8), and his cannon 'which, from the shortness and bigness, they do call Punchinello' (*ib.* vi. 59–60). Many of his manuscripts, including thirty-one letters to Pepys, are preserved in the Rawlinson collection in the Bodleian Library (COXE, *Catal. Codd. MSS. Bibl. Bodl.*, pars v. fasc. ii. pp. 671–2).

Deane died at his house in Charterhouse Square, London, in 1721, at a very advanced age. In his will, proved on 19 June in that year, he desires to be buried 'in the vault where my family now lyeth in Crutchett Fryers, London' (Reg. in P. C. C. 112, Buckingham). He married—the license is dated 22 July 1678—as his second wife, Christian, widow of Sir John Dawes, knt., of Bocking, Essex (BURKE, *Extinct Baronetage*, p. 154, where the pedigree of Dawes is incorrect; CHESTER, *Marriage Licenses*, ed. Foster, 391; *Administration Book, P. C. C.* 1672, f. 8 *b*). One of his sons accompanied Peter the Great

back to Moscow, where he died in 1699 (LUTTRELL, iv. 535). John Deane signed a single folio sheet published in London in 1699 under the title: 'A Letter from Moscow to the Marquess of Carmarthen, relating to the Czar of Muscovy's forwardness in his Great Navy,' dated from 'Moscow, 8 March 1698–9. Deane was elected a fellow of the Royal Society in 1681, and often served on the council. A photograph of his portrait in the Pepysian Library faces p. 27 of vol. ii. of Bright's edition of Pepys's 'Diary.'

[Deane's Life of R. Deane, pp. 56, 551–4; Pepys's Diary (Bright), passim; Cal. State Papers, Dom. 1660–7; Lindsey's Season at Harwich, pt. ii. pp. 25–7, 42, 44, 162; Duckett's Penal Laws and Test Act, appendix, pp. 74, 285; Official Return of Lists of Members of Parliament, pt. i. pp. 529, 535, 553; Life, Journals, and Correspondence of S. Pepys, ii. 291, 238; Morant's Essex, i. 399, 453, ii. 387, 397; Clutterbuck's Hertfordshire, i. 114, iii. 124, 419; Nichols's Collectanea, ii. 313; Alban Thomas's List of the Royal Society, 1718.] G. G.

DEANE, HENRY (*d.* 1503), archbishop of Canterbury, is claimed as a member of the ancient family of Dene in the Forest of Dean, but not much very definite evidence has been brought forward to substantiate the assertion. The obscurity of the subject and his absolute silence in his will about his family suggest a humbler origin. He is also claimed as a member both of Oxford and Cambridge, but absolutely no evidence supports the latter claim, while the assertion of Wood that he took the degrees in arts and divinity at the former university is only corroborated by a possible allusion in a letter written by him to the university, in which he speaks of it as his 'benignissima mater.' His name does not occur in the mutilated register of graduates between 1449 and 1463, which is still preserved (BOASE, *Register of University of Oxford*, Oxford Historical Society). The statement of Godwin that he was a member of New College is a blunder, and is not confirmed by the records of that society.

The first well-authenticated fact of Deane's life is his appointment in the first year of Edward IV's reign as prior of the house of Austin canons at Llanthony, near Gloucester, in theory a cell of the original Llanthony in the remote Vale of Ewyas in what is now northern Monmouthshire, but long far outstripping in importance the parent monastery. Under Deane's careful rule the younger Llanthony increased its prosperity. Divine worship and the rule of the order were sedulously maintained, and a beautiful new gateway, on which his escutcheon of three choughs or ravens (*Archæological Journal*, xvii. 28) can still be seen, was erected. On 10 May 1481 Deane procured a royal order to unite the languishing mother with the flourishing daughter. In consideration of a gift of three hundred marks, Edward IV directed that the possessions and the advowson of the Welsh Llanthony should be annexed to the English house, provided that a prior and four canons, whose good conduct was secured by their being removeable at pleasure, were maintained in the Vale of Ewyas so long as the peace of the marches allowed them to remain (DUGDALE, *Monasticon*, vi. 139; *Archæologia Cambrensis*, i. 229–30).

Deane was much employed upon affairs of state. He became a friend and councillor of Henry VII, who on 13 April 1494 appointed him custodian of the temporalities of the see of Bangor from the death of the last bishop (*Fœdera*, xii. 553). He was with Henry's approval elected bishop of Bangor, but before he had been consecrated he was appointed on 13 Sept. chancellor of Ireland (GAIRDNER, *Letters and Papers of Richard III and Henry VII*, ii. 374, Rolls Series), a country with which he must have had some previous acquaintance, as a notable part of the estates of his priory were situated there (LELAND, *Itinerary*, iv. 173 *a*). The previous success of Simnel, the prevalence of the Yorkist cause in the Pale, the zeal shown for Warbeck, the unruliness of the great nobles, and the absolute independence of the native septs had induced Henry to send Sir Edward Poynings to Ireland as deputy for his second son Henry, appointed lieutenant on 11 Sept., while along with him he sent a number of English officials to assist him in taking the government out of the hands of the Anglo-Irish. Of these the prior of Llanthony was plainly the chief. On 13 Oct. Poynings landed at Howth and at once swore his chancellor and other English colleagues into the privy council. After some military operations a parliament met on 1 Dec. at Drogheda, and was opened by a speech from Deane as chancellor, at which 'Poynings's Law,' an act of resumption, and a long series of other important measures were passed. During Poynings's subsequent absence from Dublin on his campaigns in 1495 against Warbeck and Desmond in the south, Deane had practical charge of the government, and, bewildered perhaps by the difficulties of his position, besought the help of the O'Byrne for the safe keeping of the borders.

On 4 Jan. 1496 Poynings was recalled, leaving Deane as deputy governor. On 29 Jan. he was appointed deputy and justiciary of Ireland (*Lansdowne MSS.* xliv. 31). On 10 March he granted charters to Kilkenny (*Rot. Pat.*

et Claus. Hib. p. 271). The chief work of the new ruler was the hasty completion of a dyke and wall to protect the boundary of the English pale, which he compelled the adjoining landowners to undertake. But the expense of such a policy seems to have been too great for King Henry to bear. He reverted to the old plan of governing Ireland cheaply if inefficiently through Norman Irish nobles. Kildare was relieved from his attainder and made lord deputy in August. This necessitated Deane's retirement. On 6 Aug. Walter, archbishop of Dublin, became chancellor in his stead. On 6 Oct. he received the temporalities of Bangor, a papal bull having ratified the much earlier election of the chapter. The date and place of his consecration and the names of the consecrating bishops are, however, unknown (Stubbs, *Reg. Sacr. Angl.* p. 73). The next three years Deane actively occupied himself with the administration of his bishopric, and though he was still a member of the royal council and prior of Llanthony, his vigour and activity produced remarkable results. He found the see of Bangor in a very neglected condition: the cathedral and bishop's palace, destroyed by Owain Glyndwr, were still in ruins, and the possessions of the bishopric had been stolen by the great men of the neighbourhood. He at once set to work at building, and had completed the present choir of the cathedral, when he left the bishopric. His activity in vindicating lost rights of his see is illustrated by his success in winning back the right of the fisheries in the Skerries. He went in person to the island, and in his presence, and with the consent of all but one of his tenants, his servants caught on one day, 7 Oct. 1498, twenty-eight fishes. But the one objector, Sir William Griffith of Penrhyn, who had bought up most of the shares of the Skerries (*Record of Carnarvon*, p. 253), itself an old possession of the church of St. Daniel, sent his son and a body of armed men, who chased away the men of the bishop and stole the fish they had caught; but Deane compelled them to pay amends, and ultimately managed to establish his claim to the fisheries.

In August 1499 Bishop Blyth of Salisbury died, and on 7 Dec. of the same year the king granted his 'faithful counsellor,' the Bishop of Bangor, the custody of the temporalities and other properties of the see, for which the dean and chapter of Salisbury had agreed to compound at the rate of 1,021*l.* 7*s.* 11*d.* a year (*Fœdera*, xii. 735). Thither Deane was translated by papal bull early in 1500, the restitution of the temporalities taking place on 22 March (*ib.* xii. 748). On 13 Oct. he was also appointed, in succession to Archbishop Morton, keeper of the great seal (Dugdale, *Origines Juridiciales, Chronica Series*, p. 76), and as that office was now commonly combined with the highest dignity in the church, he was made archbishop of Canterbury, after Bishop Langton of Winchester, originally selected as Morton's successor, had died suddenly of the plague. He was elected on 26 April 1501, confirmed by papal bull on 26 May, and on 2 Aug. his temporalities were restored, with the accrued profits since Morton's death, as a sign of the 'special favour and sincere love' of the king for the new archbishop (*Fœdera*, xii. 772–4; Le Neve, *Fasti Eccles. Angl.* i. 24, whose date, 7 Aug., for restitution of temporalities is wrong). It is worth noting that the patent of restitution is dated Llanthony, whither the king had probably gone on a visit to Deane, who still apparently held the priory *in commendam*. Deane was never installed at Canterbury, probably on the ground of expense.

On 28 Nov. Deane was appointed chief of the English commissioners deputed to negotiate the marriage of Margaret, King Henry's daughter, with James IV of Scotland (*Fœdera*, xii. 791), his colleagues being the Bishop of Winchester and the Earl of Surrey. On 24 Jan. 1502 the treaty of marriage was signed at Henry's favourite palace, Richmond, whither the Scottish commissioners, headed by the Archbishop of Glasgow, had proceeded (*Fœdera*, xii. 787–92). On the same day and at the same place the same negotiators signed a second long and important treaty of perpetual peace between England and Scotland (*ib.* xii. 793–800); and a third treaty which provided for the maintenance of order on the borders (*ib.* 800–3). To have got through so much business in so short a time speaks well for Deane's powers as a diplomatist. On 27 July 1502 he resigned the custody of the great seal. On 14 Nov. of the same year he officiated, 'with nineteen bishops mitred,' at the magnificent marriage of Arthur, prince of Wales, with the Infanta Catherine of Aragon (Hall, p. 493, ed. 1809). Other acts of his archbishopric are his rebuilding of the manor house at Otford, the repairing of the great bridge at Rochester, and the strengthening of its coping with ironwork, and some dealings with the university of Oxford, in which he was thought by the scholars to be attacking their privileges, a construction of his proceedings he himself denies (see his letter of 11 Oct. 1502 in *Archæological Journal*, xviii. 267). He was assisted in the government both of the archbishopric and previously of Salisbury by John Bell, bishop of Mayo, who acted as his suffragan (Wharton in *Bibl. Top. Brit.* pp. 40, 42, 43; *Archæological*

Journal, xviii. 265). He died at Lambeth on 15 Feb. 1503. In his will he had left very minute instructions for his burial, which were carried out by two of his chaplains, one of whom was Thomas Wolsey, then just rising into notice. The body was borne by water to Faversham in a barge, and then conveyed on a hearse to Canterbury, accompanied by the thirty-three sailors arrayed in black who had conducted it down the river. At last, on 24 Feb. it was buried with great pomp in the Martyrdom, near the tomb of Archbishop Stafford, 'under a flat stone of marble' (Leland, *Itin.* vi. 5), which has now disappeared, though its inscription may still be read in Weever (*Ancient Funeral Monuments*, p. 232). The rest of his will was less faithfully executed. The customary commemoration of thirty days was withheld on account of his poverty, for though he left considerable property, his executors disgracefully plundered his estate. It is highly creditable to a ministerial bishop like Deane that he should have died poor. That his reputation was great is shown by Bishop Fisher, in a sermon at the funeral of the queen the very day before Deane himself was buried, coupling his loss with that of Elizabeth and the Prince of Wales. Bacon mentions the 'prior of Llanthony' amidst a list of the 'ablest men that were to be found,' whose valuable services enabled Henry VII's affairs to 'prosper as they did' (*History of Henry VII*). Hall speaks of him as a 'man of great wit and diligence' (*Chronicle*, p. 470, ed. 1809).

[The principal materials for Deane's life have been collected by the Rev. J. B. Deane in a paper in the Archæological Journal, xviii. 256–267, where is also printed his curious will, taken from the book Blamyr in the Prerogative Office. From the same volume Dr. Stubbs discovered a portion of Deane's hitherto missing Register. Hook's Lives of the Archbishops of Canterbury, vol. v. ch. xxiii., is a good working up of Deane's materials; short lives are in Parker, De Antiq. Brit. Eccl.; Wood's Athenæ Oxon. ed. Bliss, ii. 690; Cooper's Athenæ Cantab. i. 6, 520; Foss's Judges of Engl. v. 45; Le Neve's Fasti, i. 24, 103, ii. 604, ed. Hardy; and Godwin, De Præsulibus. For Bangor, see B. Willis's Survey of Bangor; for Salisbury, Cassan's Lives of the Bishops of Salisbury; for Ireland, Gilbert's Hist. of Viceroys of Ireland, pp. 449–61; for Llanthony, Dugdale's Monasticon, vi. 127 et seq., and a paper by the Rev. G. Roberts in Archæologia Cambrensis, i. 201–245. Rymer's Fœdera, vol. xii., original edition; Hall's Chronicle of the Union, ed. 1809; Gairdner's Letters and Papers of reigns of Richard III and Henry VII; Bergenroth's Calendar of Spanish State Papers, vol. i.; Wharton's Anglia Sacra.] T. F. T.

DEANE, RICHARD (1610–1653), admiral and general at sea, one of the regicides, a younger son of Edward Deane of Temple Guiting in Gloucestershire, was born in 1610 and baptised on 8 July in the parish church of Guiting Power. Of his early life we have absolutely no knowledge; for the stories of Bate, Heath, Winstanley, and other scurrilous writers of the Restoration may be dismissed as silly libels, the falsity of which is proved, wherever proof of any kind is possible. It is probable that he entered on a mercantile career in London, under the patronage of his uncle or great uncle, Sir Richard Deane, lord mayor in 1628–9; that he made some trading voyages, and acquired some practical knowledge of seamanship. It is not improbable that he was a shipowner, and he may, perhaps, be identified with the Richard Deane who, in August 1637, is mentioned as having bought a French prize at Plymouth (*Cal. S. P.* Dom. p. 488; cf. *Cal.* 13 June 1653, p. 478, where there is an order from the council of state for sundry wines, sugar, and tobacco belonging to the late Major-general Deane to be allowed to be imported customs free). It is not impossible that he served for some time in a ship of war, perhaps as a boatswain, as stated by Bate; perhaps, rather, as a gunner. But of all this there is no direct evidence. We know nothing with certainty previous to the outbreak of the civil war. On the mother's side, and possibly also on the father's, he was related to Cromwell, Hampden, and the other Buckinghamshire leaders of the revolt. Sir Richard Deane, too, was early known as a puritan; and the husbands of Sir Richard's daughters, Rolfe, Mildmay, and Goodwin, were all members of distinguished puritan families. Independently, therefore, of any strong political bias, Deane was closely bound by family ties to the revolutionary party, and seems to have joined the artillery companies of the parliament at the very outset, serving, apparently as a volunteer, under the immediate command of Captain Willoughby, with whom, in August 1642, he was in garrison at Gravesend.

He was probably at Edgehill on 23 Oct. 1642, possibly at the first battle of Newbury on 27 Sept. 1643. By August 1644 he was holding an important command in the artillery with Essex in Cornwall, waiting on and giving advice to his general, who speaks of him as 'an honest, judicious, and stout man.' When Essex abruptly quitted the army, leaving it to Major-general Skippon to get out of the difficulty the best way he could, Skippon called a council of war, which negatived his proposal to cut their way through the enemy, and determined rather to treat. The nego-

tiation ended in the army, to the number of six thousand men, laying down their arms and surrendering their guns, of which there were forty-nine, all of brass. Deane, who seems to have been left, by the desertion of his seniors, in actual command of the artillery, was one of the twenty officers who formed this council and signed the 'attestation' or published report of its proceedings. Of these twenty, seven only held commissions in the 'New Model,' and all in higher grades; it would seem probable that these seven had supported Skippon's proposal. Deane was appointed comptroller of the ordnance, and commanded the artillery at Naseby (14 June 1645), where his steady fire broke the force of Rupert's headlong charge. At the reduction of Bristol (11 Sept.) his 'dexterity, industry, and resolution' were specially commended. He continued with Fairfax in his conquering march into the west country; a march of sieges and fortified positions, in which the work of the artillery was necessarily important. He was one of the commissioners to arrange the terms of Hopton's surrender at Truro (14 March 1645-6); and afterwards took part in the siege of Oxford, which surrendered, by the king's orders, on 20 June.

The royal party being crushed, mutual jealousy speedily arose between the army and the parliament; and on 28 May 1647 the parliament appointed Cromwell to be lord-general of the forces in Ireland, and Deane to be with him as lieutenant of the artillery. Their scarcely veiled object was to get Cromwell out of the way; and the associating Deane with him seems to show that Deane was by this time recognised as a prominent member of the Cromwellian party. Cromwell declined the appointment, choosing to remain in England; and Deane, throwing in his lot with his kinsman, decided in the same way. The quarrel was, in fact, rapidly coming to a head. On 4 June the control of the king's person was assumed by Joyce, who brought him to the army. At Newmarket he was waited on by many of the superior officers, Deane among them, who kissed the king's hand. It was apparently their wish to win the king over to their party as against the parliament, and though continuing to detain him, they affected to deplore the violence to which he had been subjected. Joyce asserted that what he had done was by Cromwell's order; but this Cromwell denied in the most positive and violent manner, and is said on one occasion to have been prevented from doing Joyce 'some mischief' only by the interposition of Deane and others (*Harl. Misc.* viii. 304).

Through all this period Deane appears to have been acting as Cromwell's trusted partisan; and when the royalist uprising in 1648 called the army again to the field, Deane, in command of a regiment, accompanied Cromwell, first into Wales, where he was actively engaged in the reduction of Pembroke Castle, and afterwards to the north, where in the battle of Preston (17 Aug.) the movement of the right wing under Deane's command had a determining influence on the fortune of the day. The contribution of Deane's regiment to the 'Remonstrance of the Army' (20 Nov. 1648) was presumably drawn up by Deane himself, or at any rate in strict accordance with his views; and its most important clauses are:—

'That the parliament be desired to take a review of their late declaration and charge against the king, as also to consider his own act in taking the guilt of bloodshed upon himself; and accordingly to proceed against him as an enemy to the kingdom.'

'That strict inquiry be made after the chief fomenters, actors, and abettors of the late war, especially those who were the chief encouragers and inviters of the Scotch army; and that exemplary justice may be accordingly executed, to the terror of evil-doers and the rejoicing of all honest men.'

In addition to which, among other matters of detail, was the very practical demand that 'speedy supplies should be sent to the army,' so as to put an end to 'that which is so insufferable for us to take and so intolerable for the people to bear, namely, free quarters.' This demand, in the first instance, was not attended to. The army marched on London, and while Colonel Pride was told off to 'purge' the House of Commons, Fairfax wrote (8 Dec.) to the lord mayor and corporation that as the arrears of the assessment due to the army had not been paid as demanded, he had ordered 'Colonel Deane and some others to seize the treasuries of Goldsmiths' Hall and Weavers' Hall.' 'Two regiments of foot and several troops of horse accordingly took up their quarters in Blackfriars and some at Ludgate and Paul's Church. They likewise secured the treasuries . . . and took away from Weavers' Hall above 20,000*l.*' (Rushworth, ii. 1356). The proceeding, as Fairfax pointed out to the lord mayor, was the same as 'our forces have been ordered to do by the parliament in the several counties of the kingdom where assessments have not been paid.' And in carrying out his orders Deane exercised a stern control over his men; two, newly listed, being found by court-martial guilty of extortion on their own account, were sentenced to 'ride the wooden

horse for an hour,' and 'to run the gantelope through the regiment . . . for the example of others who, under colour of being soldiers, care not what knavery they act' (*ib.* 1369).

For the events which followed in January 1648–9 Deane has a full measure of responsibility. He was truly 'a forward busybody,' as he is described by Bate. He was one of the commissioners for the trial of the king, and on 24 Jan. he was appointed one of the committee to examine the witnesses; on the 27th he stood up in approval of the judgment; on the 29th he was one of the committee of five to consider the time and place of execution; and he was the twenty-first out of the fifty-nine who signed the warrant. His signature is written in his usual firm bold hand, and his seal of arms is distinctly impressed, without the least sign of hurry or nervousness.

The council of state met for the first time on 17 Feb., and on the 20th resolved 'that the commission making the Earl of Warwick lord high admiral be called in,' and that the command at sea should be given to commissioners. On the 23rd they named Colonel Edward Popham, Colonel Robert Blake, and Colonel Richard Deane as the three commissioners 'to go to sea this summer, to take the command of the fleet,' and the formal commission was signed on the 27th. This appointment of trusted army officers was unquestionably made chiefly from political motives; but it appears probable that at least two of the commissioners had some previous familiarity with maritime affairs [see BLAKE, ROBERT]. Deane is said, by a number of vague reports, to have been, in early life, a seaman, a common sailor, a hoyman's servant, a boatswain; and though these are quite untrustworthy as to any detail, the general conclusion to which they all point may perhaps be accepted. Through the summer of 1649 the three commissioners, or, as they came to be officially styled, 'generals at sea,' were separated; Popham being stationed to the east of Portsmouth, Blake blockading Kinsale, and Deane ranging from Portsmouth westward to Milford Haven. In August he convoyed Cromwell's army from Milford Haven to Dublin; and there is reason to think that he landed and served with it for about two months, during which Drogheda and Wexford were taken by storm. In the later operations the army suffered much from sickness; and Deane, writing from Milford Haven on 8 Nov. 1649, says: 'I have, ever since my coming out of Ireland, been troubled with the distemper of that country's disease, which brought me into a fever.' The inference is supported by the doggerel statement of one of his posthumous panegyrists, who says:—

> The Irishmen, or rather Roman frogs,
> He made, for safety, leap into their bogs;

which he could scarcely be supposed to have done without going on shore (J. B. DEANE, p. 407). He was still sick on 4 Dec., when orders were sent to Blake 'to go towards Cadiz to seek out Prince Rupert' (*Cal. State Papers*, Dom.; PENN, *Life of Penn*, i. 293).

In 1650 Deane extended his cruises as far as the Downs and into the North Sea in order to cut off the communication between Holland and King Charles in Scotland. After the battle of Dunbar he was at Edinburgh on 22 Sept., and in February 1651 was again ordered to take his squadron northward. On 29 March he arrived at Leith, bringing his own regiment and, among other supplies, a number of large flat-bottomed boats for the transport of the troops across the Firth. On 6 May he was ordered by Cromwell to take command on shore as major-general of the army, in which capacity he had a prominent part in the operations of the ensuing summer, the pursuit of the Scotch into England and the battle of Worcester (3 Sept. 1651). He was afterwards sent back to Scotland as one of the commissioners for the settlement of that country, and, on Lambert's being sent to Ireland as lord deputy, was appointed president of the commission as well as commander-in-chief of the army in Scotland. He thus during 1652 held the supreme command, both legal and executive, by land and sea, and in this capacity made an agreement with the Marquis of Argyll which led to the pacification of the highlands (*Eg. MS.* 2519, ff. 21, 23), reconciled Edinburgh and all the chief towns, reduced Arran, and captured the Bass Rock, which, in enemy's hands, commanded the navigation of the Forth and the sea approach to Edinburgh. Dunnottar Castle, where the regalia of Scotland had been lodged for security, surrendered to Colonel Morgan, one of Deane's officers, on honourable terms. One of the leading articles of the capitulation was that 'the crown and sceptre of Scotland, together with all other ensigns of regalia, should be delivered to the English general, or a good account given thereof, for the use of the parliament.' And it was agreed that 'upon the true performance of the forementioned articles,' the governor, Captain George Ogilvie, and all the garrison should march out with the honours of war. When the castle was taken possession of, the regalia were not to be found, and Ogilvie was accused of having made away with them; his denial of all knowledge of what had become of them

was not accepted, and he, together with his wife, Mr. Granger, a neighbouring minister, and Mrs. Granger, was closely imprisoned, but not, so far as evidence shows, with any additional severity. The story, as accepted by Sir Walter Scott (*Misc. Works*, vii. 323–335), is that the jewels were entrusted by Mrs. Ogilvie to Mrs. Granger, and that she, under cover of a safe-conduct from Morgan, conveyed them away and handed them over to her husband, who buried them in the church. 'This was done without the governor's knowledge, in order that, when obliged to surrender the castle, he might with truth declare he knew nothing of the time and manner of their removal.' Deane's refusal to accept this subterfuge and his imprisonment of the Ogilvies and Grangers have furnished a theme for much popular indignation and exaggeration. It was said that Mrs. Ogilvie died of the hardships to which she was subjected, and that Granger and his wife were tortured with the boot (Lockhart, *Life of Scott*, v. 382). To apply the boot under such circumstances would not have been unusual in Scotland, but there is no evidence that Deane complied with the national custom in this respect. What is on evidence is that he gave great offence to the people, and especially to the ministers, by his resolute refusal to permit old women to be tortured or put to death as witches.

On 26 Nov. 1652 Deane's commission as general at sea was ordered to be renewed; so also was Blake's. Popham had died in August of the previous year, and the vacancy was now filled up by the appointment of Monck. The commission was a matter of routine, and there was probably no immediate intention of calling Deane away from Scotland, but on Blake's representation, after the untoward action off Dungeness on 30 Nov., both Deane and Monck were ordered to join the fleet as soon as possible (*Minutes*, C.O.S., 4 Dec. 1652). Deane received a grant of 400*l.* 'for fitting him with necessary accommodation' (3 Feb. 1652–3), and went on board the Triumph, in which Blake already had his flag. Thus closely associated with Blake, he took part in the battle off Portland, 18 Feb. 1652–1653, and in the subsequent pursuit of the Dutch fleet. In this obstinate battle the loss on both sides was very great. As Blake was incapacitated by his wound, the letter of 27 Feb., giving the official account of the battle, though signed by the three generals, was probably written by Deane. He and Monck were now left in command of the fleet, and hoisted their flag on board the Resolution.

To refit and prepare for new battles was the work of the next two months, and a great number of letters about this time, written by Deane, testify to the close attention he was paying to all the details which might insure efficiency; and, together with the correspondence of his earlier command, show the watchful care he had for the welfare and interests of those under his orders. 'We want,' he says, 'an answer to the petition of the officers of the fleet and of the widows of the slain, as we are much importuned by them for some sort of subsistence, and can hardly put them off by telling them it is under consideration.' Or again, that if possible 'turning men over from one ship to another should be avoided, for it breedeth trouble and discontent;' but that when necessary they should be paid their wages in money, for 'a little bit of paper is soon lost' (30 March 1653, *Addit. MS.* 22546, f. 103). Appeals of this kind were signed sometimes by Deane alone, sometimes by Popham and Deane, sometimes by Blake and Deane, sometimes by Deane and Monck, but always by Deane, so that we are permitted to believe that it was Deane who more especially provided for this part of the duty of commander-in-chief. And it is not only in these that we seem to trace Deane's hand. His signature is, in the same way, equally affixed to many rules and proposals for the better organisation of the naval service, then still in a very crude state. Lieutenants are to be capable seamen; none others will be appointed. Inducements must be offered to seamen; they should be entered for continuous service and kept on continuous pay, the same as soldiers (25 March 1653). A surgeon's mate should be borne in ships having complements of one hundred and fifty men or upwards; the care is too great for one man (30 March 1649). And these are only a few of the many points to which he and his 'partners' called attention. Other letters, referring to proposed changes in the victualling, in the ordnance stores, and to different matters of detail, with an exactness and intelligence widely different from mere routine, give force to the tradition that Deane had served at sea in his youth.

On 20 April 1653 Cromwell dissolved the parliament and usurped the supreme authority. It is a fair presumption that Deane was cognisant of the impending step, and that he assented to it, but the published 'Declaration of the Generals at Sea and the Captains under their Command' (Resolution, at Spithead, 22 April 1653), in the drawing up of which he had at least a large share, contains no word of approval or disapproval. 'We have had,' they say, 'a very serious consideration of the great changes within this nation . . . and we find it set upon our spirits that we are called and entrusted by this na-

tion for the defence of the same against the enemies thereof at sea . . . and we are resolved, in the strength of God, unanimously to prosecute the same according to the trust reposed in us.'

On 30 April the fleet put to sea, and, cruising to the northward, were off Aberdeen on 10 May. On the 14th they anchored in Bressa Sound, in Shetland, and after a council sailed again on the 17th. On the 24th they were off the mouth of the Scheldt, and they anchored in Solebay on the 31st. They had spent the month vainly looking for the Dutch fleet, but not till the morning of 1 June did they receive any certain intelligence of it. The fleet, increased by successive reinforcements to upwards of a hundred vessels, large and small, immediately put to sea, and sighted the enemy about four o'clock in the afternoon. The next day towards noon the fighting began. Many later attempts have been made to describe this battle and the tactical manœuvres by which victory was secured to the English; they are all unsatisfactory, because the original accounts are all utterly vague, and though some of them speak of the fleet being in line, it is nowhere said whether the line was line ahead or line abreast. All that we now have any authority for saying is that the English fleet in three squadrons, each in three divisions, under nine flag officers, was virtually formed in so many groups or clusters, which in different places broke through the Dutch line and occasionally cut off some of their ships; that after fighting till dark the two fleets lay by for the night, and renewed the battle the next morning, 3 June; that towards afternoon of the second day the Dutch were retiring, when Blake, coming up with a strong reinforcement fresh from the river, completed their rout and put them to the run. Deane, however, did not live to see this. At the very beginning of the battle a Dutch shot struck him full in the body, cutting it nearly in two. He fell where he stood, and Monck, fearing lest the sailors might be discouraged by the loss, threw a cloak over his mangled remains. The body was afterwards brought to Greenwich, where it seems to have lain in a sort of state. The highest honours the government could bestow were granted. A public funeral was ordered. On 10 June Cromwell went 'with a minister or two' to console the widow (*Cal. of Clarendon State Papers*, ii. 217). On 24 June the body was brought to Westminster with great pomp, and buried in the chapel of Henry VII. After the Restoration it, with several others, was ordered to be 'taken up and buried in some place of the churchyard adjoining,' but the taking up and the reburial were done without either ceremony or solemnity, and it is believed that the remains were thrown promiscuously into a common pit.

Deane married, in the Temple Church, on 21 May 1647, Mary, daughter of John Grymesditch of Knottingley in Yorkshire, the witnesses being Colonel Robert Lilburne, afterwards a fellow-regicide, and Colonel Rainborowe (*Herald and Genealogist*, vii. 61). A Grymesditch, promoted by Penn to be captain in 1651, was probably Mrs. Deane's brother; John Grymesditch, a captain of 1688 (the spelling of whose signature is here adopted), may have been her nephew. On Deane's death his widow was granted a pension of 600*l.* a year, secured on estates in Lancashire. On 2 Jan. 1654–5 she, being then thirty-two, contracted a second marriage with Colonel Edward Salmon. By her first husband she had two children, both girls, the first of whom, Hannah, married in 1674, as third wife, Goodwin Swift, and had issue; her eldest son, christened Deane, was first cousin of the celebrated 'Dean' Swift. The second daughter, Mary, died unmarried. Deane's sister Jane, the widow of Drue Sparrow, also married again and had issue. Her great-granddaughter married John, first earl Spencer, and was the mother of Georgiana, the 'beautiful' Duchess of Devonshire [see CAVENDISH, GEORGIANA]. The present ramifications of her family and that of her brother Joseph are very numerous, and widely spread through the peerage.

[The Life of Richard Deane, by John Bathurst Deane (8vo, 1870), traces Deane's origin, family, and career in an able though clumsy manner, but it is swollen to an inordinate size by much worthless padding; Herald and Genealogist, vii. 547; Calendars of State Papers, Domestic, 1637–1654. In these frequent mention is made of two other Richard Deanes, one secretary for the army (21 Sept. 1650, and Cal. State Papers, Colonial, America, and West Indies, 9 May 1656), the other a captain in the navy (21 June 1653). It was probably this last whom, in his will, Deane calls 'my cousin, Captain Richard Deane,' whom he left as one of his executors, and who was a trustee for the 1,000*l.* granted by the government to the widow and children of Captain John Mildmay (18 Nov., 9 Dec. 1653). There are also many scattered notices of Deane in Granville Penn's Memorials of the Life and Times of Sir William Penn.] J. K. L.

DEANE, THOMAS (1651–1735), catholic controversialist, son of Edward Deane of Malden, Kent, was born in 1651, entered University College, Oxford, 19 Oct. 1669, and subscribed the articles and took the oath of supremacy in the following month, when he was probably admitted a servitor. He gra-

duated B.A. 1673, M.A. 1676. He became a tutor in the college, of which he was elected fellow 4 Dec. 1684. He 'declared himself a papist much about the same time that his master, Obadiah Walker, did in March 1685, whose creature and convert he was' (Wood, *Athenæ Oxon.* ed. Bliss, iv. 450). After the landing of the Prince of Orange in England, he and John Massey, dean of Christ Church, withdrew privately from Oxford (30 Nov. 1688) to avoid the tumult of the mob, and came to London. Deane's fellowship was declared vacant 4 Feb. 1688-9. He was once or twice committed to prison in London on suspicion of being a jesuit or priest. On 18 Dec. 1691 he stood in the pillory at Charing Cross, under the name of Thomas Franks, a reputed jesuit, for concealing a libel or pamphlet against the government, written by a person who lodged in the same house as himself. During the latter part of his life Deane was a prisoner for debt in the Fleet; but he died at Malden on 10 Nov. 1735, having subsisted for some years mostly on charity (*Gent. Mag.* v. 681). He wrote—'The Religion of Mar. Luther neither Catholick nor Protestant, Prov'd from his own Works. With some Reflections in Answer to the Vindication of Mar. Luther's Spirit, printed at the Theater in Oxon. His Vindication being another Argument of the Schism of the Church of England,' Oxford, 1688, 4to, privately printed in Obadiah Walker's lodgings. Wood and his copyists confusedly describe this work as consisting of three separate tracts. The second part is a defence of Abraham Woodhead's 'Discourse concerning the Spirit of Luther' against an attack made upon it by Francis Atterbury, afterwards bishop of Rochester, in 'An Answer to some Considerations on the Spirit of Martin Luther,' 1687.

To Deane has been attributed 'An Essay towards a Proposal for Catholick Communion,' London, 1704 (Dodd, *Certamen utriusque Ecclesiæ*, p. 16), but the real author was probably Joshua Basset [q. v.]

[Wood's Athenæ Oxon. (Bliss), iii. 1162, iv. 665; Dodd's Church Hist. iii. 462; Luttrell's Relation of State Affairs, ii. 315; MS. notes in 'The Religion of Mar. Luther' in Brit. Mus.; Gillow's Bibl. Dict. ii. 36; Jones's Popery Tracts, i. 198, 199.] T. C.

DEANE, Sir THOMAS (1792-1871), builder and architect in Cork, was born there in 1792. His father, also a builder, died while he was still a youth. Gifted, however, with energy and sense beyond his years, and aided by his mother, a woman of superior mind, he managed to maintain and extend his father's business and to educate himself and a large family of younger brothers and sisters. He undertook and successfully carried out large works as a contractor for various public bodies, realised a handsome fortune, and becoming mayor of Cork, received the honour of knighthood during his year of office, 1830, at the hands of the lord-lieutenant. He then adopted the architectural profession, and was largely employed by the government, the municipal authorities, and by private individuals. He was architect of many of the public buildings of his native city, as the Bank of Ireland, the old and new Savings Banks, the Commercial Buildings, the Queen's College, and the classic portico of the Court House. Of the two last Macaulay, whatever his title to speak on architecture may be, declares 'the former entitled to stand in the High Street of Oxford,' while the latter would do honour 'to Palladio.' The phrase may be rhetorically exaggerated, but the praise has been substantially endorsed by the architectural profession. He also erected the fine lunatic asylum at Killarney, 'an imposing mass, well distributed and finely executed in the stone of the country.' In Dublin, assisted by his partner and former pupil, Mr. Benjamin Woodward (whose promising career was cut short by death in 1861), he erected the beautiful addition to Trinity College in the Venetian style. The sculptural details upon which the beauty of this style so much depends were carried out by Irish workmen trained by the architects to imitate unconventionally the beauties of natural foliage. The best known of his large works is probably the museum at Oxford. In this he was assisted as well by his partner as by his son Thomas, who completed the work, and to whom he now left the active prosecution of the profession. Sir Thomas was president for many years of the Institute of Irish Architects, and died at his house in Longford Terrace, Monkstown, county Dublin, on 2 Oct. 1871, at the advanced age of eighty. He was thrice married and left a widow and several children. A man, as his successful career testifies, of indomitable energy, he was of a light, hopeful, and genial disposition. His taste led him towards the classic styles in architecture, and most of his works were designed in this, or its modern form, the Italian. In business he was upright and honourable. The kindliness of his disposition and the patriotic tendencies of his nature led him actively to befriend the artistic talent of young Ireland, and the careers of Maclise and Foley, among many others, bear testimony both to his discrimination and generosity.

[The Builder, 1871; Redgrave's Dict.] G. W. B.

DEANE, WILLIAM WOOD (1825-1873), architect and painter, born on 22 March 1825, in Liverpool Road, Islington, London, was the third son of John Wood Deane and Anna Maria Glasse (whose father had been mayor of Barnstaple). John W. Deane while in the merchant service made a drawing from the Henry Addington of the giving up the Cape of Good Hope to the Dutch in February 1803. On 1 June 1805 he published a coloured etching of this. He afterwards became a cashier at the Bank of England, and devoted all his spare time to water-colour drawing.

During the mastership of Jackson (afterwards bishop of Lincoln and of London) W. W. Deane went to the Islington proprietary school, and gained prizes for mathematics, perspective, and French. He showed early a taste for drawing, but as his elder brother Dennis had become an artist, his father determined to make him an architect, and articled him on 7 Sept. 1842 for four years to Herbert Williams, a surveyor; on 13 Jan. 1844 he became an architectural student of the Royal Academy, and in December 1844 gained the silver medal. On 21 July 1845 he gained the students' book prize for a design at the Royal Institute of British Architects.

On quitting H. Williams in 1846 he went as an assistant to D. Mocatta for a short time. In 1848 he became an associate of the Royal Institute of British Architects. Some of his designs were exhibited in the Royal Academy from 1844. About this time he took up with private theatricals, and played at Miss Kelly's theatre, which he subsequently decorated. In 1850 he went with his brother Dennis to Italy, and while at Rome he became a friend of George H. Mason, A.R.A. He returned to London in the spring of 1852 with his folios full of measured drawings and water-colour sketches, gave lessons in water-colour drawing to young architects, and started as an architect in partnership with A. Bailey, a surveyor. They eventually settled at 13 Great James Street, Bedford Row, and he separated from Bailey in 1855. During his architectural career he gained a premium in competition, and built Langham Chambers (lately defaced), which elicited the praise of Owen Jones. He also built some houses in London and the country, but virtually relinquished practical architecture in 1856 for drawing on wood, and making designs and perspectives for architects. His abandonment of architecture was a great loss to the profession, as he possessed brilliant invention; but he truly said, 'No man who is without influential friends can succeed as an architect, no matter what skill and knowledge he may have, unless he is possessed of all the arts of an impostor.'

At this time he was the centre of a circle of young architects and artists who admired his genius, versatility, absolute unselfishness, and brilliant conversation.

After his return from Italy he spent most of his summers sketching in the country, in 1856 in Normandy, in 1857 in Belgium, and in 1859 at Whitby. On his mother's death in September 1859 he inherited a small sum of money, and determined to devote himself to painting, the original desire of his youth. He removed to 17 Maitland Park Terrace, Haverstock Hill, in 1860, and spent a good part of the year sketching in Cumberland. He was elected an associate of the Institute of Painters in Water Colours in 1862.

In May 1865 he left for Venice, intending to settle in Italy, but returned in October of the same year, and went to 64 King Henry's Road, Hampstead. He was a born sketcher, but made great strides in the technical knowledge of his art during his stay in Venice. 'The Rialto' and the 'Interior of Sta. Maria dei Miracoli' were fine specimens of the capabilities of water colour. In 1866 he travelled in Spain with F. W. Topham. The oriental character of Spain seems to have acted as a spur to his powers; his drawing of the 'Gates of the Alhambra' was one of his most brilliant works. 'The Fair at Seville,' with its lines of tents, clouds of dust, and picturesque horsemen; his 'Bull Ring at Seville,' with its brutal crowd in the shade, and the blazing sunshine in the arena, suddenly raised his art from the tranquil portraiture of stately buildings and a pearly atmosphere to a higher and more imaginative level, and gained him his membership in the autumn of 1867. Every year he went to France, Germany, or Italy, and made elaborate studies of the subjects he meant to paint.

In 1870 he was elected an associate of the Society of Painters in Water Colours, and in the autumn of this year he went to Scotland for his health; at the end of the year he was attacked with inflammation of the liver, and though he was brought to death's door he contributed drawings of 'Sta. Maria della Salute,' 'Jedburgh Abbey,' and the 'N. Porch of Chartres' to his gallery in 1871; in 1872 he went to Florence, Verona, and Perugia, and made a beautiful drawing of the Basilica of San Miniato, exhibited after his death.

He died at his house on 18 Jan. 1873 of cancer of the liver, and was buried at Kensal Green cemetery. The same year he was awarded a medal at the Vienna Exhibition for the 'Bull Ring at Seville.'

His drawings were mainly of architectural subjects, and were distinguished by the

purity of their colour, their pearly greys, and the effects of sunlight. Among his brother artists he was called an impressionist. He was a constant exhibitor also at the Royal Academy. During his artistic career he designed a studio for F. W. Topham, a nest of studios for his son, and the country schools of the Drapers' Company for H. Williams.

He was an amiable and unselfish man, always ready to help a brother artist in his work, possessed of brilliant and fascinating conversation, most abstemious in his living, of untiring industry, and so devoted to his art that he was painting in his studio three days before his death. Considering that he did not begin to study painting till he was thirty-four, and died before completing his forty-eighth year, he may be said to have been prematurely cut off in a career that promised brilliant success; as it is, there are few water-colour galleries that are not enriched with some of his works.

[Private information; official books and catalogues of the two societies of painters in water-colours; books of the Royal Institute of British Architects and Royal Acad. Catalogues.]

G. A-N.

DEARE, JOHN (1759–1798), sculptor, born in Liverpool 26 Oct. 1759, was the son of a tax collector and jeweller of Castle Street. As a boy he had shown an aptitude for sculpture, and when sixteen was apprenticed to Thomas Carter of 101 Piccadilly, London, for whom he carved mantelpieces and monuments. After a few years of great application he was able to set up in rooms of his own, and obtained work from some of the best men of his time. At twenty he carried off the first gold prize medal granted by the Royal Academy for a design in bas-relief, 'Paradise Lost,' which was exhibited in the Liverpool Exhibition of 1784. In the spring of 1785 he was sent to Rome by the king and the Royal Academy, and settled there. His works were eagerly bought by both English and French collectors. In 1795 he sold three chimneypieces to the Prince of Wales, and executed a bust of Prince Augustus Frederick. Sir Richard Worseley had a fine 'Marine Venus' from his chisel; but his best work is said to be a bas-relief in the possession of Sir George Corbett, 'Edward and Eleonora,' the original model of which was given to the Royal Institution in Liverpool. There is also in that town a bas-relief over the dispensary modelled by Deare. He had married a beautiful Roman girl, and it has been said that the commander of the French troops in Rome, falling in love with his wife, imprisoned Deare, and caused his death. Mr. Charles Grignon, in whose arms Deare expired, informed Smith that he caught a fatal cold by sleeping on a block of marble of peculiar shape, expecting to get inspiration in his dreams for carving it. He died at his house in Rome 17 Aug. 1798, and was buried near the Pyramid of Caius Cestius.

[J. T. Smith's Nollekens and his Times; Smithers's Liverpool, 1825; Early Art in Liverpool; The Kaleidoscope, vol. iv. new ser. pp. 293, 294.]

A. N.

DEARE, JOSEPH (1804?–1835), sculptor, born about 1804, was the nephew of John Deare (1759–1798) [q. v.] Writing in 1828, Smith says that Deare, 'after having gained the whole series of silver medals in the Royal Academy, had, like his uncle, John Deare, the honour of receiving the gold medal (in 1825) for the best model of an original design of "David and Goliah," a cast of which may be had at his father's house, No. 12 Great St. Helen's.' He exhibited at the Royal Academy exhibitions from 1826–32 ten works, all groups in marble or portrait busts. Up to the latter date his address was in London, but he is supposed about this time to have gone to reside in Liverpool, where he had a studio in the old excise office, Hanover Street, and practised as a portrait painter, probably in addition to his own profession. In endeavouring to enter this studio by climbing a wall late one night, he fell and died of his injuries soon after, 5 Aug. 1835.

[J. T. Smith's Nollekens and his Times; Royal Academy Catalogues; Redgrave's Dict. of Artists of the English School; private information.]

A. N.

DEAS, Sir DAVID (1807–1876), naval medical officer, son of Francis Deas, provost of Falkland, Fifeshire, who died in 1857, by his marriage with Margaret, daughter of David Moyes, was born at Falkland in September 1807, educated at the high school and university of Edinburgh, and having become a licentiate of the College of Surgeons of Edinburgh in 1827, entered the royal navy 7 June 1828 as an assistant-surgeon. He saw much service, and was promoted to be a surgeon 2 July 1836, and before his return to England in 1842 took part in the operations on the coast of Syria. He was advanced to the rank of deputy-inspector of hospitals and fleets 24 June 1854, and in the Britannia was present at the engagement with the sea defences of Sebastopol on 17 Oct. On 1 March 1855 he was gazetted inspector-general and served in the Royal Albert until the conclusion of the war with Russia. From June 1857 until 1859 he had medical charge of the

fleet on the coast of China, and his attention to the sick and wounded at the capture of Canton 28–9 Dec. 1857 gained for him especial mention (*London Gazette*, 1858, p. 1024). He continued in active service until March 1872, when he was placed on the retired list. He was created C.B. 5 Feb. 1856, K.C.B. 13 March 1867, and awarded a good-service pension 11 April 1869. He held the Syrian medal, the Crimean medal with Sebastopol clasp, and the Turkish medal, was a knight of the Legion of Honour, and wore the order of the Medjidie of the fourth class. His death took place at the residence of his brother, Sir George Deas (Lord Deas), 32 Heriot Row, Edinburgh, 15 Jan. 1876, and he was buried in the Warriston cemetery, Edinburgh, on 19 Jan. He married in July 1860 Margaret, daughter of William Hepburn, who survived him.

[*Times*, 17 Jan. 1876, p. 6, and 8 Feb. p. 4; Annual Register, 1876, p. 129; Illustrated London News, 22 Jan. 1876, p. 95; O'Byrne (1861 ed.), p. 292.] G. C. B.

DEAS, SIR GEORGE (1804–1887), Scotch judge, son of Francis Deas of Falkland, Fifeshire, was born in 1804. He acquired the rudiments of knowledge in various schools in Falkland, Milnathort in Kinross, and Perth, and in 1817 entered a writer's office in Perth. Having spent some time there, and also in the office of a writer in Cupar, he came to Edinburgh, where he pursued his legal studies, and also attended various classes at the university, obtaining prizes in logic, metaphysics, moral philosophy, and law. He was called to the Scotch bar in 1828, where he soon acquired considerable practice. In 1840 he received the appointment of advocate depute, an office to which he was reappointed in 1846, and which he held until 1850. He was sheriff of Ross and Cromarty 1850–1, solicitor-general 1851–2, and was created a permanent lord ordinary of the court of session, with the courtesy title of Lord Deas, and a judge of exchequer in May 1853, and a lord commissioner of justiciary in April 1854. He was knighted in 1858. As an advocate he was distinguished rather by strong logical faculty than by eloquence. He proved himself an acute and painstaking judge; and though he was seldom deterred from making a caustic remark by the fear of giving pain, his disposition is said to have been really kindly. He spoke with a broad Scotch accent. Deas married, first, in 1838, Margaret, only daughter of Sylvester Reid, and secondly, in 1857, the widow of Sir Benjamin Fonseca Outram, C.B., M.D. He died on 7 Feb. 1887 at his residence, 32 Heriot Row, Edinburgh.

[*Times*, 8 Feb. 1887; Journal of Jurisprudence, March 1887; Tennant, Fraser, and Murray's Cases in the Court of Session, 1850–1, ad init., 1852–3 ad init., 1853–4 ad init.; Irving's Dict. of Eminent Scotchmen.] J. M. R.

DEASE, WILLIAM (1752?–1798), surgeon, was born about 1752 at Lisney, co. Cavan, of a good but impoverished family. He was sent to Dr. Clancy's school in Dublin, and afterwards studied medicine in that city and in Paris. He set up in practice in Dublin, and quickly gained repute as a surgeon, holding good hospital appointments. He took an active part in procuring a charter of incorporation for the Dublin surgeons, and became the first professor of surgery in the new college in 1785, and president of the college in 1789. He had a good practice, and was much esteemed for his virtues. He married Eliza, daughter of Sir Richard Dowdall. His death was in June 1798, under circumstances which no coroner's inquest would seem to have cleared up. According to one account he had made the mistake of opening an aneurism in a patient with a fatal result, taking it for an abscess, and was so overcome by the misadventure that he went to his study and opened his own femoral artery; according to another account, he died from an accidental wound of the femoral artery; and by a third account, from the rupture of an aneurism. In 1812 the Irish College of Surgeons procured his bust and placed it in the inner hall; in 1886 a statue of him, presented by his grandson, was placed in the principal hall of the college.

His writings are: 1. 'Observations on Wounds of the Head,' Dublin, 1776 (much enlarged, 1778). 2. 'Different Methods of treating the Venereal Diseases,' Dublin, 1779. 3. 'Radical Cure of Hydrocele, and on Cutting for the Stone,' Dublin, 1782. 4. 'Observations on Midwifery,' Dublin, 1783.

[Cameron's History of the Royal College of Surgeons in Ireland, Dublin, 1886; memoir prefixed to Dease's Radical Cure, &c., London, 1798.] C. C.

DEASY, RICKARD (1812–1883), Irish judge, was the second son of Rickard Deasy of Clonakilty, county Cork, by his wife Mary Anne Caller. He was educated at Trinity College, Dublin, where he graduated as B.A. in 1833, M.A. in 1847, and LL.B. and LL.D. in 1860. Deasy was called to the Irish bar in Michaelmas term 1835, and quickly acquired a very large practice. In 1849 he was made a queen's counsel, and at once became the leader in the equity courts and on the Munster circuit. At a bye election in April 1855 he was returned for county Cork, and he continued to sit for this constituency until

his elevation to the bench in January 1861. In 1858 he was elected a bencher of King's Inns, Dublin, and became third serjeant-at-law. Being a sound lawyer, as well as a liberal and a Roman catholic, he was appointed solicitor-general for Ireland in Lord Palmerston's administration in July 1859. In 1860 he succeeded the present Lord Fitzgerald as attorney-general for Ireland, and was sworn a member of the Irish privy council. Upon the resignation of Baron Greene in 1861 Deasy was made a baron of the court of exchequer in Ireland, and in 1878 was promoted by the conservative government to the post of lord justice of appeal. In 1861 Deasy married Monica, younger daughter of Hugh O'Connor of Sackville Street, Dublin, by whom he had several children. He died at No. 41 Merrion Square East, Dublin, on 6 May 1883, in the seventy-first year of his age, and was buried in the family vault in Dean's Grange cemetery, Blackrock, near Dublin, where his wife had been interred but five weeks previously. Deasy was an accomplished lawyer, and a patient and impartial judge. He was described by Chief-justice Morris as the Bayard of the Irish bench. Owing to his exertions the Landlord and Tenant Law Amendment Act, Ireland, 1860 (23 & 24 Vict. c. cliv.), was passed, in which a successful attempt was made to codify the great mass of law relating to the duties of landlord and tenant; while his fairness to his political adversaries in debate, his conciseness of speech, and businesslike habits made him a general favourite in the House of Commons.

[Wills's Irish Nation (1875), iv. 168–9; O'Flanagan's Munster Circuit (1880), pp. 254, 376–80; Men of the Time (1879), p. 307; Ward's Men of the Reign (1885), p. 250; Annual Register (1883), pp. 146–7; Irish Law Times, 12 May 1883, pp. 257–8; Law Times, same date, p. 35; Times, 7, 8, 10 May 1883; Freeman's Journal, 7, 8, 9, 10 May 1883; Official Return of Lists of Members of Parliament, pt. ii. pp. 428, 442, 459; Catalogue of Graduates of Dublin University (1869), p. 150.] G. F. R. B.

DE BAAN or DE BAEN, JOHANNES (1633-1702), painter, was born at Haarlem in 1633, and losing his parents when only three years old, was placed under the care of his uncle, Piemans, a painter of the school of old Brueghel. On the death of his uncle, he went, being thirteen years old, to Amsterdam, and worked under Jacobus de Backer, with whom he remained about five years. He studied particularly the styles of Vandyck and Rembrandt, and soon evinced a strong predilection for the former. In 1652 he executed a large and important etching representing the burning of the old town hall at Amsterdam. He then went to the Hague, and we find him in 1660 a member of the Painters' Guild of St. Luke in that town, of which he eventually became director. Here he began to gain repute as a portrait-painter, and painted portraits of Henri de la Tremouille, prince of Tarentum (painted 1664 and engraved by Philippe), the Count d'Horn, and other notabilities. Owing to his increasing reputation, he was summoned by Charles II to England, where he executed portraits of the king, the queen, Catherine of Braganza, the Duke of York, and other court celebrities. His success is said to have aroused the jealousy of Sir Peter Lely; but De Baan soon returned to his own country. Here he painted various portraits of the celebrated brothers, John and Cornelius De Witt; one of these, a large picture representing the two brothers as the victors over England at Chatham, was in the town hall at Dordrecht, and was torn to pieces by the mob after the fall and murder of the De Witts. Portraits of the two brothers are in the Amsterdam Gallery; also a painting by De Baan of their bodies (etched by Rogman); two others were engraved in mezzotint by Blooteling. In 1672 De Baan was invited by the Duke of Luxembourg to paint a portrait of Louis XIV at Utrecht. Being a devoted patriot, he declined, for the sake of his fellow-countrymen, to execute for his own profit the portrait of his country's invader. Louis XIV was so much struck by his conduct that he employed De Baan as one of his principal agents in selecting a collection of the best works of Dutch masters to be taken to Paris. De Baan also declined the position of chief painter to Frederick William, elector of Brandenburg, whose portrait he had painted. He was invited to the court of Friesland to paint the portraits of the prince and princess there, and here his success again brought on him the jealousy and hatred of his rivals, and nearly cost him his life, since after his return to the Hague he three times narrowly escaped assassination. In 1692 his enemies spread a report that he had lost his sight; hearing this, the Prince of Ansbach-Brandenburg had his portrait painted by De Baan as a conclusive proof to the contrary. De Baan painted numerous portraits of the leading members of the house of Nassau; that of John Maurice, prince of Nassau, governor of Brazil, is in the museum at the Hague; and that of the Prince of Nassau-Ziegen at Berlin is usually considered as his masterpiece. He painted some pictures for the Grand

Duke of Tuscany, including his own portrait, which was placed in the Gallery of Painters at Florence. Among other notabilities painted by him were Admiral Tromp, Vollenhove, Beverningk, Thaddeus de Lantmann, Leo van Aitzema, Jan de Bisschop, and others, many of which have been engraved; he also painted pictures of corporations at Amsterdam, the Hague, Leyden, and elsewhere. He does not appear to have been more than a second-rate artist in spite of his success, and Appelman is said to have painted the landscape backgrounds to his pictures. He died at the Hague in March 1702. By his wife he had six children, of whom one, JACOBUS DE BAAN, followed his father's profession. He was born at the Hague in 1673, and at the age of eighteen attained a success as a portrait-painter equal to that of his father, under whom he studied at the Academy of the Painters' Guild of St. Luke at the Hague. He came to England after the accession of William III and painted portraits of the king, the Duke of Gloucester, and many of the nobility at court. Subsequently he went to Italy and painted pictures for the Grand Duke of Tuscany at Florence, eventually passing on to Rome. Here he was a zealous student, and from his size was nicknamed the Gladiator by his companions. Unfortunately his progress in art was ruined by his extravagance and dissipation, and he died in 1700, aged 27, at Vienna, whither he had gone in the train of a German prince. Besides portraits he painted history and conversation pieces.

[Nouvelle Biographie Générale; Descamps's Vies des Peintres; Immerzeel's Levens en Werken der Hollandsche en Vlaamsche Kunstschilders, &c.; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum, iii. Appendix; Nagler's Allgemeines Künstler-Lexikon, ed. Meyer; Obreen's Archief voor Nederlandsche Kunstgeschiedenis, iii–iv.; Drugulin's Catalogue of Foreign Portraits; Catalogues of the Museums at Amsterdam, the Hague, &c.] L. C.

DEBRETT, JOHN (*d.* 1822), publisher and compiler, took over the business of John Almon [q. v.], opposite Burlington House in Piccadilly, in 1781. His shop continued to be the resort of the whigs, the Pittites going chiefly to his neighbour, Stockdale. Among Debrett's publications were a new edition of 'The New Foundling Hospital for Wit,' 1784, 6 vols. 12mo, and 'Asylum for Fugitive Pieces in Prose and Verse,' 1785–1788, 4 vols. 12mo. At the end of the former work, 'The New Peerage,' 1784, 3 vols. 8vo, is advertised. This had been Almon's, who published peerages, but is not known to have had any share in their compilation. The first edition of Debrett's 'Peerage of England, Scotland, and Ireland, containing an Account of all the Peers,' 2 vols. 12mo, was published in May 1802, with plates of arms, a second edition appeared in September 1802, a third in June 1803, a fourth in 1805, a fifth in 1806, a sixth in 1808, a seventh in 1809, an eighth in 1812, a ninth in 1814, a tenth in 1816, an eleventh in 1817, a twelfth in 1819, a thirteenth in 1820, a fourteenth in 1822, a fifteenth in 1823, which was the last edition edited by Debrett, and not published until after his death. The next edition came out in 1825. The first edition of 'The Baronetage of England, containing their Descent and Present State, by John Debrett,' 2 vols. 12mo, appeared in 1808. The latter and the 'Peerage' still flourish, and Debrett's name has become so associated with such books of reference that it is also used in the title of companion works. For a time the 'British Imperial Calendar' was edited by Debrett. He retired from business about 1814, and lived partly upon a pension from his wife and partly from his compilations. He is described as a kindly, good-natured man, but without business aptitudes. He died at his lodgings in Upper Gloucester Street, Regent's Park, on 15 Nov. 1822.

[Gent. Mag. vol. xcii. pt. ii. p. 474; Annual Biography, 1822, p. 441; Timperley's Encyclopædia, pp. 823, 886; Catalogue of Works on the Peerage and Baronetage in Library of Sir C. G. Young, 1827, 8vo, pp. 40–1.] H. R. T.

DE BRIE, DIRK or THEODORE (1528–1598), engraver, was born at Liège in 1528, and worked for the greater part of his life at Frankfort. He was for some years in London, and did work here which makes his name of some interest to the English student. He engraved the plates to Boissard's 'Roman Antiquities,' published in four volumes. He engraved also, in thirty-four plates, 'The Grand Funeral Procession and Obsequies of Sir Philip Sidney.' These were 'invented' by Thomas Lant, 'Portcullis Poursuivant,' and appeared in 1587. De Brie also engraved the plates to the 'Brief and True Report of the New found land of Virginia,' by Thomas Hariot.

[Walpole's Anecdotes of Painters; Redgrave's Dict. of Artists; Bryan's Dict. of Painters and Engravers.] E. R.

DE BRUYN, THEODORE (*d.* 1804), landscape-painter, born in Switzerland, settled in England about 1760. He painted in different styles, but chiefly landscapes with cattle and figures. For about twenty years he was an occasional exhibitor at the Royal Academy.

He was expert in the imitation in monochrome of sculpture in bas-relief. The chapel at Greenwich Hospital is decorated by his hand in this rather meretricious manner. He died in London in 1804, and left a son, who was then a student at the Royal Academy, and afterwards an occasional exhibitor.

[Redgrave's Dict. of Artists; Edwards's Anecdotes of Painters.] E. R.

DE CAUS, CAULS, or CAUX, SALOMON (1576–1626), engineer and architect, a native of Normandy, probably of the town of Caux, was born in 1576. He applied himself at an early age to the study of the mathematical sciences, his favourite writers being Archimedes, Euclid, and Vitruvius. After a visit to Italy he came to England as mathematical tutor to Henry, prince of Wales, and in 1612 published a work entitled 'La Perspective avec la raison des ombres et Miroirs;' in the dedication of this work to that prince, dated at Richmond, 1 Oct. 1611, he states that he has been two or three years in the service of his royal highness. He seems also to have been employed as drawing-master to the Princess Elizabeth. After the death of the young Prince of Wales De Caus was, in 1613, employed by the elector palatine, Frederick V, then recently married to the Princess Elizabeth, to lay out the gardens at the castle of Heidelberg. This work occupied De Caus some years, and was not completed when the assumption by the elector palatine of the throne of Bohemia and the outbreak of the thirty years' war put an end to further operations. De Caus, however, published in 1620 his complete designs in a work entitled 'Hortus Palatinus a Friderico Rege Boemiæ Electore Palatino Heidelbergæ exstructus.' De Caus is also stated to have been the architect of the 'Englische Bau' and other portions of the castle of Heidelberg, erected at that time by Frederick V, but this seems doubtful. While at Heidelberg De Caus published in 1615 'Institution Harmonique, divisée en deux parties; en la première sont monstrées les proportions des Intervalles harmoniques et en la deuxiesme les compositions d'icelles.' In the dedication of this work to Anne, queen of Great Britain, dated 15 Sept. 1614, he says that his experiments in the mechanical powers of water were commenced while in the service of the late Prince of Wales. In the same year, 1615, he published his most important work, 'Les Raisons des Forces Mouvantes avec diverses Machines tant utilles que plaisantes Ausquelles sont adjoints plusieurs desseings de grotes et fontaines.' This work is divided into three parts, all copiously illustrated: I. 'Les Théorèmes et Problèmes des Forces Mouvantes;' II. 'Des Grotes et Fontaines pour l'ornement des Maisons de Plaisance et Jardins;' III. 'De la Fabrique des Orgues.' The second part contains, as he himself says in the dedication to Princess Elizabeth, many designs formerly made at Richmond for the adornment of the palace, or the entertainment of his master, the Prince of Wales. In the first part occur his enunciations of the theorems of the expansion and condensation of steam, and of the elevation of water by the application of heat, which have gained for him in some quarters the honour of being the first inventor of the steam engine, though De Caus seems only to have utilised them for fountains and other waterworks and claims no originality. It is almost certain that Edward Somerset, second marquis of Worcester [q. v.], to whom this honour has also been ascribed, and later engineers, knew and developed the principles enunciated by De Caus. There is an apocryphal story that De Caus lost his reason from chagrin at being unable to convince Cardinal Richelieu of the importance of his discoveries, and while at Bicêtre in confinement was accidentally discovered by the Marquis of Worcester, who extracted from him the secret of his inventions, and then brought them out as his own. De Caus's work was translated into German under his own supervision. In 1623 he quitted the service of the elector palatine and returned to France; there in 1624 he published a work on sun-dials, 'La Pratique et Demonstration des Horloges Solaires,' which he dedicated to Cardinal Richelieu; in the preface to this work he states that he was preparing a translation of Vitruvius, but this does not appear to have been completed. He seems to have died in Paris on 6 June 1626. While in England in 1611–13 De Caus built a gallery at Richmond Palace, subsequently completed as a picture gallery by Charles I; and he erected the south front of Wilton House, which was destroyed by fire in 1647, and rebuilt from the designs of Inigo Jones. He was largely employed on the gardens at Greenwich Palace and Somerset House, and numerous payments are recorded to the 'Frenche gardiner' for these services (Brit. Mus. *Lansd. MS.* 164), and for those at Richmond (*Archæologia*, xv. 17). His contributions to musical science are also worthy of note. He left a son, or nephew, Isaac De Caus, a native of Dieppe, as he calls himself, who was employed in the external decorations at Gorhambury and Campden House, Kensington, and laid out the gardens at Wilton House, of which he published a series of etchings. In 1644 he published a work entitled 'Nouvelle Invention de lever l'eau plus hault

que sa source, avec quelques Machines mouvantes par le moyen de l'eau et un discours de la conduite d'icelle;' this work seems to be a mere restatement of the theorems of Salomon De Caus, but was thought worthy of being translated into English by John Leak in 1659. In this translation he is alluded to as 'a late famous engenier.' There is a portrait of Salomon De Caus in the castle museum at Heidelberg, which was engraved in the 'Magasin Pittoresque' (xviii. 193).

[Walpole's Anecdotes of Painters, ed. Dallaway and Wornum; Nouvelle Biographie Générale; Charton's Magasin Pittoresque, vols. xvi. xviii.; Dussieux's Les Artistes Français à l'Etranger; Brunet's Manuel du Libraire (ed. 1860); D. K. Clark's Steam and the Steam Engine; Stuart's Description of the Steam Engine; Fétis's Biographie Universelle des Musiciens; Mays's Catalogue of the Heidelberg Museum; De Caus's own Works in British Museum Library.] L. C.

DECKER, SIR MATTHEW (1679-1749), writer on trade, born in Amsterdam in 1679 of a Flemish commercial family forced to flee their country during Alva's persecution, came to London and established himself as a merchant in 1702. He rapidly acquired wealth, and was director of the East India Company 1713–43, being deputy-governor 1720–1 and 1729–30, and governor 1725–6 and 1730–33. He was tory M.P. for Bishops Castle 1719–22, and in 1729 was sheriff of Surrey. He was created a baronet by George I on 20 July 1716. He entertained that monarch at his splendid mansion and garden on Richmond Green, where he built a special room for his guest. A pineapple, said, though probably erroneously, to have been the first ever raised in England (BRAYLEY, *Surrey*, iii. 101, 102), was part of the banquet. The pineapple, whether eaten or not, was painted, and a Latin inscription affixed to the picture related that 'thought worthy of a royal feast it was raised at the expense of Decker, and produced by the skill of Netscher.' Decker's truly Dutch passion for gardening was also evidenced by a holly hedge (then considered a great ornament), which a traveller (MACKAY, *Journey through England*, 1722, i. p. 77) describes as 'the longest, the largest, and the highest he ever saw.'

Decker died on 18 March 1749. There is a tablet to his memory on the outside of the north wall of Richmond church. He was survived by his wife Henrietta, daughter of Richard Watkins, D.D., rector of Whichford, Warwickshire. Three daughters were born of this marriage. Decker died very suddenly and was much lamented. The obituary notices recorded that 'indefatigable in all the offices of friendship, he advised with sincerity, admonished with freedom, and acted with zeal. His domestick life was an undisturbed series of domestick comforts. By an orderly and well-understood hospitality, the great who frequented his house were properly received, and the poor who crowded it were abundantly supplied' (*Gent. Mag.* 1749, p. 141.)

Decker was the reputed author of two remarkable tracts: 1. 'Serious Considerations on the several High Duties which the Nation in general, as well as Trade in particular, labour under, with a proposal for preventing the removing of goods, discharging the trader from any search, and raising all the Publick Supplies by one single tax,' 1743 (the name is affixed to the seventh edition, 1756). Decker's 'proposal' was (1) to take the duty off tea and oblige each family using that beverage to take out a license costing from five to twenty shillings (p. 8); (2) to raise the revenue by one single excise tax on houses over all Great Britain (p. 14). 2. 'An Essay on the causes of the Decline of the Foreign Trade, consequently of the value of the lands of Britain, and on the means to restore both' (1744, but 'begun in the year 1739;' French translation by the Abbé de Gua de Malves, 1757). The 'means' were 'to the effect that the existing excise and certain duties should be repealed and replaced by duties on licenses to consume certain specified goods, which were to be payable by all parties using the same.' Adam Smith pointed out very clearly the fatal objections to this scheme. The author also was quite wrong in believing our trade was decaying, and he did not question the chief fallacy of the commercial system. Yet the tract contains some very pithily expressed arguments for freedom of trade (*Wealth of Nations*, ed. McCulloch, p. 396; see also various other references to Decker in the same work). McCulloch, who praises both works highly, gives reasons against their being by the same hand. On the authority of the contemporary writer Fauquier, he is inclined to ascribe the 'Essay on the Causes of the Decline of Foreign Trade' to William Richardson, but McCulloch has not noticed that the license plan is common to both treatises. Both schemes excited considerable attention, and were much discussed. The proposed tax on houses was by Joseph Massie [q. v.] 'laid open, and shown to be a deep concerted project to traduce the wisdom of the legislature, disquiet the minds of the people, and ruin the trade and manufactures of Great Britain' (1757). To these and other attacks (see MCCULLOCH, *Lit. of Political Economy*, and *Brit. Mus. Cat.* under 'Decker') no reply was made.

[Collins's English Baronetage; Burke's Extinct Baronetage, 1844; Lysons's Environs of London, vol. i. and supplement; Manning and Bray's Hist. of Surrey; various notices in Gent. Mag.; London Mag. 1749, p. 145; Scots Mag. 1749, p. 150; Add. MS. 24120, f. 241.]

F. W–r.

DECKER, THOMAS (1570?–1641?), dramatist. [See DEKKER.]

DECLAN, SAINT (*fl.* 600–650), bishop, of Ardmore, co. Waterford, was son of Erc, a chieftain of the Desii, who was descended from Fiacha Suidhe, son of Fedlimidh Rechtmar, king of Ireland (164–174). The three sons of Fiacha had been banished from their original territory, the barony of Deece, co. Meath, and had settled in the districts in the county of Waterford still called Decies after the name of their clan. Here St. Declan was born. His parents, converted from heathenism by Colman, son of Lenin [q. v.], presented their child to him for baptism, and he gave him the name of Declan. According to the 'Book of Munster,' St. Colman was converted to christianity in 570, and died in 600. Declan's birth must be placed between these limits. The unauthentic story accepted by Colgan, and apparently by Ussher, is that Declan was one of four bishops who preceded St. Patrick in Ireland. Having been consecrated a bishop at Rome, he was commissioned to evangelise the Irish. Afterwards, when in Ireland, these four bishops refused to obey St. Patrick on the ground that 'they were sent from Rome as he was.' In the end, however, a compromise was effected which was embodied in an Irish stanza supposed to have been uttered by St. Patrick, and which it was strictly forbidden to translate from the vernacular. In this it is said, 'Declan is the Patrick of the Desii, the Desii are Declan's for ever.' But Dr. Todd has shown that this story has no better authority than a legend which chronology summarily condemns as false.

For seven years he remained in the house of Dobran, where he was born, and was then placed in charge of Dimma, a learned christian, afterwards bishop of Connor (*d.* 658). We next hear of his building a 'cell' on ground given by Dobran in the south of the territory of the Desii, in the east of the plain called Magh Sceithi, 'the plain of the shield,' not far from Lismore. Here several persons whom he had converted to christianity, and who afterwards became well-known saints, were placed by him.

Declan was probably at some time in Gaul, with which the Irish clergy in early times had some communication. It was while abroad that he became possessed of the article known as the *duibhin*. According to an early manuscript, while Declan was 'offering' in a certain town on his journey, there was sent to him out of heaven from God a small black *cymbalum*, which came through the window and 'stood on the altar before him, which St. Declan, receiving with joy, gave thanks to Christ and was strengthened by it against the barbarous ferocity of the heathen.' He then gave it in charge to one of his followers, 'Lunanus, son of the king of the Romans. The Scoti (Irish) called it the *duibhin Declain* (small black object of Declan), terming it so from its blackness, and ascribing it to St. Declan. From that day to this many wonders have been wrought by it, and it remains and is honoured in his city, i.e. Ardmore.' The *duibhin* is still known by the name mentioned, and there is some reason to think that it is a genuine relic of the saint. It is a small black slab of stone measuring about two inches by one and a half, and three quarters of an inch thick, on which is an incised cross. Originally of rectangular shape, it is much worn and chipped at the edges. It is believed to have been found in St. Declan's tomb, and is still credited with many marvellous cures. The statement in the 'Life' that it 'stood on the altar,' and that the sight of it encouraged the saint in his labours among the heathen, implies that it represented an altar-cross. The missionary altar of that age was a wooden slab about eight inches square. Placed on edge this slab represented the cross in a position where one with a shaft would be impossible. *Cymbalum* in Low Latin interchanges with symbolum, from the Greek *sumbolon tou staurou*, the term by which Sozomen (A.D. 440) describes an altar-cross (BINGHAM).

After this, 'Declan came with his disciples to the sea of Ycht, which separates Gaul from Britain.' This is one of the few passages which identify *muir n-Icht*, or the sea of Icht, so often mentioned by Irish writers, as the English Channel. It was the sea of the Portus Iccius supposed to have been the village of Vissent or Witsand. Applying for a passage, he found the terms demanded by the sailors too high, but an empty vessel having been miraculously supplied to him, he passed over. It may have been when crossing England on this occasion that he visited St. David at Menevia. On his voyage to Ireland he was divinely guided to a spot called *Ard nagcaorach*, 'the hill of the sheep,' to which he afterwards gave the name of Ardmore, 'the great height,' which it still retains. Here he fixed his church and monastery. The story of his attempt to convert Œngus, king of Mun-

ster, is disposed of by the fact that the king died in 489, nearly a century before Declan was born. Towards the close of his life he visited the original seat of his clan in Meath, where he founded a monastery and left a remarkable copy of the gospels, which was held in great honour and believed to possess miraculous powers. Here he probably placed his disciple St. Ultan of Ardbraccan (*d.* 657). Among the buildings at Ardmore that known as the Dormitory of St. Declan is believed by Dr. Petrie to be his primitive oratory. The year of his death is uncertain, but he seems to have lived far on into the seventh century. His day is 24 July.

[MS. E. 3, 11, Trin. Coll. Dublin; Bollandist's Act. Sanct. tom. v. Julii, p. 590; Todd's St. Patrick, 205–14, 219; Irish Nennius, p. 31; Bingham, book viii. ch. vi. sec. xx. note; Petrie's Round Towers, p. 353; Ussher's Works, vi. 332, 343, 344, 355; Lanigan's Eccl. Hist. i. 25; Ducange, art. 'Cymbalum;' Book of Munster, MS. 23, E. 26, Royal Irish Academy; Journal of the Kilkenny Archæological Society, iii. 48.]

T. O.

DE COETLOGON, CHARLES EDWARD (1746?–1820), divine. [See COETLOGON.]

DE CORT, HENRY FRANCIS (HENDRIK FRANS) (1742–1810), landscape painter, was born at Antwerp in 1742, and first studied painting under W. Herreyns. On 16 May 1769 he entered the studio of the landscape-painter Hendrik Joseph Antonissen, and on 16 May 1770 he was admitted a master in the guild of St. Luke at Antwerp. His chief paintings were views of towns and landscapes with architectural surroundings; in some of these he was assisted by his fellow-pupil, Ommeganek, who painted the figures for him. Leaving Antwerp he proceeded to Paris, and entered the academy there, of which he was elected a fellow in 1781. Here he painted some views of Chantilly, and was appointed painter to the Prince de Condé. In 1788 he returned to Antwerp, and took an active part in reorganising the school of painting there, acting as secretary to the newly constituted academy. He contributed six pictures to the first exhibition of the new academy held in 1789. Shortly after this he came over to England, bringing some of his pictures, and in 1790 exhibited seven pictures at the Royal Academy. He continued to contribute to the same exhibition numerous landscapes taken in various parts of England, especially the west, during the ensuing twelve years. In 1806 he contributed three landscapes to the first exhibition of the British Institution. He died in London 28 June 1810, and was buried in Old St. Pancras Cemetery. Though he does not seem to have taken very high rank as an artist, his landscapes were much valued in private collections, being agreeably coloured and treated in the Italian manner, so very much in vogue at the time. His sepia drawings were also much admired. G. H. Harlow [q. v.] was one of his pupils.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Van den Branden's Geschiedenis der Antwerpsche Schilderschool; Siret's Dictionnaire des Peintres; Bellier de la Chavignerie's Dictionnaire des Artistes de l'Ecole Française; Catalogues of the Royal Academy, &c.; information from M. Emile Lefèvre.] L. C.

DE CRITZ, JOHN (*d.* 1641-2), sergeant-painter, was a Fleming by birth, and as a young man was patronised by Sir Francis Walsingham. In 1582 he was in Paris, and in communication with Walsingham, to whom, as he writes on 14 Oct., he sent various paintings as presents, including one of St. John and one of the story of Neptune and Cænis (OVID *Met.* xii. 497). He was then purposing to spend the winter in France, and subsequently, with Walsingham's leave, to repair to Italy. He attained some note as a painter, since in the 'Palladis Tamia,' or 'Wit's Treasury,' by Francis Meres, published in 1598, he is extolled, in company with Nicholas Hilliard and Isaac Oliver, as very famous for his painting. In September 1603 he obtained the reversion of the office of sergeant-painter, then held by Leonard Fryer, at a salary of 10*l.* per annum, drawn from the petty customs of the port of London. On 23 March 1604 he was granted denization, and on 7 April of the same year he received a warrant to do all needful works about the king's ships. In 1605 he was employed by the king to paint the tomb erected by Maximilian Powtran, *alias* Colt [q. v.], to the memory of Queen Elizabeth, for which he was paid 100*l.*; and on 26 April was granted the office of sergeant-painter, of which he held the reversion, holding it jointly with Leonard Fryer. On 14 Feb. 1610 he was paid 330*l.* for works executed by him at Westminster. In 1612 he received payments for works at the funeral of Henry, prince of Wales, including 'for painting his portraiture, *cl.*'; this probably refers to the effigy carried in the procession (Brit. Mus. *Lansd. MSS.* 164). In 1620 Henry Holland published his 'Heroologia Anglica,' and from manuscript notes in a copy of this work (formerly in the possession of Sir James Winter Lake, bart.) it appears that three of the engraved portraits were done from paintings in the possession of John De Critz in the Strand,

viz. those of Elizabeth, Sir Francis Walsingham, and Sir Philip Sidney. It is not unlikely that these portraits were by De Critz himself, as Walsingham was his patron, and Sir Philip Sidney was Walsingham's friend and son-in-law; Vertue also states that in the collection of Murray, the portrait-painter, he saw several drawings by De Critz, very well done, including one of Sir Philip Sidney, apparently done from the picture in De Critz's possession, and resembling a portrait then in the possession of the Earl of Oxford, and subsequently in that of the Earl of Chesterfield. Two pen drawings of heads similar to this were in Horace Walpole's collection, who prized them highly. Further notices of De Critz occur in the office books of the period; in 1630–1 he repaired and repainted the royal barges, and the court books of the Painter-Stainers' Company contain a letter from the Earl of Pembroke directing them to appoint certain persons of their hall to inspect and give an estimate of the work; in 1631–2 he received payments for repairing two pictures by Palma of 'David and Goliath' and 'The Conversion of St. Paul,' and for making frames for them; for repairing seven of the set of twelve Cæsars, by Titian, and for painting frames for the whole set; also 30*l.* for painting 'a large story in oyle containing diverse naked figures in it bigger than life,' and other payments for regilding and repainting the royal carriages, sun-dials, &c. On 25 Feb. 1638-9 he was paid a sum of 2,158*l.* 13*s.*, which shows the extent to which his services were employed. At Oatlands he painted a large centrepiece in a ceiling and a chimneypiece, which were sold at the dispersal of Charles I's collections. De Critz died in February 1641–2, and was buried in St. Martin's-in-the-Fields. He seems to have had a brother, Thomas De Critz, who painted as well as himself, and may be the person of that name who acted as mace-bearer to the parliament. He also left two sons, John and Emmanuel De Critz. JOHN DE CRITZ the younger, by his father's purchase, obtained on 6 May 1610 a grant of the reversion of the office of sergeant-painter, together with John Maunchi, in succession to his father and Robert Peake. He lost his life, however, in the king's service at Oxford. EMMANUEL DE CRITZ, the younger son, was also a painter, and assistant to his father, and succeeded to the office of sergeant-painter. He was largely employed in painting scenes for the masques, at that time so popular at court, and other decorative pieces. At the dispersal of Charles I's collections in 1650 he purchased a great number of pictures, statues, tapestry, &c., which he kept in his house at Austin Friars. Some of these, though duly paid for, and apparently including the bust of Charles I by Bernini, seem to have been detained by Cromwell, as De Critz with others petitioned the council of state in 1660 for their delivery. At the Restoration also he petitioned the king for reimbursement of these expenses, which amounted to more than 4,000*l.*, and for reinstatement in his office. In 1657 he painted a portrait of Sergeant Sir John Maynard. A son or nephew of Emmanuel De Critz was also a painter, and was living in 1723; he taught Murray, the portrait-painter, who told Vertue that he had seen in De Critz's possession portraits of the three painters mentioned above. He is perhaps identical with the 'Oliver de Crats, famous painter,' whose portrait hangs in the Ashmolean Museum at Oxford. At Wilton House the dining-room was richly gilded and painted 'with story' by De Critz, probably the first-named John De Critz (EVELYN, *Diary*).

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Calendar of State Papers, Dom. Ser. 1582–1660; Lowndes's Bibl. Man.; Vertue's MSS. (Brit. Mus. Addit. MSS. 23069 et seq.); Fine Arts Quarterly Review, new ser. ii.] L. C.

DECUMAN or DEGEMAN, SAINT (*d.* 706?), a Welsh hermit, was, according to legend, born of noble parents in the south-west of Wales, and instructed in catholic, that is, perhaps, in Latin as opposed to Celtic doctrine. Wishing to escape from worldly companions he crossed the Severn sea (Bristol Channel) on a hurdle, and landed near Dunster Castle in Somerset ('prope castrum Dorostorum'). There he became a hermit, and kept a cow, until he was slain by a murderer in 706. The place of his retirement and death is supposed to be commemorated by the name of the parish of St. Decumans, which includes the ancient borough of Watchet and the town of Williton. A chapel was dedicated to him at Wendron, Cornwall, and he is also the patron of Rosecrowther, Pembrokeshire, and of a chapel once standing in Llanfihangel Cwm Dû, Brecknockshire. The saint's well at St. Decumans was an object of veneration in the sixteenth century. His day is 27 Aug.

[Bolland. Acta SS. 27 Aug. 24, from Capgrave's Nova Legenda, fol. 85; R. Rees's Welsh Saints, 305; Haddan and Stubbs's Councils and Eccl. Docs. i. 161; Collinson's History of Somerset, iii. 486; Dict. of Christian Biog. i. 800.] W. H.

DEE, ARTHUR (1579–1651), alchemist, eldest son of John Dee [q. v.], by his second wife, Jane, daughter of Bartholomew Fro-

mond of East Cheam, Surrey, was born at Mortlake in that county on 13 July 1579. He accompanied his father in his travels through Germany, Poland, and Bohemia, and at an early age was initiated into the mysteries of the occult sciences. After his return to England he was placed at Westminster School, 8 May 1592, under the tuition of Grant and Camden. Wood was informed that he subsequently studied at Oxford, but he took no degree, and his college is unknown. He afterwards was perhaps at Cambridge. Settling in London with the intention of practising physic he exhibited at the door of his house a list of medicines which were said to be certain cures for many diseases. Forthwith the censors of the College of Physicians, regarding this as an 'intolerable cheat and imposture,' summoned him to appear before them; but it is not stated whether a penalty was inflicted (Goodall, *Royal College of Physicians of London*, p. 364). Proceeding to Manchester Dee there married Isabella, daughter of Edward Prestwych, justice of the peace. Through the recommendation of James I he was appointed one of the physicians to the Tsar, and he remained in Russia for about fourteen years, residing principally at Moscow. On his return he brought imperial commendations to Charles I, was nominated one of the physicians-in-ordinary to the king, and settled in London. Eventually he retired to Norwich, where he practised medicine with success. For many years he was a familiar friend of Sir Thomas Browne [q. v.], who, in a letter to Elias Ashmole, 25 Jan. 1658, says that Dee was a persevering student in hermetical philosophy, and with the highest asseverations affirmed that he had 'ocularly, undeceavably, and frequently' seen projection made in Bohemia. Indeed, not many years before his death he would have gone abroad and 'fallen upon the solemn processe of the great worke' had not an accident prevented the fulfilment of this design (Sir T. Browne, *Works*, ed. Wilkin, i. 463). Dee died at Norwich in September 1651, and was buried in the church of St. George, Tomblands, in that city. He had seven sons and six daughters.

He wrote, during his residence at Moscow, 'Fasciculus Chemicus, abstrusæ Hermeticæ Scientiæ ingressum, progressum, coronidem, verbis apertissimis explicans,' Paris, 1631, 12mo. This was translated under the title of 'Fasciculus Chemicus: or Chymical Collections. Expressing the Ingress, Progress, and Egress of the Secret Hermetick Science, out of the choisest and most famous Authors. . . . Whereunto is added, The Arcanum or Grand Secret of Hermetick Philosophy. Both made English by James Hasolle, Esquire [i.e. Elias Ashmole]. Qui est Mercuriophilus Anglicus,' London, 1650, 12mo.

[Aubrey's Lives, p. 310; Black's Cat. of Ashmolean MSS.; Sir. T. Browne's Works, i. 414, 465–7; Cooper's Athenæ Cantabr. ii. 502, 505; John Dee's Private Diary (Camden Soc.); Lysons's Environs, i. 385; Robinson's Register of Merchant Taylors' School, i. 242; Wilson's Merchant Taylors' School, p. 1169; Wood's Athenæ Oxon. (Bliss), iii. 285, iv. 361.] T. C.

DEE, DUNCAN (1657–1720), pleader, son of Rowland Dee, a London merchant, and grandson of Arthur Dee, M.D., physician to Charles I, was born 3 Nov. 1657. He was educated at Merchant Taylors' School, and went thence in 1673 to St. John's College, Oxford. It does not appear that he graduated. He was a common pleader of the City of London 1682–90, a judge of the sheriff's court 1690–1700, and common serjeant of the city of London from 1700 till death. He was also commissioner of appeals in the excise 1713–4. He defended Dr. Sacheverell in his trial before the House of Lords in 1710, speaking on four successive days. He died in 1720, and was buried in St. Mary Aldermanbury.

[Robinson's Reg. of Merchant Taylors' School; Wilson's History of the same, pp. 884, 906, 1170; Stow's Survey, ed. Strype.] C. J. R.

DEE, FRANCIS, D.D. (*d.* 1638), bishop of Peterborough, 1634–8, was the son of the Rev. David Dee of St. Mary's Hall, Oxford, a member of an old Shropshire family, who held the rectory of St. Bartholomew the Great, West Smithfield, 1587–1605, in which latter year he was deprived 'for what,' says Newcourt, 'I find not' (*Repertorium*, i. 144). He also held the prebend of 'Consumpta per Mare' in St. Paul's, which he resigned after a six months' tenure, December 1598 (*ib.*) The future bishop was born in London, and was admitted a scholar of Merchant Taylors' School 26 April 1591 as the 'son of David Dee, preacher' (Robinson, *Register of M. T. S.* p. 33). He proceeded to St. John's College, Cambridge, where he became scholar on the Billingsley foundation in 1596. He took his degree of M.A. in 1603, B.D. in 1610, and D.D. in 1617. In 1606, the year after his father's deprivation, when he could have been barely of canonical age, he was appointed to the rectory of Holy Trinity the Less in the city of London, which he resigned in 1620 (*ib.* 556). In 1615 he became rector of Allhallows, Lombard Street, and held the benefice with his other preferments till his elevation to the episcopate (*ib.* 255). In 1619 he received the chancellorship of Salisbury Cathedral. In 1629 he seems to have been chaplain to the English ambassador in Paris, from which place

he forwarded to Laud a petition from an English gentleman, one John Fincham, who, having been sent to France on the king's service, had been imprisoned in the Bastile (*Cal. of State Papers*, s.a. 1629). In 1630 his name appears as one of the first of the 'assistants' in the foundation of Sion College (*ib.* s.a. 1630). He became dean of Chichester 30 April 1630. On an anticipated vacancy of the see of Gloucester in 1633 Dee was marked out for the preferment (*ib.* October 1633). The vacancy, however, did not take place, but on the promotion of Lindsell from Peterborough to Hereford in the following year he succeeded to the vacant see. He was consecrated at Lambeth by Archbishop Laud, assisted by Bishop Juxon, on 18 May 1634, and was enthroned by proxy on 28 May. He was esteemed, says Wood, 'a person of pious life and conversation, and of very affable behaviour' (*Fasti*, ii. 300). Dee's brief episcopate, lasting only four years, was uneventful. The enforcement of the order for placing the communion table altarwise at the east end of the chancel, and fencing it in with rails, produced the same amount of discontent among the puritanically disposed clergy as in other dioceses, and Dee received frequent instructions from the high court of commission to proceed against those who refused obedience (*Cal. of State Papers*, 1635–8). Dee died at Peterborough on 8 Oct. 1638 and was buried in his cathedral. If there was any memorial of him it was destroyed when the cathedral was wrecked by the parliamentary troops in 1643. By his will, dated 28 May 1638 (*Baker MSS.* xxvii. 19), he gave 100*l.* to the repair of his cathedral, and to St. John's College the impropriate rectory of Pagham for the foundation of two scholars and two fellows to be chosen from Peterborough grammar school. He also bequeathed to the college such of his works in Hebrew, Greek, and Latin as they were not already possessed of, and his chapel plate. He was twice married: first to Susan le Poreque, and secondly to Elizabeth, daughter of John Winter, canon of Canterbury, by whom he left an only daughter, who married Brian King, canon of Chichester. He is stated to have preached before the court in praise of virginity (Birch, *Court and Times of Charles I*, ii. 230).

[Browne Willis's Peterborough Cathedral, iii. 508; Wood's Fasti, ii. 300, 301; Newcourt's Repertorium, i. 144, 255, 556; Mayor's Baker, 265, 677; Heylyn's Laud, 249; Calendar of State Papers.] E. V.

DEE, JOHN (1527–1608), a mathematician and astrologer, was born in London, according to his own account, on 13 July 1527 (*Compendious Rehearsal of John Dee*, ch. i.) Dr. John David Rhys says that he was descended from the ancient family of the Dees of Nant-y-groes, Radnorshire (*Cambrobrytannicæ Cymræcæve Linguæ Institutiones*, 1592, p. 60), and he himself drew up an elaborate scheme of his genealogy, which he pretended to deduce from Roderick the Great, Prince of Wales. The Rev. Jonathan Williams asserts that Dee was a native of the parish of Bugaildu, near Knighton, Radnorshire, but cites no authority (*Archæologia Cambrensis*, 3rd ser. iv. 472). According to Wood he was the son of Rowland Dee, a vintner in London, but Strype (*Annals*, ii. 353, folio), probably with truth, describes the father as gentleman sewer to Henry VIII, adding that he had been indifferently treated at court—a circumstance which recommended his family to the king's descendants. Dee's mother was Johanna, daughter of William Wild. After some time spent in learning Latin in London and at Chelmsford, Essex, he was sent in November 1542 to St. John's College, Cambridge. He proceeded B.A. in 1544–5, and was admitted a foundation fellow of his college about 1545–6 (Baker, *Hist. of St. John's*, ed. Mayor, i. 284; Cooper, *Athenæ Cantab.* ii. 497). He says that in 1543, 1544, and 1545 he studied for eighteen hours daily, only allowing four hours for sleep and two for meals and recreation.

When Trinity College, Cambridge, was founded by Henry VIII, by patent dated 19 Dec. 1546, Dee was nominated one of the original fellows (Rymer, *Fœdera*, ed. 1713, xv. 107). He says that he was also 'assigned there to be the under-reader of the Greek tongue. . . . Hereupon I did sett forth . . . a Greek comedy of Aristophanes, named in Greek Εἰρήνη, in Latin Pax; with the performance of the Scarabæus, his flying up to Jupiter's palace, with a man and his basket of victuals on her back: whereat was great wondring, and many vain reports spread abroad of the means how that was effected.' This clever stage effect, in fact, procured for Dee an evil reputation as a conjuror and magician. The suspicion attached to him throughout the remainder of his life, in spite of his repeated excuses, apologies, and solemn obtestations.

In May 1547 he went into the Low Countries to confer with learned men. On his return home at the end of a few months he brought with him the first astronomer's staff of brass, devised by Gemma Frisius, the two great globes constructed by Gerard Mercator, and the astronomer's ring of brass, as Gemma Frisius had newly framed it. All these

instruments he subsequently gave to Trinity College, on his departure from the university. He commenced M.A. in 1548. At midsummer that year he went beyond the seas again, taking with him letters testimonial under the seal of the university. He became a student at Louvain at midsummer 1548, and resided there till 15 July 1550, engaged in investigating the 'original and fountain of arts and sciences.' On his arrival at Louvain he contracted an intimate friendship with Gerard Mercator (Dee, Dedication prefixed to his '*Προπαιδεύματα ἀφοριστικά*'). In the autobiographical fragment entitled a 'Compendious Rehearsal' he says that while he was in the Low Countries many foreign noblemen from the court of Charles V, and from Denmark and Bohemia, came to him, and that he instructed 'Sir William Pykering' in logic, arithmetic, and the use of astronomical instruments. While at Louvain he studied the civil law, and it has been conjectured that he took the degree of LL.D there. It is true that he was often called 'Doctor' Dee, but in reality the highest degree he ever took was that of M.A. (Smith, *Vita Joannis Dee*, p. 44). As late as 1595, when he was appointed warden of Manchester, he is simply styled M.A., and so he invariably signed his name in the college register (*Lansd. MS.* 983, f. 73).

On 15 July 1550 he left Louvain, and on the 20th of that month arrived at Paris. There in the College of Rheims he read, freely and publicly, lectures on Euclid's elements, *mathematicè, physicè, et Pythagoricè*. This had never been done before in any university of Christendom. His auditory was so large that many had to look in at the windows. He refused a tempting offer of one of the regius professorships of mathematics in the university of Paris with a stipend of two hundred crowns.

In 1551 he returned to England, and at the close of that year Sir John Cheke introduced him to Secretary Cecil and Edward VI. The king granted him an annual pension of a hundred crowns, which was afterwards exchanged for the rectory of Upton-upon-Severn, Worcestershire, to which he was presented on 19 May 1553 (Strype, *Ecclesiastical Memorials*, ii. 531, folio). In 1554 several of the principal doctors of divinity and masters of arts of Oxford offered him a good annual stipend to lecture on the mathematical sciences in that university. The offer was declined.

On the accession of Queen Mary Dee entered into correspondence with several of the Princess Elizabeth's principal servants while she was at Woodstock and at Milton. Two informers, Ferrys and Prideaux, accused him of an attempt to take away the queen's life by poison or magic. He was accordingly seized at Hampton Court just before the Princess Elizabeth was imprisoned there, and his lodgings in London were searched and sealed up. After having been in confinement for some time he was examined by Sir John Bourne, secretary of state, afterwards before the privy council, and finally before the Lord-chief-justice Brooke of the common pleas. Being at length brought before the court of Star-chamber he was, after a trial, discharged of all suspicion of treason, but was transferred to the custody of Bishop Bonner for examination respecting matters of religion. In the Bishop of London's prison he had for his bedfellow Barthlet Green, who was burnt for heresy. At last on 29 Aug. 1555 he was by an order of council, issued by the special favour of Philip and Mary, restored to his liberty, on entering into recognisance for his good behaviour (Smith, *Vita Joannis Dee*, p. 8). Foxe relates that Dee's sympathy with Barthlet Green brought him under the surveillance of Bonner on a suspicion of heresy. Consequently he appeared afterwards at the examination of John Philpot, where his enemies tried to test his soundness in the catholic faith (*Acts and Monuments*, ed. Townsend, vii. 638–41 *n.*, 681, 756). 'Master Dee,' however, who was present at the examinations of Robert Smith and John Philpot, is described as chaplain to Bonner and a bachelor of divinity (cf. *Examination and Writings of J. Philpot*, ed. Eden, pp. 69, 80). It is also observable that in the 'Acts and Monuments,' after the Latin edition of 1559 and the English edition of 1563, Foxe has, for whatever reason, suppressed the name of Dee in every instance.

On 15 Jan. 1555–6 he presented to Queen Mary a supplication for the recovery and preservation of ancient writers and monuments. In this remarkable document he dwelt upon the dispersion of old manuscripts at the dissolution of monastic establishments, and prayed the queen to take the opportunity of forming at a trifling cost a magnificent royal library. He proposed that a commission should be appointed to report before the synod of the province of Canterbury. He also undertook to procure copies of famous manuscripts at the Vatican in Rome, St. Mark's in Venice, and at Bologna, Florence, and Vienna.

On the accession of Elizabeth, Dee was taken into the queen's service, being introduced to the royal presence at Whitehall by William Herbert, earl of Pembroke, and Lord Robert Dudley, afterwards Earl of Leicester, the queen saying: 'Where my brother

hath given him a crown, I will give him a noble.' At Dudley's command he wrote an astrological calculation respecting the choice of a fit day for the coronation. This appears to have recommended him to Elizabeth. She promised him the mastership of the hospital of St. Katharine-by-the-Tower, upon the removal or death of Dr. Mallet; but when the vacancy occurred the post was conferred on Thomas Wilson, LL.D. After waiting a long time in vain for the fulfilment of the queen's promises, he went to Antwerp about December 1562 to make arrangements for the publication of some of his works. Writing on 16 Feb. 1562–3 he asks Cecil whether he is to return to England or to remain to print his works in Germany and make further researches among Dutch scholars and books. Dee states that already he had purchased one book for which a thousand crowns had been vainly offered by other persons. This was the 'Steganographia' of the abbot John Trithemius. It is the earliest elaborate treatise on writing in cipher, an interesting subject to Cecil. Dee had evidently acquired a manuscript copy, the first printed edition being probably that which appeared at Frankfort in 1606. Cecil, in a certificate dated 28 May 1563, testified that Dee's time beyond the seas had been well bestowed (*Philobiblon Society's Miscellanies*, vol. i. No. 18; J. E. Bailey, *John Dee and the Steganographia of Trithemius*, 1879). In 1563 Dee visited Venice, where he became acquainted with Thomas Ravenna, author of 'De Vita Hominis ultra 120 annos protrahenda.' At some period of his life Dee visited St. Helena, and wrote an account of his voyage (Ayscough, *Cat. of MSS.* p. 873; *Cotton MS.*, Appendix xlvi, 2 parts).

In September 1563 he again travelled to Presburg in Hungary in order to present his work entitled 'Monas Hieroglyphica' to the Emperor Maximilian II, to whom he had dedicated it. On his return to England Elizabeth deigned to become his pupil, and he disclosed to her at Greenwich in June 1564 some of the secrets of his mysterious book. In the course of his journey from Hungary he had rendered important services to the Marchioness of Northampton, at whose request the queen on 8 Dec. 1564 granted to Dee the deanery of Gloucester, and a caveat was entered on his behalf, but John Man, warden of Merton College, Oxford, obtained the preferment. Not long after this Dee's friends made suit at court for the provostship of Eton College. Favourable answers were given, but no vacancy in that office occurred for many years. About 1566 Archbishop Parker granted him a dispensation to hold for ten years the rectories of Upton and Long Leadenham, with any other benefice which he might acquire within that period. On 11 Jan. 1567–8, by the advice of Sir William Cecil, he engaged the Earl of Pembroke to present to the queen his 'Propædeumata Aphoristica,' which was graciously received, and the earl himself on being presented with a copy of the work gave the author 20*l.* On 16 Feb. 1567–8 the queen had very gracious talk with him in her gallery at Westminster concerning the 'great secret' to be disclosed for his sake to her majesty by Nicholas Grudius Nicolai, sometime one of the secretaries to the Emperor Charles V. Dee was most persistent in his endeavours to obtain a substantial pecuniary reward for his studies, but he was usually put off with fair promises that were never fulfilled. At one period the queen made him an offer of any ecclesiastical dignity, such as a deanery or a bishopric, that might become vacant. He replied that he was terrified at the idea of accepting any preferment with the cure of souls annexed to it.

In 1570 Henry Billingsley [q. v.] brought out his English translation of Euclid, with a long and learned preface by Dee. Dee refers to the popular belief that he was a conjuror, and asks whether a modest christian philosopher ought, on account of marvellous feats naturally wrought and contrived, to be condemned as 'a companion of the helhounds, and a caller, and a conjuror of wicked and damned spirits.' This preface is dated on 9 Feb. 1569–70, from his house on the bank of the Thames at Mortlake, Surrey, where he studied diligently for many years and collected a noble library of the most curious books in all sciences, and a large number of valuable manuscripts.

After returning from a journey to the duchy of Lorraine in 1571 he was attacked by a dangerous illness. The queen sent to him from Hampton Court Dr. Edward Atslowe [q. v.] and Mr. Balthorp, two of her physicians. She also sent Lord Sidney with messages about his health and 'divers rarities to eat.' The appearance of a new star in November 1572 gave Dee an excellent opportunity of displaying his skill in astronomy, and Camden in noticing the phenomenon speaks of Dee's performance with great respect (*Annales*, ed. Hearn, ii. 272). On 3 Oct. 1574 Dee addressed to Lord Burghley a remarkable letter, complaining that he had not gained the rewards to which twenty years of hard study entitled him. He declares that 'in zeale to the best lerning and knowledg, and in incredible toyle of body and mynde, very many yeres, therfore onely endured, I know most

assuredly that this land never bred any man, whose account therein can evidently be proved greater than myne;' and he proceeds to offer that he will discover a mine of gold or silver in the queen's dominions, which is to belong to her on condition of his having a right to all treasure-trove in her dominions. He offers Burghley half the proceeds (*Lansd. MS.* 19, art. 38; Ellis, *Letters of Eminent Literary Men*, pp. 32–40).

On 10 March 1574–5 the queen, attended by many of her courtiers, visited Mortlake to examine Dee's library, but hearing that his wife had been buried only four hours previously, she would not enter the house, but requested Dee to bring out his famous magic glass and describe its properties, which he accordingly did to her majesty's satisfaction. In 1576 the queen signified to Archbishop Grindal her desire that Dee should have a dispensation to hold for life the two rectories of Upton and Long Leadenham. The archbishop affixed his seal to the document in 1582, but Dee, being at that time busily engaged with his scheme for the reformation of the calendar, neglected to get the great seal attached, and consequently at a later period sustained a pecuniary loss, which he estimated at 1,000*l.*

In 1577 the courtiers were greatly alarmed by the appearance of a comet, and the queen sent for Dee to Windsor, where she listened for three days to his discourse and speculations on the subject. On one occasion, apparently about this time, his services were hurriedly demanded in order to prevent the mischief to her majesty's person apprehended from a waxen image of her, with a pin stuck in its breast, that had been found in Lincoln's Inn Fields.

In October 1578 he, by the queen's command, held a conference with Dr. Bayly concerning her majesty's grievous pangs and pains caused by toothache and the rheum. In the following month the Earl of Leicester and Secretary Walsingham sent him to Germany to consult the most learned physicians there on the state of the queen's health. He left England on 9 Nov., and arrived at Frankfort-on-the-Oder on 11 Dec. It has been conjectured that on this and other occasions he was entrusted with a secret political mission.

On 17 Sept. 1580 he was honoured with another royal visit. The queen having desired to know her title to countries discovered in different parts of the world, Dee drew up a hydrographical and geographical description of such countries on two large rolls, which he delivered to her majesty at Richmond on 3 Oct. 1580. Burghley seemed at first to doubt the value of the work, but after examining the rolls, at the queen's wish, returned them to Dee a week later, when the queen also called upon him and told him that Burghley highly approved his labour.

In 1584–5 the government made an unsuccessful attempt to adopt the changes introduced into the calendar by Pope Gregory XIII, and promulgated in 1582. Soon after the papal bull had come into operation in Roman catholic countries, Dee was directed to make calculations for the adoption of the new calendar in England. The book which he compiled in consequence was delivered by him to Lord Burghley on 26 Feb. 1582–3 (Dee, *Diary*, ed. Halliwell, p. 19). The Roman church had amended the calendar on the assumption that all that was done at the council of Nice with regard to chronology was strictly correct. Dee, however, desired to ascertain the actual position of the earth in relation to the sun at the birth of Christ, and to rectify the calendar on that basis. The result would have been the omission of eleven instead of ten days. Dee, however, agreed to compromise for the sake of uniformity, only proposing that the facts should be publicly announced (Strype, *Annals*, ii. 355, folio ed.) Dee's calculations were submitted to, and approved by, Thomas Digges, Henry (afterwards Sir Henry) Savile, and Mr. Chambers. The government next consulted Archbishop Grindal, and Bishops Aylmer, Piers, and Young. They unanimously recommended the rejection of the scheme, chiefly on the ground that it emanated originally from the see of Rome, and their opposition delayed a great public reform for 170 years (*Gent. Mag.* new ser. xxxvi. 451; *Addit. MS.* 14291, ff. 89–92).

Dee now devoted all his attention to alchemical experiments, and to a pretended intercourse with angels or evil spirits. He possessed a crystal globe which he believed had the quality, when intently surveyed, of presenting apparitions and even emitting sounds. The spirits appeared, after due manipulation of the globe, either on its surface or in the room. Only one person, having been named as seer, could see the spirits and hear the voices, concentrating all his faculties on the crystal. Dee assumed the humble part of amanuensis, and solemnly consecrated Barnabas Saul as his seer or 'skryer.' The first of their recorded 'actions with spirits' took place at Mortlake on 22 Dec. 1581. After due prayers the angel Anael was summoned, soon made his appearance to the 'skryer,' and answered various questions. Unluckily Dee soon afterwards became acquainted with Edward Kelly, *alias* Talbot, a native of Worcestershire and a reputed adept in the occult

sciences. Kelly, who was twenty-eight years younger than Dee, had been convicted of forgery, and had lost his ears in the pillory at Lancaster. To hide this mutilation he constantly wore a black skull cap, which also gave him a very solemn and oracular appearance. Dee, with whom he lived many years, seems never to have discovered his secret. On 10 March 1581-2 Kelly called on Dee at Mortlake, and expressed a wish to see or show something in spiritual practice. Dee disclaimed all skill in what was vulgarly accounted magic, but finally produced his crystal, to which *aliqui angeli boni* were said to be 'answerable.' After prayers from both, a spirit called Uriel appeared, who gave directions for invoking other angels, and insisted that Dee and Kelly should co-operate in their researches. He also gave minute instructions for constructing the 'holy table' and the 'seal of God,' which is delineated in Sloane MS. 3188, f. 30; and advised that a spirit named Lundrumguffa, who sought Dee's destruction, should be discharged. Kelly afterwards admitted that he had been sent to Mortlake in order to entrap Dee into an admission that he had dealings with the devil, but he perceived that it would be more advantageous to him to work on the old scholar's credulity, and he therefore agreed to be installed as 'skryer,' with an annual salary of 50*l.* At the 'action' of 21 Nov. 1582 Dee obtained from an angel another stone or crystal which had even more miraculous qualities than the other. These mystical conferences were continued, at intervals, for more than a quarter of a century. Dee believed in all the revelations made by his 'skryer,' and when Kelly threatened to leave was ready to make any offer to retain him.

Albert Laski, palatine of Siradz in Bohemia, visited England in 1583. He hoped to restore his ruined fortunes by the discovery of the philosopher's stone. On 31 July 1583 the Earl of Leicester informed Dee that he and Laski intended to dine with him on the next day. Dee pleading poverty, the queen sent him a present of forty angels. The dinner took place. Laski's curiosity was excited, and after some affectation of reluctance Dee and Kelly allowed him to join them in their researches. Money was required for the purchase of drugs and other materials, and in a short time the affairs of the alchemists became very embarrassed. Laski therefore proposed to provide for them in his own country. On 21 Sept. 1583 they left Mortlake privately, in order to embark for Holland. Immediately after Dee's departure the mob, who execrated him as a magician, broke into his house and destroyed a great part of his furniture and books, also his chemical apparatus, which had cost him 200*l.*, and a fine quadrant of Chancellor's which cost him 30*l.* They likewise took away a magnet for which he gave 33*l.* (*Compendious Rehearsal*, ch. vii.)

Dee and his friends arrived on 3 Feb. 1583-4 at Laskoe, the palatine's principal castle, near Cracow. After some time the palatine, wearied with the delusions of Dee and Kelly, induced them to visit the Emperor Rodolph II. They arrived at Prague 9 Aug. (N.S.) 1584, and obtained an audience of the emperor, but Dee's extravagant stories only disgusted Rodolph, who declined to grant a second interview. After this Dee, who had gone to Poland to fetch his wife and children, prevailed on his former patron to introduce him to Stephen, king of Poland, on 17 April 1585. Stephen attended one of the actions with spirits, but detected the imposture. About this period they admitted into their secret society Francis Pucci, a Florentine, a man of education and talent, but about a year later he was ejected from their company, as he was suspected of bad faith.

After their repulse at Cracow Dee and Kelly returned to Prague, but the Bishop of Piacenza, apostolic nuncio at the emperor's court, protested against their presence so effectively that on 29 May 1586 a decree was signed commanding them to quit the emperor's dominions within six days. They hastened to Erfurt in Thuringia, but although they had letters from William Ursinus, count Rosenberg, a knight of the Golden Fleece and chief burgrave of Bohemia, whom they had flattered by predicting that he would become king of that country, the municipal authorities refused them permission to dwell in the city. They found a temporary asylum at Hesse-Cassel. On 8 Aug. Count Rosenberg obtained a partial revocation of the decree of banishment, the magicians being permitted to remain in any of his lordship's towns, cities, and castles. Accordingly they repaired in September to the castle of Tribau or Trebone in Bohemia, Rosenberg's principal residence, where they resumed their pretended intercourse with spirits, which had been interrupted for some time.

On 18 Sept. 1586 Edward Garland informed Dee that the emperor of Russia wished to receive him. The emperor promised to give him 2,000*l.* a year and to treat him as one of his chief men, while the lord protector offered to give him a thousand roubles out of his own purse besides (*State Papers*, Dom. Eliz. cxcvi. 143; printed in Hakluyt, i. 573; Dee, *Diary*, ed. Halliwell, p. 22). This munificent offer was declined.

Dee was indefatigable in his search for the philosopher's stone. It was reported that he and Kelly had found a very large quantity of the elixir among the ruins of Glastonbury Abbey. During their stay at Tribau Kelly made projection with one small grain of the powder upon an ounce and a quarter of mercury, and it produced nearly an ounce of gold. He also transmuted into gold a piece of metal cut out of a warming-pan, and sent it to Queen Elizabeth, together with a warming-pan having a hole, into which it exactly fitted (Ashmole, *Theatrum Chemicum*, p. 481). Wood relates that Arthur Dee, who was about eight years old, played at quoits with pieces of gold made by projection, as the young Count Rosenberg did with pieces of silver.

As Kelly sometimes refused to act, Dee resolved to initiate his son Arthur in the use of the magic stone. After a great deal of prayer and preparation, the boy made his first experiment on 15 April 1587, but was unable to perceive anything. Kelly accordingly returned to his post, when Dee's old angelic friends immediately reappeared. The crowning part of the imposture was reached on 18 April, when Kelly represented the angels to say it was the divine pleasure that he and Dee should for the future have their wives in common. Dee was exceedingly distressed in mind, but yielded after fresh appeals to the spirits. In his own handwriting he has recorded 'that on Sunday, the third of May, Ann. 1587 (by the new account), I, John Dee, Edward Kelley, and our two wives, covenanted with God, and subscribed the same, for indissoluble and inviolable unities, charity, and friendship keeping between us four; and all things between us to be common, as God by sundry means willed us to do' (Casaubon, *True and Faithfull Relation*, pt. ii. p. 21*; Smith, *Vita*, p. 53).

Frequent and violent quarrels followed, which led to the final separation of the partners. On 4 Jan. 1588-9 Dee delivered up to Kelly the 'powder, the bokes, the glas, and the bone, for the Lord Rosenberg,' and on the 16th Kelly left Tribau for Prague. He and his dupe never met again, but they maintained a regular correspondence for some time.

On 10 Nov. 1588 Dee wrote a letter from Tribau to Queen Elizabeth, accepting a previous invitation to return (Ellis, *Letters of Eminent Literary Men*, p. 45). On 1 March (O.S.) 1588-9 he set out from Tribau on his way to England. On 9 April 1589 he arrived at Bremen, where he received a letter of compliment from the landgrave of Hesse-Cassel, to whom in return he made a present of twelve Hungarian horses. Dee states that he was attended by a guard of horse, and, besides wagons for his goods, had three coaches for the use of his family; so that the whole cost of his removal from Tribau was no less than 796*l.* (*Compendious Rehearsal*, ch. ix.) On 2 Dec. he landed at Gravesend, and on the 19th was very favourably received by the queen at Richmond. On Christmas day he retired to his own house at Mortlake, and began to collect the scattered remains of his library and museum. He succeeded in regaining about three-fourths of his books. His whole loss by the depredations of the mob he estimated at under 400*l.*

His evil reputation as a sorcerer caused him to be shunned by all classes of society. The queen, however, held him in high esteem, and made him many promises of preferment. She promised him in 1580 a Christmas gift of 100*l.*, but only half that amount came into his hands. On his return to England he had discovered that he was cut off from all receipt of rents from the rectories of Upton and Long Leadenham, while the large annual allowance promised to him from Bohemia remained unpaid. He appealed to his old friends to save him and his family from starvation, and from them, in the space of about three years, he received upwards of 500*l.*, but he was obliged to raise 333*l.* more by pawning his plate and jewellery, and by borrowing sums of money at interest. On 9 Nov. 1592 he addressed to the queen a petition, in compliance with which Sir John Wolley, the queen's secretary for the Latin tongue, and Sir Thomas Gorges, gentleman of her majesty's wardrobe, went to Mortlake to examine his affairs. Dee exhibited a book entitled 'A Compendious Rehearsal,' containing an account of his life down to his last journey abroad, produced confirmatory documents, and named living witnesses. He desired a grant of the mastership of the hospital of St. Cross, near Winchester, when Dr. Bennet, its then holder, should be raised to a bishopric. The queen ordered Lady Howard to comfort Mrs. Dee by a letter and present of a hundred marks, a promise that Dee should have the desired preferment upon a vacancy, and a pension of 200*l.* a year out of the revenues of the see of Oxford in the interval. In 1594 Dee made another unsuccessful attempt to obtain the deanery of Gloucester. He had an offer in December of the chancellorship of St. Paul's, and eventually obtained a grant of the wardenship of Manchester College. His patent passed the great seal on 25 May 1595. On 14 Feb. 1595-6 he arrived at Manchester with his

wife and family, and on the 20th was installed in his new office with great pomp. He lived on very ill terms with the fellows of his college, owing either to his bad management and haughty behaviour, or to their turbulent disposition. He refused to exorcise certain demons by which seven persons were possessed, ordered them to apply to a godly minister, and severely rebuked one Hartley, a conjuror, for his unlawful art (Hibbert-Ware, *Hist. of the Foundations in Manchester*, i. 129–35).

On 5 June 1604 he presented to James I, at Greenwich, a petition praying that he might be tried and cleared of the horrible slander that he was, or had been, a 'conjurer, or caller, or invocator of divels,' offering to submit to death if the charge could be proved. The king, having received information from the Earl of Salisbury as to the nature of Dee's studies, refused to grant the prayer of the petition.

In November 1604 Dee, being in a very weak state of health, quitted Manchester, and returned with his family to Mortlake, where he had recourse to his former invocations, with the assistance of Bartholomew Hickman, who acted as seer. John Pontoys, who had been associated with him in Poland, was also admitted into his confidence. The last record of these 'actions with spirits' is dated 7 Oct. 1607.

At the close of his life he was so miserably poor that he was obliged from time to time to dispose of his books to procure subsistence. He was preparing for a new journey to Germany when, worn out by age and infirmities, he died in December 1608, and was buried in the chancel of Mortlake Church.

Dee's first wife died on 16 March 1574–5. By his second wife, Jane, daughter of Bartholomew Fromond, whom he married 5 Feb. 1577–8, he had a son, Arthur Dee [q. v.], and ten other children.

Aubrey says: 'He had a very fair, clear, sanguine complexion, a long beard as white as milke. A very handsome man. . . . He was a great peacemaker; if any of the neighbours fell out, he would never lett them alone till he had made them friends. He was tall and slender. He wore a gowne like an artist's gowne, with hanging sleeves, and a slitt. A mighty good man he was. . . . He kept a great many stilles goeing,' and 'the children dreaded him because he was accounted a conjurer' (*Letters by Eminent Persons*, vol. ii. pt. i. pp. 310–15).

The magic mirror into which Dee used to call his spirits is a disc of highly polished cannel coal. It was preserved in a leathern case, and was successively in the hands of the Mordaunts, earls of Peterborough, Lady Elizabeth Germaine, John, duke of Argyll, Lord Frederick Campbell, and Mr. Strong of Bristol, who purchased it at the Strawberry Hill sale in 1842, though another account states that it was then acquired by Mr. Smythe Pigott, at the sale of whose library in 1853 it passed into the possession of Lord Londesborough (*Journal of British Archæological Assoc.* v. 52; *Notes and Queries*, 3rd ser. iv. 155). Dee's shew stone, or holy stone, which he asserted was given to him by an angel, is in the British Museum. It is a beautiful globe of polished crystal of the variety known as smoky quartz (*Archæological Journal*, xiii. 372; *Notes and Queries*, 7th ser. iv. 306). The consecrated cakes of wax used in Dee's mystical ceremonies, and marked with hieroglyphical and mathematical figures, are also in the British Museum.

No fewer than seventy-nine works by him, most of them never printed, are enumerated in 'Athenæ Cantabrigienses.' Among them are: 1. 'A Supplication to Queen Mary for the Recovery and Preservation of ancient Writers and Monuments,' 1555–6. In Hearne's 'Johannes Glastoniensis,' p. 490; reprinted in 'Chetham Miscellanies,' i. 46. Cf. Addit. MS. 4630, art. 1. 2. 'Προπαιδεύματα Ἀφοριστικά, de Præstantioribus quibusdam Naturæ virtutibus, ad Gerardum Mercatorem Rupelmondanum.' Annexed to 'Brevis et Perspicua Ratio Judicandi Genituras ex Physicis Causis, Cypriano Leonitio à Leonicia excellente Mathematico authore,' London, 1558, 4to; also, separately, London, 1568, 4to. 3. 'Monas Hieroglyphica, Mathematicè, Magicè, Cabalisticè, Anagogicèque explicata, ad Sapientissimum Romanorum, Bohemiæ, et Hungariæ regem, Maximilianum,' Antwerp, 1564, 1584, 4to; Frankfort, 1591, 8vo and 12mo; reprinted in 'Theatrum Chemicum,' Strasburg, 1659, ii. 178. An English translation was made by Thomas Tymme, M.D. 4. 'De Trigono, circinoque analogico, Opusculum mathematicum et mechanicum,' lib. 4, 1565, Cotton. MS. Vitell. C. vii. 4. 5. 'Testamentum Johannis Dee Philosophi Summi ad Johannem Gwynn transmissum,' 1568. Printed in Ashmole's 'Theatrum Chemicum,' p. 334. 6. 'Epistola ad eximium Ducis Urbini Mathematicum Fredericum Commandinum.' Prefixed to 'Machometi Bagdedini de superficierum divisionibus,' Pisani, 1570. Dee was concerned in editing this work. 7. 'A fruitfull Preface, specifying the chiefe Mathematicall Sciences, what they are, and whereto commodious; where also are disclosed certaine new Secrets Mathematicall and Mechanicall, vntill these our daies greatly missed.' Before H. Billingsley's trans-

lation of Euclid's Elements, 1570. After the tenth book of this edition of Euclid many of Dee's annotations and inventions are inserted. In 1651 Captain Thomas Rudd, chief engineer to Charles I, published the first six books of Euclid, with Dee's preface. 8. 'Parallaticæ Commentationis Praxeosq. Nucleus quidam,' London, 1573, 4to. 9. 'An account of the manner in which a certayn Copper-smith in the land of Moores, and a certayn Moore transmuted silver into gold,' 1576, Ashmol. MS. 1394, iii. 1. 10. 'The British Complement of the perfect Art of Navigation,' 1576, manuscript. 11. 'General and Rare Memorials pertayning to the perfect Arte of Navigation: annexed to the Paradoxal Cumpas in Playne: now first published: 24 years after y^e^ first Invention thereof,' London, 1577 (anon.) Dedicated to Christopher Hatton, captain of her majesty's guard, and gentleman of the privy chamber. See Ashmol. MS. 1789, iv. The running title is 'The British Monarchie.' The advertisement and introduction are reprinted in Beloe's 'Anecdotes,' ii. 264–92, and in 'Chetham Miscellanies,' vol. i. 12. 'Her Majesties title Royal to many foreign countreys, kingdomes, and provinces,' 1578. Cf. Cotton. MS. Vitell. C. vii. 3. 13. Tract on the rules of exchange of moneys, 1578. Among the manuscripts of Captain Hervey G. St. John Mildmay, R.N., of Hazelgrove House, Somersetshire. 14. 'Navigationis ad Cathayam per septentrionalia Scythiæ et Tartariæ littora delineatio Hydrographica,' 1580, Lansd. MS. 122, art. 5. Cf. Cotton. MS. Otho E. viii. 77. 15. 'A playne discourse and humble advise, for our gratious Queene Elizabeth. . . to peruse and consider: as concerning the needfull Reformation of the Vulgar Kalender, for the civile yeres and daies accompting or verifyeing according to the tyme truely spent,' Ashmol. MS. 179, vii. 1789, i. This, his ablest work, though never published, has passed through the hands of several eminent mathematicians, and been frequently referred to in later times, particularly when the new style was introduced in this country. 16. 'Calendar for the Annus Reformationis, 1583 (May–December), showing how the eleven days of excess should be cut off, the principal feasts, the places of the ☉ and ☽, the Roman reckoning,' &c., Ashmol. MS. 1789, iii. 17. 'The Compendious Rehearsal of John Dee his dutifull declaration, and proofe of the course and race of his studious life, for the space of halfe an hundred years, now (by God's favour and help) fully spent, and of the very great injuries, damages, and indignities which for these last nine years he hath in England sustained (contrary to her Majestie's very gracious will and expresse commandment) made unto the two honourable Commissioners, by her most excellent Majestie thereto assigned, according to the intent of the most humble supplication of the said John, exhibited to her most gracious Majestie at Hampton Court. A. 1592. Nov^r^ 9.' Printed by Hearne in the appendix to 'Johannis Glastoniensis Chronicon' (pp. 497–551), from a transcript made by Dr. Thomas Smith previous to the fire in the Cottonian Library; reprinted in the 'Chetham Miscellanies,' vol. i. (1851), with other 'Autobiographical Tracts' by Dee, edited by James Crossley. The original is in Cotton. MS. Vitell. C. vii. 1; and a transcript by Ashmole in Ashmol. MS. 1788. 18. 'Θαλαττοκρατία Βρεττανική: sive De Brytanico Maris Imperio, Collectanea Extemporanea: 4 dierum Spacio, celeri conscripta calamo. Mancestriæ, 20 Sept. 1597,' Harl. MS. 249, art. 13; Royal MS. 7 C. xvi. 17. 19. 'Dr. Dee's Apology, sent to the Arch-Bishop of Canterbury 159⅝. Or, a Letter containing a most brief Discourse Apologitical, with a plain Demonstration, and fervent Protestation for the lawfull, sincere, very faithfull and Christian course of the Philosophicall Studies and Exercises, of a certaine studious Gentleman: an ancient Servant to Her most Excellent Majesty Royall,' 1599; 1604, 4to. 20. 'Treatise of the Rosie Crucian Secrets.' Harl. MS. 6485. 21. 'Alchemical Collections,' Ashmol. MS. 1486, v.; Addit. MSS. 2128, 2325, art. 1–8 and 2327. 22. His own pedigree, Cotton. Cart. Antiq. xiv. 1. 23. 'Petition to the kings most excellent Maiestie, exhibited: Anno 1604, Junii 5 at Greenewich,' broadside in British Museum. Reprinted in 'European Mag.' xxxiv. 297, and in Ellis's 'Letters of Eminent Literary Men,' p. 47. 24. 'A True & Faithful Relation of what passed for many Yeers between Dr. John Dee. . . and Some Spirits,' edited by Meric Casaubon, D.D., 'with a Preface confirming the Reality (as to the Point of Spirits) of this Relation: and shewing the several good Uses that a Sober Christian may make of All,' London, 1659, fol. The original manuscript from which this book was printed is preserved in the Cottonian collection in the British Museum, Append. xlv. 2 parts, formerly marked Addit. MS. 5007. In the printed book department of the Museum there is a copy of Casaubon's work which has been carefully collated with the manuscript, the marginal collations being in the handwriting of the Rev. William Shippen of Stockport, 1683. There is a manuscript note in this copy stating that the government thought of suppressing the book, but that it was bought up too quickly. A copy of the book with Ash-

mole's notes is in Ashmol. MS. 580. Another copy with manuscript notes is in Addit. MS. 3190. Aubrey, in his biographical jottings, has this memorandum: 'Meredith Lloyd sayes that John Dee's printed booke of Spirits is not above the third part of what was writt, which were in Sir Rob. Cotton's library; many whereof were much perished by being buryed, and Sir Rob. Cotton bought the field to digge after it.' The 'Actions with Spirits,' as Dee calls them, began on 22 Dec. 1581. They are minutely described in five books of 'Mysteries' hitherto unprinted (Sloane MS. 3188). There is an appendix in which the history is continued to 23 May 1583, and as the sixth book, printed by Casaubon, commences with the 28th of the same month, it is evident that the entire history of what passed between Dee and Kelly is still in existence. The first five parts are in the Ashmolean MS. 1790. The Addit. MS. 3677, art. 1, contains a transcript of Dee's conferences with angels from 22 Dec. 1581 to May 1583. See also Addit. MSS. 663, art. 10; 2575, 3189, 3191. These conferences are such a tissue of blasphemy and absurdity that they might suggest insanity, which, however, there is no other ground to suspect. Robert Hooke tried to explain them on the theory that they embodied a cipher for political secrets (Hooke, *Posthumous Works*, 1705, p. 206). 25. 'The Private Diary of Dr. John Dee, and the Catalogue of his Library of Manuscripts in the Ashmolean Museum at Oxford and Trinity College Library, Cambridge. Edited by James Orchard Halliwell, F.R.S.,' London, printed for the Camden Society, 1842, 4to. This diary was very carelessly edited. The Manchester portion of it, from 1595 to 1601, taken from Dee's autograph manuscripts in the Bodleian Library, was accurately printed (twenty copies only) at London, 1880, 4to, under the editorial supervision of John Eglinton Bailey, F.S.A.

At the bottom of Dee's own pedigree there is a small full-length portrait of him in a furred gown. In the Ashmolean Museum is his portrait, taken at the age of sixty-seven. A copy of this, engraved by Clamp, is in Lilly's 'Life and Times,' and another, engraved by Schencker, in Lysons's 'Environs.' A portrait of Dee on wood is at the end of Billingsley's Euclid.

[The principal authorities are the Libri Mysteriorum in Sloane MS. 3188; Dee's Compendious Rehearsal; his Private Diary; the True and Faithful Relation, edited by Meric Casaubon, of what passed between Dee and some Spirits; the Latin Life by Dr. Thomas Smith, in his Vitæ quorundam Eruditissimorum et Illustrium Virorum (London, 1707, 4to), and elaborate articles in Biog. Brit. (Kippis) and Cooper's Athenæ Cantabrigienses, ii. 497, 556. Consult also Addit. MS. 5867, p. 23; Adelung's Geschichte der menschlichen Narrheit, No. 68 (vii. 1–80); Ames's Typogr. Antiq. (Herbert), pp. 610, 647, 656, 661, 843, 844, 1107, 1156, 1609, 1717, 1738; Ayscough's Cat. of MSS.; Bibliographer, i. 72; Blackwood's Edinb. Mag. li. 626; Brayley and Britton's Surrey, iii. 470; Cotton. MSS.; D'Israeli's Amenities of Literature (1841), iii. 189; Ellis's Letters of Eminent Literary Men, p. 87; Foxe's Acts and Monuments (Townsend), vii. 77, 85, 349 *n.*, 638, 641, 642, 681, 734, 756, 783, 784; Godwin's Lives of the Necromancers, p. 373; Granger's Biog. Hist. of England, 1824, i. 323; Halliwell's Letters illustrative of the Progress of Science, pp. 13, 20, 30; Hibbert-Ware's Hist. of the Foundations in Manchester, i. 129, 135; Historical MSS. Commission, Rep. i. 132, iv. 594, 595, 598, v. 383, vii. 632, viii. 20; Lansd. MSS.; Lives of Ashmole and Lilly, p. 146; Lysons's Environs, i. 376–85, iv. 602, 603, vi. 53; Mackay's Memoirs of Popular Delusions, 1869, i. 152; Manning and Bray's Surrey, iii. 304; Niceron's Mémoires, i. 349; Notes and Queries, 1st ser. i. 142, 187, 216, 284, ii. 151, x. 444, 2nd ser. iii. 292, 3rd ser. iv. 108, 155, 160, 4th ser. i. 391, iv. 69, ix. 533, x. 176, 5th ser. ii. 86, 136, 218, 376, xi. 401, 422, 7th ser. 127, 192; Sloane MSS.; Calendars of State Papers, Dom. (1581–90), 114, 354 (Addenda, 1580–1625), 187, 212, 277; Strype's Works (general index); Tanner's Bibl. Brit.; Taylor's Romantic Biog. i. 379; Williams's Radnorshire, p. 164; Wilson's Merchant Taylors' School, pp. 1165–76; Wood's Athenæ Oxon. (Bliss) i. 639, 640; Fasti, i. 143.] T. C.

DEERING, GEORGE CHARLES (1695 ?–1749), botanist, was born in Saxony, educated at Hamburg and Leyden, and came to London in 1713 as secretary to Baron Schach, envoy extraordinary to Queen Anne from Czar Peter. He remained in this country as a tutor till November 1718, then he married, and three days afterwards returned to the continent, where he took his degree at Rheims, 13 Dec. 1718, according to his diploma now in the British Museum; he is also stated to have taken a degree at Leyden. Thence he proceeded to Paris, studying anatomy and botany under Bernard de Jussieu. In August 1719 he came back to England, and having a strong bias towards the study of botany, he became a member of the society established by Dillenius and Professor John Martyn, which existed from 1721 to 1726.

In 1736, having lost his wife while living in London, he thought to improve his position by removing to Nottingham, with a letter of recommendation from Sloane. Two years after his removal he published a list of Nottingham plants which he had observed in the neighbourhood, and in some of the cryptogams he had been aided by his countryman

Dillenius, then Sherardian professor at Oxford, who afterwards acknowledged the help received from Deering in the preface to his classical work, the noble 'Historia Muscorum.' At first Deering was successful in his practice, and issued a small tract on his method of treating the small-pox; but an unfortunate temper seems to have interfered with his duties, and afterwards seriously reduced his former good fortune to something like poverty. He was made ensign, 29 Oct. 1745, in the Nottingham foot regiment, raised on account of the Young Pretender's advance, but the appointment was more of honour than profit. By the good office of friends, the materials collected by John Plumptre for a history of Nottingham were placed in his hands. These he prepared for publication, and the work appeared posthumously as 'Nottinghamia Vetus et Nova.' Throughout his life he had suffered much from gout, in late life he became asthmatical, and sank under the complications of disease and a state of dependence, which his spirit could not endure. He died 12 April 1749, and was buried in St. Peter's churchyard, Nottingham, opposite the house he lived in. His name is commemorated by the genus *Deeringia* of Robert Brown.

[R. Pulteney's Sketches, ii. 257–64; Nichols's Illustr. i. 211, 220; Nouvelle Biographie Générale, xiii. 348.] B. D. J.

DEERING, formerly GANDY, JOHN PETER (1787–1850), architect, was the younger brother of the painter Joseph Gandy, A.R.A. (1771–1843), and brother also of the architect Michael Gandy (1778–1862). John Peter Gandy, the best known of the family, early displayed artistic leanings. At the age of eighteen he was admitted a student of the Royal Academy, and immediately began to exhibit there. His first exhibit, in 1806, the year after his admission, was entitled 'Leading to the Apartments of the Dead.' In 1807 he exhibited 'A Design for the Royal Academy,' and in 1810 two drawings of 'An Ancient City' and 'The Environs of an Ancient City.' In 1805 he published 'The Rural Architect,' and continued to contribute drawings of architectural subjects to the exhibitions of the Academy until his election in 1826 as an associate of that body, his early efforts uniformly displaying imaginative power as well as technical skill. In 1811 he undertook for the Dilettanti Society a journey to Greece, where he remained till 1813, and where he met and formed the acquaintance of Lord Elgin, of antiquarian fame, by whom he was afterwards employed to erect the mansion-house of Broom Hall in Fifeshire. Some results of this visit to classic soil appeared in the exhibition of a drawing entitled 'The Mystic Temple of Ceres,' in the Royal Academy exhibition of 1814, and in his being associated with Sir W. Gell in the publication in 1817–1819 of 'Pompeiana,' in which the results of the excavations then being made upon the site of the ancient Pompeii were illustrated and described with taste, accuracy, and appreciation. This well-known work had a great success, and a third edition, embodying the results of excavations since 1819, was published in 1832. It is still a standard work. His next important work was a design, along with Wilkins, R.A., of a tower 280 feet high to commemorate the victory of Waterloo, which was exhibited and much admired, though the scheme fell through. He now devoted himself to the practice of his profession, and among his principal works may be mentioned Exeter Hall, Strand, London; St. Mark's Chapel, North Audley Street; the Phœnix Fire Insurance Office, Charing Cross; the older part of the University College buildings, Gower Street; and the University Club, Pall Mall; in the two last being associated with his friend Wilkins. He was elected A.R.A. in 1826. In 1827 he acquired by bequest from his friend Henry Deering of the Lee, the estate of that name, near Missenden, Buckinghamshire. He assumed the name of Deering, and, gradually renouncing the active practice of his profession, devoted himself to public life and the management of his property. From 1847 until his death he was conservative M.P. for Aylesbury, but his life as a politician does not call for any remark. In 1838 he was elected a royal academician, and in 1840 he filled the office of high sheriff of his county. From that time until his death on 22 March 1850 he lived in retirement on his estate. As an architect he was distinguished by his knowledge of classic, especially of Greek, architecture, and by that refinement of taste in design which is the natural result of classic study. His election as a member of the Royal Academy was ascribed by many rather to influence and wealth than to talent, and the facts that he ceased exhibiting immediately on becoming an academician, and that after his accession to wealth he did little for art, indicate that his talents and education would have shown to more advantage had he been a poorer man.

[Gent. Mag. 1850, vol. xxxiii.; Athenæum, 9 March 1850, p. 266; Redgrave's Dict. of Artists; Graves's Dict. of Artists.] G. W. B.

DEFOE, DANIEL (1661?–1731), journalist and novelist, was born in 1660 or 1661 in the parish of St. Giles's, Cripplegate. This

date is fixed by his statement in the preface to the 'Protestant Monastery,' published 1727, that he was then in his sixty-seventh year. His grandfather, James Foe, kept a pack of hounds (*Review*, vol. vii. preface) and farmed his own estate at Elton, Northamptonshire. His father, James Foe, was a younger son, who became a butcher in St. Giles's, retired upon a competency, was living in 1705, and is called my 'late father' by his son on 23 Sept. 1708 (*ib.* ii. 150, iv. 306). Foe changed his name to De Foe or Defoe about 1703, for unascertained reasons (see WILSON'S *De Foe*, i. 231). The parish register contains no entry of his baptism. His parents were nonconformists, and joined the congregation in Bishopsgate Street formed by Samuel Annesley [q. v.], the ejected minister of Cripplegate. Defoe's respect for his pastor is shown by an 'elegy' upon Annesley's death in 1697. It is supposed, though on very slight evidence, that he married Annesley's daughter (WILSON, i. 345). He was thus brought up as a dissenter, and at the age of fourteen sent to the academy at Newington Green kept by Charles Morton, another ejected divine. Defoe speaks well of the school (*Present State of Parties*, 316–20). The lessons were all given in English, and many of the pupils, according to Defoe, distinguished themselves by their mastery of the language. Here he acquired the foundation of the knowledge of which he afterwards boasts in answer to Swift, who had called him and Tutchin (*Examiner*, No. 16) 'two stupid illiterate scribblers.' He 'understood' Latin, Spanish, and Italian, 'could read' Greek, and could speak French 'fluently.' He knew something of mathematics, had a wide acquaintance with geography, the modern history, and especially of the commercial condition of all countries (*Applebee's Journal*, 1725; in LEE'S *Defoe*, iii. 435; and *Review*, vii. 455). He had also gone through the theological and philosophical courses necessary to qualify him for the ministry. He gave up the career for which he had been intended, thinking that the position of a dissenting minister was precarious and often degrading (*Present State of Parties*, 319). He went into business about 1685, and on 26 Jan. 1687-8 became a liveryman of the city of London. He denied (*Review*, ii. 149, 150) that he had been a 'hosier,' and appears to have been a 'hose factor,' or middleman between the manufacturer and the retailer. Defoe imbibed the political principles of his teachers and friends. During the 'popish plot' he joined in meetings to protect the witnesses from intimidation (*ib.* vii. 297). He was out with Monmouth in 1685 (*Appeal to Honour and Justice*) when some of his fellow-students at Newington lost their lives. Defoe's precise share in the rebellion does not appear. In 1701 he wrote a curious pamphlet on the succession, proposing to investigate the claim of Monmouth and his descendants. Defoe speaks of an early writing, which Mr. Lee identified with a 'Letter . . . on his Majesty's Declaration for Liberty of Conscience,' 1687. This seems really to belong to Bishop Burnet (*Notes and Queries*, 4th ser. iv. 253, 307). Earlier writings, 'Speculum Crapegownorum,' pts. i. and ii. 1682, attacking the clergy, and a tract attacking the Turks during the siege of Vienna (1683), are regarded as spurious by Mr. Lee (i. 15), though attributed to Defoe by Wilson (i. 85–93). In 1688 he joined William's army at Henley during the advance to London (*Tour through Great Britain*, vol. ii. let. i. pp. 64–70). He appeared as a trooper in a volunteer regiment of horse which escorted William and Mary to a great banquet in the city, 29 Oct. 1689 (OLDMIXON, iii. 36). His political or literary distractions or his speculative tendencies were probably the cause of a bankruptcy, which took place about 1692 (*Review*, iii. 399). He had been engaged in foreign trade. He had visited France, had been at Aix-la-Chapelle, and had resided for a time in Spain (*Tour*, vol. i. let. ii. pp. 16, 121, iii. let. i. p. 54; *Review*, vii. 527). His debts were considerable, and he says that he had in 1705 reduced them, 'exclusive of composition, from 17,000*l.* to less than 5,000*l.*' (*Reply to Haversham's Vindication*; see also letter to Fransham, *Notes and Queries*, 5th ser. iii. 283). Tutchin, though an opponent, also bears testimony to his having honourably discharged in full debts for which composition had been accepted (*Dialogue between a Dissenter and the Observator*, 1703). Defoe characteristically turned his experience to account by soon afterwards writing an 'Essay upon Projects,' which did not appear, however, till 1698 (LEE, i. 28, 38), containing suggestions for a national bank, for a system of assurance, for friendly societies, for 'pension offices' or savings banks, for idiot asylums, for a reform of the bankruptcy laws, and for various academies. The suggestions, though of course already in the air, place him among the most intelligent observers of the social conditions of the day. About 1694 he was invited to take charge of a commercial agency in Spain, but refused the offer in order to take part 'with some eminent persons' in suggesting ways and means to government, then struggling to meet the requirements of the war. In 1695 he was appointed 'accountant to the commissioners of the glass duty,' an office which he held until the suppression of the com-

mission (1 Aug. 1699); and he also became secretary to a factory started at Tilbury in Essex to compete with the Dutch in making pantiles. He had a share in the business, and its prosperity seems to be proved by the reduction of his debts. Defoe became prominent in the last years of William as a writer in defence of the king's character and policy. In 1697 he had argued vigorously for a standing army. His most remarkable production was 'The Two great Questions considered' (1700), being a vigorous defence of the expected war, upon the ground of the danger to our commercial interests of a French acquisition of the Spanish dominions in America. A French translation, with a reply, appeared in 1701. In the same year Tutchin accused William of being a Dutchman in a poem called 'The Foreigners.' Defoe was 'filled with a kind of rage,' and retorted in 'The True-born Englishman, a Satyr,' published January 1701. In rough verses, sometimes rising to the level of exceedingly vigorous prose, he declares that Englishmen are a race of mongrels, bred from the offscourings of Europe in all ages. The sturdy sense of this shrewd assault upon the vanity of his countrymen secured a remarkable success. Defoe declares (*Collected Writings*, vol. ii. preface) in 1705 that nine genuine and twelve pirated editions had been printed, and eighty thousand copies sold in the streets. He described himself on the title-pages of many subsequent works as 'author of the True-born Englishman,' and he had the honour of an introduction to William. He had 'attended' Queen Mary when she gave orders for laying out Kensington Gardens (*Tour*, vol. ii. letter iii. p. 14), but apparently without becoming personally known to her. William now treated him with a confidence of which he often boasted in later years. His gratitude appears in several pamphlets, and in annual articles in the 'Review' upon anniversaries of William's birthday. He wrote a pamphlet, 'Six Distinguishing Characters of a Parliament-Man,' on the election of the parliament in January 1701, calling attention to the serious questions involved and denouncing stockjobbers. The tory majority impeached William's chief whig supporters, and imprisoned five gentlemen who presented the famous 'Kentish petition' on behalf of the whig policy. Hereupon Defoe drew up the 'Legion Memorial'—so called from the signature, 'Our name is Legion, and we are many'—audaciously rebuking the House of Commons. It was accompanied by a letter to the speaker, delivered, according to various accounts, by Defoe himself, on 14 May 1701, either disguised as a woman or 'guarded by sixteen gentlemen of quality' (see Wilson, i. 395–406, where the documents are printed). The house was unable or afraid to vindicate its dignity; and the petitioners, being liberated on the rising of parliament (24 June 1701), were entertained at the Mercers' Hall, where Defoe was placed by their side.

The controversy gave rise to a 'Vindication of the Rights of the Commons of England' by Sir Humphry Mackworth (1701), to which Defoe replied in his most noteworthy discussion of political theories, 'The Original Power of the Collective Body of the People of England examined and asserted' (dated 1702, but published 27 Dec. 1701). When war became imminent in 1701, Defoe discussed the question in a pamphlet called characteristically 'Reasons against a War with France' (1701). Though ostensibly arguing that the French sanction of an empty title was no sufficient ground for a war, his real purpose was to urge that the solid interests of England lay in securing for itself the colonial empire of Spain. Objection to continental alliances and a preference of colonial enterprise were the characteristic sentiments of the tory party. Defoe took a line of his own, and staunchly adhered to this opinion throughout his career.

William died 8 March 1702. Defoe showed his sincere regard for the king's memory in a poem called the 'Mock Mourners,' ridiculing the insincerity of the official lamentations, and attacked the high church party, now coming into power, in a 'New Test of the Church of England's Loyalty.' He now got into a singular difficulty, which has suggested various judgments of his conduct. A bill to suppress the practice of 'occasional conformity' was the favourite measure of the high church party throughout the reign of Queen Anne. In 1697 the lord mayor had given offence by attending the services both of the church and his chapel with his official paraphernalia. Defoe had then attacked this inconsistency, arguing that as the vital principle of dissent was the sinfulness of conformity, a desire to qualify for office could not justify an act of conformity for that particular purpose. In November 1700 he reprinted his tract, with a preface addressed to the eminent divine, John Howe; and in December published a rejoinder to a reply from Howe. In 1702 the high church party now in power introduced a bill for suppressing the practice, which passed the House of Commons in November. Defoe joined in the controversy by 'an inquiry,' audaciously arguing, in consistency with his previous tracts, that the dissenters were not concerned in the matter. The bill, as he urged, though not intended, was

really calculated to purge them of a scandal. It would only touch the equivocating dissenter, who claimed a right to practise what he asserted to be a sin. Defoe's reasoning was undeniably forcible. Like the early dissenters in general, he did not object to the church establishment on principle. On the contrary, he steadily maintained the church to be a necessary barrier against popery and infidelity. He did not even object to some tests. He desired that they should be such as to exclude the smallest number of protestants, and asserted (*Dissenters' Answer to High Church Challenge*) that the dissenters would at once conform if the church would cease to insist upon the ceremonies to which they objected. He declared it to be a hardship that dissenters should be excluded from preferment while forced to serve as common sailors and soldiers. But his arguments told for a modification rather than for a repeal or evasion of the tests. The dissenters, however, who saw that in fact the measure against occasional conformity would depress their interest, naturally held him to be a deserter. Defoe himself perceived that the bill was supported by appeals to intolerance, and though his peculiar attitude weakened his argument against the measure, he was heartily opposed to the spirit by which it was dictated. To put himself right, he published 'The Shortest Way with the Dissenters,' while the bill was struggling with the direct and indirect opposition of the whig lords. Ostensibly adopting the character of a 'high-flyer,' he called for an extirpation of the dissenters, like the extirpation of protestants by the French king. The more vehement tories, it is said, approved the pamphlet in sober earnest, and a clergyman declared it to come next to the Bible in his estimation (*Review*, ii. 277). Defoe boasts that they were soon brought to their senses, and were forced to disavow the principles thus nakedly revealed. He was prosecuted for libelling the church by thus misrepresenting its principles. The Earl of Nottingham was especially active in the matter (Leslie, *Rehearsal* (1750), i. 62, 264). A reward was offered for his apprehension in the 'Gazette,' 10 Jan. 1702–3. He is, it is said, 'a middle-sized spare man, about forty years old, of a brown complexion, and dark brown-coloured hair, but wears a wig; a hooked nose, a sharp chin, grey eyes, and a large mole near his mouth.' The House of Commons ordered the book to be burnt. He was indicted at the Old Bailey 24 Feb. 1703, and tried at the July sessions following. He acknowledged the authorship, and was sentenced to pay a fine of two hundred marks, to stand three times in the pillory, to be imprisoned during the queen's pleasure, and to find securities for good behaviour during seven years. Before his trial Defoe published a 'Brief Explanation,' and during the next two years several other pamphlets endeavouring to set forth his principles, and to reconcile his objections to the measure with his previous assertion that it did not affect dissenters. How far he succeeded in maintaining a consistent ground may be disputed. Defoe always sought to gain piquancy by diverging from the common track in the name of common sense, and tried to be paradoxical without being subtle. But he never ceased to advocate toleration, though demanding only such a liberal application of the law as would spare tender consciences. Defoe stood in the pillory on 29, 30, and 31 July 1703. The people formed a guard, covered the pillory with flowers, and drank his health. He published a 'Hymn to the Pillory,' which was sold among the crowd in large numbers, marked by the really fine lines—

> Tell them the men that placed him here
> Are scandals to the times;
> Are at a loss to find his guilt,
> And can't commit his crimes.

Defoe was now imprisoned in Newgate. His business at Tilbury had to be abandoned, and he says that he lost 3,500*l.* invested in it (*Review*, viii. 495–6). He had a wife and six children; and though he was able to continue his writings his position was precarious and trying. He continued to write upon occasional conformity; he attacked Asgill's queer doctrine about 'translation' [see Asgill, John]; he had a controversy with Charles Davenant [q. v.] upon the right of appeals to the people; he published a 'Layman's Sermon' upon the great storm (27 Nov. 1703), and afterwards a full account of it (17 July 1704). His notoriety had led to a spurious publication of his writings; and in 1703 he published the first volume of a 'true collection,' which was followed by a second (with a second edition of the first) in 1705. His most laborious undertaking, the 'Review,' was also begun during his imprisonment. The full title of the paper was 'A Review of the Affairs of France and of all Europe, as influenced by that Nation.' After the first volume the last clause became 'with Observations on Transactions at Home.' The first number appeared 17 Feb. 1704. It was first a weekly paper; after the eighth number it appeared twice a week; and after the eighth number of the second volume thrice a week. An imaginary 'Scandal Club' contributed to its pages; 'Advices from the Scandal Club' filled five monthly supplements in 1704; and

for half a year in 1705 this part appeared twice a week as 'The Little Review.' At the end of July 1712 the 'Review' ceased in its old form, but a new series, called simply 'The Review,' appeared twice a week until 11 June 1713. The whole was written by Defoe, none of his absences ever preventing its regular appearance. During its appearance he published eighty other works, equalling the 'Review' in bulk. The only complete copy known belonged to James Crossley [q. v.], and is now in the British Museum. The 'Review' is a landmark in the history of English periodical literature, and its success no doubt helped to suggest the 'Tatler' and 'Spectator.' Tutchin's 'Observator,' begun 1 April 1702, and Leslie's 'Rehearsal,' 2 Aug. 1704, were his chief rivals, representing the extreme whigs and extreme tories respectively.

The 'Review' included discussions of all the chief political questions of the day. Throughout Defoe affected the attitude of an independent critic, criticising all parties, although with a special antipathy to the 'high-flyers.' He was really, however, working in chains. In the spring of 1704 the ministry had been modified by the expulsion of the high church Earl of Nottingham, Defoe's special enemy, and the admission of Harley as secretary of state. The Occasional Conformity Bill was no longer supported by the government. Harley, the first of English ministers to appreciate the influence of the press, sent a message to Defoe in prison. The result was that a sum of money was sent from the treasury to Defoe's family and his fine discharged. Four months later, in August 1704, he was released from prison. He tells Halifax (Letter of 5 April 1705) that he had 'scorned to come out of Newgate at the price of betraying a dead master or discovering those things which nobody would have been the worse for' (Lee, i. 107). But it is clear that the final release implied some conditions, or 'capitulations,' as Defoe calls them. He frequently denied that he received a pension, although he admits that some appointment was bestowed upon him for a special service. He also asserts that he wrote 'without the least direction, assistance, or encouragement' (*Review*, vol. iii. preface). But his bond for good behaviour was still in force. If he was not directly inspired, it was partly because his discretion could be trusted. Few 'Grub Street authors' could afford a conscience. Defoe's pen was the chief means of support for himself and his family. To use it against the government was to run the risk of imprisonment, the pillory, and even the gallows, or at least of being left to the mercy of his creditors. He therefore compromised with his conscience by distinguishing between reticence and falsehood. He would defend what was defensible without attacking errors which could only be attacked at his personal risk. If he was led into questionable casuistry, it must be admitted that journalists in far less precarious situations have not always been more scrupulous, and further that for some years he could speak in full accordance with his conscience.

After his liberation Defoe retired for a time to Bury St. Edmunds, and after his return to London in October suffered from a severe illness in the winter. He was able, however, to continue his literary occupations. A remarkable pamphlet, called 'Giving Alms no Charity,' provoked by a bill of Sir Humphry Mackworth for employing the poor, appeared in November 1704; and in 1705 his prose satire, 'The Consolidator, or Memoirs of Sundry Transactions from the World in the Moon,' which was followed by several appendices. Three letters to Lord Halifax in the spring and summer of 1705 show that he was communicating with one of the whig junto and receiving money through him from some 'unknown benefactor,' together with hints for his 'Review' (Letters in Lee, i. 106, 115–18, from *Addit. MS.* 7121). Harley about the same time employed him in 'several honourable, though secret, services' (*Appeal to Honour and Justice*). From the same pamphlet it appears that he was at one time employed in a 'foreign country.' No such employment is known, unless the phrase is intended to cover Scotland. He was sent into the country during the elections which began in May 1705, taking a satire, 'The Dyet of Poland,' in which he attacked the high church party and praised William and the whigs. Some phrases in a letter to Harley (Wilson, ii. 357–60) show that he was discussing a scheme for a 'secret intelligence' office. His 'Review' meanwhile was warmly supporting the war, calling for the election of sound supporters of the ministry and denouncing the 'tackers' who in the previous session had tried to force the Occasional Conformity Bill through parliament by 'tacking' it to a money bill.

In July 1706 appeared his 'True Relation of the Apparition of one Mrs. Veal' and his long political satire, in twelve books of verse, called 'Jure Divino.' It may be noticed that the common story that 'Mrs. Veal' was designed to help off Drelincourt's book on the 'Fear of Death' is disproved by facts. Drelincourt's book was already popular, and Defoe's pamphlet was only added to the fourth edition (Lee, i. 127, 128).

The union with Scotland was now becom-

ing prominent in the political world. In August or September 1706 Defoe was sent to Edinburgh by the ministry, kissing the queen's hand on his appointment. His duties were apparently to act as a secret agent with the party favourable to the union. He published six essays 'towards removing national prejudices' against the measure both in England and Scotland, and exerted himself vigorously for an object which was thoroughly congenial to his sympathies. His 'History of the Union' ultimately appeared in 1709, and contains some useful historical documents. He was consulted by committees upon many questions of trade, and was once in some danger from a hostile mob. His absence in Scotland was partly due to the demands of creditors, who still persecuted him, after he had surrendered to the commissioners appointed for the relief of debtors under an act of 1706 (see letters to Fransham of this period in *Notes and Queries*, 5th ser. iii. 261, 282). He stayed in Scotland throughout 1707, replying with spirit to various attacks upon his supposed dependence on the ministry, which he denied at the cost of some equivocation. In the beginning of 1708 he returned to England. A settlement with his creditors seemed possible, and his political position was again doubtful. His patron, Harley, was now ejected from the ministry, being at deadly feud with Godolphin and Marlborough. Defoe, by his own account, was allowed by Harley himself 'in the most engaging terms' to offer his services to Godolphin. Substantially, of course, this was to treat Defoe as a mere hireling or 'under-spur-leather' in the cant phrase of the time, instead of an ally who would have a claim upon future support if asked to resign with his employer. Defoe went to Godolphin and boasts that he had no correspondence with Harley for the next three years. Godolphin received him civilly; he again kissed the queen's hand in confirmation of an appointment, previously made through Harley 'in consideration of a special service . . . in which I had run as much risk of my life as a grenadier upon a counterscarp.' He was again sent to Scotland, then threatened by the invasion of 1708, and, after visiting England during the elections, returned for another mission in the summer. The 'Review' was at this time printed in Edinburgh as well as in London, and he had at one time thoughts of settling in Scotland altogether (Lee, i. 139). Some letters to Godolphin and Sunderland, written from Edinburgh in May and August 1708, printed by the 'Historical MSS. Commission' (8th Rep. pp. 44, 48), show Defoe's complete dependence on the government. A letter to Harley of 2 Nov. 1706 (9th Rep. p. 469) suggests that his plan of settling in Scotland was a mere pretence.

The 'Review' was now staunchly whig, and during the elections of 1708 Defoe declared that if we ever had a tory parliament the nation would be undone (*Review*, v. 139). He supported Marlborough and Godolphin against the growing discontent with the war. Sacheverell's famous sermon (5 Nov. 1709) gave him an opportunity for attacking an old enemy, who had already hung out 'a bloody flag and banner of defiance' against the dissenters (a phrase frequently quoted by Defoe and others at the time) in a sermon of 1702. Defoe first declared that Sacheverell's violence should be encouraged rather than suppressed, as the serious acceptance by high churchmen of the ironical arguments of the 'Shortest Way' would most effectually expose the high church spirit (*ib.* vi. 421). The impeachment, however, was carried out, and was then supported by Defoe. He attacked Sacheverell's principles in the 'Review,' while disavowing any personal motive, and so vigorously that, as he says, he was threatened with assassination. The fall of the whigs followed. Defoe supported them, and eulogised Sunderland, the most violent of the party, on his dismissal (*ib.* vii. 142, 145). When Godolphin was at last dismissed, Defoe, as he puts it, was 'providentially cast back upon his original benefactor,' Harley. In other words, he was handed back again to his old employer as a mere hanger-on of the office. The spirit of the 'Review' changed abruptly, though Defoe taxed all his ingenuity to veil the change under an air of impartiality. The whig argument, that credit would be injured by the expulsion of Godolphin, had been urged in the 'Review.' Defoe had now to prove that all patriots were bound to support the national credit even under a tory ministry. In August and October 1710 he published two essays upon 'Public Credit' and 'Loans,' arguing that whigs would be playing the game of the Jacobites by selling out of the funds. These pamphlets were so clearly in Harley's interest that they have been attributed to him (Lee, i. 171). Defoe denied that the ministry would favour the 'high-flyers,' and tried hard to prove that, if not whigs already, they would be forced into whiggism by the necessity of their position (*Review*, vii. 245). He received, as he tells us (*ib.* 257), scurrilous letters calling him a renegade, which is hardly surprising. He urged the election of a 'moderate' parliament (*ib.* 348), as he had previously urged the election of a whig parliament. He became awake to the terrible expensiveness of the war. He declared (truly enough) that

he had always held that the true interest of England lay chiefly in the American trade; and after the death of the emperor, enforced the common argument that the issue was now changed, and that it would be as foolish to give the Spanish Indies to the emperor as it would have been to leave them to the French. Though apparently not quite satisfied with the peace actually made, he urged acquiescence instead of joining in the whig denunciations; and his arguments for the necessity of a peace were so vigorous that Mesnager, the French agent, had one of his pamphlets translated into French, and sent the author one hundred pistoles. Defoe informed the government of the present. Mesnager, finding that he was in government employment, refrained from further intercourse (*Minutes of Negotiations of M. Mesnager*, &c., possibly translated by Defoe; see Lee, i. 269).

Defoe, however, continued, if with diminished vigour, to be an opponent of high-flyers and Jacobites. He attacked the 'October Club,' which was trying to force ministers into extreme measures, in a vigorous pamphlet (1711), while Swift remonstrated with them as a friend. At the end of the same year his old adversary, Nottingham, made a compact with the whigs, who agreed to carry the Occasional Conformity Bill on condition of Nottingham's voting against the peace. Defoe wrote passionately but vainly against the measure, both in his 'Review' and in separate pamphlets. He had gone too far with the tories to be accepted as a genuine supporter even of his old cause.

The imposition of the new tax in July 1712 injured Defoe's 'Review.' In the preface to the eighth volume then issued he eloquently asserts his independence and his suffering in the cause of truth. He continued the 'Review,' however, through another volume; and after its final suppression he took the chief part in the 'Mercator,' started in Harley's (now Lord Oxford's) interest, although he was not the proprietor or editor. It was devoted to arguing the questions aroused by the treaty of commerce which was to follow the peace of Utrecht. Defoe has been credited, upon the strength of this work, with anticipating modern theories of free trade. In fact, however, he accepted the ordinary theory of the time, and only endeavoured to prove that the balance of trade would be in favour of England under the proposed arrangement.

Defoe had retired on being again sent to Scotland during the later months of 1712. There he wrote some anti-Jacobite pamphlets. In the beginning of 1713 he continued this controversy in some pamphlets to which, following his old plan, he gave titles ostensibly Jacobite: 'Reasons against the Succession of the House of Hanover;' 'What if the Pretender should come?' and 'An Answer to a Question which Nobody thinks of, viz. But what if the Queen should die?' These writings, although clearly anti-Jacobite, gave offence to the whigs. They were, no doubt, a sincere defence of Defoe's permanent principles, though, as Professor Minto has pointed out, they were, in some respects, calculated to serve Oxford. They explicitly denied that Oxford was in the Pretender's interest. Oxford, in fact, was being thrown over by the Jacobite wing of his party, though upon joining the ministry he had made overtures to the exiled court. The existence of such overtures was, of course, a secret to be carefully concealed from Defoe, and even from Oxford's far more confidential friend, Swift; and both Defoe and Swift were probably quite sincere in denying their existence. The whigs, however, who suspected Oxford, and regarded Defoe as a hireling renegade, would not forgive Oxford's supporter, though he might be a sincere defender of the Hanoverian succession. Defoe was prosecuted for a libel. The judges declared that the pamphlets were treasonable, and Defoe was committed to prison (22 April 1713), but obtained a pardon under the great seal. During the following year, besides writing the 'Mercator,' he published various pamphlets, which were chiefly in Oxford's interest. In a 'Letter to the Dissenters' (December 1713) he exhorted them to neutrality, and intimated that they were in danger of severe measures. He had probably received some hint of the Schism Act, passed in the next session, in spite of Oxford's opposition, by the extremer tories. In April he replied warmly to Swift's attack upon the Scots in his 'Public Spirit of the Whigs,' though Swift was supported by Oxford; but in the same month he published a defence of Oxford in a tract called 'Reasons for im[peaching] the L[or]d H[igh] T[reasurer].' The 'Mercator' dropped with the fall of Oxford and the consequent want of official information. A bookseller named Hurt had long published the 'Flying Post,' written by Ridpath, a bitter enemy of Defoe's. Hurt was suspected by Ridpath's patrons of some communication with Defoe, and the 'Flying Post' was instantly taken out of his hands. Hurt hereupon engaged Defoe to issue a rival 'Flying Post,' which took the whig side. Defoe warmly eulogised the new king upon the death of Anne (1 Aug. 1714), and soon afterwards declared that Lord Annesley, who had been sent to Ireland by Boling-

broke, had gone to remodel the forces in the Jacobite interest. The assertion produced an immediate prosecution for libel. While his trial was pending, Defoe wrote, apparently in September (Lee, i. 236, 240), his remarkable 'Appeal to Honour and Justice,' to meet the odium now accumulating from all parties. Soon afterwards appeared 'Advice to the People of Great Britain,' exhorting to moderation, and 'A Secret History of One Year,' the first, namely, of William's reign, pointing out, with obvious application, how William had been compelled to part with his whig supporters by their insatiable rapacity. He was probably also author of 'The Secret History of the White Staff.' This was written to all appearances to defend Lord Oxford, now a prisoner in the Tower. Oxford thought it necessary to disavow any complicity in the book, and even stated that it was intended to 'do him a prejudice.' But this was in all probability a merely prudential disavowal, which leaves to Defoe the credit of defending his patron in distress. A later pamphlet, called 'Minutes of the Negotiations of M. Mesnager, . . . done out of the French,' was published during the proceedings against Oxford in 1717, and clearly intended in his favour. Oldmixon says that Defoe composed it by Oxford's direction, and it is assigned to him by Mr. Lee (i. 269). He denied the authorship, however, emphatically, in the 'Mercurius Politicus' (*Notes and Queries*, 4th ser. iii. 548, v. 177, 202, 393). The 'Appeal to Honour and Justice' appeared in the first week of January 1715, with a 'conclusion by the publisher,' saying that the author had been struck by a 'violent fit of apoplexy' six weeks before and was still in a precarious state. Yet at the end of March appeared his 'Family Instructor,' a book of about 450 pages, which presumably had been written before, and was now published hastily and incorrectly 'by reason of the author's absence from the press.' During his illness Defoe was visited by a quaker, and he adopted the quaker style in several pamphlets which followed, reproving Sacheverell, the Duke of Ormonde, and others. On 1 July appeared a 'History of the Wars of his present Majesty, Charles XII of Sweden.' On 12 July he was brought to trial for the libel on Lord Annesley, and found guilty. Immediately afterwards he published a 'Hymn to the Mob,' occasioned by Jacobite disturbances, and in October a 'View of the Scots' Rebellion,' and another quaker pamphlet addressed to 'John Eriskine, called by the men of the world, Duke of Mar.'

In November, Defoe's fellow-prisoners received sentence. Defoe himself escaped by a singular arrangement. According to his own account (*Visions of the Angelick World*, 48–50), a 'strong impulse darted into his mind, ordering him to write to the judge, Chief-justice Parker, afterwards Lord Macclesfield. Parker, who had been one of his judges in 1713, put him in communication with Lord Townshend, then secretary of state. Letters addressed to Charles De la Faye, of the secretary of state's office, found in the State Paper Office in 1864, and first published in the 'London Review' 4 and 11 June 1864, reveal the transaction which followed. Defoe again entered the employment of the government. He first wrote a monthly paper called 'Mercurius Politicus,' which began in May 1716 and continued till at least September 1720. In June 1716 he acquired from one Dormer a share in the 'News Letter,' a weekly paper which had been managed by Dyer, now dead. It was not published, but circulated in manuscript, and was a favourite organ of the high church party. Defoe undertook that while the 'style should continue tory,' he would so manage it as entirely to 'take the sting out of it.' He continued this until August 1718, but no copies of the work are known. Soon afterwards, about August 1717, he undertook a similar position in the management of 'Mist's Journal,' a Jacobite organ started in the previous year. On 13 Dec. 1717 he acknowledges the receipt of 25*l.* from the Earl of Sunderland (*Hist. MSS. Comm.* 8th Rep. 24). He introduced himself to Mist 'in the disguise of a translator of foreign news.' Mist had not the least suspicion of his connection with government, and Defoe contrived to regulate the paper, and make himself essential to its success. Mist published a Jacobite letter in spite of Defoe's protest on 25 Oct. 1718. He was arrested, but released by Defoe's influence. He flatly denied, in answer to contemporary attacks in 'Read's Journal,' that Defoe was employed by him, and a separation took place. Read observed that Defoe's share was sufficiently proved by the 'agreeableness of the style . . . the little art he is truly a master of, of forging a story and imposing it on the world for truth,' a remark which shows Defoe's reputation just before the appearance of 'Robinson Crusoe.' Defoe's defection caused the journal to decline, and in January 1719 Mist restored him to the virtual management of the journal. Mist was again arrested in June 1720. Defoe managed the paper during his imprisonment, but from this time took comparatively little share in the paper. His last article appeared 24 Oct. 1724.

Defoe contributed to other papers at the same time. He started the 'Whitehall Even-

ing Post,' a tri-weekly journal, in September 1718, and wrote for it till June 1720. In October 1719 he started the 'Daily Post,' for which he wrote till April 1725; and, on dropping his connection with the 'Whitehall Evening Post,' he began to contribute weekly articles to 'Applebee's Journal,' in which he wrote regularly till 12 March 1726. From the date of his second period of employment under Harley, Defoe became anonymous. The reason clearly was that he was from that time regarded as a renegade. His connection with Mist forced him to pass himself off as one of the Jacobites, 'a generation who, I profess,' as he says in his letter in the State Paper Office of 26 April 1718, 'my very soul abhors.' He had, therefore, to abandon his claims to integrity, and submit to pass for a traitor. No man has a right to make such a sacrifice; and if not precisely a spy, Mist and Mist's friends would hardly draw the distinction.

The political questions were now less absorbing than in the earlier period, and Defoe's writings were in great part of a non-political character. He was an adept in all the arts of journalism, and with amazing fertility wrote upon every topic likely to attract public curiosity. His power had already been shown in comparative trifles, such as the 'History of the Great Storm,' 'Mrs. Veal's Ghost,' and a curious imaginary history of an earthquake in St. Vincent, contributed to 'Mist's Journal' in 1718. On 25 April 1719 he published the first volume of 'Robinson Crusoe,' founded on the four years' residence of Alexander Selkirk in the island of Juan Fernandez. Captain Rogers, who released Selkirk, had told the story, which was also told by Steele in the 'Englishman,' from Selkirk's own account. Defoe sold his book to William Taylor, a publisher, who made a large sum by it. A fourth edition appeared on 8 Aug. 1719, and was immediately succeeded by a second volume. In 1720 appeared a sequel called 'Serious Reflections during the life . . . of Robinson Crusoe.' The extraordinary success of the book was proved by piracies, by numerous imitations (a tenth, according to Mr. Lee, i. 300, appeared in 1727), and by translations into many languages. Gildon, who attacked it in the 'Life and strange surprizing Adventures of Mr. D—— De F——, of London, Hosier' (1719), says that every old woman bought it and left it as a legacy with the 'Pilgrim's Progress,' the 'Practice of Piety,' and 'God's Revenge against Murther.' Swift had it in his mind when writing 'Gulliver's Travels.' An absurd story, preserved by T. Warton, is given in Sir Henry Ellis's 'Letters of Eminent Literary Men' (Camden Soc. 1843), to the effect that 'Robinson Crusoe' was written by Lord Oxford in the Tower. It needs no confutation. Defoe has also been accused of appropriating Selkirk's (non-existent) papers (see Wilson, iii. 456–8). Defoe published the 'Anatomy of Exchange Alley,' an attack upon stockjobbers, in the interval between the first and second volumes of 'Robinson Crusoe' and the 'Chimera,' an attack upon Law's system, in January 1720. He was much occupied in the following year with the various developments of the South Sea mania. But he tried to work the vein opened by 'Robinson Crusoe.' His unrivalled skill in mystification has made it difficult to distinguish the purely fictitious from the authentic part of his admitted narratives, and in some cases to separate genuine histories from stories composed by him. In October 1719 he published 'The Dumb Philosopher,' an account of one Dickory Cronke, who acquired the power of speech just before his death, and prophesied as to the state of Europe; and in December 1719 'The King of the Pirates,' an ostensible autobiography of Captain Avery, a well-known pirate of the time. In 1720 he published two pamphlets about another deaf and dumb soothsayer, Duncân Campbell [q. v.] The first included a story of a ghost which appeared at Launceston in Cornwall. A manuscript transcript of this came into the hands of C. S. Gilbert, who published it in his 'History of Cornwall' as an original document; and it has been used in Mrs. Bray's 'Trelawney of Trelawney' and Hawker's 'Footprints of Former Men.' Between 1722 and 1725 Defoe wrote various accounts of the criminals, Cartouche, the 'Highland Rogue' (Rob Roy), Jack Sheppard, and Jonathan Wild. He ingeniously induced Sheppard, when actually under the gallows, to give a paper to a friend, apparently Defoe himself, with which the published pamphlet professed to be identical (Lee, i. 387). In other books he dispensed with an historical basis. The adventures of 'Captain Singleton,' in which Avery again appears, was published in 1720. 'Moll Flanders' and 'Colonel Jacque' both appeared in 1722, and 'Roxana' in 1724. Mr. Lee attributes a moral purpose to Defoe in these accounts of rogues and harlots, and it must be admitted that Defoe tacks some kind of moral to stories which show no great delicacy of moral feeling, and the publication of which is easily explicable by lower motives. One of his most remarkable performances, the 'Journal of the Plague Year,' appeared in 1722. It was suggested by the dread of the plague which had recently broken out in

France; and the narrative has an air of authenticity which imposed upon Dr. Mead, who had been appointed to report upon desirable precautions. He quotes it as an authority in his 'Discourse on the Plague' (1744). Two other remarkable books have been assigned to Defoe. The 'Memoirs of a Cavalier' appeared in 1720. The preface states that the memoirs had been found 'in the closet of an eminent publick minister . . . one of King William's secretaries of state.' The publisher identifies the author with Andrew Newport, second son of Richard Newport of High Ercall, Shropshire, created Lord Newport, 1642. Andrew Newport (*d.* 1699) was the younger brother of the Earl of Bradford, who was born in 1620. As the cavalier says that he was born in 1608, and served under Gustavus Adolphus, the identification is impossible (some letters of Andrew Newport are given in *Hist. MSS. Comm.* 5th Rep.) The account of the civil wars contains many errors, and might have been easily compiled from published documents, while the personal anecdotes introduced are much in the style of Defoe. The authorship must be doubtful. The memoirs of Captain George Carleton [q. v.], often attributed to Defoe, are certainly genuine. The 'New Voyage round the World,' 1725, is the last of these fictitious narratives which need be mentioned.

Defoe wrote memoirs of Daniel Williams, founder of the library for Curll in 1718; and Curll also published the history of Duncan Campbell in 1720. It is remarkable that at this period, Defoe (if Mr. Lee is right in attributing the article to him) published a bitter attack upon Curll in 'Mist's Journal' for 5 April 1718 (Lee, ii. 32, where 1719 is given in error). The author complains of the indecency of contemporary literature in a strain which comes rather oddly from the author of catch-penny lives of criminals. Defoe, however, was in his own view a sincere and zealous moralist. His books upon such topics were voluminous and popular. To his 'Family Instructor,' published in 1715, he added a second volume in 1718; and in 1727 he published a new 'Family Instructor,' directed chiefly against popery and the growing tendency to Socinianism and Deism. Two volumes of the 'Complete English Tradesman' appeared in 1725 and 1727. Lamb ('The Good Clerk,' first published in Leigh Hunt's 'Reflector,' 1811) has pronounced an unusually severe judgment on the morality of these volumes, which, it must be admitted, is not of an elevated tendency; but perhaps it should rather be called prosaic and prudential than denounced as base. It is of the kind current in his class, and apparently sincere as far as it goes. The same may be said of the 'Religious Courtship,' 1722, and the 'Treatise concerning the Use and Abuse of the Marriage Bed,' 1727. Defoe's religious views, otherwise those of the orthodox dissenters, were marked by a queer admixture of popular superstition. His love of the current ghost stories and delight in the vulgar supernaturalism appear in these treatises: 'The Political History of the Devil,' the 'System of Magic,' and an 'Essay on the Reality of Apparitions,' afterwards called 'The Secrets of the Invisible World disclosed,' which appeared in May 1726, December 1726, and March 1727. At the same time, his intimate knowledge of contemporary life and manners gives interest to books of a different class; the 'Tour through Great Britain,' of which three volumes appeared in 1724–5–6; the 'Augusta Triumphans, or the Way to make London the most flourishing City in the Universe,' 1728; a 'Plan of English Commerce,' 1728, and various pamphlets dealing with schemes for improving the London police. Defoe's writings are of the highest value as an historical indication of the state of the middle and lower classes of his time. Defoe had been a diligent journalist until 1725. The attacks in the press provoked by his apparent apostasy had died out about 1719 (Lee, i. 309), as his energies had been diverted from exciting political controversy. At the end of 1724, Mist was for a fourth time in prison. While there he drew his sword upon Defoe, who repelled the attack, wounded Mist, and then brought a surgeon to dress the wound (Lee, i. 394; for Defoe's account see *Applebee's Journal*). In all probability Mist had discovered Defoe's relations with the government, and failed to see that they called for gratitude. Soon afterwards Defoe's writings in newspapers ceased. His last regular article in 'Applebee's Journal' appeared 12 March 1726, and in the following November he complains (preface to tract on *Street Robberies*) that he could not obtain admission to the journals 'without feeing the journalists or publishers.' Mr. Lee plausibly conjectures that Mist had revealed Defoe's secret to them, and that they thereupon 'boycotted' him as a recognised agent of ministers. In June 1725 he had adopted the pseudonym of Andrew Moreton, which he afterwards used frequently for purposes of concealment. He appears at this period to have been fairly prosperous. In a 'character of Defoe' (*Add. MS.* 28094, f. 165), apparently the report of some hostile agent about 1705, it is said that he lives at Newington Green, at the house of his father-in-law, who is 'lay elder in a conventicle.' If Defoe married Annesley's daughter, this must

have been the father of a second wife. He apparently had some permanent connection with Newington. Henry Baker, F.R.S. [q. v.], who became his son-in-law, made his acquaintance in 1724. Defoe, as Baker tells us, had then newly built a 'very handsome house' at Stoke Newington (Robinson, *History of Stoke Newington*). It was surrounded by four acres of ground; it had a coachhouse and stables, and Defoe amused himself with his garden, and 'in the pursuit of his studies, which he found means of making very profitable.' He had three lovely daughters, and his 'way of living' was 'very genteel.' He had probably a fair income, though he had not much realised estate. He paid 10*l.* in 1721 to be excused from serving a parish office. Some transactions, fully detailed by Mr. Lee from the original deeds (Lee, i. 361–364), show that in 1722 he invested about 1,000*l.* in an estate called Kingswood Heath, at Colchester, for the benefit of his daughter Hannah. An advertisement in the 'Daily Courant' of 15 March 1726, for some documents lost in a pocket-book, shows that Defoe was then engaged in commercial transactions, probably as an agent for the sale of cloth. When Baker proposed to marry his daughter, Defoe had some difficulty in providing ready money for the settlements, but ultimately gave sufficient securities.

Baker began a paper called the 'Universal Spectator,' of which Defoe wrote the first number (12 Oct. 1728), and on 30 April 1729 married the daughter, Sophia Defoe. Some catastrophe which must have happened soon afterwards is only known from a letter written to Baker (first printed by Wilson), and dated 12 Aug. 1730. The letter, expressing profound depression, shows that for some reason Defoe had gone into hiding; that he had trusted all his property to his son (Benjamin Norton Defoe) for the benefit of the two unmarried daughters and their 'poor dying mother,' and that the son suffered them 'to beg their bread at his door.' He still confides in Baker's affection, proposes a secret meeting with his family, but sees great difficulties, and is in expectation of death. The allusions are far from clear, and the letter gives ground for some suspicion that Defoe's intellect was partly unsettled. It refers, however, to a blow from a 'wicked, perjured, and contemptible enemy,' and Mr. Lee's conjectural explanation is certainly not improbable. Mist had escaped to France in the beginning of 1728, where he lived with the Duke of Wharton. He may have revenged himself upon his old enemy by somehow conveying to the English government a charge of disloyalty against Defoe. Defoe's letters in 1718 show his sense that such a misinterpretation of his dealings with the Jacobites was possible, as the letters are intended to place his true position on record. Those who had been privy to the original compact were dead or out of office. Defoe may have feared that he would be seriously charged with treason and be unable to prove that he was only treacherous to the Jacobites. This, however, is conjectural. It is certain that he still retained enough mental power to write an 'Effectual Scheme for the immediate Preventing of Street Robberies,' which appeared in 1731. In the previous winter he had returned to London, and died 'of a lethargy,' in Ropemakers' Alley, Moorfields (not then a miserable quarter), on 26 April 1731. He was buried in Bunhill Fields. His wife was buried in the same place on 19 Dec. 1732. His library, with a 'curious collection of books on history and politics,' was sold in November 1731 (*Notes and Queries*, 3rd ser. ix. 142). An obelisk was erected in Bunhill Fields in 1870. A full account of his descendants till 1830 is given by Wilson (iii. 641–50). His eldest son, Daniel, appears to have been in business, and to have finally emigrated to Carolina. His second son, Benjamin Norton, was editor of the 'London Journal,' in succession to Thomas Gordon, a well-known writer, and was prosecuted for libel in 1721. He opposed his father, with whom he was personally on bad terms. Pope refers to him in the 'Dunciad,' and repeats a scandal, derived from Savage (*Author to be Let*, preface), that he was Defoe's illegitimate son by an oyster-seller. The letters of Defoe and his daughter to Baker imply that he had then only one son, or only one in England; and Benjamin is probably the son accused of a breach of trust. In 1726 he succeeded Ridpath as editor of the 'Flying Post,' and he wrote a life of Alderman Barber and memoirs of the Princes of Orange. Defoe's daughters were Maria, afterwards a Mrs. Langley; Hannah, who died unmarried at Wimborne Minster on 25 April 1759; Henrietta, married to John Boston of Much Hadham, and afterwards excise officer at Wimborne, where she died a widow in 1760; and Sophia, baptised on 24 Dec. 1701, who married Henry Baker, F.R.S. [q. v.], and died on 4 Jan. 1762. Her son, David Erskine [q. v.], was author of the 'Companion to the Playhouse;' her second son, Henry (1734–1766) [q. v.], was grandfather to the Rev. Henry Defoe Baker, vicar of Greetham, Rutlandshire, who gave information to Wilson and communicated the letter to Henry Baker. Wilson also received information from James Defoe, grandson of a grandson named Samuel.

One of this family was hanged for highway robbery in 1771, another was cook in a ship-of-war in 1787. Some notice of later descendants is in 'Notes and Queries,' 2nd ser. viii. 51, 94, 197, 299, xi. 303. A James Defoe, said to be a great-grandson, died in 1857, leaving some children, on whose behalf an appeal was made to Lord Palmerston (see *Times*, 25 March 1861). A portrait of Defoe by Taverney, engraved by Vandergucht, is prefixed to the first volume of the collected writings (1703), and is probably the best. Another engraved by W. Skelton is prefixed to the 'History of the Union.' Mr. J. C. Laud states in 'Notes and Queries,' 6th ser. v. 465, that he had recently acquired a fine portrait by Kneller.

Lists of Defoe's works are given by Chalmers, Wilson, Hazlitt, and in Lowndes's 'Manual,' and were carefully tested and corrected by Mr. Lee, who states that all previous errors were accumulated and new errors added in Lowndes. Lee's final list includes 254 works, 64 of which were added by him, while many were rejected. The full titles are given in Lee (i. xxvii–lv). The following is a brief statement of the most important, classified according to subjects. Contributions to periodicals have been noticed above.

Political tracts: 1. 'The Englishman's Choice,' 1694. 2. 'Reflections on a Pamphlet upon a Standing Army,' 1697. 3. 'Argument for a Standing Army,' 1698. 4. 'Two great Questions considered,' 1700 (sequel in same year). 5. 'Six distinguishing Characters of a Parliament-Man,' 1700. 6. 'Danger of Protestant Religion,' 1701. 7. 'Freeholder's Plea,' 1701. 8. 'Villainy of Stockjobbers,' 1701. 9. 'Succession to the Crown of England considered,' 1701. 10. 'History of Kentish Petition,' 1701. 11. 'Present State of Jacobitism,' 1701. 12. 'Reasons against a War with France,' 1701. 13. 'Original Power of the Collective Body of the People of England,' 1701. 14. 'Legion's New Paper,' 1702. 15. 'On Regulation of the Press,' 1704. 16. 'Tracts against Lord Haversham,' 1705. 17. Six 'Essays at removing National Prejudices against a Union with Scotland,' first two in London, others in Edinburgh, 1706–7. 18. 'The Union Proverb, "If Skiddaw has a cap," &c.,' 1708. 19. 'The Scots Narrative examined' (case of episcopal ministers), 1709. 20. 'Letter from Captain Tom to the Sacheverell Mob,' 1710. 21. 'Instructions from Rome . . . inscribed to Don Sacheverelleo,' 1710. 22. 'Essay upon Public Credit,' 1710 (August). 23. 'A Word against a New Election,' 1710 (October). 24. 'Essay upon Loans,' 21 Oct. 1710. 25. 'Eleven Opinions upon Mr. H[arley],' 1711. 26. 'Secret History of the October Club' (2 parts), 1711. 27. 'Reasons why this Nation ought to put a speedy end to this expensive War,' 1711. 28. 'Armageddon,' 1711. 29. 'The Balance of Europe,' 1711. 30. 'A plain Exposition of that difficult phrase, "a Good Peace,"' 1711. 31. 'Reasons against Fighting,' 1712. 32. 'Seasonable Warning against the insinuations of Jacobites,' 1712. 33. 'Hannibal at the Gates,' 1712. 34. 'Reasons against the Succession of the House of Hanover,' 1713. 35. 'And what if the Pretender should come?' 1713. 36. 'An Answer to a Question that nobody thinks of, viz. What if the Queen should die?' 1713. 37. 'Essay on Treaty of Commerce,' 1713. 38. 'Whigs turned Tories, and Hanoverian Tories proved Whigs,' 1713. 39. 'Scots Nation vindicated from an Infamous Libel, entitled "Public Spirit of the Whigs"' (by Swift), 1714. 40. 'Real Danger of Protestant Succession,' 1714. 41. 'Reasons for Im[peaching] the L[ord] H[igh] T[reasurer],' 1714. 42. 'Advice to the People of Great Britain,' 1714. 43. 'Secret History of one Year,' 1714. 44. 'Secret History of White Staff' (3 parts), 1714–15. 45. 'An Appeal to Honour and Justice, though it be of his Worst Enemies. By Daniel Defoe,' 1715. 46. 'Tracts in Character of a Quaker to Thomas Bradbury, Sacheverell, the Duke of Ormonde, and the Duke of Mar,' 1715; and 'to Hoadley,' 1717. 47. 'Two Tracts on the Triennial Act,' 1716. 48. 'Minutes of the Negotiations of Mons. Mesnager . . . "done out of French,"' 1717. 49. 'Charity still a Christian Virtue' (on the prosecution for a charity sermon), 1719. 50. 'Reasons for a War,' 1729.

Verse: 1. 'New Discovery of an Old Intrigue,' 1691. 2. 'Character of Dr. Samuel Annesley,' 1697. 3. 'The Pacificator,' 1700. 4. 'True-born Englishman,' 1701. 5. 'The Mock Mourners,' 1702. 6. 'Reformation of Manners,' 1702. 7. 'Ode to the Athenian Society,' 1703. 8. 'More Reformation,' 1703. 9. 'Hymn to the Pillory,' 1703. 10. 'Elegy on Author of True-born Englishman,' 1704. 11. 'Hymn to Victory,' 1704. 12. 'The Dyet of Poland,' 1705. 13. 'Jure Divino' (in twelve books), 1706 (a surreptitious edition of first seven books at same time). 14. 'Caledonia,' 1706. 15. 'Hymn to the Mob,' 1715. 16. Du Fresnoy's 'Compleat Art of Painting,' translated, 1720.

Upon dissent and occasional conformity: 1. 'Occasional Conformity of Dissenters in Cases of Preferment,' 1698. 2. 'Letter to Mr. How,' 1701. 3. 'New Test of Church of England's Loyalty,' 1702. 4. 'Enquiry into Occasional Conformity,' 1702. 5. 'Shortest

Way with the Dissenters,' 1702. 6. 'A Brief Explanation of the Test,' 1703. 7. 'King William's Affection to the Church of England,' 1703. 8. 'Shortest Way to Peace and Union,' 1703. 9. 'Sincerity of Dissenters Vindicated,' 1703. 10. 'A Challenge of Peace,' 1703. 11. 'Peace without Union' (answer to Mackworth), 1703. 12. 'Dissenters' Answer to High Church Challenge,' 1704. 13. 'Serious Inquiry,' 1704. 14. 'More short Ways with Dissenters,' 1704. 15. 'Dissenters Misrepresented and Represented,' 1704. 16. 'New Test of Church of England's Honesty,' 1704. 17. 'Persecution Anatomised,' 1705. 18. 'The Experiment' (case of Abraham Gill), 1705. 19. 'Party Tyranny' (conformity in Carolina), 1705 (continuation in 1706). 20. 'Dissenters in England Vindicated,' 1707. 21. 'Essay on History of Parties and Persecution in Great Britain,' 1711. 22. 'The Present State of Parties,' 1712. 23. 'A Letter to the Dissenters,' 1713. 24. 'Remedy worse than the Disease' (on the Schism Act), 1714. 25. 'A Letter to the Dissenters' (on the Salters' Hall controversy), 1719.

Economical and social tracts: 1. 'Essay upon Projects,' 1698. 2. 'The Poor Man's Plea in relation to Proclamations . . . for a Reformation of Manners,' 1698. A 'History of the Societies for the Reformation of Manners' has been attributed to Defoe, but apparently is not his (Wilson, i. 302). 3. 'Giving Alms no Charity,' 1704. 4. 'Remarks on Bankruptcy Bill,' 1706. 5. 'A General History of Trade,' 1713. 6. 'A Tour through Great Britain,' 1724-6. 7. 'The Complete English Tradesman,' 1725; vol. ii. 1727. 8. 'Parochial Tyranny,' 1727. 9. 'Augusta Triumphans,' 1728. 10. 'Plan of English Commerce,' 1728. 11. 'Second Thoughts are Best' (on street robberies), 1728. 12. 'Street Robberies considered,' 1728. 13. 'Humble Proposal to People of England for Increase of Trade,' &c., 1729. 14. 'Effectual Scheme for Preventing Street Robberies,' 1731.

Didactic: 1. 'Enquiry into Asgill's "General Translation,"' 1703. 2. 'Layman's Sermon on the Late Storm,' 1704. 3. 'The Consolidator,' 1704 (three sequels in same year). 4. 'Sermon on the fitting up of Dr. Burgess's Meeting-house,' 1706. 5. 'The Family Instructor' (3 parts), March 1715; 2nd edition, corrected by author, September 1715. 6. 'The Family Instructor' (2 parts), 1718 (2nd volume of preceding). 7. 'Serious Reflections during the Life and Surprizing Adventures of Robinson Crusoe,' 1720. 8. 'The Supernatural Philosopher, or the Mysteries of Magick,' 1720. 9. 'Religious Courtship,' 1722. 10. 'The great Law of Subordination considered,' 1724. 11. 'Everybody's Business is Nobody's Business' (on servants), 1725. 12. 'The Complete English Tradesman,' 1725; vol. ii. 1727. 13. 'Political History of the Devil,' 1726. 14. 'Essay upon Literature,' 1726. 15. 'History of Discoveries,' 1726–7. 16. 'The Protestant Monastery,' 1726. 17. 'A System of Magic,' 1726. 18. 'Conjugal Lewdness,' and with new title, 'Treatise concerning Use and Abuse of the Marriage Bed,' 1727. 19. 'History and Reality of Apparitions,' with new title (1728), 'Secrets of Invisible World disclosed,' 1727. 20. 'A new Family Instructor,' 1727. 21. Preface to 'Servitude' (a poem by Robert Dodsley), 1729. 22. 'The Compleat English Gentleman' (partly printed, not published), 1729; first edited in full and published from Defoe's autograph (*Brit. Mus. MS. Addit.* 32555) by Dr. K. D. Bülbring (London, 1890). 23. 'Of Royall Educacion,' a fragment, first printed from the same MS. by the same editor (London, 1895).

Narratives (real and fictitious): 1. 'The Storm,' 1704. 2. 'Apparition of Mrs. Veal,' 1706. 3. 'The Life and Strange Surprizing Adventures of Robinson Crusoe, of York, mariner,' 25 April 1719. 4. 'The further Adventures of Robinson Crusoe,' 20 Aug. 1719. 5. 'The Dumb Philosopher, or Great Britain's Wonder' (Dickory Cronke), 1719. 6. 'The King of Pirates' (Avery), 1719. 7. 'Life and Adventures of Duncan Campbell,' 1720. 8. 'Mr. Campbell's Pacquet,' 1720. 9. 'Memoirs of a Cavalier' (?), 1720. 10. 'Life . . . of Captain Singleton,' 1720. 11. 'Moll Flanders,' 1722. 12. 'Journal of the Plague Year,' 1722. 13. 'Due Preparations for the Plague,' 1722 (see *Notes and Queries*, 4th ser. iii. 402, 444). 14. 'Life of Cartouche,' 1722. 15. 'History of Colonel Jacque,' 1722. 16. 'The Highland Rogue' (Rob Roy), 1723. 17. 'The Fortunate Mistress' (Roxana), 1724. 18. 'Narrative of Murders at Calais,' 1724. 19. 'Life of John Sheppard,' 1724. 20. 'Robberies, Escapes, &c., of John Sheppard,' 1724. 21. 'New Voyage round the World,' 1725. 22. 'Account of Jonathan Wild,' 1725. 23. 'Account of John Gow,' 1725. 24. 'The Friendly Damon,' 1726. 25. 'Mere Nature delineated' (Peter the Wild Boy), 1726.

Historical and biographical: 1. 'History of the Union of Great Britain,' 1709. 2. 'Short Enquiry into a late Duel' (Duke of Hamilton and Lord Mohun), 1713. 3. 'Wars of Charles III,' 1715. 4. 'Memoirs of the Church of Scotland,' 1717. 5. 'Life and Death of Count Patkul,' 1717. 6. 'Memoirs of Duke of Shrewsbury,' 1718. 7. 'Daniel Williams,' 1718. 8. 'Baron de Goertz,' 1719. 9. 'History of Peter the Great,' 1723.

Defoe's 'Works' (3 vols.) appeared, with life by Hazlitt, in 1840 and again in 1840–1 (20 vols. 12mo).

[The chief authorities for Defoe's life are his Appeal to Honour and Justice and incidental statements in his Review and other works. John Dunton's Life and Errors and Oldmixon's History give contemporary notices. The first Life was prefixed by G. Chalmers to an edition of Defoe's History of the Union, 1786, and Robinson Crusoe (Stockdale), 1790. An elaborate and ponderous Life by Walter Wilson, in 3 vols., appeared in 1830. The Life by W. Hazlitt prefixed to the 1840 collection of Defoe's Works is chiefly founded upon Wilson. William Lee's Life of Defoe, forming the first of three volumes of Life and Newly Discovered Writings, appeared in 1869. See also Life and Times of Daniel Defoe by William Chadwick, 1859; John Forster's Hist. and Biog. Essays, 1858; Minto's Defoe, in English Men of Letters.] L. S.

DE GEX, Sir JOHN PETER (1809–1887), law reporter, eldest son of John de Gex of Leicester Place, Middlesex, was of Swiss extraction, his father having settled in England about the beginning of the century. He graduated B.A. at Jesus College, Cambridge, in 1831, and proceeded M.A. in 1834. Having entered Lincoln's Inn on 4 Nov. 1831, he was called to the bar there on 30 Jan. 1835. His name first appears in the 'Law List' in 1837. For many years he had next to no practice, and devoted himself to reporting. In this work he collaborated with Basil Montagu [q. v.] and Edward Deacon, the result being the reports known by the names of Montagu, Deacon, and De Gex, three volumes of 'Cases in Bankruptcy argued and determined in the Court of Review, and on Appeal before the Lord Chancellor,' London, 1842–5, 8vo. In 1852 he published a volume of 'Cases in Bankruptcy decided by the Court of Review, Vice-chancellor Knight-Bruce, and the Lord-chancellors Lyndhurst and Cottenham,' reported by himself alone, London, 8vo. At the same time he was reporting cases in chancery, in conjunction with John Smale. The result of their joint labours was 'Reports of Cases decided in the High Court of Chancery, by Knight-Bruce, V.C., and Parker, V.C.,' 1849–1853, 5 vols. London, 8vo. He was associated with Steuart Macnaghten (who had previously been co-author of 'Macnaghten and Gordon's Reports') in the authorship of the reports of 'Cases in the Court of Appeal in Chancery,' known as 'De Gex, Macnaghten, and Gordon's Reports,' 1851–7, 8 vols. London, 8vo, a series continued after Mr. Macnaghten ceased to report in collaboration, first with Mr. H. Cadman Jones ('De Gex and Jones's Reports,' 1857–9, 2 vols. London, 8vo), then with both Mr. Cadman Jones and Mr. F. Fisher ('De Gex, Fisher, and Jones's Reports,' 1859–62, 4 vols. London, 8vo), and finally with Mr. Cadman Jones and Mr. R. Horton Smith, now Q.C. ('De Gex, Jones, and Smith's Reports,' 1863–5, 4 vols. London, 8vo). De Gex was called within the bar on 28 March 1865, in company with Joshua Williams and George Jessel, afterwards master of the rolls. On 19 April following he was elected a bencher of his inn. In 1867 De Gex published, in conjunction with Mr. R. Horton Smith, 'Arrangements between Debtors and Creditors under the Bankruptcy Act, 1861,' London, 8vo. The work consisted of a collection of precedents of deeds of arrangement, with an introduction and notes, and a digest of cases. A supplement appeared in 1868, and another in 1869. In 1871 De Gex became a director of the Legal and General Insurance Office, of which in 1867 he had been appointed auditor. For many years he had an extensive practice in bankruptcy, a kind of business which, while affording scope for refined reasoning, does not usually excite much general interest. A case, however, in 1869, in which he played a leading part, viz. that of the Duke of Newcastle (*L. R.* 5 Ch. App. 172), belongs as much to constitutional as to private law. The question was whether the Duke of Newcastle, not being engaged in trade, was exempt from the operation of the law of bankruptcy on the ground of his being a peer. The bankruptcy court held that he was exempt. The case was elaborately argued before the court of appeal, De Gex being the leading counsel for the appellant, Sir Roundell Palmer (now Lord Selborne) representing the duke. Lord-justice Giffard decided in favour of the appeal. In 1882 De Gex was elected treasurer of Lincoln's Inn, and in December of the same year he received the honour of knighthood on occasion of the opening of the new law courts. He had then recently retired from practice. De Gex married in 1880 Alice Emma, eldest daughter of Sir John Henry Briggs. He died on 14 May 1887 at his residence, 20 Hyde Park Square. He was buried on 19 May at Kensal Green cemetery.

[Times, 18 May 1887; Law Times, 28 May 1887; Solicitors' Journal, 21 May 1887; Inns of Court Calendar, 1878; Foster's Men at the Bar; Brit. Mus. Cat.] J. M. R.

DEGGE, Sir SIMON (1612–1704), author of the 'Parson's Counsellor,' born 5 Jan. 1612, was eldest son of Thomas Degge of Strangsall, Uttoxeter, Staffordshire. As a royalist he was imprisoned by the Long Parliament, but was released on promising to return to Stafford, 14 March 1643–4. He was admitted a student

of the Inner Temple in 1649, and was called to the bar in 1653. In 1660 he became judge of West Wales, in 1661 recorder of Derby, on 5 Feb. 1662 steward of the manor court of Peverel, later in 1662 justice of the Welsh marches, and was knighted at Whitehall 2 March 1669–70. Soon afterwards he was fined a hundred marks for declining 'to come to the bench when called,' but before the end of 1669 he was a bencher of his inn. In 1673 he was high sheriff of Derbyshire. In 1674 he failed to 'read' the autumn lecture, and obtained a royal letter excusing him 'from any penalty' for his dereliction of duty. On 25 Oct. 1674 he was elected Lent reader, but on his refusing to serve was fined 200*l.* and disbenched 22 Nov. following. He is said to have died before the end of 1704. In 1676 appeared his 'Parson's Counsellor and Law of Tithes,' a leading text-book on its subject for many years. A sixth edition appeared in 1703, and a seventh revised edition in 1820. Degge was also greatly interested in the history of Staffordshire, and wrote a long letter ('Observations upon the Possessors of Monastery Lands in Staffordshire'), which was published in Erdeswicke's 'Staffordshire,' 1717. Degge married (1) Jane, daughter of Thomas Orrell, and (2) Alice, daughter of Anthony Oldfield. By his first wife (*d.* 1652) he had a son, Whitehall, and by his second wife, who died in 1696, a son, Simon.

[J. E. Martin's Masters of the Bench of the Inner Temple, 1450–1883, privately printed 1883, p. 43; Erdeswicke's Staffordshire, ed. Harwood, liv–lx; Lysons's Magna Britannia, v. cxxv, 109; Brit. Mus. Cat.] S. L.

DE GREY. [See GREY.]

DE HEERE or D'HEERE, LUCAS (1534–1584), painter and poet, born at Ghent in 1534, was the son of Jan D'Heere, the leading statuary in Ghent, and Anna de Smytere, a famous illuminator. De Heere was placed at an early age in the studio of his father's friend, Frans Floris. His friend, Marcus van Vaernewyck, the historian, remarks on his precocious skill. De Heere afterwards travelled in France and England. In 1559 he and his father were employed in making decorations for the cathedral at Ghent, on the occasion of the chapter of the Golden Fleece held there by Philip II in July 1559. The picture of 'The Queen of Sheba before Solomon,' now in the chapel of St. Ivo in the cathedral at Ghent, probably formed part of these decorations. De Heere certainly enjoyed the patronage of Philip II, but subsequently he adopted the reformed religion, and became a devoted follower of the Prince of Orange. His chief patron was Adolph of Burgundy, seigneur of Waeken. De Heere seems to have lived in his patron's house, and painted portraits of him, his wife, and their fool. It was perhaps while engaged on these portraits that he met at Middelburg Eleonora, daughter of Pieter Carboniers, burgomaster of Vere, herself a person of literary talent, whose portrait he painted, and whom he eventually married. In Ghent he set up a school of painting, which promised to carry on the italianised traditions of Frans Floris and his pupils. Poetry was as much studied as painting, and De Heere's poems were much esteemed by his fellow-townsmen. He was one of the members of the famous Chamber of Rhetoric, called 'Jesus with the Balsam Flower,' and in 1565 he published a collection of his poems, entitled 'De Hof en Boomgaerd der Poesien.' In that year he also published a translation of the Psalms of David after Clement Marot, and in 1566 wrote an introductory poem to the Psalms, published by the famous preacher, Peter Dathenus. In August 1566 the iconoclastic outbreak took place, and most of the works of De Heere's father and probably his own perished either then or at the subsequent outbreak in 1578. In 1568 De Heere with others was banished, his school was broken up, and he took refuge with his wife in England. He was one of the elders of the Dutch Church, Austin Friars, in 1571, and was a witness to a baptism in the same church on 31 May 1576. The pacification of Ghent permitted De Heere to return to Ghent, but he does not seem to have done so until April 1577. In that year he subscribed at Ghent the protestant oath, and with his wife attended the public communion at Middelburg. In December 1577 he designed the pageants attending the entry of the Prince of Orange into Ghent, and subsequently published a description of them with verses laudatory of the prince. He now became a public official, and is described as 'auditeur van de rekencamere.' He again took a prominent part in the fêtes on the announcement in November 1581 of the betrothal of Queen Elizabeth to the Duc d'Alençon, and in 1582 on the entry of the last named prince into Ghent. When the Duke of Parma attacked Ghent, De Heere again left his native city. He died 29 Aug. 1584, according to some accounts in Paris. De Heere, besides being a voluminous writer, was a student of art, and possessed a collection of antiquities and works of art. He commenced a history in verse of the Flemish school of painting. Few of his pictures remain in his native country. At Copenhagen there is an allegorical picture of 'The Wise and Foolish Virgins,' dated 1570, by him, and a picture at

Lille has recently been restored to his credit. In England he is chiefly known from his portraits, though a few allegorical pictures have been noted from time to time. It is difficult to ascribe with certainty to him all those portraits which bear his monogram with a date, while others are of even more doubtful authenticity. The earliest dated portrait by him is that of Queen Mary, painted in 1554, now in the collection of the Society of Antiquaries at Burlington House; also portraits of Antony Kempe, 1555 (VERTUE, *Add. MS.* 23071); Henry Fitzalan, lord Maltravers, 1557, in the collection of the Duke of Norfolk; William, lord Howard of Effingham, formerly in the Tunstal collection (engraved by J. Ogborne), and the double portrait of Frances Brandon, duchess of Suffolk, and her second husband, Adrian Stokes, 1559 (engraved by Vertue), formerly in the Strawberry Hill Collection, and in 1868 in that of Mr. C. Wynne Finch. To 1562 belong the portraits of Margaret Audley, duchess of Norfolk, in the collection of Lord Braybrooke at Audley End, and Thomas Howard, duke of Norfolk, her husband, lately in the collection of the Earl of Westmorland; to 1563 the portrait of Henry Stuart, lord Darnley (head engraved by Vertue), and his infant brother Charles, of which one example is at Windsor Castle, and another on a larger scale at Holyrood; there was also at Drayton an anonymous portrait of a nobleman signed with the date 1563. If De Heere really painted these portraits in 1562–3, he must have paid a second visit to England, or perhaps to Scotland, although Van Mander says that he painted portraits from memory. If he left Ghent in 1567, prior to his banishment in 1568, he may have been the painter of the interesting picture of the family of Lord Cobham, now in the collection of the Marquis of Bath at Longleat. The portrait of Henry VIII in the master's lodge, Trinity College, Cambridge, copied from Holbein's mural painting at Whitehall, is apparently dated 1567, unless it should be read 1564. In 1569 he painted the curious allegorical picture of Queen Elizabeth, attended by Venus, Juno, and Minerva, now at Hampton Court. In 1570 he was commissioned by the lord high admiral, Edward, lord Clinton, to paint a gallery with figures representing the costumes and habits of all nations. The idea may have been taken from Andrew Borde's 'Boke of the Introduction of Knowledge,' the Englishman being almost naked as Borde describes him. In April 1865 the communal archives at Ghent acquired a volume of water-colour drawings, interspersed with verse, and entitled 'Theatre de tous les peuples et Nations de la terre, avec leurs habits et ornemens divers, tant anciens que modernes, diligemment depeints, au naturel, par Luc Dheere, peintre et sculpteur gantois.' The contents of this volume exactly correspond to the paintings executed for Lord Clinton, the figure of the naked Englishman occurs, and there are other allusions and drawings relating to his stay in England. As one of the poems is dated 1580, the volume would seem to be a collection of studies made by De Heere, and added to from time to time. One of the figures represents the Greenlander, brought to England by Sir Martin Frobisher in 1576. Portraits by him are among the many attributed in this country to Holbein.

[Redgrave's Dict. of Artists; Blommaert's Levensschets van Lucas D'Heere; De Busscher's Recherches sur les peintres et sculpteurs de Gand au XVI^me^ siècle; Walpole's Anecd. of Painting, ed. Dallaway and Wornum; Van Mander's Livre des Peintres, ed. Hymans, 1885; Michiels's Histoire de la Peinture Flamande; Moens's Registers of the Dutch Church, Austin Friars; Law's Cat. of the Pictures at Hampton Court; Catalogues of the National Portrait Exhibitions; information and assistance from George Scharf, C.B., F.S.A.]

L. C.

DEICOLA or DEICOLUS, SAINT (*d.* 625), was a native of Leinster and one of the twelve companions who, in imitation of the twelve apostles, attended St. Columbanus from Ireland first to East Anglia and then to France, where he arrived A.D. 589 or 590. On the foundation of the monastery of Luxeuil he appears to have continued with him as one of his monks until 610, when Columbanus, having been expelled from it through the intrigues of Brunehilde, grandmother of Theodoric, king of Burgundy, some of his monks accompanied him into exile. One of these was Deicola, but they had only proceeded two miles when it became evident that he was unequal to the journey, and he besought Columbanus to permit him to stay behind and retire to some solitude. His request was granted, and Deicola thus left alone, and forbidden by his master to return to Luxeuil, sought the depths of the forest. Here he met a swineherd, who was startled by the sudden appearance of a stranger of great stature ('procerus'), dressed in foreign fashion and armed with a club ('fustis'), the *cambatta* or curved-headed staff of the Irish monk. The swineherd advised him to settle in a place called Luthra, situated on the land of a large proprietor, and surrounded by swamps and forest. Settling there he discovered a little church dedicated to St. Martin, in which a priest officiated at certain times. Thither Deicola resorted for prayer in secret, especially at night, thus keeping up,

we may presume, the canonical hours of the rule of St. Columbanus. The priest was very angry at the intrusion, and, to prevent his further access to the church, the windows and doors were stopped with briars and thorns. It should be observed that Columbanus and his monks were in constant trouble with the French clergy for several years before his expulsion in consequence of his continuing to observe the customs of the Irish church in spite of bishops and synods. Hence the priest considered his prayers rather as 'incantations,' while the people revered his ascetic life. The proprietor of Luthra, Weifhart, ordered Deicola to be punished, but having died immediately afterwards, his wife, persuaded that his death was a judgment, entreated the prayers of Deicola for him. The saint consented, and his prayers were successful in rescuing his soul from hell, a circumstance which Colgan and others endeavour to explain. The site of Luthra was then granted to Deicola by Weifhart's widow. This monastery, afterwards known as Lure, was situated in the diocese of Besançon, among the Vosges between Vesoul and Belfort. Clothaire subsequently conferred additional privileges on it out of regard for Columbanus, who is said to have foretold his succession to the kingdom. But the inhabitants of that district were a fierce and rapacious people, and Deicola, 'considering anxiously under what princely protection he could place it,' finally resolved to go to Rome and ask for the pope's protection. Arriving there with some companions, the pope inquired why he came so far. 'I am a brother,' he replied, 'of Irish birth and an exile for Christ, and I live in the part of Gaul called Burgundy, where I have built two oratories,' adding that he wished to place Lure under the protection of the prince of the apostles, and was ready to pay ten silver *solidi* for the privilege of a charter. The coin intended seems to be the gold solidus, which, according to the Ripuarian law, was of the value of two cows. Having secured this and the promise of the pope's anathema against his enemies, he returned home with joy, bringing with him some relics. Dr. Lanigan thinks this story of his visit to Rome savours of a later age, and that the Burgundian kings would have resented such an embassy. After this he appointed one of his monks, named Columbinus, as his successor, and pining for greater seclusion and a stricter life, he built for himself a little oratory, and consecrated it in the name of the Trinity, and thus 'he who formerly resembled Martha now became like Mary, devoted to contemplation.'

He died on 18 Jan. about 625, and was buried in his own oratory. The name Deicola is considered by Colgan and Lanigan as identical with the Irish Dichuill (in France Diel or Deel, with varieties of spelling). Haddan, without giving authorities, distinguishes them, and holds that Lure was founded by 'Deicolus or Desle, a disciple of Columbanus,' and another monastery not named was founded by Dichuill or St. Diè. The 'Life of Deicola,' by the Bollandists, is from a manuscript of Lure, which they assign to the tenth century. It was by one acquainted with the appearance and habits of the Irish clergy abroad. For the most part, Irishmen who became eminent on the continent were lost sight of by the church at home, but Deicola is an exception, as his name is found in the martyrology of Donegal.

[Bollandists' Acta Sanct., 18 Jan., ii. 563; Lanigan's Eccles. Hist. ii. 439; Gould's Lives of the Saints, i. 280; Haddan's Remains, p. 275; Wattenbach in the Ulster Journal of Archæology, July 1859; Martyrology of Donegal; O'Hanlon's Lives of the Irish Saints, i. 305.]

T. O.

DEIOS, LAURENCE (*fl.* 1607), divine, a native of Shropshire, matriculated in the university of Cambridge as a pensioner of St. John's College in 1571, perhaps coming from Oxford. He graduated B.A. at Cambridge in January 1572–3, was admitted on 12 March following a fellow of St. John's on the Lady Margaret's foundation, commenced M.A. in 1576, and proceeded B.D. in 1583. At different periods he held in his college the offices of Hebrew lecturer, preacher, sacrist, and junior dean. From 24 June 1590 to December 1591 he was rector of East Horsley, Surrey. Subsequently he became a preacher in London. He was in needy circumstances in 1607. Some Latin verses by him preface John Stockwood's 'Disputationes Grammaticales;' and he published: 'That the Pope is that Anti-Christ; and an answer to the objections of Sectaries, which condemn this Church of England,' London, 1590, 8vo, containing two treatises, or sermons, one of which was preached at St. Paul's Cross.

[Baker's St. John's (Mayor), i. 289, 333, 334; Baker's MS. xxxix. 98; Brayley and Britton's Surrey, ii. 70; Cooper's Athenæ Cantab. ii. 476, 555; Ames's Typogr. Antiq. (Herbert), pp. 916, 1151.]

T. C.

DEIRA, KINGS OF. [See ÆLLA, *d.* 588; EDWIN, 583?–633; OSRIC, *d.* 634; OSWIN, *d.* 651.]

DE KEYSER, WILLIAM (1647–1692?), painter, was a native of Antwerp and by profession originally a jeweller, with a large and prosperous business at Antwerp. Being de-

votedly attached to art, he occupied his leisure hours in painting, and executed several altar-pieces for churches at Antwerp. Having occasion to go to Dunkirk on business, he painted an altar-piece for the convent of English nuns there which pleased them so much that they persuaded him that he could make his fortune as a painter in England. De Keyser, being provided by the nuns with an introduction to Lord Melfort, availed himself of a fair wind and a returning ship and crossed then and there to England. There he was well received by Lord Melfort, who introduced him to James II, and he soon obtained many commissions. He then sent over to Antwerp for his wife and family, with instructions to dispose of his establishment in the jeweller's trade. Soon after their arrival the revolution occurred, and De Keyser found himself deprived of his best patrons; as his affairs got gradually worse, he took to studying the possible discovery of the philosopher's stone. This folly soon brought him to an early grave, and he died in reduced circumstances about 1692, aged 45. He left a daughter, whom he educated with great care from her youth as an artist. She attained some note as a painter of portraits and in copying pictures in small. She married a Mr. Humble, and died in December 1724. Vertue, who knew her personally, states that she had several paintings by her father, including an altar-piece of St. Catherine, commissioned by the queen for Somerset House Chapel, and others which showed him to have studied carefully the style and colouring of the Italian masters.

[Walpole's Anecdotes of Painters, ed. Dallaway and Wornum; Vertue's MSS. (Brit. Mus. Addit. MS. 23069); Immerzeel's Levens en Werken der Hollandsche en Vlaamsche Kunstschilders, &c.] L. C.

DEKKER, THOMAS (1570?–1641?), dramatist, was born about 1570. His birthplace was London, as he intimates in 'The Seuen Deadly Sinnes,' 1600, and in 'A Rod for Run-awayes,' 1625. In 'Warres, Warres, Warres,' a tract published in 1628, he describes himself as an old man; and in the dedication to 'Match Mee in London,' 1631, addressing Lodowick Carlell, he writes: 'I haue beene a priest in Apollo's temple many yeares, my voice is decaying with my age.' If a passage in the preface to his 'English Villainies,' 1637, in which he speaks of 'my three score yeares,' could be taken literally, the date of his birth would be 1577. A 'Thomas Dycker, gent.,' had a daughter Dorcas christened at St. Giles's, Cripplegate (near the Fortune Theatre), on 27 Oct. 1594; a daughter of 'Thomas Dekker' was buried there in 1598; and a son of 'Thomas Dekker' was buried in 1598 at St. Botolph's, Bishopsgate; but it is not clear that these baptismal and burial entries refer to the dramatist's family. On the title-page of a copy (preserved in the British Museum) of the lord mayor's pageant for 1612, 'Troja Nova Triumphans,' is written near Dekker's name, in a contemporary handwriting, 'marchantailor;' but Dekker's connection with the Merchant Tailors' Company has not hitherto been traced.

The first definite notice of Dekker is in Henslowe's 'Diary,' under date January 1597-1598: 'Lent unto Thomas Dowton, the 8 of Jenewary 1597, twenty shillinges, to by a booke of Mr. Dickers, xxx*s*.' On 15 Jan. 1597–8 Henslowe paid four pounds 'to bye a boocke of Mr. Dicker, called Fayeton.' In February of the same year Dekker was lodged in the Counter, and Henslowe paid forty shillings to have him discharged (*Diary*, ed. Collier, p. 118). After his release from the Counter his pen was very active. The 'Diary' records the titles of eight plays that he wrote single-handed between 1598 and 1602: (1) 'The Triplicity of Cuckolds,' 1598; (2) 'First Introduction of the Civil Wars of France,' 1598–9; (3) 'Orestes Furies,' 1599; (4) 'The Gentle Craft,' 1599, published anonymously in 1600 under the title of 'The Shomaker's Holiday, or the Gentle Craft;' (5) 'Bear a Brain,' 1599; (6) 'Whole History of Fortunatus,' 1599, published anonymously in 1600 under the title of 'The Pleasant Comedie of Old Fortunatus;' (7) 'Truths Supplication to Candlelight,' 1599–1600; (8) 'Medicine for a Curst Wife,' 1602. In conjunction with Drayton, Wilson, and Chettle, he wrote: (1) 'Earl Godwin and his Three Sons' ('Goodwine and iij Sones'), 1598; (2) a 'Second Part of Godwin,' 1598; (3) 'Pierce of Exton,' 1598; (4) 'Black Bateman of the North,' 1598. Drayton and Wilson were his coadjutors in (1) 'The Mad Man's Morris' ('the made manes mores'), 1598; (2) 'Hannibal and Hermes, or Worse feared than hurt,' 1598; (3) 'Chance Medley,' 1598 (to which Chettle or Munday also contributed). In 1598 he also joined Drayton in the authorship of (1) 'First Civil Wars in France;' (2) 'Connan Prince of Cornwall;' (3) 'Second Part of the Civil Wars in France;' (4) 'Third Part of the Civil Wars in France.' On 30 Jan. 1598–9 Henslowe paid three pounds ten shillings 'to descarge Thomas Dickers frome the areaste of my lord chamberlain's men.' Three plays by Dekker and Chettle were produced in 1599: (1) 'Troilus and Cressida;' (2) 'Agamemnon;' (3) 'The Stepmother's Tragedy.'

In the same year Dekker wrote with Ben Jonson a domestic tragedy (1) 'Page of Plymouth;' with Jonson, Chettle, and 'other jentellman' a chronicle-play (2) 'Robert the Second, King of Scots;' with Chettle and Haughton (3) 'Patient Grissel' (which was published anonymously in 1603). To 1600 belong (1) 'The Spanish Moor's Tragedy' (rashly identified by Collier with 'Lust's Dominion'), by Dekker, Day, and Haughton; (2) 'Seven Wise Masters,' by Dekker, Chettle, Haughton, and Day; (3) 'The Golden Ass, and Cupid and Psyche;' (4) 'Fair Constance of Rome,' by Dekker, Munday, Drayton, and Hathway. In 1601 the 'Diary' mentions only one play in which he was concerned, 'King Sebastian of Portingale,' his coadjutor being Chettle. With Drayton, Middleton, Webster, and Munday, he wrote in May 1602 a play which Henslowe calls 'too harpes' ('Two Harpies'?). In October of the same year he joined Heywood, Wentworth Smith, and Webster in the composition of 'Two Parts of Lady Jane Grey' (which are probably represented by the corrupt and mutilated play published in 1607 under the title of 'The Famous History of Sir Thomas Wyat . . . written by Thomas Dickers and Iohn Webster'); and in November he wrote with Heywood and Webster 'Christmas comes but once a Year.' To 1602 also belongs a scriptural play, 'Jeptha,' which Dekker wrote in company with Munday. There are a few other entries relating to Dekker in the 'Diary.' Under date 6 Sept. 1600 Henslowe records the payment to Dekker of twenty shillings 'for the boocke called the forteion tenes.' Collier conjectures that the reference is to some alteration of the comedy 'Fortunatus,' but it is not improbable that the title was 'Fortune's Tennis.' In December 1600 Dekker was paid forty shillings for altering his play 'Phaeton' on the occasion of its representation at court. On 12 Jan. 1601–2 he received ten shillings for writing a prologue and epilogue 'for the play of Ponesciones pillet' ('Pontius Pilate'); and four days afterwards he received twenty shillings for making alterations in an old play on the subject on 'Tasso's Melancholy.' In August and September 1602 he was employed to make some additions to the play of 'Oldcastle;' and in November and December of the same year he was again engaged in 'mending of the playe of Tasso.' The entry in the 'Diary' (ed. Collier, p. 71), under date 20 Dec. 1597, respecting the payment to Dekker of twenty shillings for additions to Marlowe's 'Dr. Faustus,' and of five shillings for a prologue to Marlowe's 'Tamburlaine,' has been conclusively shown to be a forgery (Warner, *Catalogue of Dulwich MSS.* pp. 159–60). One of the latest entries in the 'Diary,' dated '1604,' records the payment of five pounds to Dekker and Middleton 'in earneste of their playe called the pasyent man and the onest hore,' which was published in the same year under the title of 'The Honest Whore, with the Humours of the Patient Man, and the Longing Wife. Tho. Dekker.' Of 'The Second Part of the Honest Whore . . . written by Thomas Dekker,' the earliest extant edition is dated 1630, and there is no evidence to show whether Middleton was concerned in its authorship.

The first of Dekker's works in order of publication was 'Canaans Calamitie, Jerusalems Miserie, and Englands Mirror,' 1598, 4to, a very popular poem (reprinted in 1617, 1618, 1625, and 1677) of little interest. 'The Shomakers Holiday,' 1600, 4to, reprinted in 1610, 1618, and 1631, is a delightful comedy, full of frolic mirth. In 1600 was also published 'The Pleasant Comedie of Old Fortunatus,' 4to, which displays all the riches of Dekker's luxuriant fancy, and amply justifies Lamb's assertion that 'Dekker had poetry enough for anything.' 'Satiromastix, or the vntrussing of the Humorous Poet,' 1602, 4to, is a satirical attack on Ben Jonson. It is difficult to ascertain the origin of the quarrel between Jonson and Dekker. In August 1599 they wrote together 'Page of Plymouth,' and in September of the same year they were engaged upon 'Robert the Second.' They had quarrelled before the publication (in 1600) of 'Every Man out of his Humour' and 'Cynthia's Revels,' which plays undoubtedly contain satirical reflections on Dekker. The quarrel culminated in 1601, when Dekker and Marston (under the names of Demetrius Fannius and Crispinus) were unsparingly ridiculed in 'The Poetaster.' Jonson declares, in the 'Apology' at the end of the play, that for three years past he had been provoked by his opponents, 'with their petulant styles on every stage;' but there are no means of testing the accuracy of this statement. 'Satiromastix' was Dekker's vigorous reply to 'The Poetaster,' all the more effective by reason of its good humour. Dekker never republished his play; but Jonson included 'The Poetaster' among his 'Works' in 1616, and told Drummond of Hawthornden in 1619 that Dekker was a knave. In 1603 was published 'The Wonderfull Yeare 1603, wherein is shewed the picture of London lying sicke of the Plague,' 4to, a very vivid description (doubtless well known to Defoe) of the ravages caused by the plague. Dekker's name is not on the title-page, but he acknowledged the author-

ship in the 'Seven Deadly Sinnes.' 'The Batchelors Banquet,' 1603, 4to, reprinted in 1604, 1630, 1660, 1661, and 1677, is founded on the fifteenth-century satire, 'Les Quinze Joyes de Mariage;' but the subject is treated with such whimsical ingenuity of invention that Dekker is entitled to claim for his brilliant tract the merit of originality. 'Patient Grissil,' 1603, 4to, was written in conjunction with Haughton and Chettle. The songs have been unanimously ascribed to Dekker, and there can be little doubt that the old play owes to him rather than to his associates its many touches of tenderness. Of the 'Magnificent Entertainment given to King James' three separate editions were published in 1604, two at London and one at Edinburgh. The 'Honest Whore,' 1604, reprinted in 1605, 1615, 1616, and 1635, and the 'Second Part of the Honest Whore,' 1630, contain powerful and pathetic scenes, marred by coarseness and exaggeration. 'The Seuen Deadly Sinnes of London,' 1606, 4to, described on the title-page as 'Opus Septem Dierum,' is a notable example of Dekker's literary agility. 'Newes from Hell. Brought by the Diuells Carrier,' 1606, 4to, reprinted with additions in 1607 under the title of 'A Knights Coniuring, Done in Earnest, Discouered in Jest,' 4to, is written in imitation of 'ingenious, ingenuous, fluent, facetious T. Nash.' An anonymous attack (in verse) on the Roman catholics, 'The Double P.P., a Papist in Armes, Bearing Ten seuerall Sheilds, encovntered by the Protestant,' &c., 1606, 4to, has been ascribed to Dekker. There is extant a presentation copy with his autograph (Collier, *Bibl. Cat.* i. 197). In 1607 appeared 'Jests to make you Merie. . . . Written by T[homas?] D[ekker?] and George Wilkins,' 4to; the 'Famous History of Sir Thomas Wyat. . . . Written by Thomas Dickers and John Webster,' 4to, a corrupt abridgment of the two parts of 'Lady Jane;' two comedies, written in conjunction with Webster, 'Westward Ho,' 4to (composed in or before 1605, as there is a reference to it in the prologue to 'Eastward Ho,' published in that year), and 'Northward Ho,' 4to; and an allegorical play of little value, 'The Whore of Babylon,' 4to, setting forth the virtues of Queen Elizabeth and the 'inueterate malice, Treasons, Machinations, Vnderminings, & continuall bloody stratagems of that Purple whore of Rome.' 'The Dead Tearme, or Westminsters Complaint for long Vacations and short Tearmes,' 1608, 4to, dedicated to Sir John Harington, is a hasty piece of patchwork. The 'Belman of London: Bringing to Light the Most Notorious Villanies that are now practised in the Kingdome,' 4to, which passed through three editions in 1608, is partly taken, as Samuel Rowlands noticed in 'Martin Markall, Beadle of Bridewell,' from Harman's 'Caveat or Warneing for Common Cursitors,' 1566 and 1567. It gives a lively description of the practices of the rogues and sharpers who infested the metropolis. At the end of 'The Belman' Dekker promised to write a second part, which should 'bring to light a number of more notable enormities (dayly hatched in this Realme) then euer haue yet beene published to the open eye of the world.' The second part was published in 1608, under the title of 'Lanthorne and Candlelight, or the Bell-mans Second Nights Walke,' 4to. Two editions appeared in 1609, and a fourth, under the title of 'O per se O, or a new cryer of Lanthorne and Candlelight. Being an addition or Lengthening of the Bell-mans Second Night-walke,' 4to, in 1612. Between 1608 and 1648 there appeared eight or nine editions of the second part, all differing more or less from each other. 'The Ravens Almanacke, Foretelling of a Plague, Famine, and Ciuill Warre,' 1609, 4to, was intended as a parody on the prognostications of the almanac makers. There are no grounds for ascribing to Dekker the anonymous tract, 'The Owles Almanacke,' 1618, 4to. In 1609 appeared 'The Guls Hornebooke,' 4to, which gives a more graphic description than can be procured elsewhere of the manners of Jacobean gallants. The tract is to some extent modelled on Dedekind's 'Grobianus,' and Dekker admits that it 'hath a relish of Grobianisme.' It had been his intention to turn portions of 'Grobianus' into English verse, but on further reflection he 'altered the shape, and of a Dutchman fashioned a mere Englishman.' In 1609 also appeared 'Worke for Armourers, or the Peace is Broken,' 4to (prose), and a devotional work, of which no perfect copy is extant, 'Fowre Birds of Noahs Arke,' 12mo (prose). The vivacious comedy of the 'Roaring Girl,' 1611, 4to, was written in conjunction with Middleton, and probably Middleton had the larger share in the composition. 'If it be not good, the Diuell is in it,' 1612, 4to, an ill-constructed tragi-comedy, is wholly by Dekker, who in the same year wrote the lord mayor's pageant, 'Troja Nova Triumphans,' 4to. 'A Strange Horse Race, at the end of which comes in the Catchpols Masque,' 1613, 4to, exposes the rogueries of horse-dealers, and touches on other forms of swindling. From 1613 to 1616, if Oldys's assertion may be credited, Dekker was confined in the king's bench prison. On 12 Sept. 1616 he addressed to Edward Alleyn, from the king's bench, some

verses (which have not come down) as 'poore testimonies of a more rich affection;' and there is extant an undated letter, probably written about the same time, in which he thanks Alleyn for the 'last remembrance of your love,' and commends to him a young man as a servant. In 1620 appeared 'Dekker his Dreame, in which, beeing rapt with a Poeticall Enthusiasme, the great volumes of Heauen and Hell to him were opened, in which he read many Wonderfull Things,' 4to, a very rare tract in verse (of little interest), with a woodcut portrait on the title-page of a man—presumably the author—dreaming in bed. 'The Virgin Martyr,' 1622, by Massinger and Dekker, is more orderly and artistic than any of the plays that Dekker wrote alone; but there can be no doubt that Lamb was right in assigning to Dekker the tender and beautiful colloquy (act. ii. scene 1) between Dorothea and Angelo. 'A Rod for Run-Awayes,' 1625, 4to, describes the state of terror caused by the plague in 1625. 'Warres, Warres, Warres,' 1628, 12mo, is an excessively rare tract. Extracts from it are given by Collier (in his 'Bibliographical Catalogue'), but no copy can at present be traced. In 1628 and 1629 Dekker composed the mayoralty pageants, 'Britannia's Honour,' 4to, and 'London's Tempe,' 4to. 'Match Mee in London,' 4to, a tragi-comedy, was published in 1631, but was written several years earlier; for it is mentioned in Sir Henry Herbert's 'Diary' under date 21 Aug. 1623 as 'an old play,' which had been licensed by Sir George Buc. In May 1631 a play called 'The Noble Spanish Souldier' was entered by John Jackman in the 'Stationers' Register' as a work of Dekker, and was again entered as Dekker's in December 1633 by Nicholas Vavasour. It was published by Vavasour in 1634 under the title of 'The Noble Sovldier, or a Contract Broken Justly Reveng'd. A tragedy, written by S. R.,' 4to, and has been usually attributed to Samuel Rowley; but it is probable that the play was largely, if not entirely, written by Dekker. Some passages from 'The Noble Sovldier' are found in Day's 'Parliament of Bees,' 1641, which also contains passages from Dekker's 'The Wonder of a Kingdom,' a tragi-comedy published in 1636, 4to. 'The Sun's Darling,' by Dekker and Ford, first published in 1656, 4to, may perhaps be an alteration of Dekker's lost 'Phaeton.' There can be no doubt that the lyrical portions should be ascribed to Dekker. In Sir Henry Herbert's 'Diary,' under date 3 March 1624, is the entry 'for the Cock-pit Company, the Sun's Darling in the nature of a masque, by Deker and Forde.' Another play or masque by Ford and Dekker, 'The Fairy Knight,' is mentioned in the 'Diary' under date 11 June 1624, but it was not printed. 'The Witch of Edmonton,' by Ford, Rowley, and Dekker, was first published in 1658. The characters of Winifrede and Susan are drawn in Dekker's gentlest manner. In 1637 Dekker republished 'Lanthorne and Candlelight,' under the title of 'English Villainies,' 4to. This was his last publication, and it is supposed that he died shortly afterwards.

A poem of Dekker's, entitled 'The Artillery Garden,' was entered in the 'Stationers' Register,' 29 Nov. 1615, but no copy of it has been hitherto traced. Among the plays destroyed by Warburton's servant were two of Dekker's works: a comedy entitled 'Jocondo and Astolfo,' and an historical play, 'The King of Swedland.' They had been entered in the 'Stationers' Register,' 29 June 1660, but were not printed. Another unpublished play of Dekker, 'The Jew of Venice,' was entered in the 'Stationers' Register,' 9 Sept. 1653. 'A French Tragedy of the Bellman of Paris, written by Thomas Dekkirs and John Day, for the Company of the Red Bull,' was licensed by Sir Henry Herbert, 30 July 1623, but was not printed. Commendatory verses by Dekker are prefixed to 'The Third and Last Part of Palmerin of England,' 1602; 'A True and Admirable Historie of a Mayden of Confolens,' 1603, 8vo; the 'Works' of Taylor the Water-poet, 1630; and Richard Brome's 'Northern Lass,' 1632. A tract entitled 'Greevous Grones for the Poore,' 1622, has been assigned without evidence to Dekker. Collier plausibly suggests that Dekker may have been the author of the anonymous 'Newes from Graves End,' 1604.

Dekker's dramatic works were collected by Mr. R. H. Shepherd in 1873, 4 vols. 8vo. His miscellaneous works, 5 vols., are included in Dr. Grosart's 'Huth Library.' When all deductions have been made on the score of inartistic and reckless workmanship, Dekker's best plays rank with the masterpieces of the Elizabethan drama; and his numerous tracts, apart from their sterling literary interest, are simply invaluable for the information that they afford concerning the social life of Elizabethan and Jacobean times.

[Henslowe's Diary, passim; Langbaine's Dramatick Poets with Oldys's manuscript annotations; biographical notice prefixed to Dekker's Dramatic Works, 1874; Grosart's Memorial Introduction; Corser's Collectanea; Hazlitt's Bibl. Collections; Collier's Bibl. Cat.; Brit. Mus. Cat.; article by A. C. Swinburne in Nineteenth Century, January 1887.] A. H. B.

DE LACY. [See LACY.]

DELAMAINE, ALEXANDER (*fl.* 1654–1683), Muggletonian, was probably originally a baptist; his brother Edward was, in 1668, a baptist preacher at Marlborough, Wiltshire. In 1654 he was a quaker, as appears from his letter of 27 June in that year. He first appears as a Muggletonian in 1671, and it is probable that he attached himself to the following of Lodowicke Muggleton [q. v.] about the time when Muggleton obtained complete control over his sect by putting down 'the rebellion against the nine assertions,' which began in 1670. At this period Delamaine was a London tobacconist, carrying on business 'at the sign of the three tobacco pipes' on Bread Street Hill. He became a very staunch disciple of Muggleton, collecting money and receiving letters for him during his troubles with the authorities. After the release of Muggleton from Newgate on 19 July 1677, Delamaine composed a 'song,' dealing with the circumstances of his trial before Chief-justice Rainsford in the previous January. This was first printed in 'Divine Songs of the Muggletonians,' 1829, 12mo, p. 267. In 1682 he finished transcribing into a folio volume the letters of Muggleton (with a few by John Reeve [q. v.]), addressed to various persons, from 1653 onward. On 19 April 1682 he began a second volume of additional letters 'that would not goe into my grate Book.' Both these manuscript volumes are preserved among the Muggletonian archives. Their contents have been edited in 'A Volume of Spiritual Epistles,' &c., 1755, 4to; 2nd edit. 1820, 4to.

Delamaine died between 25 June 1683 and 26 Dec. 1687. His second wife, who survived him, was Anne Lowe, first married to William Hall. By his first wife he had a son, Alexander, and several daughters, of whom the last survivor was Sarah, married to Robert Delamaine. All were zealous Muggletonians.

[Letters of Early Friends, 1841, p. 5; Supplement to the Book of Letters (Muggletonian), 1831; works cited above.] A. G.

DELAMAINE, RICHARD, the elder (*fl.* 1631), mathematician, speaks of himself in his earliest published work, 'Grammelogia,' as a 'teacher and student of the mathematics,' and dedicates the book to King Charles. It was attacked in Oughtred's 'Circles of Proportion' (1631). The date of this publication is 1631, and we may infer that it procured him royal favour and the appointment of tutor to the king in mathematics and quartermaster-general. It is in these terms that his widow describes him in 1645, when she petitioned the House of Lords for relief (*Lords' Journals*). He left ten children at his decease, one of whom bore his name, but the exact date of his death has not been ascertained.

He wrote: 1. 'Grammelogia or the Mathematicall Ring, extracted from the Logarythmes and projected Circular,' 8vo, 1631. (He explains that his title, intended to express 'the speech of lines,' has been taken in imitation of Lord Napier's 'Rabdologia,' to which he is indebted for the system set forth.) 2. 'The Making, Description, and Use of a small portable Instrument called a Horizontall Quadrant,' 1631, 12mo. A 'ring-sundial of silver,' made upon the plan here described, was sent by Charles I just before his death to his son, the Duke of York (Wood, *Athenæ*, iv. 34).

[Robinson's Reg. of Merchant Taylors' School, i. 152; Hist. Rec. Comm. Rep.] C. J. R.

DELAMAINE, RICHARD, the younger (*fl.* 1654), mathematician, perhaps eldest son of Richard Delamaine the elder [q. v.], seems to have held some position in the customs ('sate at the receipt of customs,' *Impostor Magnus*, 1654), and in 1641 published a folio sheet dedicated to the House of Peers containing 'A Table shewing instantly by the eye the number of Acres belonging to any summe of money, according to the rate settled by Parliament upon any of the lands within the Foure Provinces of Ireland,' &c. He took the side of the parliament in the great constitutional struggle, and in 1648 was an active preacher in the county of Hereford and a trooper and paymaster of the militia. He seems to have combined these offices successfully for a while, occupying the pulpit in Hereford Cathedral and taking a prominent part in the defence of the city. In 1654 he was superseded (*State Papers*, Dom. Ser. 27 June), and whatever could be said to his discredit was collected by an anonymous writer and published under the title 'Impostor Magnus: the legerdemain of Richard Delamaine, now Preacher in the city of Hereford. Being a narrative of his life and doctrine since his first coming into that country,' 1654, 4to.

[Biographical particulars in Impostor Magnus.] C. J. R.

DE LA MARE, Sir PETER (*fl.* 1370), speaker of the House of Commons, was mesne lord of the manor of Yatton in Herefordshire, and was seneschal of the Earl of March, who held the manor *in capite*. He was elected knight of the shire for his county in the parliament which met in April 1376, and which, from the popularity acquired by its attempts to reform abuses, went by the name of the Good parliament, and was chosen speaker of the commons. He is therefore the first speaker of the lower house on record,

although Sir Thomas Hungerford, who 'avoit les paroles pur les communes d'Angleterre,' is the first whose name appears in that character in the rolls of parliament. We derive most of our information regarding De la Mare from a contemporary chronicle written in the monastery of St. Albans, and it has been suggested, but without proof, that the very favourable character which he there receives may have been due not only to political sympathy, but also to a relationship with Thomas De la Mare, the abbot of that house. The chronicler describes him as one whom God had endowed with profound wisdom, boldness in utterance of his opinions, and more than common eloquence, and puts into his mouth an opening speech in which the heavy taxation of the people, without commensurate benefit to the country, is firmly denounced. De la Mare's boldness in leading the commons in their attack on the Duke of Lancaster's party, in their impeachment of Lord Latimer, the king's chamberlain, and others, and more particularly in their petition for the removal of Alice Perrers, the king's mistress, earned him the popular favour in no ordinary degree. Verses were composed in honour of him and his actions, and it only required the persecution which followed to add to his renown. On 6 July the Good parliament was dissolved, and all that it had done was reversed. De la Mare was summoned to appear at court, and was sent prisoner to Nottingham Castle. It is worth noting that the statement which appears in Stow's 'Annals' that he was imprisoned at Newark is the result of a mere blunder in translating from the Latin chronicle. According to one account Alice Perrers even secured his condemnation to death, but the Duke of Lancaster intervened in favour of perpetual imprisonment. On the other hand, the St. Albans chronicler represents the duke as plotting against his life, which, however, was spared on the better advice of Lord Percy. On the meeting of Edward's last parliament in 1377, De la Mare's old fellow-members did not forget him. They endeavoured to induce the house to petition for his release, but counter influences were too strong for them. Nor was he forgotten by the Londoners. During a tumult in the city, occasioned by jealousy of the Duke of Lancaster's actions, a priest who dared to utter abusive language of the popular speaker was so roughly handled that he died of his wounds. On the accession of Richard II, De la Mare was set at liberty, and was welcomed by the Londoners with special demonstrations of joy; not less, says the chronicler, than those with which they hailed Becket's return from exile. In the parliament of October in the first year of the new reign, he again sat for the county of Hereford, and again became speaker. His conduct was as bold as before. His opening speech appears on the rolls of parliament, recommending the selection of a responsible council to administer affairs, proper care for the young king's education, and the due observance of the common and statute laws. His advice regarding the selection of a council, which was embodied in the form of a petition from the commons, was followed—a significant mark of the growing importance of the lower house. He was also temporarily avenged of his old enemy, Alice Perrers, who was condemned to banishment and forfeiture of goods, a sentence which, however, was not long afterwards reversed. De la Mare continued to sit for his county in the five successive parliaments of 3–6 Richard II, in 1380–3.

The speaker was not, as Manning stated, the Peter de la Mare who married Matilda, daughter and coheiress of John Maltravers of Hoke, Dorsetshire; that Peter was of the family settled at Offley, Hertfordshire, and was not born before 1370 (*Collect. Gen. et Topogr.* vi. 335). The speaker may never have married, at least he left no direct heirs; for at his death Yatton was inherited by his great-nephew, Roger Seymour, the grandson of Sir Peter's sister, Joanna, who married Simon de Brockbury. From this succession, by a descendant of the second generation, it may be inferred that De la Mare died old.

[Chronicon Angliæ, 1328–88 (Rolls Series); Archæologia, vol. xxii.; Stow's Annals; Rot. Parl.; Cotton's Abridgment; Manning's Lives of the Speakers; Duncomb's Herefordshire, iii. 36, 37.] E. M. T.

DELAMER or DE LA MER, Barons. [See Booth, George, first Baron, 1622–1684; Booth, Henry, second Baron, 1652–1694; Booth, George, third Baron, 1675–1758.]

DE LA MOTTE, WILLIAM (1775–1863), painter, was born at Weymouth, Dorsetshire, on 2 Aug. 1775, the eldest son of Peter De la Motte, by his wife Sarah, daughter of the Rev. Digby Cotes of Abbey Dore, Herefordshire. His great-grandfather, Peter De la Motte, a citizen and dyer of London, has left a manuscript describing how his great-grandfather, Philippe De la Motte, escaped from Tournay during the persecution under the Duke of Alva, came to Southampton, and became minister there to the French protestant congregation (1586). Extracts from this

narrative are given in Smiles's 'Huguenots in England and Ireland,' pp. 383–4, where the minister is unaccountably called Joseph. His father was postal agent at Weymouth, 'at which place he built an elegant library on the esplanade, with the assembly rooms over it.' During his frequent visits to the town George III took much notice of young De la Motte, and encouraged him in his taste for art. In 1794 the king placed him with Benjamin West, P.R.A., that he might go through a course of instruction at the Royal Academy. Eventually he decided to devote himself to landscape and marine views. Taking Girtin as his model, he gained considerable reputation towards the end of the century by some able representations of Welsh scenery in water colours. Afterwards he drew his landscapes chiefly with the pen, and tinted them. His manner was peculiar, but effective. His architecture has been praised for its accuracy; he was fond, too, of introducing animals and cattle into his pictures. He contributed to the Academy exhibitions from 1796 to 1848. In 1798–9, when living at Oxford, he restored Streater's work in the Sheldonian theatre. In 1803 he was appointed drawing-master at the Royal Military College at Great Marlow and Sandhurst, which post he held for forty years. In 1805–6 he retouched Hogarth's altarpiece in the church of St. Mary Redcliffe at Bristol. As 'fellow-exhibitor' of the Water-Colour Society he contributed to the exhibitions of 1806, 1807, and 1808. In 1816 he published 'Thirty Etchings of Rural Subjects.' For a large etching of Windsor Forest, dedicated to the king, he received in 1821 the silver Isis medal of the Society of Arts. Two of his best oil-paintings, 'The Wood Girls, Great Marlow,' and 'A Lane Scene,' were exhibited at the International Exhibition of 1862. The five drawings by him in the South Kensington Museum are the least happy of his works.

De la Motte died at his daughter's house, The Lawn, St. Giles's Fields, near Oxford, on 13 Feb. 1863 (*Gent. Mag.* 3rd ser. xiv. 528). He married, on 28 Aug. 1804, Mary Ann, eldest daughter and coheiress of Thomas Gage, and niece of the Rev. H. D. Gabell, D.D., head-master of Winchester, by whom he had nine children, the surviving sons being Professor P. H. De la Motte of King's College, London, and Edward De la Motte of Harrow School; another son, FREEMAN GAGE DE LA MOTTE, who died in July 1862, published several works on alphabets and illumination. The sale of all his drawings and sketches took place at Sotheby's in the May twelvemonth after his death. He was an intimate friend of Turner and of Girtin.

A cousin, Lieutenant-colonel PHILIP DE LA MOTTE, was the author of a work entitled 'The Principal Historical and Allusive Arms borne by Families of the United Kingdom of Great Britain and Ireland. . . Collected by an Antiquary, with biographical memoirs . . . and copper-plates,' 4to, London, 1803. He died at Batsford, Gloucestershire, on 11 March 1805 (*Gent. Mag.* vol. lxxiii. pt. ii. p. 1052, vol. lxxv. pt. i. p. 293).

[Family information; Burn's Hist. of the Protestant Refugees, pp. 85, 86, 89; Agnew's Protestant Exiles, 2nd ed. iii. 88–9; Redgrave's Dict. of Artists (1878), p. 121; Graves's Dict. of Artists, 1760–1880, p. 65; Cat. of National Gallery of British Art at South Kensington (1884), pt. ii. p. 53.] G. G.

DE LANCEY, OLIVER, the elder (1749–1822), general, was the elder son of General Oliver de Lancey, American loyalist during the war of independence (whose daughter Susannah married General Sir William Draper, K.B.), and nephew of James de Lancey, a celebrated New York lawyer, who was chief-justice of that colony from 1733 to 1760, and lieutenant-governor from 1753 to 1760. These two brothers were the sons of a wealthy Huguenot of Caen in Normandy, who emigrated to America on the revocation of the edict of Nantes, and bought large estates in the colony of New York, where they ranked among the wealthiest and most powerful citizens. The younger Oliver de Lancey was educated in Europe, and entered the English army as a cornet in the 14th dragoons on 1 Oct. 1766, and was promoted lieutenant on 12 Dec. 1770, and captain into the 17th dragoons on 16 May 1773. When the American war of independence broke out in 1774, he was at once despatched to his native colony to make arrangements for the accommodation and remounting of his own regiment and of the royal artillery, then under orders for active service. He found on his arrival there that his father had warmly espoused the royalist cause, and in the following year the elder Oliver de Lancey raised and equipped at his own expense three battalions of loyalist Americans, which he commanded with the rank of brigadier-general. The younger Oliver de Lancey accompanied his regiment to Nova Scotia, to Staten Island in June 1775, and then in the expedition to Long Island, where he commanded the cavalry outposts in the smart action of 28 Aug., in which the American General Woodhull surrendered to him, but was unfortunately murdered, in spite of all De Lancey's efforts, by the soldiers. He commanded the advance of the right column of the English army under Sir

Henry Clinton and Sir William Erskine at the battle of Brooklyn, served at the capture of New York and the battle of White Plains, and was promoted major in his regiment on 3 July 1778. With this rank he covered the retreat of Knyphausen's column in Clinton's retreat from Philadelphia, and was present at the battle of Monmouth Court-house, and in temporary command of the 17th dragoons, which was the only cavalry regiment in America (*Cornwallis Correspondence*, i. 38), he commanded the outposts in front of the New York lines from the middle of 1778 to the end of 1779. De Lancey then went upon the staff as deputy quartermaster-general to the force sent to South Carolina, and after serving at the capture of Charleston he became aide-de-camp to Lord Cornwallis, and eventually succeeded Major André as adjutant-general to the army at New York. He was promoted lieutenant-colonel of the 17th dragoons on 3 Oct. 1781, and retired to England with his father on the conclusion of peace and the recognition of the independence of the United States of America. The king appointed De Lancey, on Lord Sydney's recommendation, to settle the military claims of the loyal Americans, and head of a commission for settling all the army accounts connected with the American war; and on 18 Nov. 1790 he was promoted colonel and made deputy adjutant-general at the Horse Guards. In 1794 he received the post of barrack-master-general, with an income of 1,500*l.* a year, and on 20 May 1795 George III gave him the colonelcy of the 17th dragoons, 'spontaneously, to the great surprise of the said De Lancey, and I believe of every other person' (*ib.* ii. 288). On 3 Oct. 1794 he was promoted major-general, and in September 1796 he entered parliament as M.P. for Maidstone, a seat which he held till June 1802. On 1 Jan. 1801 he was promoted lieutenant-general, but in November 1804 the commissioners of military inquiry found serious mistakes in his barrack accounts, and defalcations amounting to many thousands of pounds. He was removed from his post as barrack-master-general, but in spite of the violent attacks of the opposition, headed on this question by John Calcraft, he was not prosecuted, and was treated rather as having been culpably careless than actually fraudulent. He remained a member of the consolidated board of general officers, and was promoted general on 1 Jan. 1812, and he eventually retired to Edinburgh, where he died in September 1822.

[Royal Military Calendar; Drake's Dictionary of American Biography. See also, on his defalcations, his Observations upon the Reports of the Commissioners of Military Inquiry.] H. M. S.

DE LANCEY, OLIVER, the younger (1803–1837), Christinist officer, was the only son of General Oliver De Lancey [q. v.], barrack-master-general from 1792 to 1804, and was born in Guernsey in 1803. He entered the army as a second lieutenant in the 60th rifles on 30 March 1818, and joined the 3rd battalion of the regiment in India in the same year. He was promoted first lieutenant on 17 June 1821, and after serving as aide-de-camp to Lieutenant-general Sir Charles Colville, G.C.B., commander-in-chief at Bombay, was promoted captain on 7 Aug. 1829, and joined the 3rd battalion at Gibraltar, where he learnt Spanish and took a keen interest in Spanish politics and in the crisis which was rapidly approaching. His battalion returned to England in 1832, but De Lancey still kept up his interest in Spain, and was one of the first English officers who volunteered to join the Spanish legion which was being raised to serve under the command of Major-general Sir De Lacy Evans, K.C.B., against the Carlists. He sailed for Spain in 1835 with one of the first drafts from England, and on the way out showed his courage and presence of mind when his ship struck in a fog on the rocks off Ushant. On landing he was placed at the head of a regiment of the legion, and, after serving as acting adjutant-general at the action of Hernani, accompanied Lieutenant-colonel Greville in command of the expedition to relieve Santander, which was then hard pressed by the Carlists. The expedition was completely successful, and De Lancey received the cross of San Fernando and was appointed deputy adjutant-general to the legion. He distinguished himself throughout the defence of San Sebastian, and especially in the action of 1 Oct., and was sent on a delicate mission to Madrid, which he carried out to the satisfaction of his general. Not long after his return to San Sebastian the Carlists made a determined attack upon the town, on 15 March 1837, and in repelling it De Lancey was killed at the head of his regiment, just as his more famous cousin, Sir William Howe De Lancey, Wellington's quartermaster-general, was killed at Waterloo. His tomb is on the fort at San Sebastian.

[Gent. Mag. May 1837.] H. M. S.

DE LANCEY, Sir WILLIAM HOWE (1781 ?–1815), colonel, quartermaster-general's staff, belonged to a family of New York loyalists of Huguenot descent. He was son of Stephen De Lancey, who was clerk of the city and county of Albany in 1785, lieutenant-colonel of the 1st New Jersey loyal volunteers in 1782, afterwards chief justice

of the Bahamas, and in 1796 governor of Tobago; and who married Cornelia, daughter of the Rev. H. Barclay of Trinity Church, New York. Young De Lancey obtained a cornetcy in the 16th light dragoons on 7 July 1792, and became lieutenant on 26 Feb. 1793. His name appears in the returns for a short time as adjutant at Sheffield. He purchased an independent company on 25 March 1794, and was transferred to the newly raised 80th foot, which he accompanied to the East Indies in 1795. On 20 Oct. 1796 he was transferred to a troop in the 17th light dragoons, of which his uncle, General Oliver De Lancey [q. v.], was then colonel, but appears to have remained some time after in the East Indies. In 1799 he was in command of a detached troop of the 17th in Kent, and on 17 Oct. in that year was appointed major in the 45th foot, the headquarters of which were then in the West Indies. He appears to have been detained on service in Europe until the return home of the regiment, soon after which, in 1802, he was transferred to the permanent staff of the quartermaster-general's department as deputy-assistant quartermaster-general. No departmental record of his services is extant. He was stationed for some time at York and in Ireland, and afterwards proceeded to Spain, and as assistant quartermaster-general, and later as deputy quartermaster-general, with various divisions of the Peninsular army, rendered valuable service throughout the campaigns from 1809 to 1814. He was mentioned in despatches for his conduct at the passage of the Douro and capture of Oporto in 1809 (Gurwood, iii. 229); at the siege and capture of Ciudad Rodrigo in 1811 (*ib.* v. 476); and at Vittoria in 1813, when he was deputy quartermaster-general with Sir Thomas Graham (*ib.* vi. 542). After the peace he was created K.C.B. On 4 April 1815 he married Magdalene, second daughter of Sir James Hall, fourth baronet of Dunglass, and sister of Captain Basil Hall [q. v.] On the return of Napoleon from Elba, De Lancey was appointed deputy quartermaster-general of the army in Belgium, and on 18 June 1815 received his mortal wound at Waterloo. The Duke of Wellington gave the following version of the occurrence to Samuel Rogers: 'De Lancey was with me, and speaking to me when he was struck. We were on a point of land that overlooked the plain. I had just been warned off by some soldiers (but as I saw well from it, and two divisions were engaging below, I said "Never mind"), when a ball came bounding along *en ricochet*, as it is called, and, striking him on the back, sent him many yards over the head of his horse. He fell on his face, and bounded upwards and fell again. All the staff dismounted and ran to him, and when I came up he said, "Pray tell them to leave me and let me die in peace." I had him conveyed to the rear, and two days after, on my return from Brussels, I saw him in a barn, and he spoke with such strength that I said (for I had reported him killed), "Why! De Lancey, you will have the advantage of Sir Condy in 'Castle Rackrent'—you will know what your friends said of you after you were dead." "I hope I shall," he replied. Poor fellow! We knew each other ever since we were boys. But I had no time to be sorry. I went on with the army, and never saw him again' (*Recollections of Samuel Rogers*, under 'Waterloo'). A week later De Lancey succumbed to his injuries in a peasant's cottage in the village of Waterloo, where he was tenderly nursed by his young wife, who had joined him in Brussels a few days before the battle. Rogers, in a note, states that he was killed by 'the wind of the shot,' his skin not being broken. Lady de Lancey left a manuscript account of his last days, which was published in 1906 under the title of 'A Week at Waterloo in June 1815.' De Lancey was buried in the St. Josse Ten Noode cemetery, on the Louvain road, a mile from Brussels, and when that cemetery was destroyed in 1889 his remains were reinterred in the cemetery of Evere, three miles N.E. of Brussels. Lady de Lancey married again in 1817 Captain Henry Harvey, Madras infantry, who retired in 1821. She died in 1822, leaving issue (see *Gent. Mag.* vol. lxxxix. pt. i. p. 368, vol. cii. pt. ii. p. 168). A sister of De Lancey, widow of Colonel Johnston, 28th foot, married on 16 Dec. 1815 Lieutenant-general Sir Hudson Lowe, and was mother of Major-general E. W. De Lancey Lowe [q. v.]

[For genealogy, see Drake's American Biography; Appleton's Cyclopædia of American Biography; Gent. Mag. various, 1760–1815, under De Lancy and De Lancey; also idem, vol. lxxxvii. pt. i. p. 185. For services, see War Office Records; London Gazettes; Gurwood's Despatches of the Duke of Wellington, vols. iii. v. vi. viii.; Recollections of Samuel Rogers; Recollections of Col. Basil Jackson, privately printed; Lady de Lancey's A Week at Waterloo, ed. Major B. R. Ward, R.E., 1906.] H. M. C.

DELANE, DENNIS (*d.* 1750), actor belonged to a good Irish family, and was educated at Trinity College, Dublin. His first appearance as an actor took place about 1728 at the Smock Alley Theatre, Dublin, then under the management of Elrington. Delane supported successfully a large round of characters in tragedy and comedy, his principal

parts being Alexander in Lee's 'Rival Queens' and Young Bevil in the 'Conscious Lovers' of Steele. High terms were offered him by Giffard for London, and he opened at Goodman's Fields in 1730, assumably 24 Nov., as Chamont in the 'Orphan.' His success was conspicuous and immediate. During the four years in which he remained at Goodman's Fields he played in rapid succession Othello, Orestes, Oroonoko, Hotspur, Ghost in 'Hamlet,' Richard III, Brutus, Macbeth, Lear, Cato, and very many other rôles. On 25 Sept. 1735 he appeared as Alexander at Covent Garden, when he added to his repertory Antony, Lothario, Falstaff, King John, Jaffier, Richard II, Henry V, Volpone, Herod, &c. Six years later, 28 Dec. 1741, he is found playing Richard III at Drury Lane, where subsequently he took Comus, Shylock, Hamlet, Bajazet, Faulconbridge, Silvio in Fletcher's 'Women Pleased,' &c., and created the characters of Mahomet in James Miller's adaptation of Voltaire's tragedy (25 April 1744), Osmond in Thomson's 'Tancred and Sigismunda' (18 March 1745), and King Henry in Macklin's 'King Henry the 7th, or the Popish Impostor' (18 Jan. 1746). On 17 Oct. 1748 as Hotspur he returned to Covent Garden, where he remained until his death, which is mentioned in the 'General Advertiser' of 3 April 1750 as having taken place 'on Saturday night,' i.e. 29 March 1750. He returned frequently in the summer to Ireland, where he inherited a small paternal estate and was always well received. He was a well-built and a good-looking man, with some grace of motion, a good voice, and a pleasing address. According to Davies's 'Life of Garrick' (i. 27), 'his attachment to the bottle prevented his rising to any degree of excellence.' The same authority says 'he excelled more in the well-bred men,' in such characters, that is, as Bevil in the 'Conscious Lovers' and Manly in the 'Provoked Husband,' than in the heroic parts, 'which pushed him into notice.' Chetwood, speaking of Delane's later years, says he was 'inclining more to the bulky' (*General History of the Stage*, p. 131). In the 'Apology for the Life of Mr. T—— C——, Comedian,' ascribed to Fielding (pp. 138–9), is an amusing comparison between Q—n and D–l–ne, in which it is said that admirers of both sexes gave the latter and younger artist preference over the elder. Quin is stated by Hitchcock to have behaved generously to Delane, drawn him forward, and divided with him the principal characters. Apart from the inherent improbability of this, Delane and Quin do not appear to have acted in the same theatre until both were near the end of their careers. Delane, who rose to a popularity he can scarcely have merited, was for a time patronised by Garrick, who was in the habit of walking arm-in-arm with him. During a visit to Edinburgh in 1748 Delane saw and admired Mrs. Ward, and recommended her to his old master Rich, by whom she was engaged. This was resented as disloyalty by Garrick, who thenceforward treated his former associate with coldness and disdain. Garrick was accustomed to mimic Delane in giving the famous simile of the boar and the sow in the 'Rehearsal.' Garrick's treatment was the cause of Delane's last migration to Covent Garden.

[Books cited; Genest's Account of the English Stage; Davies's Dramatic Miscellanies, 3 vols. 1783; Hitchcock's Historical View of the Irish Stage, 2 vols. 1788; Victor's History of the Theatres of London and Dublin, 3 vols. 1761.]

J. K.

DELANE, JOHN THADEUS (1817–1879), editor of the 'Times,' was of a family originally Irish and settled in Queen's County. His grandfather, Cavin Delane, was serjeant-at-arms to George III, and his father, William Frederick Augustus Delane, was a barrister and author of 'A Collection of Decisions and Reports of Cases in the Revision Courts,' 1834, of which a second edition appeared in 1836. John Delane was his second son by his wife Mary Ann White, a niece of Colonel Babington, of the 14th light dragoons. He was born in South Molton Street, London, on 11 Oct. 1817, and brought up at his father's house at Easthampstead, Berkshire. Mr. Walter, the proprietor of the 'Times,' a neighbour in Berkshire and a keen judge of character, early remarked the boy's abilities and designed him for employment upon the newspaper. Though never erudite, Delane was very quick in mastering anything that he took in hand. After being at one or two private schools he spent two years, 1833 to 1835, at King's College, London, under Joseph Anstice [q. v.], went thence to a private tutor's at Faringdon, Berkshire, and entered at Magdalen Hall, Oxford, where the vice-principal, Dr. Jacobson, afterwards bishop of Chester, was his tutor and friend. He did not read hard, but was famous for feats of endurance as a horseman, and remained all his life an eager rider. He took his degree in 1839. After leaving Oxford he was called to the bar at the Middle Temple, 28 May 1847. He was next engaged upon the 'Times,' his father being financial manager, and Thomas Barnes [q. v.] editor. Even while an undergraduate he had written for the press with success. He was 'passionately imbued with the spirit of journalism' (Kinglake, *Crimean*

War, 6th ed. vii. ch. ix., where Delane's character is analysed at length). On 7 May 1841 Barnes died, and at the age of twenty-three, a year after leaving Oxford, John Delane succeeded him as editor of the 'Times.' That post he retained for thirty-six years, his brother-in-law, George Dasent, acting as his colleague from 1845 to 1870. From this time his career was that of his newspaper. He shrank from publicity, and was careful to preserve the impersonality of an editor. He was not a finished scholar; he was not so brilliant as Barnes; he hardly ever wrote anything except reports and letters, both of which he wrote very well. For some time he was the youngest of the 'Times' staff; yet this newspaper, which had become great under his predecessor, became greater still under Delane. 'The influence of the "Times" newspaper,' says Mr. Reeve, 'during the ensuing ten or fifteen years can hardly be exaggerated, and as compared with the present state of the press can hardly be conceived' (*Greville Memoirs*, 2nd ser. ii. 3). The period of his editorship was one of great change. He saw thirteen administrations rise and fall; and in the management of his newspaper the repeal of the corn laws, the abolition of the newspaper duty, and the extension of the telegraph system were events of the most capital significance. He felt strongly the responsibility of the great power which he wielded, and although he had to insure the correctness of the whole forty-eight columns of the 'Times,' yet, by dint of unsparing industry and energy, he made singularly few mistakes. His general policy was to give active sympathy and support to all liberal movements, but to act rather as a moderator between parties than as a partisan. His foresight was great, and he was very rarely taken by surprise. During 1845 he organised, with Lieutenant Waghorn's aid, a special 'Times' express from Alexandria to London. Previously a special messenger had brought the 'Times' mail from Marseilles, but the French government, irritated at this enterprise by which the regular Indian mails were met in Paris by the 'Times' with the contents of them already printed, interfered with this messenger. By means of a special dromedary express from Suez and special steamer to Trieste the 'Times' brought its news forward so fast that in December it beat the regular mail by fourteen days. The French government then gave way, and the old plan was resumed. In 1845 Delane, at an immense cost to the 'Times' by loss of advertisements, exposed and stopped the railway mania. On 4 Dec. the 'Times' electrified the public by announcing that the cabinet had decided, with the consent of the Duke of Wellington, to summon parliament in January and propose the repeal of the corn laws. The announcement was received with incredulity; the 'Standard' publicly, and various ministers privately, especially Lord Wharncliffe, contradicted it, but Delane persevered in his statement. Greville had become as intimate with Delane as he had been with Barnes and first introduced him into political society, where he gradually acquired the esteem of men of all parties and a position which no editor of a paper had before enjoyed. Thus he met all statesmen on equal terms. Lord Palmerston, whom he resembled in temperament, was the statesman he liked best; Lord Aberdeen was the one he most respected. In this position he was able to assist ministers, and they to assist him. In 1843 he had had regular communications with Lord Aberdeen and a sort of alliance with the foreign office, and had been told by him, on returning from Eu, of the agreement as to the Spanish marriages. In 1845 Lord Aberdeen, anxious in the crisis of the Oregon negotiation to mollify American opinion by the news of the impending free admission of American corn, sent for Delane and communicated to him the state of opinion in the cabinet, practically telling him to publish it. This Delane did, and when the news was contradicted Aberdeen told him to insist on its truth. He misled Delane, however, to some extent by omitting to tell him that the ministry had resigned on the day after the first conversation, and that Lord John Russell had failed to form an alternative administration. In 1849 Delane casually heard in the huntingfield from Hood, the arms contractor, that Palmerston had sent arms from Woolwich to the Neapolitan insurgents. It was from the 'Times' that Lord John Russell first learned the fact, and thereupon Lord Palmerston was compelled to apologise to the Neapolitan government (*Greville Memoirs*, 2nd ser. ii. 3, 200, 308, 406, iii. 261). During the Crimean war it was the 'Times' that determined public opinion in favour of operations for the reduction of Sebastopol. When the 'Times' correspondent sent home accounts of the deplorable state of the troops in the Crimea, Delane began an attack upon the government of the most vigorous kind, and published his information in full, though the Russian government received therefrom considerable encouragement and assistance. The Duke of Newcastle wrote to Lord Raglan of the 'ruffianly "Times."' Undoubtedly, however, Delane exposed many official blunders and excited the public indignation which led to their reform.

The relations of the 'Times' with the government were regarded with some suspicion. Horsman insinuated in the House of Commons in 1860 that Delane's political views were influenced by Lord and Lady Palmerston's hospitalities. Palmerston declared that their relations were merely social. Delane was a frequent guest of Palmerston, and of Lady Waldegrave at Strawberry Hill. In 1863 the 'Times' in an article on 3 Dec. accused Bright of proposing to divide the lands of the rich among the poor. Cobden wrote to 'the editor' on the 4th declaring that 'shameless disregard of the claims of consistency and sincerity' had long distinguished the 'Times,' and accusing the editor of undue subservience. Delane wrote to Cobden on the 7th declining to publish this letter. Cobden thereupon addressed a letter of similar tenor to 'John T. Delane, esq.,' and this appeared in the 'Daily News.' A correspondence followed. Delane deprecated Cobden's employment of his private name (instead of 'the editor'). The letters were eventually republished by Cobden in 1864, 'to show the surreptitious relations which a journal professedly anonymous and independent maintains with the government.' The unfairness of the attack on Bright was established, but Cobden gained little by these letters (see MORLEY, *Life of Cobden*). Delane, though greatly opposed to all war policies, was a keen critic of military affairs, and was fond of riding about with the troops during the autumn manœuvres in Wiltshire and Berkshire. In 1864 he was largely influential in preventing the government from interfering in defence of Denmark, and in 1870 he foresaw, as few did, that the Franco-Prussian war must result in favour of Germany. In spite of the late hours which his post obliged him to keep, he long retained his health and florid appearance, but in 1877 his strength gave way. The unremitting effort of five-and-thirty years, calling for so much decision, self-reliance, and self-control, and the loss of the family, social, and country pleasures which he most valued, overcame his strength. His mind began to fail, and he retired in 1877. He was succeeded by Thomas Chenery [q. v.] 'But who,' asked Lord Beaconsfield, 'will undertake the social part of the business? who will go about in the world and do all that which Mr. Delane did so well?' (YATES, *Reminiscences*, 4th ed. 330). He had bought of Mr. Cobden in 1859 some land near Ascot, where he built himself a house, and here he lived until his death, which occurred at his residence, Ascot Heath House, on 22 Nov. 1879. He was buried at Easthampstead in Berkshire, a country parish with which he had been intimately connected throughout his life, and a mural tablet has since been erected to his memory in the church.

[Macmillan's Mag. Jan. 1880; Times, 25 Nov. 1879 (inaccurate as to early life); Kinglake's Crimean War; Forster's Dickens; private information; Ashley's Palmerston, ii. 203; Ballantyne's Experiences, i. 276; J. T. Delane, His Life and Correspondence, by A. I. Dasent, London, 1908, 2 vols.] J. A. H.

DELANE, SOLOMON (1727–1784?), landscape-painter, born at Edinburgh in 1727, was a self-taught artist, who worked entirely from nature. He travelled in France and Italy, painting many landscapes, and settled for some years in Rome. In 1763 he sent a large landscape from Rome to the exhibition at Spring Gardens, and in 1771 sent two landscapes to the exhibition of the Royal Academy. Up to 1777 he continued to send landscapes from Rome to the principal exhibitions, and then appears to have travelled in Germany, residing about 1780 near Augsburg. In 1782 he appears to have returned to London, and exhibited two views in the Alps at the Royal Academy. His name appears for the last time in 1784, after which date nothing more is known of him. His landscapes were admired for their good perspective and effective treatment of the sky. In the print room at the British Museum there is a large humorous etching by him, entitled 'The Right Comical L. C. J., J. Sparks.'

[Redgrave's Dict. of Artists; Nagler's Künstler-Lexikon; Graves's Dict. of Artists, 1760–1880; Catalogues of the Royal Academy, &c.] L. C.

DELANY, MARY (1700–1788), wife of Patrick Delany [q. v.], was born 14 May 1700, at Coulston, Wiltshire. She was daughter of Bernard Granville, younger brother of George Granville, lord Lansdowne [q. v.], by the daughter of Sir Martin Westcomb. Her father's sister Ann was maid of honour to Queen Mary, and afterwards married Sir John Stanley, who from 1708 to 1744 was one of the commissioners of customs. Mary Granville was sent to live with her aunt, in expectation of a place in Queen Anne's household. Upon the death of Queen Anne, the Granvilles fell with the tories. Bernard Granville was arrested, and retired upon his release to Buckland, near Campden, Gloucestershire. Here Mary was admired by an amiable young man named Twyford. Her uncle, Lord Lansdowne, after eighteen months in the Tower, settled at Longleat, then in possession of his wife's family. His niece was sent to stay with him, and there met Alexander Pendarves of Roscrow, near Falmouth, Cornwall, who was near sixty,

fat, snuffy, sulky, and engaged in a desperate quarrel with a nephew. He wished to marry Miss Granville, probably to spite the nephew. Lord Lansdowne approved of the match, Pendarves having a fine estate, and told his niece that he would have her lover Twyford dragged through a horsepond should he venture to appear. The niece yielded to these arguments, and was married to Pendarves 17 Feb. 1717–18. Though disagreeable, he was not cruel or 'snappish' in public, and even kept himself tolerably sober for two years after his marriage. The pair lived for that period at Roscrow, when Pendarves went to London, his wife following him a year later to a house which he had taken in Rose Street, Hog Lane, Soho. Her father died in 1723, and her husband on 8 March 1725 of a fit. She unluckily dissuaded him on the day before his death from signing his will, and was left with nothing but her jointure, though unaffectedly glad of her release from her husband. She had already repelled more than one lover who had ventured to approach the old man's young wife. She now listened with some favour to Lord Baltimore. After five years of courtship he made an offer which she hesitated to accept, when he transferred himself to the daughter of Sir Theodore Janssen. This affair and the death of her aunt, Lady Stanley, with whom she lived a good deal, affected her, and she made a visit to Ireland with a friend, Mrs. Donnellan. She stayed there from September 1731 to April 1733. She made the acquaintance of the literary ladies, Mrs. Grierson and others, who worshipped Swift. She saw much of Delany (whose first marriage took place during her visit), and met Swift himself, with whom she corresponded occasionally during his remaining years of intelligence. After returning to London, she saw much of the society of the day. She was often with her uncle, Sir John Stanley, at Somerset House, where his office gave him apartments. The Granvilles were connected with many aristocratic families. Her especial friend was the Duchess of Portland, and she was frequently at Bulstrode, the duke's country house. In 1743 Delany came to England expressly to ask her to be his wife. Her noble friends and her brother were indignant at the misalliance; but she resolved this time to have her own way, and was married 9 June 1743, or a few days later. Until Delany's death in 1768 they lived happily, though the decline of his health and the lawsuit in which they were engaged caused her much anxiety [see DELANY, PATRICK]. Upon his death she took a house in Thatched House Court, and afterwards in St. James's Place; but she spent a great part of her time with the Duchess of Portland. We are earnestly assured by her biographers that she was never a dependent or 'companion' to the duchess, having a house and means of her own. She passed the summers at Bulstrode, and the winters in her own house in London. She had the supreme honour of being introduced to the royal family, and George III called her his 'dearest Mrs. Delany.' To the queen, with the 'utmost fearfulness of being too presumptuous,' she offered, as a 'lowly tribute of her humble duty and earnest gratitude,' a specimen of the flower work for which she became famous. This consisted of a 'paper mosaic,' bits of coloured paper cut out by the eye, and pasted upon paper. It was praised by Darwin in his 'Loves of the Plants' (canto ii. 155), who added a note by Miss Seward's advice to correct the inaccuracy of his description. Between 1774, when she began it, and 1784, when her eyesight had failed, she had finished nearly one thousand specimens (MADAME D'ARBLAY'S *Diary*, ii. 170, 209; DELANY, *Autobiography*, &c. 2nd ser. ii. 215, iii. 96, 97). Miss Burney was introduced to her in January 1783 by Mrs. Chapone, and by Mrs. Delany's persuasion the Duchess of Portland overcame her natural horror for 'female novel writers' sufficiently to permit an introduction. The duchess died 17 July 1785, when the king gave Mrs. Delany a house in Windsor, and added a pension of 300*l.* a year. Mrs. Delany was such a favourite that the royal family often visited her more than once a day. She introduced Miss Burney to the king and queen, and obtained for her a place in the household. Mrs. Delany was now declining in health, and died 15 April 1788. She is now probably best known from her connection with Miss Burney. The editor of the autobiography charges Miss Burney with gross misrepresentation, especially in the memoirs of Dr. Burney. A 'waiting-woman' of Mrs. Delany, who was a clergyman's daughter, points out that Miss Burney was the daughter of a music-master, and as an 'authoress' was necessarily untrustworthy. Miss Burney, it is true, speaks with boundless enthusiasm of Mrs. Delany, but appears to insinuate (or so it is suggested) that the condescension was not all upon Mrs. Delany's side, exaggerated their familiarity, and moreover has misrepresented the relations between Mrs. Delany and the Duchess of Portland.

Six volumes of autobiography and letters show Mrs. Delany to have been an amiable and virtuous woman, universally respectable, and in her later years capable of telling many interesting anecdotes of Swift, Pope, and others to a later generation. Burke, says

Madame d'Arblay, called her 'the fairest model of female excellence of the days that were passed.' She was fairly educated, and her flower mosaic was astonishing for a lady of over seventy. But the letters are chiefly interesting as specimens of the commonplace gossip of good society in the eighteenth century. A little literature then went a long way in a woman, and Mrs. Delany was treated as an intellectual equal by Mrs. Montagu, Mrs. Chapone, Mrs. Carter, and the other respectable females of literary tastes. Even Horace Walpole speaks of her with respect. Her portrait was twice painted by Opie, for George III and for Lady Bute. The former picture was placed at Hampton Court.

[Autobiography and Correspondence of Mary Granville, Mrs. Delany, ed. by Lady Llanover, 1st series, 3 vols. 1861, 2nd series, 3 vols. 1862; Gent. Mag. for 1788, pp. 371, 462; Nichols's Anecd. iv. 715; Biog. Brit. (information from George Keats and Mrs. Delany's nephew, Court Dewes); Letters of Mrs. Delany to Mrs. Frances Hamilton, from 1779 to 1788, 1820; Mme. d'Arblay's Diary; Memoirs of Dr. Burney, ii. 300–14, iii. 45–62, 103–5; Walpole's Letters; Swift's Works.] L. S.

DELANY, PATRICK (1685?–1768), divine, was born in Ireland in 1685 or 1686. His father was servant to an Irish judge, Sir John Russell, and afterwards held a small farm. Patrick Delany obtained a sizarship at Trinity College, Dublin. He took the usual degrees, was elected to a junior, and then to a senior fellowship, and was tutor of the college. We are told that Sir Constantine Phipps, the Irish chancellor, intended to give him some preferment, but Phipps lost office upon the death of Queen Anne. Delany was a popular preacher and tutor, and is said to have made from 900*l.* to 1,000*l.* a year by his pupils. When Swift settled in Dublin after Queen Anne's death, Delany became one of his intimates. Delany and Sheridan joined with Swift in the composition of various trifles, though Delany maintained his dignity more than Swift's other companions. The intimacy had begun before 10 Nov. 1718, the date of some verses addressed by Swift to Delany praising his conversational powers, and requesting him to advise Sheridan to keep his jests within the bounds of politeness. He shared Swift's political prejudices. In 1724 he supported some students who had been expelled by the provost, and defended their case in a college sermon. He was compelled to apologise to the provost. In 1725 he had been presented to the parish of St. John's in Dublin. Archbishop Boulter [q. v.] successfully resisted his application for a dispensation to hold this living with his fellowship. Boulter's letter to the Archbishop of Canterbury upon this occasion shows that Delany was thought to have a dangerous influence in the college against the government. In 1727 Lord Carteret became lord-lieutenant, and was on friendly terms with Swift, who urged the claims to preferment of his friend Delany. In the same year Delany was presented by the university to a small living in the north, and Lord Carteret gave him the chancellorship of Christ Church. In 1729 Carteret also gave him a prebend in St. Patrick's, and in 1730 he became chancellor of St. Patrick's. Delany, however, had been extravagant, and his whole income was little over 300*l.* a year. In a poetical epistle to Lord Carteret (about 1729) he still asks for further preferment. Swift had a temporary coolness with Delany, whom he thought too much of a courtier. Some of Swift's poems at this time take Delany to task for his vanity, extravagance, subservience, and jealousy of Sheridan (see SWIFT'S poems of 1729), but the coolness passed off. Delany afterwards annoyed Swift by inducing him to patronise the Pilkingtons, who turned out badly; but they continued to be on good terms, and Swift calls Delany (to Barber, March 1737–8) the 'most eminent preacher we have.' In the same year Delany published a periodical called the 'Tribune,' which ran through twenty numbers. He had become reconciled to Boulter, who in 1731 gave him an introduction to Bishop Gibson, calling him one of 'our most celebrated preachers.' Delany was going to London to arrange for the publication of his 'Revelations examined with Candour,' the first volume of which appeared in 1732, and the second in 1734; a third was added in 1763. In 1732 he married Margaret Tenison, a rich widow, with 1,600*l.* a year, according to Swift (Letter to Gay, 12 Aug. 1732). Delany's income from his preferments is estimated at 700*l.* a year, and though he was 1,000*l.* in debt (BROWN, *Cases in Parliament*, v. 303), he presented 20*l.* a year to be distributed among the students of Trinity College. Swift tells Pope soon afterwards (January 1732–3) that Delany was one of the very few men not spoilt by an access of fortune, and praises his hospitality and generosity, which often left him without money as before. Delany, he says soon afterwards (8 July 1733), is the only gentleman he knows who can maintain a regular and decorous hospitality, having seven or eight friends at dinner once a week. Delany's book, though orthodox in intention, was fanciful, and he was ridiculed for main-

taining the perpetual obligation of christians to abstain from things strangled and from blood. He excited more criticism by a volume published in 1738 called 'Reflections upon Polygamy and the encouragement given to that practice by the Scriptures of the Old Testament,' by Phileleutherus Dubliniensis; a second edition appeared in 1739, with an apologetic preface addressed to Boulter. He argues in this that polygamy is not favourable to population. A further result of these investigations was 'An Historical Account of the Life and Reign of David, King of Israel,' of which the first volume appeared in 1740, the second and third in 1742. Delany defends David against Bayle, but it was said that the author was 'too fond of his hero,' and apologised even for crimes of which David repented. Delany's first wife died on 6 Dec. 1741. In the spring of 1743 he went to England to offer himself to Mrs. Pendarves, whose acquaintance he had made during her visit to Ireland at the time of his first marriage [see DELANY, MARY]. He probably knew from Swift that she remembered him kindly. Her letters to Swift in the interval generally contain a friendly message to Delany, and refer to the 'many agreeable friends' gathered at his 'sociable Thursdays.' They were married on 9 June 1743, and through her interest with her relations he was appointed in May 1744 to the deanery of Down. The Delanys lived when in Ireland between Down and Delville, built by him and Dr. Helsham, another fellow of Trinity and an eminent physician. It was called originally Hel Del Ville. Its minute size is ridiculed in some verses by Sheridan printed in Swift's works. It still remains nearly in the state in which it was left by the Delanys, with shell decorations of the ceilings and a fresco portrait of Stella, attributed to Mrs. Delany (CRAIK'S *Swift*, p. 435). Many accounts of their hospitalities, and the bills of fare of their solid dinners, may be found in Mrs. Delany's autobiography. They paid frequent visits to England, and in 1754 Mrs. Delany bought a house in Spring Gardens, with which she parted just before Delany's death. In 1754 appeared his 'Observations upon Lord Orrery's Remarks upon the Life and Writings of Dr. Jonathan Swift.' The book was intended to vindicate Swift from some of Orrery's insinuations. It is well written, and especially interesting as the only account of Swift by one who had known him in the full force of his intellect. Swift had left a medal to Delany and appointed him one of his executors.

Delany was much worried by a lawsuit arising out of his first marriage. He had been imprudent enough to destroy a settlement made at the time of his marriage by himself and his wife. His wife's heirs called for an account of the property, charging him with dishonourable conduct. The case was decided against him by the Irish chancellor of Ireland on 23 Dec. 1752; but upon an appeal to the English House of Lords, the decree was reversed in March 1758, Lord Mansfield stating the argument, according to Mrs. Delany, in 'an hour and a half's angelic oratory' (*Autobiog.* 1st ser. iii. 490).

Delany's health had been decaying since a severe illness in 1754. So late as 1757 he started a paper called the 'Humanist,' in which he denounced, among other things, the practice of docking horses' tails. He spent most of his time in Ireland after the decision of his case, but in 1767 returned to try the effect of Bath. Here he gradually sank, dying on 6 May 1768, in the eighty-third year of his age. Delany was clearly a man of great talent and vivacity, rather flighty in his speculations, and apparently not very steady in his politics. He was warm-hearted and impetuous, and hospitable beyond his means, leaving nothing but his books and furniture.

Besides the works above mentioned, he wrote: 1. 'Sermon on Martyrdom of Charles I,' 1738. 2. 'Fifteen Sermons upon Social Duties,' 1744; 2nd ed. in 1747, with five additional sermons. 3. 'Essay towards evidencing the Divine Original of Tythes,' 1748. 4. 'An humble Apology for Christian Orthodoxy,' 1761. 5. 'Three Discourses on Public Occasions,' 1763. 6. 'The Doctrine of Transubstantiation clearly and fully confuted,' 1766. 7. 'Eighteen Discourses and Dissertations upon various very important and interesting Subjects,' 1766.

[Biog. Brit.; Swift's Works; Mrs. Delany's Autobiography; Cotton's Fasti, ii. 58, 79; Boulter's Letters, 1770, i. 48, 54, 58, ii. 20, 67; Josiah Brown's Cases in Parliament, 1783, v. 300–25.]

L. S.

DELAP, JOHN, D.D. (1725–1812), poet and dramatist, son of John Delap, gentleman, of Spilsby in Lincolnshire, was originally entered at Trinity College, Cambridge, but migrated to Magdalene College, and was admitted pensioner on 15 March 1743. He took the degrees of B.A. in 1747, M.A. in 1750, and D.D. in 1762, being described on the last occasion as of Trinity College. On 30 Dec. 1748 he was elected to a fellowship at Magdalene, and on 4 March 1749 was admitted into its emoluments. He was ordained in the English church, and was once curate to Mason the poet. The united benefices of

Iford and Kingston, near Lewes in Sussex, were conferred on him in 1765, and he became rector of Woollavington in the same county in 1774, but did not reside at either of his livings, as he preferred to dwell at South Street, Lewes, where he died in 1812, aged 87. Delap was the author of numerous works long since forgotten. The first of them was 'Marcellus, a Monody,' 1751, which was inspired by the death of the worthless eldest son of George II, and was inscribed to his widow the Princess of Wales. It was succeeded by a small bundle of elegies (1760), in which the hypochondriacal author is said to have 'very feelingly lamented his want of health,' and of which the two elegies still to be read in Pearch's 'Collection of Poems,' i. 77–84, and obviously imbued with the influence of Gray's pieces in the same line, are presumably specimens. His thesis for his divinity degree (12 April 1762) was published in 1763, and the subject of the paper was 'Mundi perpetuus administrator Christus.' Shortly before taking this degree he had appeared before the world as a tragedy writer, a branch of literature in which he made repeated attempts to obtain a success which always eluded his grasp. 'Hecuba' was produced at Drury Lane Theatre on 11 Dec. 1761, when the prologue, written by Robert Lloyd, was spoken by Garrick, and the epilogue was written by that great actor, but no external attraction could invest the piece with popularity, and it is coldly but fittingly described by Genest as 'not void of merit, but cannot by any means be called a good play.' It was printed anonymously in 1762, and dedicated to Thomas Barrett of Lee, near Canterbury, where the author, as appears from a letter to Garrick (*Garrick Correspondence*, i. 125), was living in 1761. At the close of that year he was in communication with Garrick on the production of a tragedy entitled 'Panthea,' but the piece did not meet with approval, and does not seem to have been produced either on the boards or in print. Undaunted by this failure Delap addressed a long epistle to him in 1762 in favour of a new composition, 'The Royal Suppliants.' It was accepted, but not acted until 17 Feb. 1781, when it ran for ten nights at Drury Lane, and was published with a dedication to the poetic Lord Palmerston. Many years previously he sent the unhappy manager a curt note couched in the usual strain of disappointed play-writers, announcing his intention of trying the other house, where Colman ruled, but in 1774 he returned to his old love with the tragedy of the 'Royal Exiles,' which poor Garrick was obliged to refuse. In the language of Genest a 'moderate' tragedy with the title of 'The Captives' was written by Delap, and represented on the stage of Drury Lane on 9 March 1786, but it was only acted three times, and, though published in the same year, was not more successful in print. Kemble, in a letter to Malone, is far more emphatic on both points: 'The captives were set at liberty last night amidst roars of laughter. . . . Cadell bought this sublime piece before it appeared for fifty pounds, agreeing to make it a hundred on its third representation' (Prior, *Malone*, pp. 125–6). An unacted play, called 'Gunilda,' pronounced as 'on the whole doing the author credit,' is said to have been published in 1786, but after that date the indefatigable author reverted to other kinds of poetic composition. These pieces were 'An Elegy on the Death of the Duke of Rutland,' 1788; 'Sedition, an Ode occasioned by his Majesty's late Proclamation,' 1792; and 'The Lord of Nile, an Elegy,' 1799. The last of his publications consisted of four unacted plays in one volume of 'Dramatic Poems: Gunilda, Usurper, Matilda, and Abdalla,' 1803, one of which, 'Gunilda,' had been issued to the world previously, and all are damned with the faintest praise by Genest. Delap used to visit the Thrales when they repaired to Brighton or Tunbridge Wells, and through this introduction became known to Johnson and Miss Burney. He came under the lash of the former for dwelling too much on his internal complaints, and is described by the latter as 'commonly and naturally grave, silent, and absent, but when any subject is once begun upon which he has anything to say he works it threadbare. . . . He is a man of deep learning, but totally ignorant of life and manners.' She was obliged to read one of his productions in manuscript, and found it better than, from her knowledge of the author, she had expected.

[Gent. Mag. January 1813, p. 89; Lower's Sussex Worthies, p. 328; Genest's English Stage, x. 224–6; Hayward's Mrs. Piozzi, i. 97, 152; Madame d'Arblay's Diary, i. 211, 213–19, ii. 182; Garrick Correspondence, i. 125–6, 150–2, 327–9, 627; Watt's Bibl. Brit.; Magdalene College Records.] W. P. C.

DE LA POLE. [See Pole.]

DELARAM, FRANCIS (*d.* 1627), engraver, was contemporary with Elstracke, William and Simon de Passe, and Payne, and probably taught by them. He was but thirty-seven years old at the time of his death, which is supposed to have taken place in London in 1627. His works, which are executed in a stiff but neat manner, are much sought by collectors. They are chiefly portraits. His

plates are: William Somers, 'King Heneryes (VIII) Jester,' after Holbein; Henry VIII; Queen Mary I, in oval frame (holding the supplication of Thomas Hongar); Sir Thomas Gresham; Queen Elizabeth, after her death; James I (equestrian); Henry, prince of Wales, son of James I, in the robes of the Garter; James Mountagu, bishop of Winchester, 1617; Arthurus Severus O'Toole Nonesuch, ætatis 80, 1618 (he was a military adventurer who distinguished himself against the Irish rebels); Henry Percy, earl of Northumberland; W. Burton of Falde; Sir Henry Mountagu (chief justice of the king's bench); Sir William Segar; Robert Abbot; John, bishop of Lincoln; Frederick, elector palatine; Charles, prince of Wales (an equestrian portrait, with a view of Richmond palace in the distance, exceedingly rare; an impression is in the British Museum); Mathias de Lobel; Sir Horatio Vere; George Withers, poet; Frances, duchess of Richmond and Lenox; and a frontispiece to 'Nero Cæsar,' fol. 1624. This is the latest date found on Delaram's works. To these may be added the portraits of Frances Seymour, countess of Hertford; Katherine, marchioness of Buckingham; Ernest, count Mansfeldt; and Henry, earl of Manchester.

[Manuscript notes in Brit. Mus.] L. F.

DE LA RUE, THOMAS (1793–1866), printer, was born on 24 March 1793 in Guernsey, in which island he was educated, and apprenticed at an early age to a printer and publisher named Chevalier. In 1815 he was in business in connection with a brother-in-law, named Champion. This firm published 'La Liturgie,' illustrated by engravings on steel, from paintings by R. Westall, R.A., and they also issued a newspaper. Not long after this De la Rue was in London, and appears to have been engaged in the manufacture of straw hats. These, however, went out of fashion, and his inventive faculties led him to introduce bonnets of embossed paper. These for a time were a great success, and they led De la Rue into the card and ornamental paper trade, and thus established the well-known house of De la Rue & Sons. De la Rue introduced the extensive use of sulphate of barytes as a pigment, being a substitute for white lead, and the beautifully white enamel which is now generally used upon the superior kinds of cards is a barytes white. He introduced several new printing inks, and invented the embossing of bookbinders' cloths and paperhangings. Among many other novelties, he patented sundry improvements in playing-cards and the fixing of iridescent films on paper. He commanded the talents of the best artists of the day, and he was lavish in the expenditure of money to secure the highest excellency in every branch of art manufacture.

He was a man of considerable taste, and had collected many articles of virtu. His collection of Wedgwood ware was regarded as an exceedingly good one. It was sold after his death at Christie's. In the Great Exhibition of 1851 De la Rue acted as deputy-chairman to Class XVII. (paper, printing, and bookbinding) and joint reporter. In 1855 the firm, of which he was the senior partner, received from the French the grand gold medal of honour, and De la Rue was created chevalier of the Legion of Honour. He died on 7 June 1866.

[Walford's Men of the Time, 1862; Men of the Reign, 1885; Chambers's Edinburgh Journal, vol. v. 1846; Eliza Meteyard's Life of Wedgwood, 1873; Art Journal.] R. H–T.

DE LA RUE, WARREN (1815–1889), inventor and man of science. [See RUE.]

DELATRE or DELATTRE, JEAN MARIE (1745–1840), engraver, was born in 1745 at Abbeville, and, after exercising his craft for some time in Paris, was brought to England in 1770 by William Wynne Ryland. Here he became one of Bartolozzi's numerous pupils, and then his principal assistant, a good deal of the work bearing Bartolozzi's name being in reality the work of Delatre. The work bearing Delatre's own name is comparatively rare, and not of the highest quality. In 1801 he brought an action against Copley, by whom he had been commissioned to engrave a smaller plate of the 'Death of the Earl of Chatham,' and recovered 600*l*. Raimbach, who apparently was present, gives in his 'Memoirs' an account of the trial, which turned on the artistic merit of the work, and seems to have been mainly a contest of evidence between painters and engravers. As to the plate itself, if one may venture to decide where doctors have disagreed, it is not admirable. Delatre died at North End, Fulham, on 30 June 1840.

[Memoirs and Recollections of the late Abraham Raimbach, privately printed, London, 1843; Redgrave's Dictionary of Artists, 1878; Tuer, Bartolozzi and his Works.] F. T. M.

DELAUNE or DELAWNE, GIDEON (1565?–1659), apothecary, eldest son of William Delaune [q. v.], a French protestant pastor, was born at Rheims in or about 1565. He accompanied his father to this country, and was appointed apothecary to Anne of Denmark, queen of James I. When that

monarch determined in 1617 to incorporate the Society of Apothecaries, 114 apothecaries, being his majesty's 'natural subjects,' were nominated as members. With them a few foreigners were associated, and Delaune became a member of the court of assistants. He served the office of junior warden in 1624, that of senior warden in 1627, and was master in 1637. He was appointed an alderman of Dowgate Ward 17 Jan. 1625-6, and was discharged as an alien a week later. Thomas Delaune (*Present State of London*, ed. 1681, p. 329), in an account of the Apothecaries' Company, says: 'Among many worthy members [was] Dr. Gideon de Laune, apothecary to King James, a man noted for many singularities in his time, a great benefactor to the public, and particularly to the foundation of the Apothecaries' Hall in Black-Fryars, where his statue in white marble is to be seen to this day, and to whom I have the honour to be nearly related, which is not the reason that I mention him, but to perpetuate his memory as well as others, as is due to his desert. He lived piously to the age of ninety-seven years, and worth (notwithstanding his many acts of publick and private charity) near as many thousand pounds as he was years, having thirty-seven children by one wife, and about sixty grandchildren at his funeral. His famous pill is in great request to this day, notwithstanding the swarms of pretenders to pill-making.' This account is in some respects erroneous. He had only seventeen children, most of whom were still-born or died in infancy, and his grandchildren were fewer than thirty in number. These facts are proved by his will, dated 19 June 1654, and proved 20 June 1659, and by his funeral certificate in the College of Arms, both of which documents give his age as ninety-four at the time of his death.

He was a great benefactor to the Apothecaries' Company, having been 'a principal means for the procuring of the said company to be made a corporation,' and for the purchase of Apothecaries' Hall, where a massive marble bust of him is preserved. For many years this bust occupied such a position as to be virtually excluded from sight; but in 1846 it was placed on a bracket at the upper end of the hall. There is also in the hall a portrait of him in oil, supposed to have been painted by Cornelius Jansen. He possessed an estate at Roxton, Bedfordshire, the manor of Sharsted, Kent, where some of his descendants still reside, a mansion in Blackfriars, London, and extensive property in Virginia and the Bermudas.

By his wife, Judith Chamberlaine, he had issue a son Abraham, who married Anne, daughter of Sir Richard Sandys of Northbourne Court, Kent; and a daughter, Anne, married to Sir Richard Sprignell, bart., of Coppenthorpe, Yorkshire.

[Cooper's Lists of Foreign Protestants, 78; Gent. Mag. new ser. xxviii. 477; Munk's Coll. of Phys. 2nd ed. i. 170; Notes and Queries, 1st ser. xii. 498, 5th ser. xii. 53, 6th ser. i. 46; Sloane MS. 2149, p. 60.] T. C.

DELAUNE, PAUL (1584?-1654?), an eminent physician, a native of London, was related, probably, to Gideon Delaune [q.v.], the wealthy apothecary, and by marriage to Dr. Argent, who was eight times president of the College of Physicians, and who died in 1642. Delaune was educated at Emmanuel College, Cambridge, where he proceeded A.M. about 1610. He graduated as M.D. at the university of Padua on 13 Oct. 1614, and at the university of Cambridge on 4 Nov. 1615 (*Regist. Acad. Cantab.*) He was examined before the censors' board of the Royal College of Physicians on 8 Sept. 1615, admitted a candidate of the College of Physicians 25 June 1616, and became a fellow on 21 April 1618. When Lord Falkland was appointed lord deputy of Ireland, Delaune accompanied him as his physician, and resided for some years in Dublin. On 24 May 1642 he was made an elect, and in 1643 senior censor, of the College of Physicians. On 13 June 1643, after the withdrawal of Dr. Winston to the continent, Delaune was appointed professor of physic in Gresham College, through the influence of Thomas Chamberlane, a member of the Mercers' Company. For upwards of nine years he discharged the duties of his chair with efficiency and success. On 27 June 1643 he was recommended by the college, in compliance with an order of Lenthall, speaker of the House of Commons, as one of three physicians to the parliamentary army under the Earl of Essex. In 1652 Dr. Winston returned to England and was restored to the Gresham professorship (20 Aug.) For some time after his compulsory resignation of the chair of physic Delaune was in straitened circumstances. Ultimately he accepted from Cromwell the appointment of physician-general to the fleet, which he accompanied first to Hispaniola, and afterwards to Jamaica. He was probably present at the capture of this island in 1653, but nothing further is known of his history or fate. According to Hamey, his death took place in December 1654.

[Ward's Lives of the Professors of Gresham College, ii. 268-9; Munk's Coll. of Phys. i. 170-2; Hamey's Bustorum Aliquot Reliquiæ, containing 'Vita Doctoris Pauli de Laune.'] A. W. R.

DELAUNE, THOMAS (*d.* 1685), nonconformist writer, was born at Brinny, near Cork. His parents were catholics and rented a farm under a landlord named Riggs, who, struck by the quickness and capacity of Delaune, placed him at a priory at Kilchiash, about seven miles from Cork. There the lad received a good education and remained till upwards of sixteen, when he became clerk to the proprietor of a pilchard fishery near Kinsale, named Bampsfield. He remained there several years. His employer was a protestant and persuaded Delaune to renounce catholicism, which brought so much obloquy and persecution upon him that he gave up his situation and settled in England. Shortly after landing he made the acquaintance of Edward Hutchinson, late baptist minister at Ormonde, whose daughter, Hannah, he married. He afterwards resided in London, and obtained his living by translating and other literary work, and subsequently by keeping a grammar school. He is said to have translated the 'Philologia Sacra,' and was an active member of the baptist body, although at his trial he denied ever having been a minister or lay preacher. On the publication of Dr. Benjamin Calamy's tractate, 'A Scrupulous Conscience,' &c., Delaune accepted the challenge he understood to be contained therein, and wrote his 'Plea for the Nonconformists,' a part of which was construed into a libel. On 29 Nov. 1683 he was accordingly apprehended and committed to Wood Street compter, where he complains he was placed on the common side and had only bricks for his pillow. Shortly afterwards he was removed by warrant to Newgate and lodged among the felons. While in prison he several times wrote to Dr. Calamy, whom he considered able to procure his release. Calamy sent no reply to Delaune's appeal, but tried hard to get him off [see CALAMY, BENJAMIN]. Although a true bill was found against him and he was brought up to plead against the indictment in December, Delaune was not tried till the following January, when he was convicted of publishing a false and seditious libel and sentenced to pay a fine of a hundred marks, to find security for good behaviour for six months, and to have his books publicly burnt by the hangman. As he was unable to pay the fine, he was compelled to remain in Newgate, where his wife and children joined him. His poverty was so great that his only means of sustenance was the chance gifts of visitors to the prison, but he is said to have exhibited great patience and fortitude until the death of his wife and two children from want of air and sufficient nourishment, when his health gave way, and he died after a few weeks' severe suffering, having been in Newgate about fifteen months. Defoe, in the preface he wrote to a new edition of 'A Plea,' &c., bitterly reflects on the parsimony of the dissenters, who would not subscribe the sum of about 67*l.* necessary to procure the release of their champion. While in prison Delaune wrote 'A Narrative of the Sufferings of T. D.,' &c. (1684). His 'Plea for the Nonconformists, giving the true state of the Dissenters' Case,' &c. (1683), was for many years a standard baptist apology, and was reprinted seven times between 1683 and 1706, when Defoe wrote his preface for it. Delaune also wrote 'The Present State of London, or memorials comprehending a full and succinct account of the ancient and modern state thereof' (a compilation from Stow), 1681, reprinted, with additions, in 1690 as 'Angliæ Metropolis;' and 'Compulsion of Conscience condemned,' 1683.

[Crosby's Hist. of the Baptists, ii. 366, &c., 1st edit.; Neal's Hist. of the Puritans, iv. 520, 2nd edit.; Bogue's Hist. of the Dissenters, i. 87; A Narrative of the Sufferings of T. D.; Notes and Queries, 5th ser. xi. 95.] A. C. B.

DELAUNE, WILLIAM (*d.* 1610), divine and physician, was a native of France, where he became a protestant minister. He also studied medicine for eight years at Paris and Montpelier under Duretus and Rondeletius. Being obliged to leave his country on account of religion, he came to England, and on 7 Dec. 1582 he was summoned before the College of Physicians for practising medicine in London without a license. As he stated many extenuating circumstances, the consideration of his case was postponed, and on the 22nd of the same month he was admitted a licentiate of the college. He practised chiefly in London, but was living in the university of Cambridge in 1583. He was buried at St. Anne's, Blackfriars, on 19 Feb. 1610. His eldest son, Gideon Delaune [q. v.], became the king's apothecary.

He was the author of 'Institutionis Christianæ Religionis a Joanne Calvino conscriptæ Epitome. In qua adversariorum objectionibus responsiones annotantur,' London, 1583, 1584, 8vo. Dedicated to Sir Richard Martin, master of the mint and alderman of London. An English translation by Christopher Fetherstone, minister of the word of God, appeared at Edinburgh about 1585, 8vo.

[Munk's Coll. of Phys. 2nd edit. i. 84; Cooper's Athenæ Cantab. i. 490; Gent. Mag. new ser. xxviii. 477; Ames's Typogr. Antiq. (Herbert), pp. 1073, 1504; Notes and Queries, 5th ser. xii. 29, 53; Hist. MSS. Comm. 8th Rep. pt. i. p. 227 *b*.] T. C.

DELAUNE, WILLIAM, D.D. (1659–1728), president of St. John's College, Oxford, son of Benjamin Delaune of London, by Margaret, daughter of George Coney, born 14 April 1659, entered Merchant Taylors' School 11 Sept. 1672, proceeded to St. John's College, Oxford, in 1675, graduated B.A. in 1679, M.A. in 1683, B.D. in 1688. Having taken holy orders, he became chaplain to Mews, bishop of Winchester, who presented him to the living of Chilbolton, Hampshire. He subsequently held that of South Wamborough, Wiltshire. In 1697 he proceeded D.D., and on 14 March 1697–8 was elected president of St. John's. Installed canon of Winchester in 1701, he was appointed vice-chancellor of the university in October of the following year. His tenure of this office, which lasted until October 1706, was more profitable to himself than to the university. Hearne tells that he earned the sobriquet of Gallio by his systematic neglect of his duties, and roundly charges him with embezzling the contents of the university chest. Whether his conduct amounted to embezzlement in the strict sense of the term may perhaps be doubted; but it seems clear that he made advances to himself out of the university exchequer to the extent of 3,000*l.*, which he did not repay. His successor, Dr. Lancaster, made some attempts to recover the money, apparently without much success, and subsequent vice-chancellors were less exacting. He paid a composition of 300*l.* in full discharge of the debt in 1719. The only pursuit into which he really threw the full energies of his intellect was gambling, which he cultivated with more assiduity than success. He is said to have dissipated in that way a considerable fortune, besides the money which he borrowed from the university chest. This was regarded as a scandal. Hearne mentions that 'a certain *terræ filius* in the public act in 1703 began with some hesitation to speak something of the vice-chancellor, broke out with a resolution to do it with these words, "Jacta est alea."' The same story is told in 'Terræ Filius,' the author of which, Nicholas Amhurst, Delaune is said to have expelled from St. John's. Delaune was elected Margaret Lecturer in Divinity on 18 Feb. 1714–15, and installed prebendary of Worcester. He was also one of Queen Anne's chaplains, and acquired some reputation as a preacher (Luttrell, *Relation of State Affairs*, v. 256). He died on 23 May 1728, and was buried without the usual eulogistic epitaph in St. John's College Chapel. A humorous epitaph will be found in Nichols's 'Literary Anecdotes,' i. 36 (see also viii. 355). Delaune published in 1728 'Twelve Sermons upon several Subjects and Occasions.' Some had previously been published separately. They are coarse and conventional, and the style clumsy. There is a fulsome dedication to Lord Abingdon.

[Merchant Taylors' Reg. 277; Le Neve's Fasti Eccl. Angl.; Grad. Oxon.; Hearne's Remarks and Collections (Oxford Hist. Soc.), 53, 193, 293, 315; Terræ Filius, Nos. i., iv., and x.; Ayliffe's Ancient and Present State of Univ. Oxford, i. 216; Wood's Athenæ Oxon. (Bliss), lxxv.; Wood's Hist. and Ant. Oxford (Gutch), ii. pt. ii. 833, iv. 546, 562; Notes and Queries, 5th ser. xii. 53; Pepys's Corr. 5 Dec. 1702.] J. M. R.

DELAVAL, EDWARD HUSSEY (1729–1814), chemist, was a member of an ancient Northumbrian family, represented by two branches at Ford and at Seaton in that county. He was born in 1729, being a younger brother of Lord Delaval, a title now extinct. On Lord Delaval's death in 1808 he succeeded to his entailed estates at Seaton-Delaval and Doddington. Edward took the degree of M.A. and became a fellow of Pembroke Hall, Cambridge. His classical attainments were considerable, and he was conversant with many modern languages. His favourite pursuit, however, was the study of chemistry and experimental philosophy. Having been elected a fellow of the Royal Society (December 1759), he contributed to their 'Transactions' in 1764 an account of the effects of lightning in St. Bride's Church, Fleet Street, with explanatory plates. Five years later he was appointed with Benjamin Franklin and others to report to the Royal Society on the means of securing St. Paul's Cathedral against danger from lightning. On 22 March 1772 St. Paul's was struck with lightning, and Delaval, after examination, gave an account of the effects produced. In a controversy which arose as to the use of pointed or blunt lightning-conductors Delaval (February 1773) gave excellent reasons for using blunt conductors in buildings of ordinary size. Following up Sir Isaac Newton's treatise on optics Delaval experimentalised on the specific gravities of the several metals and their colours when united to glass, and wrote a paper on the subject (*Phil. Trans.* lv.), for which he received the Royal Society's gold medal. The subject was further developed in a quarto volume on 'The Cause of Changes in Opaque and Coloured Bodies,' which he published in 1777. Seven years later he obtained the gold medal of the Manchester Literary and Philosophical Society for a paper on 'The Cause of the permanent Colours of Opaque Bodies' (*Memoirs*, ii.) These various scientific writings attracted the notice of many European inquirers, and were

translated into several foreign languages. He was member of the Royal Societies of Göttingen and Upsala, and the Institute of Bologna.

Among Delaval's minor achievements were the manufacture, under his direction, of the completest set of musical glasses until then known in England. He also manufactured artificial gems, and devised a method of abstracting the fluor from glass, of which he left some curious samples. The house in Parliament Place, near the Thames, in which he lived till his death, was lined, under his direction, with artificial stone as a preservative against fire. He died on 14 Aug. 1814 in his house, Parliament Place, Westminster, and was buried in the nave of Westminster Abbey. Portraits of him are at Doddington Hall.

The index to 'Philosophical Transactions,' by Dr. Thomas Young, gives a list of his papers. The 'Inquiry into the Cause of Changes in Opaque and Coloured Bodies' was published in London, 4to, 1777, and a second edition at Warrington, 8vo, 1785.

[Philosoph. Mag. xlv. 29; Dr. Thomas Young's index to Phil. Trans. in his Course of Lectures, 4to, 1807.] R. H.

DELAVALL, Sir RALPH (*d.* 1707), admiral, grandson of Sir Ralph Delavall, first baronet of Seaton Delavall in Northumberland, after serving as volunteer and lieutenant through the second and third Dutch wars, took post rank from 6 Jan. 1672-3, and was in April 1674 appointed to command the Constant Warwick. He does not seem to have had any further service afloat till the eve of the revolution, when, on 1 Oct. 1688, he was appointed to the command of the York. It would thus appear that he was considered well affected to the reigning sovereign; but, with the great bulk of naval officers, he readily accepted the change of government, was shortly afterwards promoted to be rear-admiral, and on 31 May 1690 was deputed by the officers of the fleet to present a loyal address to the king and queen. On this occasion he was knighted, and promoted to be vice-admiral of the blue, in which rank with his flag on board the Coronation, and in consequence of the absence of Russell, the admiral of the blue, he commanded the blue or rear squadron in the battle of Beachy Head, 30 June 1690. Following the complaints of the Dutch, it is customary to attribute the unfortunate result of that battle to the lukewarmness or shyness of Lord Torrington [see Herbert, Arthur, Earl of Torrington], but no such charge was made against Delavall, who, keeping the blue squadron in good order, stoutly maintained the action for five hours against a distinctly superior force of the enemy. On the inquiry made by the lords-commissioners of the admiralty, Delavall's evidence was to the effect that the Dutch loss was due to their own want of conduct, and to the disorderly way in which they bore down to the enemy. Delavall was afterwards president of the court-martial on Torrington; and if, as has been said, he was no friend of the prisoner, the more perfect is the acquittal pronounced by the court of which he was president.

During the autumn months of 1690, and during the spring and summer of 1691, Delavall had command of a powerful squadron cruising in the Channel or blockading Dunkirk. In January 1691-2, he convoyed the Mediterranean trade to the Straits, bringing back the homeward-bound fleet; and continued cruising for the protection of the trade, till on 13 May 1692, with his flag on board the Royal Sovereign, he joined the main fleet under Russell, and, as vice-admiral of the red squadron, took a distinguished part in the battle of Barfleur, 19 May, and in the subsequent operations, having the immediate command of the detached squadron which burned (22 May) the Soleil Royal and two other French ships in Cherbourg (*Journal of Rev. Richard Allyn, chaplain of their Majesties' ship Centurion*, 8vo, 1744). In the following January, on the temporary disgrace of Russell, Delavall was one of the three admirals to whom the command of the fleet was jointly entrusted, the other two being Killigrew and Shovell. The commission was unfortunate. Public opinion, enraged by the loss of the Smyrna convoy [see Rooke, Sir George], did not scruple to say that Killigrew and Delavall were acting in the interest of King James, an allegation unsupported by a tittle of evidence, and contradicted by the whole course of Delavall's service since the revolution (Burnet, *Hist. of Own Times*, Oxford edit. iv. 180). The clamour, however, was so violent as to necessitate his being relieved of the command; nor did he serve again at sea, though he was made a lord of the admiralty 1693, serving till May 1694. In a list of 'Flag Officers unemployed at sea,' 30 March 1701 (*Home Office Records*, Admiralty, No. 10), his name appears as admiral of the blue 'by a dormant commission,' the first beginning, it would seem, of a retired list. He represented Great Bedwin in parliament as a tory, 1695-8, but afterwards lived in retirement at Seaton Delavall, and there died 23 Jan. 1706-7. His remains were brought to Westminster and interred in the nave of the abbey, but no stone now marks the spot. His wife, by whom he had two sons and three daughters, survived him.

[Charnock's Biog. Nav. ii. 1; Campbell's Lives of the Admirals; Lediard's Nav. Hist.; Chester's Westminster Registers; official documents in Public Record Office.] J. K. L.

DE LA WARR, Earls of. [See West, John, first Earl, 1693–1766; West, Sir Charles Richard Sackville-, sixth Earl, 1815–1873.]

DE LA WARR, Barons of. [See West, Sir Thomas, ninth Baron, 1472?–1554; West, Thomas, third or twelfth Baron, 1577–1618; West, John, seventh Baron, 1693–1766; West, Sir Charles Richard Sackville-, twelfth Baron, 1815–1873.]

DELEPIERRE, JOSEPH OCTAVE (1802–1879), author and antiquary, was born at Bruges in Belgium, 12 March 1802. His father was Joseph Delepierre, for many years receveur-général of the province of West Flanders. His mother was a Penaranda, descended from a Spanish family settled in the Netherlands from the days of Margaret of Parma. His boyhood was passed under an exclusively physical and moral training, so that at the age of twelve he could neither read nor write. But his bodily powers were highly developed, and when at last he was put to school he made such rapid progress that he was soon qualified for the university of Ghent. Having obtained the degree of doctor of laws, he became an *avocat*, and was appointed 'archiviste de la Flandre Occidentale' in Bruges. From political and other causes the archives were in great confusion, and Delepierre at once set himself to bring them into better order. His earliest publication was a small volume of poetry in 1829; two years later he brought out, in association with M. J. Perneel, a translation of a contemporary life of Charles-le-Bon, by Gualbert of Bruges, with a continuation to the end of the fourteenth century. Researches among the ancient charters and documents under his charge produced in 1834, 'Chroniques, traditions, &c., de l'ancienne histoire des Flamands.' 'Précis des annales de Bruges,' in 1835, was the first of many volumes devoted to the antiquities of his native city. He had long been collecting books and works of art, and his fame as a local antiquary attracted many visitors (Professor J. W. Loebell, *Reisebriefe aus Belgien*, Berlin, 1837, p. 277). When the prince consort and his brother passed through Bruges to England in 1839, Delepierre was chosen as their cicerone. During the next five years his publications included a translation of the vision of Tundal, editions of 'Tiel Eulenspiegel' and 'Reynard the Fox' (for both he claimed a Flemish origin), and ten works relating to Bruges and Belgium. In 1840 appeared the first volume of a 'Précis Analytique' of the contents of the archives under his care, with his name as compiler. He contributed the letter-press in 1841 to two works on the famous reliquary of Ste. Ursula, painted by Hans Memling, and edited the 'Philippide' of Guillaume-le-Breton to supersede an unsatisfactory edition brought out by Guizot in 1825. This was one of several volumes edited by him for the Société d'Emulation. He busied himself with many literary undertakings during the next year or so, but was not satisfied with his official position, an application for promotion having been disregarded. He had made the acquaintance of Van de Weyer, afterwards Belgian minister in England, who induced him in 1843 to come to London, and in August 1849 appointed him a secretary of legation, and obtained for him the post of Belgian consul. He soon made himself popular, and many of the best-known men and women of literary, artistic, and social distinction were to be seen at his Sunday evening receptions. He produced nothing between 1843 and 1845, when he published his first English book, 'Old Flanders,' a collection of stories adapted from an earlier French book by himself. During the first years of his life in England official cares occupied him so completely, that, with the exception of two or three translations, he published nothing of importance until 1849, when he drew up an interesting account of a unique collection of early French farces and moralities in the British Museum. In 1852 he produced 'Macaronéana,' followed by 'Macaronéana Andra' in 1862. These publications form an encyclopædia of information on this curious branch of literary history. In them, says Brunet, 'l'histoire de la littérature macaronique, depuis son origine jusqu'à nos jours, se trouve ainsi faite et parfaite; il n'y a plus à y revenir' (*Le Livre*, January 1880, p. 26).

When the Duc d'Aumale, Van de Weyer, Lord Houghton, and others founded the Philobiblon Society in 1853 (then limited to thirty-six members), Delepierre was appointed one of the honorary secretaries. He contributed twenty-two papers to its privately printed 'Miscellanies,' among them being his valuable contributions on centos, or poetry made up of words or verses from other poems, on the literary history of lunatics, on parodies, and on visions of hell; all of these he enlarged and republished separately. His most matured and valuable writings were produced during his residence in England. He printed a history of Flemish literature, the best work on the subject in English, in

1860; the first volume, in 1863, of a collection (completed in 1876) of his friend Van de Weyer's writings; and in 1872 a valuable supplement to Quérard's 'Supercheries Littéraires,' but on a different plan.

Delepierre was a fellow of the Society of Antiquaries of London, and a member of many other English, Belgian, and French societies. He was decorated with several foreign orders of knighthood. For more than thirty-five years he acted as Belgian secretary of legation, and, until 1877, when he resigned, he was consul-general for Belgium in London. He was twice married, first to Emily, the sister of Lord Napier of Magdala, by whom he had two daughters. One of these died young, the other married the late Nicholas Trübner. His second wife, who survived him, was the widow of Captain Jasper Trowce. He died 18 Aug. 1879, aged 77, at the house of his son-in-law, Mr. Trübner, 29 Upper Hamilton Terrace, London, and was buried in Highgate cemetery on 22 Aug.

Delepierre was a born student and book-lover. 'Un des philologues les plus laborieux de notre temps,' says M. Gustave Brunet, 'chez qui un jugement exquis se joint à une instruction aussi solide qu'étendue' (preface to reprint of *Maranzakiniana*, 1875, p. 36). His reading was very extensive, his memory tenacious, and the list of his writings testifies to his incessant industry. 'Ces nombreux volumes sont peu répandus; ils ont été imprimés à petit nombre et souvent pour être distribués aux amis de l'auteur, sans entrer dans le commerce; les bibliophiles éclairés et délicats en connaissent bien tout le prix. Delepierre ne recherchait nullement la célébrité' (Techener, *Bulletin du Bibliophile*, November 1879, p. 453). Although he became in habits and speech quite English, he never lost his attachment to his native land. He was tall and of dignified appearance, a charming *causeur*, a fine elocutionist, and a good chess-player. A portrait after a photograph by Dr. Diamond is prefixed to the privately printed 'Memoirs.'

The following is a complete list of his works: 1. 'Heures de loisir, essais poétiques,' Ghent, 1829, sm. 8vo. 2. 'Histoire du règne de Charles-le-Bon, précédée d'un résumé de l'histoire des Flandres, et suivie d'un appendice,' Brussels, 1831, 8vo (in association with J. Perneel). 3. 'Chroniques, traditions et légendes de l'ancienne histoire des Flamands,' Lille, 1834, 8vo (nineteen legends, reprinted with a different arrangement and another piece, under the title 'Chroniques, &c. . . . des Flandres,' Bruges, 1834, 8vo). 4. 'Précis des annales de Bruges, depuis les temps les plus reculés jusqu'au commencement du XVII^e^ siècle, augmenté d'une notice sur l'Hôtel-de-Ville,' Bruges, 1835, large 8vo. 5. 'Aventures de Tiel Ulenspiegel, de ses bons mots, finesses, et amusantes inventions: nouvelle édition, dediée aux Bibliophiles Belges, augmentée de rapprochemens littéraires et d'une notice des principales éditions,' Bruges, 1835, 8vo (only fifty copies; reprinted at Brussels in 1840 as 'Aventures de Tiel Ulenspiegel, illustrées par Lauters,' sm. 8vo). 6. 'Aperçu historique et raisonné des découvertes, inventions et perfectionnements en Belgique depuis les Romains,' Bruges, 1836, 8vo. 7. 'Vision de Tondalus; récit mystique du douzième siècle, mis en français pour la première fois,' Mons, 1837, 8vo (printed in red, green, blue, and black ink; 100 copies for sale; No. 5 of the publications of the Société des Bibliophiles de Mons; part of preface used in No. 55; there is a list of works on visions). 8. 'Description des tableaux, statues, et autres objets d'art de la ville de Bruges, et abrégé de son histoire et de ses institutions,' Bruges [1837], 8vo. 9. 'Album pittoresque de Bruges, ou collection des plus belles vues et des principaux monuments de cette ville, accompagnés d'un texte historique,' Bruges, 1837, 2 parts, folio. 10. 'Guide dans Bruges,' Bruges, 1837, 18mo; 2^me^ éd. 1838, 18mo; 3^me^ éd. 1840, 18mo (unaltered); 4^me^ ed., published as 'Guide indispensable,' 1847, sm. 8vo; 5^me^ éd. 1851, 24mo. 11. 'Le Roman du Renard, traduit pour la première fois d'après un texte flamand du XII^e^ siècle, édité par J. F. Willems, augmenté d'une analyse de ce que l'on a écrit au sujet des romans français du Renard,' Paris, 1837, 8vo (with bibliography). 12. Translation from the English of T. C. Grattan's novel under the title of 'L'héritière de Bruges,' Brussels, 1837, 3 vols. 18mo. 13. 'Chronique des faits et gestes admirables de Maximilien I durant son mariage avec Marie de Bourgogne, translatée du flamand en français pour la première fois et augmentée d'éclaircissements et de documents inédits,' Brussels, 1839, 8vo. 14. 'Chronique de l'abbaye de Saint-André, traduite pour la première fois, suivie de mélanges,' Bruges, 1839, 8vo. 15. 'De l'origine du Flamand, avec une esquisse de la littérature flamande et hollandaise d'après l'anglais du Rev. T. Bosworth, avec des additions et annotations,' Tournay, 1840, la. 8vo (100 copies). 16. 'Galerie d'artistes Brugeois, ou biographie des peintres, sculpteurs et graveurs célèbres de Bruges,' Bruges, 1840, 8vo (with portraits after P. de Vlamynck). 17. 'La Belgique illustrée par les sciences, les arts et les lettres,' Brussels, 1840, 8vo. 18. 'Précis analytique des documents que renferme le

dépôt des archives de la Flandre Occidentale,' Bruges, 1840-2, 3 vols. 8vo; sér. 2, 1843-58, 9 vols. 8vo (the first series and vol. i. of the second series only bear Delepierre's name). 19. 'Marie de Bourgogne,' Brussels, 1840, 4to (beautifully printed, with illuminated frontispiece, and elaborate initials believed to have been designed by Mary herself). 20. 'Edouard III, roi d'Angleterre, en Belgique, chronique rimée écrite vers l'an 1347, par Jean de Klerk, d'Anvers, traduite pour la première fois en français,' Ghent, 1841, la. 8vo (100 copies). 21. 'Le château de Zomerghern, légende imitée du flamand de Ledeganck,' Bruges, 1841, 8vo. 22. 'Châsse de Sainte-Ursule, peinte par Memling, lithographiée par MM. Ghemar et Manche de la grandeur des panneaux, coloriée d'après l'original par M. Malherbe fils,' Bruges, 1841, la. fol. 23. 'La châsse de Sainte-Ursule gravée au trait par Ch. Onghéna d'après Jean Memling,' Brussels, 1841, 4to (No. 22 has the plates coloured the size of the originals, with text by Delepierre; in No. 23 the plates are reduced in outline, with a different text by Delepierre and A. Voisin). 24. 'Philippide de Guillaume-le-Breton: extraits concernant les guerres de Flandres, texte latin et français, avec une introduction,' Bruges, 1841, 4to ('Recueil des chroniques,' &c., 2me sér., published by Société d'Emulation de Bruges). 25. 'Fête de la Toison d'Or, célébrée à Bruges en 1478,' Bruges, 1842, 8vo. 26. 'Collection des Kueren ou statuts de tous les métiers de Bruges, avec des notes philologiques par M. J. F. Willems,' Ghent, 1842, 4to ('Liminaire' signed by Delepierre; forms part of 'Recueil de chroniques,' &c., 3me sér., published by the Société d'Emulation de Bruges). 27. 'Notice sur les tombes découvertes en août, 1841, dans l'église cathédrale de St. Sauveur à Bruges,' Bruges, 1842, 8vo. 28. 'Monuments anciens recueillis en Belgique et en Allemagne par Louis Haghe, de Tournai, lithographiés d'après lui et accompagnés de notices historiques,' Brussels, 1842, la. folio (plates with brief text; reissued in 1845, 2 vols.) 29. 'Notice sur la cheminée de bois sculptée du Franc de Bruges,' Bruges, 1842, 8vo. 30. 'Le château de Winendale,' Bruges, 1843, 8vo. 31. 'Biographie des hommes remarquables de la Flandre Occidentale,' Bruges, 1843-9, 4 vols. 8vo (dedication signed by C. Carton, F. van de Putte, I. de Merseman, O. Delepierre; published by the Société d'Emulation de Bruges). 32. 'Tableau fidèle des troubles et révolutions arrivés en Flandre et dans ses environs depuis 1500 jusqu'à 1585, par Beaucourt de Noortvelde, avec une introduction,' Mons, 1845, 8vo (vol. xiv. of the publications of the Société des Bibliophiles Belges séant à Mons; 100 copies for sale; supposed to be the second part of a work published in 1792; the error pointed out by M. Delecourt in 'Le Bibliophile Belge,' 1866, pp. 302-3). 33. 'Old Flanders, or Popular Traditions and Legends of Belgium,' London, 1845, 2 vols. sm. 8vo (adapted from No. 3). 34. 'Lettres de l'Abbé Mann sur les sciences et lettres en Belgique, 1773-88, traduites de l'anglais,' Brussels, 1845, 8vo (150 copies). 35. 'Mémoires historiques relatifs à une mission à la cour de Vienne en 1806, par Sir Robert Adair, traduites,' Brussels, 1846, 8vo. 36. 'Coup d'œil rétrospectif sur l'histoire de la législation des céréales en Angleterre,' Brussels, 1846, 16mo. 37. 'Examen de ce que renferme la Bibliothèque du Musée Britannique,' Brussels, 1846, 12mo. 38. 'Description bibliographique et analyse d'un livre unique qui se trouve au Musée Britannique par Tridace-Nafé-Théobrome [ps.], au Meschacébé,' 1849, la. 8vo (100 copies; the volume described is a collection of sixty-four French farces and moralities printed between 1542 and 1548, most of them unknown to bibliographers, subsequently printed in the 'Ancien Théâtre Français,' Paris, 1854-7, 10 vols. 12mo, of which they form the first three volumes). 39. 'Macaronéana, ou mélanges de littérature macaronique des différents peuples de l'Europe,' Paris, 1852, 8vo. 40. 'Bibliothèque bibliophilo-facétieuse, éditée par les frères Gébéodé [i.e. G. Brunet and Octave Delepierre, the four initials forming the pseudonym],' London, 1852-6, 3 vols. sm. 8vo (only 60 copies; the first volume consists of a reprint of a Rabelaisian satire by G. Reboul, 'Le premier acte du synode nocturne,' 1608; the second comprises an analysis of fourteen rare and curious French and Italian books: and the third an interesting collection of 'Chansons sur la cour de France'). 41. 'The Rose, its Cultivation, Use, and Symbolical Meaning in Antiquity, translated from the German,' London, 1856, 8vo (100 copies). 42. 'A Sketch of the History of Flemish Literature and its celebrated Authors from the Twelfth Century to the Present Time,' London, 1860, 8vo. 43. 'Histoire littéraire des fous,' London, 1860, sm. 8vo (enlarged from articles in the 'Miscellanies' of the Philobiblon Society). 44. 'Un point curieux des mœurs privées de la Grèce,' Paris, 1861, 12mo (reprinted at Brussels in 1870); rewritten and enlarged as 'Dissertation sur les idées morales des Grecs, par M. Audé' (Rouen, 1879, 8vo). 45. 'Analyse des Travaux de la Société des Philobiblon de Londres,' London, 1862, 8vo (a useful description of the first six volumes). 46. 'Macaronéana

andra, overum nouveaux mélanges de littérature macaronique,' London, 1862, sm. 4to (250 copies reprinted from vol. vii. of the 'Miscellanies' of the Philobiblon Society; vol. ii. contains a paper by him on the same subject of which a few copies were reprinted in 1856). 47. 'Les anciens peintres flamands, leur vie et leurs œuvres, par J. A. Crowe et G. B. Cavalcaselle, traduit de l'Anglais par O. D., annoté et augmenté par A. Pinchart et Ch. Ruelens,' Brussels, 1862–5, 2 vols. 8vo. 48. 'Choix d'opuscules philosophiques, historiques, politiques et littéraires de Sylvain Van de Weyer, précédés d'avant-propos, sér. i.–iv.,' London, 1863–76, 4 vols. sm. 8vo. 48*. 'Machine intéressante à mouvement rotatoire, par M. Forsey,' Lusarte, 1864, 8vo (facétie). 49. 'Historical Doubts and contested Events,' London, 1868, 8vo (reprinted from 'Miscellanies of the Philobiblon Society,' the 'St. James's Magazine,' &c., with bibliographical index). 50. 'Revue analytique des ouvrages écrits en centon depuis les temps anciens jusqu'au XIX^e^ siècle,' London, 1868, sm. 4to (reprinted from vols. x. and xi. of the Philobiblon Society). 51. 'La Parodie chez les Grecs, chez les Romains et chez les modernes,' London, 1870, sm. 4to (from vol. xii. of the Philobiblon Society). 52. 'Essai historique et bibliographique sur les Rébus,' London, 1870, 8vo (with woodcuts of old French and Italian rebuses, and bibliography). 53. 'Supercheries littéraires, pastiches, suppositions d'auteur, dans les lettres et dans les arts,' London, 1872, sm. 4to. 54. 'Tableau de la littérature du centon, chez les anciens et chez les modernes,' London, 1874–5, 2 vols. sm. 4to (enlarged edition of No. 50). 55. 'L'Enfer, essai philosophique et historique sur les légendes de la vie future,' London, 1876, sm. 8vo (enlarged edition of 'L'Enfer décrit par ceux qui l'ont vu' in Philobiblon Society, vols. viii. and ix., with bibliography; some copies have four photographs). He also contributed to the 'Annales de la Société d'Emulation de Bruges' (1839–43), 'Messager des Sciences Historiques' (1833–79), 'Le Bibliophile Belge' (1845–65), 'St. James's Magazine,' &c. He left several works in manuscript.

[J. O. Delepierre, In Memoriam, for friends only (by N. Trübner, 1880), sm. 4to, extended from Trübner's Record, 1879, pp. 113–15, with a bibliography and portrait; G. Brunet in Le Livre, January 1880; Polybiblion, 2^me^ sér. t. x. 1879, p. 275; Techener's Bulletin du Bibliophile, November 1879, p. 453; Athenæum, 30 Aug. 1879, p. 272; Academy, 30 Aug. 1879, p. 159; Times, 19 and 26 Aug. 1879; see also Notes and Queries, 5th ser. xii. 180; Dr. R. Blakey's Memoirs, 1879, pp. 208–12, 230, 239; Catena librorum tacendorum, by Pisanus Fraxi, 1885, 4to pp.] H. R. T.

DE LISLE, AMBROSE LISLE MARCH PHILLIPPS (1809–1878), catholic writer, eldest son of Charles March Phillipps, esq., of Garendon Park, Leicestershire, by Harriet, youngest daughter of John Ducarel, esq., of Walford, Somersetshire, Marquis de Chateaunuy, and Vicomte de Bonnemar in France, was born at Garendon on 17 March 1809. At nine years of age he was sent to a school at South Croxton, kept by the Rev. W. Wilkinson, and about two years later he was transferred to another school kept by the Rev. George Hodson at Maisemore Court, near Gloucester. He was in the habit of spending his Sundays with his uncle, Dr. Ryder, bishop of Gloucester. When that prelate was translated to Lichfield in 1824, he conferred the archdeaconry of Stafford on Mr. Hodson, who thereupon removed his school to Edgbaston, near Birmingham. In 1824 Phillipps was received into the Roman catholic church by the Rev. Thomas Macdonell of St. Peter's, Birmingham, and was in consequence dismissed from the school and sent back to Garendon, where he resumed his studies under the tutorship of another Anglican clergyman.

In 1826 he was placed at Trinity College, Cambridge, where he contracted a close friendship with Kenelm Digby [q. v.], author of the 'Broadstone of Honour,' who was, like himself, a recent convert to catholicism. During the two years they were at college together they used to ride over every Sunday to attend mass at St. Edmund's College, near Ware, a distance of twenty-five miles. Illness obliged Phillipps to leave the university in the spring of 1828, and in the autumn he visited Italy. In 1835 he went to reside at Gracedieu, where he had built a small Tudor manor-house, and in the course of that year he gave 230 acres of land on Charnwood Forest (of which only forty were cultivated) for the re-establishment of the Cistercian order, exactly three centuries after its suppression. At first the monks occupied a cottage, but through the munificence of the catholic public, and especially of John, earl of Shrewsbury, who contributed 2,000*l.*, a stately monastery was afterwards built. About 1837 Phillipps made the acquaintance of the Rev. Mr. Bloxam, and from that period he maintained for many years a constant correspondence with the leaders of the high church party at Oxford. During a visit to Rome in 1837 he received the habit of the Third Order of St. Dominic from the hands of the general of the order, Father Javalow. Proceeding to Paris shortly afterwards, he was introduced to Archbishop de Quelen, and all the principal priests and communities, and it was then that the 'Society for Prayers for the Conversion of England

was formed. In 1839 the Count de Montalembert went to Gracedieu to make the acquaintance, as he said, 'of a kindred spirit,' and the two friends visited the ruins of all the Cistercian abbeys founded in England during the time of St. Bernard. In 1857 the 'Association for the Promotion of the Unity of Christendom' was established, Phillipps being one of its principal founders, though he promptly withdrew from it when it was condemned at Rome in 1864. On the death of his father in 1862 he inherited the family estates, and assumed the name of De Lisle. In 1868 he was high sheriff of Leicestershire. He died at Garendon on 5 March 1878, and was buried in the church of St. Bernard's monastery. He married in 1833 Laura Mary, eldest daughter of the Hon. Thomas Clifford, fourth son of Hugh, fourth lord Clifford of Chudleigh, by whom he had sixteen children, eleven of whom survived him.

Among his works are: 1. 'The Lamentations of England,' London, 1831, 8vo, translated from the Italian of Father Dominic, Passionist. 2. 'A Vindication of Catholic Morality, or a Refutation of the Charges brought against it by Sismondi in his "History of the Italian Republics in the Middle Ages,"' London, 1836, 8vo, translated from the Italian of Count Alexander Manzoni. 3. 'The History of St. Elizabeth of Hungary, Duchess of Thuringia' (1207–31), London, 1839, 8vo, 1840, 4to, translated from the French of de Montalembert. 4. 'Remarks on a Letter addressed to the Rev. R. W. Jelf, D.D., in explanation of No. 90 in the series called the "Tracts for the Times,"' London, 1841, 8vo. 5. 'Appeal . . . in behalf of the Abbey Church of St. Bernard, Charnwood Forest, Leicestershire,' London, 1842, 8vo. 6. 'The Catholic Christian's Complete Manual,' a collection of prayers and offices, London, 1847, 12mo. 7. 'Letter to the Earl of Shrewsbury on the Re-establishment of the Hierarchy . . . and the present posture of Catholic Affairs in Great Britain,' London, 1850, 8vo. 8. 'A Few Words on Lord John Russell's Letter to the Bishop of Durham,' London, 1850, 8vo. 9. 'Mahometanism in its relation to Prophecy; or an Inquiry into the Prophecies concerning Antichrist, with some reference to their bearing on the events of the present day,' London, 1855, 12mo. 10. 'On the Future Unity of Christendom,' London, 1857, 8vo. 11. A large number of inedited letters by him, relating principally to the reunion of Christendom, are in the possession of his friend and former chaplain, the Rev. Frederick George Lee, D.D., vicar of All Saints, Lambeth. Other letters by him are printed in the 'Life of the Blessed Paul of the Cross,' 1853, and in the 'Life of Fr. Ignatius of St. Paul' (the Hon. and Rev. George Spencer), 1866.

His eighth and youngest son, RUDOLPH EDWARD LISLE MARCH PHILLIPPS DE LISLE (1853–1885), born at Gracedieu 23 Nov. 1853, entered the training-ship Britannia 2 May 1867, and, after serving as a midshipman and sub-lieutenant in cruises to all parts of the world, arrived at Alexandria in her majesty's ship Alexandra in February 1884. In August following he was appointed to the naval brigade attached to the Upper Nile expedition sent to relieve Gordon at Khartoum. His last letter, dated 13 Jan. 1885, describes his arrival at Gakdul, desert of Bayuda. Four days later he was killed at the battle of Abu Klea, and buried on the battle-field. His devotion to the catholic faith and his unselfish manliness made his character remarkable. His letters, without showing much literary merit, contain good descriptions of the war between Chili and Peru in 1880, and of the burning of Lima, together with other interesting events which he witnessed on his cruises. A full memoir by the Rev. H. N. Oxenham was published in 1886.

[A Short Sketch of his Life prefixed to Two Sermons preached at his funeral (privately printed), 1878, 8vo; Tablet, 16 March 1878, p. 238; Gillow's Bibl. Dict.] T. C.

DELL, HENRY (*fl.* 1756), was an obscure bookseller, first in Tower Street, and afterwards in Holborn, where he died in great poverty. Besides dealing in books he seems to have tried, with equal ill-success, the career of an actor and author. In the former capacity he appeared as Mrs. Termagant at Covent Garden Theatre, and in the latter he produced or adapted four plays: 1. 'The Spouter, or the Double Revenge,' a comic farce in three acts, 8vo, 1756. 2. 'Minorca,' a tragedy, 8vo, 1756; founded on the capture of that island by the French in June of the same year; never acted, but which reached a second edition in the same year, in which the author in an advertisement speaks of 'what obscure hackney writers have been pleased to say concerning a few mistakes.' 3. 'The Mirror,' a comedy, 8vo, 1757; an adaptation of Randolph's 'Muses' Looking Glass;' never acted. 4. 'The Frenchified Lady never in Paris,' 8vo, 1757, and 12mo, 1761; an adaptation of Cibber's 'Comical Lovers,' made for Mrs. Woffington, at whose benefit it was acted at Covent Garden, 23 March 1756. Besides these plays Dell is said to have been the author of a poem, of which he was certainly the publisher, called 'The Bookseller,' 1766, which, according to Nichols, was 'a wretched rhyming list

of booksellers in London and Westminster, with silly commendations of some, and stupid abuse of others.' Of one he says:

Nature's most choice productions are his care,
And them t'obtain no expence or pains does spare.
A character so amiable and bright
Inspires the mind with rapture and delight,
The gentleman and tradesman both in him unite.

[Biog. Dram.; Nichols's Illustr. iii. 641; Gent. Mag. xxxvi. 241; Genest's Hist. of the Stage, iv. 470, x. 178.] E. S. S.

DELL, JONAS (*d.* 1665), quaker, who died at Stepney, and who is frequently referred to in the polemical writings of his time as 'the quaking soldier,' was at one time a soldier in the parliamentary army. Before he joined the Society of Friends in 1657 or 1658 he was a puritan. He wrote: 1. 'Christ held forth by the Word, the onely way to the Father; or a Treatise discovering to all the difference betweene Lawes, Bondage, and the Gospel's Liberty,' 1646. 2. 'Forms the Pillars of Anti-Christ; but Christ in Spirit the True Teacher of His People; and not Tradition. . . . Written in Scotland in opposition to some people who do imitate John the Baptist by dipping themselves in water,' &c., 1656. 3. 'A Voyce from the Temple,' 1658. This alone was written after he became a quaker.

[Records of the Soc. of Friends at Devonshire House, Bishopsgate; Smith's Cat. of Friends' Books.] A. C. B.

DELL, THOMAS (1740?–1780), French dramatist. [See HALES.]

DELL, WILLIAM (*d.* 1664), master of Gonville and Caius College, Cambridge, was originally a member of Emmanuel College, in the same university, and fellow of that society. He proceeded B.A. 1627–8, M.A. 1631. Soon after (or possibly before) taking his master's degree he was appointed secretary to Archbishop Laud; we find Laud writing (29 Sept. 1631) to Viscount Dorchester for the purpose of conveying the royal mandate 'for a grant in reversion to Robert Reade and William Dell, gentlemen of the office of his majesty's signet, to be held by them to the only use and behoof of one Thomas Windebank' (LAUD, *Works*, Ang.-Cath. Lib., vii. 42). Laud's petition to the House of Lords is described by Prynne as 'written with Mr. Dell's hand, and subscribed with his own' *Canterburie's Doome*, p. 44).

Subsequently, but under what influences does not appear, Dell abandoned the tenets of the church of England and became, by reputation at least, an antinomian. He attended Fairfax as a 'preacher of the army' in the campaign of 1645–6, from the battle of Naseby to the siege of Oxford; and was the officiating minister at the marriage of General Ireton and Bridget Cromwell, which took place at Holton in Oxfordshire on 15 Jan. 1646, Holton being at that time the headquarters of Fairfax's army. On 7 June 1646 he preached before Fairfax and the officers at Marston a sermon entitled 'The Building and the Glory of the truly Spiritual and Christian Church;' this he printed and published in the following year, and from it we derive some facts in his personal history. He represents himself as having been exposed to most unsparing attacks from those who disliked his doctrine. His position, so far as it is discernible, was already of that character which seems to have earned for him so much severe censure from writers of very different schools throughout his later career. He aimed, apparently, at a kind of eclecticism, for he refuses to 'allow any such distinction of christians as presbyterians and independents, this being only a distinction of man's making, tending to the division of the church.' This sermon may be looked upon as giving the keynote of his peculiar doctrinal teaching. On 25 Nov. following he preached before the House of Commons on Hebrews ix. 10. His discourse was printed under the title, 'Right Reformation; or the Reformation of the Church of the New Testament represented in Gospel Light.' In 1719 this sermon was reprinted with an anonymous dedication to Bishop Hoadly, in which it is described as especially relevant to the celebrated Bangorian controversy, and as an exposition of the views of 'one who not only taught the very same doctrines which your lordship now teaches, but defended them with the very same arguments with which your lordship has defended them.'

Cole says that 'on the surrender of the garrison at Oxford,' Dell, 'among others of his tribe, was sent down there to poison the principles of that university; and on the morning of the martyrdom of King Charles, he, with other bold and insolent fanatical ministers, went with all the solemnity becoming a better cause, and all the confidence and assurance peculiar to the fanatical tribe, to offer their unhallowed services to the blessed martyr, whom they had just brought to the scaffold' (*Addit. MS.* 5834, p. 271).

On 15 April 1649 Dr. Batchcroft was ejected from the mastership of Caius College, and on 4 May following, on the petition of the fellows of the society, Dell was appointed by parliament to succeed him. During his tenure of the office (which lasted to 11 May

1660) he excluded from fellowships all who were suspected of royalist leanings. In 1653 he preached at St. Mary's, in reply to a sermon delivered from the same pulpit in the previous year by Sydrach Simpson, master of Pembroke College. Simpson, in a commencement sermon, had maintained the value of classical learning and university culture generally in the training of a clergyman for his vocation. Dell, in his reply, vehemently denounced the notion that such attainments were of any value as a means towards the better understanding of scripture, declaring that 'the gospel of Christ, understood according to Aristotle, hath begun, continued, and perfected the mysterie of iniquity in the outward church.' Hoods, caps, 'scarlet robes,' 'the doctoral ring,' and other academic attire of dignitaries, were inveighed against with equal warmth, while the assumption on the part of the university of the power to confer degrees in divinity was declared by him to be 'a power received from Antichrist.' Dell was answered by Joseph Sedgwick of Christ's College, in a sermon entitled 'An Essay to the Discovery of the Spirit of Enthusiasm and pretended Inspiration, that disturbs and strikes at the Universities,' &c., London, 1653.

His conduct during his mastership appears to have met with the approval of the government, for we find in 1654, and again in 1656, an order in council 'to pay to Mr. Dell, master of Gonville and Caius College, his half-year's augmentation of 60*l.* a year, any order of restraint notwithstanding' (*State Papers*, Dom., lxxi. No. 50, cxxvii. No. 41). Herbert Thorndike, in a letter appended to his 'Just Weights and Measures' (ed. 1662), p. 213, speaks of him as so strongly inclined to the Calvinistic theory of predestination, 'that he is thought to have written the book called the "Doctrine of Baptism," against baptism itself;' 'he is now,' Thorndike goes on to say, 'and is acknowledged by those commissioners, master of a college in the university (whereof several fellows have been notorious preachers of this hæresie), who cannot be acknowledged a member of this church by any good christian.'

Conjointly with his mastership Dell held the living of Yelden (not Yeldon) in Bedfordshire, from which he was ejected in 1662. He survived his ejection only two years, and was buried at his own desire in unconsecrated ground, the site being a 'spinny,' or small copse, on his own estate 'at Samsill in the parish of Westoning, near Harlington.' John Pomfret, writing to Zachary Grey (18 March 1738), describes the spot as then 'grown over with thorns and briers.' 'But I cannot learn,' he goes on to say, 'that his wife lies there too. The close goes by the name of "Graves," and was part of the Dells' estate at that time, though sold by the son of the old man. Which son married a great-aunt of mine, by my mother's side. I have heard Mr. Bedford say that old Dell was rector of Yeilden in those precious times of iniquity, I suppose presented by the then Earl of Bolingbroke, who was deep in those confusions. I myself have heard the doctor's father say, pointing to the close as we rode by, "There lyes my old rogue of a grandfather," which was no small concern to him' (*Baker MS.* A 127).

Dell seems to have definitely associated himself with no party; he is described by Calamy as 'a very peculiar and unsettled man,' and 'challenged for three contradictions:' (1) for being professedly against pædobaptism, and yet he had his own children baptised; (2) for preaching against universities, when yet he held the leadership of a college; (3) for being against tithes, and yet taking 200*l.* per annum at his living in Yelden.' 'But it was not for these things,' continues the writer, 'but for his nonconformity that he was ejected. To these a fourth may be added, that he gave his parishioners christian burial, and he himself is buried in the fields' (Calamy, *Nonconformist's Memorial* (Palmer), i. 201).

One of his pamphlets, entitled 'The Right Reformation of Learning, Schools, and Universities, according to the state of the Gospel,' first printed during his tenure of his mastership, is notable as developing the idea that university culture ought to be placed within the immediate reach of the inhabitants of all the larger towns, where its acquisition might be blended with the ordinary avocations of life, a view much resembling, if not identical with, that which has given rise to the university extension movement of the present day.

The registers of births and burials 'in the toune of Yelden' supply the following information with respect to Dell's family: 16 Dec. 1653, Anna Dell, the daughter of William Dell and Martha his wife, born; 16 May 1655, Nathanael Dell, 'sonne of Willim Dell, rector, and Martha his wife, was borne;' 16 Feb. 1656, Mary Dell born; 6 July 1655, Nathanael Dell buried; 12 Jan. 1656, Samuel Dell, 'sonne of William Dell and Matthew (*sic*) his wife, was buryed' (*Notes and Queries*, 3rd ser. v. 221–2).

Dell's works commanded a certain popularity, especially among the quakers, and have twice been reprinted in a collected form: 'Select Works of William Dell, master of Gonvil and Caius College in Cambridge,' London, printed for John Kendall in Col-

chester, 1778, and in 2 vols. 8vo, London, 1817. His receipt for 7*l.* 10*s.*, in part payment of his allowance of 70*l.* per annum, was sold at Puttick's on 2 March 1867, art. 100. Extracts from his writings are given in Wesley's 'Christian Library' (ed. 1827), vol. vii.

[Baker MS. A 127 (Camb.), iv. 116 (Brit. Mus.); Cole MSS. (Add. MS. 5834, p. 271); Neal's History of the Puritans (ed. 1822), v. 191; Monthly Magazine, xv. 426; Notes and Queries, 3rd ser. v. 75–6, 6th ser. vii. 229, 574; Rutherfurd's Survey of the Spiritual Antichrist, London, 1647; Voss's Epist. 260, 283; Baxter's Life, vol. i. pt. i. p. 64, § 99.] J. B. M.

DELMARIIS, CÆSAR A (*d.* 1569), physician. [See under CÆSAR, SIR JULIUS.]

DE LOLME, JOHN LOUIS (1740?–1807), writer on the English constitution, was born about 1740 at Geneva, where he practised for a short time as an advocate. Coming to England about 1769, he set himself to the study of its government, being led to the subject, as he tells us, by the peculiarity of the system, and by his experience of political troubles in his own country, which, as he considered, had given him 'insight into the first real principles of governments.' He began to write his book after being a year in England, and published it about nine months afterwards (advt. to 1781 ed.) It was first written in French, and brought out in Holland. The circumstances in which the work appeared in English are somewhat obscure. In 1772 was published anonymously 'A Parallel between the English Constitution and the former Government of Sweden,' which was in great part extracted from the essay on the English constitution, and has generally been treated as the work of De Lolme, though done into English by another hand. In seeking subscriptions for the publication of a translation of the essay, he found that one had already been begun by two booksellers. He paid them 10*l.*, he says, in order to engage them to drop their undertaking, and published the first English edition in 1775. It has been suggested that he was assisted in the translation by Baron Maseres, whom De Lolme 'for several months visited each morning at his chambers at the Temple' (pref. to Macgregor's ed.); and the general excellence of the English makes it unlikely that it should have proceeded from a foreigner who had been only a few years resident in this country. We may presume, at any rate, that he availed himself of the translation which he bought from the booksellers. It is curious that the preface to the Junius letters, written as early as November 1771 (see letters to Woodfall, 5 Nov. and 5 Dec. 1771), and published in 1772, concludes with a quotation from De Lolme's work (described as 'a performance deep, solid, and ingenious'), in which the language is verbally the same as that of the 1775 edition (see the passage, book ii. ch. xii.) This coincidence led to the conjecture that De Lolme and Junius were the same person. The theory was elaborately worked out by Dr. Busby in 'Arguments and Facts demonstrating that the Letters of Junius were written by John Louis de Lolme, LL.D., Advocate' (1816). It has never been regarded as a theory deserving serious consideration. As to the quotation, there is nothing to decide whether Junius saw the translation before publication, or De Lolme adopted Junius's translation of the passage. The essay, which reached a fourth edition in 1784, must have yielded considerable profits; but through improvidence, and, it is said, dissipation, gambling, and speculation, De Lolme remained in constant poverty. D'Israeli, who mentions that De Lolme received relief from the Literary Fund, and that 'the walls of the Fleet too often enclosed the English Montesquieu,' considers his misfortunes a national reproach (*Calamities of Authors*, ii. 262–3), but in fact he made it difficult for any one to befriend him. Having great conversational powers—he 'has been compared to Burke,' says one of his editors, 'for the variety of his allusions, and the felicity of his illustrations' (pref. to 1807 ed.)—he gained the acquaintance of most of the leading men of his time. But he was always in debt; he concealed his lodgings and changed them frequently; and he was slovenly in his person. It is not surprising, therefore, that his friends fell off, and that he did not advance himself. Little, however, is known of the details of his life, beyond the publication of the books and pamphlets of which a list is given below. Though none of them, save the essay on the constitution, is of any permanent value, they show him to have been a man of active and ingenious mind. In 1775, according to Dr. Busby, he projected the 'News Examiner,' the object of which was to expose the party animosity and the inconsistency of the London journals, by republishing their leading articles, but he could not pay the stamp duty, and the project was given up. He appears to have remained in England till about the beginning of this century, making a precarious living by his pen. Having inherited property from a relative, he paid his debts and returned to Geneva. He was elected a member of the Council of Two Hundred, and shortly before his death is said to have been made a sous-prefet under Napo-

leon. He died in March 1807 (*Gent. Mag.* lxxvii. 485. In the *Biog. Universelle* the date of his death is given as 16 July 1806).

De Lolme's treatise on the English constitution formerly enjoyed a high reputation. It appeared at a favourable moment, when the rise of modern radicalism made constitutional questions of engrossing interest; it flattered the national pride by representing England as the only country where the government was at once strong and free; it was written in an easy style; and, until recently, it kept a secure place through the absence of any good systematic work on the English constitution. It threw little, if any, fresh light on the subject. A foreign critic has truly described it as an elaboration of a single short chapter of Montesquieu (i.e. bk. xi. ch. vi.; Mohl, *Staatswissenschaften*, ii. 43). Bentham, indeed, comparing him with Blackstone, says: 'Our author has copied, but Mr. De Lolme has thought;' and certainly, amidst much exaggeration and distorted judgments, the essay contains many shrewd observations on political affairs. As an enthusiastic statement of the theory that the freedom of the English constitution is the result of the balance of the different parts, the 'equilibrium between the ruling powers of the state,' it still deserves study. But as a history and exposition of the constitution it has been superseded.

De Lolme's works are: 1. 'The Constitution of England; or, an Account of the English Government; in which it is compared both with the republican form of government and the other monarchies in Europe.' First published in French, Amsterdam, 1771. English editions, 1775, 1781, 1784, 1807 (with biographical preface by Dr. Coote), 1820, 1822, 1834 (notes by Hughes), 1838 (forming vol. ii. of Stephens's 'Rise and Progress of the English Constitution'), 1838 (with notes by Western), 1853 (Bohn's Standard Library; notes by J. Macgregor, M.P.) There have been, also, several French and German editions. 2. 'A Parallel between the English Constitution and the former Government of Sweden: containing some observations on the late revolution in that kingdom, and an examination of the causes that secure us against both aristocracy and absolute monarchy,' 1772. 3. 'The History of the Flagellants; otherwise of Religious Flagellations among different Nations, and especially among Christians. Being a paraphrase and commentary on the "Historia Flagellantium" of the Abbé Boileau, Doctor of the Sorbonne, &c. By one who is not a Doctor of the Sorbonne,' 2nd edit. 1783, illustrated (Watt mentions editions of 1777, 1778 (?), and 1784, the last under the title, 'Memorials of Human Superstition,' &c.) 4. 'The British Empire in Europe; part the first containing an account of the connection between the Kingdoms of England and Ireland previous to the year 1780; to which is prefixed an Historical Sketch of the State of Rivalry between the Kingdoms of England and Scotland in former times' (the second and third parts, containing 'An Account of the Changes which have since the year 1780 been effected in the Constitution of Ireland,' &c., are by another hand), 1787. Under the title 'An Essay containing a few Strictures on the Union of Scotland with England, and on the present Situation of Ireland,' it was used, with slight changes, as an introduction to the edition of Defoe's 'History of the Union,' published in 1787. 5. 'Observations relative to the Taxes upon Windows or Lights, a Commutation of these Taxes being also suggested, and a Tax assessed from the internal Capaciousness or Tonnage of Houses, pointed out as a more eligible mode of Taxation. To which are added, Observations on the Shop-tax, and the discontent caused by it, short Observations on the late Act relative to Hawkers and Pedlars, a hint for the improvement of the metropolis,' 1788. The metropolitan improvement is the removal of Smithfield Market to a more convenient situation. 6. 'The present National Embarrassment considered; containing a Sketch of the Political Situation of the Heir-apparent, and of the Legal Claims of the Parliament now assembled at Westminster,' &c., 1789 (anon.) A tract on the regency question. An answer by 'Neptune' followed in the same year. 'Among the novelties,' said 'Neptune,' 'which appear destined to mark the close of the eighteenth century, may be reckoned that of a foreigner, not very respectable in private life, nor of rank and estimation in his own country, pretending to instruct the natives of this in a knowledge of their laws and political institutions.' 7. 'General Observations on the Power of Individuals to prescribe by Testamentary Dispositions the particular future Use to be made of their Property; occasioned by the last will of the late Mr. Peter Thellusson of London,' 1798, 2nd edit. 1800. A man may dispose of his own property, but such a trust as Mr. Thellusson's is an attempt on the rights and properties of other men. Macgregor mentions also an 'Essay on the Union of Church and State' (1796); and in Dr. Busby's list appears 'Examen philosophique et politique des Lois relatives aux Mariage, Répudiation, Divorce et Séparation; par un Citoyen du Monde' (no date). Macgregor says that the writing of a book called

'Examen de trois points de Droit' was the cause of his having to quit Switzerland; but whether this was the book in Dr. Busby's list does not appear. De Lolme probably wrote many other pamphlets, which cannot now be traced to him.

[Gent. Mag. lxxvii. 484; Nichols's Lit. Anecd. viii. 150 *n.*; Dr. Coote's Pref. to Essay on English Constitution, ed. 1807; Dr. Busby's Arguments and Facts, &c.; Biographie Universelle; Life by Macgregor, ed. 1853.] G. P. M.

DELONEY, THOMAS (1543 ?-1600 ?), ballad writer and pamphleteer, was probably born in London about 1543. He was a silk weaver by trade. His ballads came into favour in 1585, near the close of Elderton's career, and he became his avowed successor [see ELDERTON, WILLIAM]. The earliest dated work ascribed to him is a translation from the Latin of 'A Declaration made by the Archbishop of Collen [i.e. Cologne] upon the Deede of his Mariage,' &c. Another sheet, preserved at Lambeth, is 'The Proclamation and Edict of [Gebhardt, Truchsess von Waldburg] Archbishop and Elector of Culleyn, Declarynge his . . . intention to bring in the free exercise of the preaching of the Gospel, imprinted at London, &c. 18 of March 1583' (1584). His indisputable work begins in 1586 with 'A proper newe Sonet declaring the lamentation of Beckles in Suffolke, burnt by fire on S. Andrewe's eve last past' (broadside, in Huth Collection).

In the same year Richard Jones, who had issued the proclamation, published Deloney's 'Most joyful Song . . . at the taking of the late trayterous Conspirators . . . fourteen of them have suffered death on the 20 and 21 of September.' This is at the Society of Antiquaries. Another on the same subject, also by Deloney, is in the Earl of Crawford's library. In the registers of St. Giles, Cripplegate, is an entry, a month later, showing that Richard Deloney, son of Thomas, was christened there on 16 Oct. 1586. His jocular ballads, written in the next ten years, have perished. Some ballads upon murders have been preserved, such as 'The Lamentation of Page's Wife of Plymouth,' and 'The Lamentation of George Strangwidge,' both of 1591 (various editions, reprinted by J. P. Collier and Ballad Society). In August 1588 he published three important broadsides: 'The Happy obtaining of the Great Galleazo;' 'The Strange and Cruel Whips which the Spaniards had prepared;' and 'The Queen's Visiting the Camp at Tilsburie' (*sic*). He afterwards wrote many ballads which were long popular, such as 'The Kentishmen with Long Tales,' 'The Drowning of Henry I's Children,' 'The Dutchess of Suffolk's Calamity,' 'Henry II Crowning his Son King,' and other historical ballads, collected, with a few others, in his book of 'Strange Histories' before 1607, the earliest issue known (reprinted in 1841). 'The Royal Garland of Love and Delight' and the 'Garland of Delight' are simply the 'Strange Histories' reissued under new titles. Of his collection, 'The Garland of Good Will,' a fragment of the 1604 edition is the earliest portion extant. The later title-page declares it to be 'written by T. D.' Some ballads in the third part were certainly by other hands, such as 'The Spanish Lady's Love' and 'The Winning of Cales' (Cadiz). J. H. Dixon believed him to have been author of the 'Blind Beggar of Bednall Green,' also the prose account, 'The Pleasant and Sweet History of Patient Grissel,' printed by John Wright, which includes the usual ballad version belonging to the 'Garland of Good Will.' Deloney also wrote three prose books which went through many editions before 1600, viz. 'The Gentle Craft,' a work in praise of shoemakers, with three illustrative stories, registered 19 Oct. 1597; 'The Pleasant History of John Winchcomb, in his younger days called Jack of Newbery, the famous and worthy Clothier of England,' of which the eighth edition appeared in 1619; 'Thomas of Reading, or the six worthy Yeomen of the West,' of which no edition earlier than 1612 remains. He won praise from Michael Drayton [q. v.], who alludes to his rhyme as 'full of state and pleasing.' He came under the notice of Gabriel Harvey, in 'Pierce's Supererogation,' 1593. Thomas Nash, in his 'Haue with you to Saffron-Walden,' 1596, says: 'Thomas Deloney, the balleting silke-weauer of Norwich, hath rime inough for all myracles, and wit to make a "Garland of Good Will" more than the premisses, with an epistle of "Momus" and "Zoylus;" whereas his Muse from the first peeping foorth, hath stood at liuery at an ale-house wispe, neuer exceeding a penny a quart day nor night, and this deare yeare, together with the silencing of his loombes, scarce that; he being strained to betake him to carded ale; whence it proceedeth that since Candlemas, or his Iigge of "John for the King," not one merrie dittie will come from him, but "The Thunderbolt against Swearers," "Repent, England, Repent."' In 1596 one of Deloney's ballads on the scarcity of corn was complained against to the lord mayor. He had shortly before 1600 written ballads on Kempe's 'Morris Dance to Norwich,' where Deloney is reported to have made his first poetical venture twenty years earlier. The exact date of his death is not known, but it was probably in 1600.

[J. P. Collier's English Dramatic Poetry, 2nd ed., 1879, ii. 480, iii. 415; his Bibliographical Catalogue, 1865, pp. 212–17; his Broadside Black-letter Ballads, privately printed, 1868, pp. 36–41, 91, 127; Huth's Ancient Ballads and Broadsides (Philobiblon Society edit.), 1867, xlvii. 123; Works of Thomas Nashe, ed. Grosart, iii. 123; Works of Gabriel Harvey, ed. Grosart, vol. ii.; Ballad Society Roxburghe Ballads, vol. vi. pts. xvii. xviii., in which Deloney's three Armada ballads and others are reprinted; Percy Society reprints of old ballads—Strange Histories, Garland of Good Will, and Jack of Newbery; W. C. Hazlitt's Handbook to Pop. Poet. and Dram. Lit. 1867, p. 152 et seq.; his Collections and Notes, 1876, p. 124; Transcript of the Registers of the Stationers' Company, ii. 495, 496, 498; Thomas Wright's Elizabeth and her Times, ii. 462; Stow's Survey, bk. v. p. 333, ed. 1720; Percy's Reliques, introd., xxxviii. 1876 ed.; Chappell's Popular Music of the Olden Time; R. Sievers, Thomas Deloney, Eine Studie über Balladen-Litteratur der Shakspere Zeit, with reprint of Jack of Newbery (Palaestra, xxxvi), Berlin, 1904.] J. W. E.

DELORAINE, first Earl of (1676-1730). [See Scott, Henry.]

DELPINI, CARLO ANTONIO (*d.* 1828), pantomimist and manager, was born in Rome and was a pupil of Nicolini. About 1774 he was engaged by Garrick for Drury Lane. At this house, Covent Garden, and the Haymarket, he supplied the mechanical arrangements for many pantomimes in which he acted. The best known of these are 'Robinson Crusoe,' in which he played the hero to the Friday of Grimaldi, 'Don Juan,' and 'The Deserter of Naples.' The two latter pieces were given respectively on 12 Aug. 1787 and 1 Jan. 1788 at the Royalty Theatre in Wellclose Square, when that building was opened by Palmer. On 17 Feb. 1789 Delpini was severely hurt at the Haymarket, acting in the 'Death of Captain Cook,' a serious ballet from the French. Delpini was for a time stage manager at the Opera. He managed private theatricals, and made on his own account some ventures, giving once at the Pantheon a grand masquerade, called 'La Fiera di Venezia,' to George IV when prince regent, the tickets for which were sold at three guineas each. He also arranged entertainments at Brighton for George IV. In his late years he fell into poverty, and died 13 Feb. 1828 in Lancaster Court, Strand.

[Gent. Mag. for 1828; New Monthly Magazine, August 1828; Thespian Dict.] J. K.

DELUC, JEAN ANDRÉ (1727-1817), geologist and meteorologist, was born at Geneva on 8 Feb. 1727. He came of a family which had resided in Geneva for about three centuries, having originally been natives of Lucca. Deluc was well educated by his father, François Deluc, and early showed a special bent for mathematics and natural science. François Deluc had published several writings in opposition to the doctrines of Mandeville and other rationalistic writers, and carefully trained his children in his own views. Deluc became a prominent merchant and politician in Geneva. In 1768 he headed a successful embassy to Paris, and two years later he was chosen a member of the council of two hundred. Scientific studies occupied his spare moments, and, in company with his brother Guillaume Antoine, he visited almost every tract of the Alps, forming extensive collections of rocks, minerals, &c., which he ultimately presented to his nephew, André Deluc, by whom they were largely augmented.

In 1773 the business house of which Deluc was the head failed, and he settled in England. He was warmly received, elected a fellow of the Royal Society, and soon afterwards appointed reader to Queen Charlotte, consort of George III, a post which he held until his death. It afforded him a competent income, with the opportunity to devote himself wholly to scientific research. Having to be in almost daily attendance on the queen, he took up his residence at Windsor. He is occasionally mentioned in Madame d'Arblay's 'Diary.' In 1798 Deluc obtained leave to make an extended tour on the continent. He visited France, Switzerland, Holland, and Germany, everywhere studying the rocks of those countries, and discussing their nature with local students of geology. At the university of Göttingen Deluc was elected honorary professor of geology in 1798; he was also made correspondent of the Academy of Sciences at Paris, and received several similar honours. Returning to England in 1804, Deluc made an extended journey over Great Britain, diligently noting the geological phenomena he met with.

From this period until his death, 7 Nov. 1817, Deluc resided at Windsor. For the last few years of his life he was confined to his house by illness, but was still engaged in composition. His last illness was a painful and lingering one.

It is difficult now to estimate at its right value Deluc's work in geology. Cuvier thought highly of him. The great object of his work among the rocks was to reconcile science with the record in Genesis. He tried, like later writers, to show that the six 'days' correspond with six actual 'periods' of indefinite duration. His theory led him to argue that the existing continents are of no

great antiquity, and accordingly he advocated the Neptunian system of Dolomieu in preference to the Vulcanian system of Hutton and Playfair. He explained the deluge as due to the filling up of enormous cavities in the interior of the earth. Throughout his life Deluc maintained a correspondence with the leading philosophers of the continent. Some of his controversies—as those with Professor Blumenbach and Dr. Teller of Berlin—were conducted by means of a long series of letters contributed to the 'Journal de Physique.' He was an ardent admirer of Bacon, and published one work containing an abstract of Bacon's reasoning, and another ('Bacon tel qu'il est') showing how a French translator had wilfully omitted several parts of Bacon's writings which were favourable to revealed religion.

Deluc made very numerous experiments on the atmosphere, inquiring into the modes of production of clouds, rain, hail, dew, &c. He was one of the first to notice that when ice thaws there is a disappearance of heat. In Deluc's time this was considered a great mystery, until Dr. Black founded on it his theory of 'latent' heat. Deluc also proved that water attains its maximum density at a temperature of 39 degrees. He enunciated a point of the highest importance when he endeavoured to show that the amount of water-vapour in the atmosphere, or in any closed vessel, is independent of the density of the air or any other gaseous substance in which it is diffused, a theory which was subsequently proved more clearly by John Dalton. Deluc invented a hygrometer, consisting of an ivory bulb filled with mercury and provided with a glass stem, like an ordinary thermometer. The ivory expanded or contracted in accordance with the amount of water-vapour present in the air, and the mercury showed this contraction or expansion by moving up or down the tube. Deluc also investigated the effects of heat and pressure upon the mercurial barometer; and the first correct rules ever published for measuring the heights of mountains by the barometer are contained in a paper which he contributed to the 'Philosophical Transactions' for 1771.

His chief discovery was his 'Dry Pile' or 'Electric Column,' which he published in 'Nicholson's Journal' 1810. It consisted of a great number of discs of zinc-foil, and of paper silvered on one side only. These discs were arranged one upon the other in the following order, zinc, silver, paper, to the number of some hundreds or even thousands; they were placed within a glass tube and firmly screwed together. When the uppermost silver was then connected by a wire with the lowest zinc disc, a current of electricity was found to pass along the wire. Such dry piles retain the power of producing electricity for very long periods, and there is one in the Clarendon Laboratory at Oxford which has been continuously in action, ringing ten small bells, for over forty years. Deluc's dry pile was subsequently improved by Zamboni, after whom it is therefore sometimes called, but the whole credit of its invention belongs to Deluc. Deluc was very sceptical as to newly advanced theories. He never accepted Cavendish's proof of the decomposition of water. He consequently combated Lavoisier's chemical theory, which relied on the compound nature of water for one of its fundamental proofs. He was soon left in a minority.

Deluc's works are: 1. 'Recherches sur les Modifications de l'Atmosphere,' 2 vols. 4to, Geneva, 1772; and 4 vols. 8vo, Paris, 1784. 2. 'Lettres sur l'Histoire Physique de la Terre,' 8vo, Paris, 1798; abridged translation into English by Delafite, 1 vol. 1831. 3. 'Bacon tel qu'il est,' 8vo, Berlin, 1800. 4. 'Précis de la Philosophie de Bacon,' 2 vols. 8vo, Paris, 1802. 5. 'Lettres sur le Christianisme,' Berlin and Hanover, 1801–3. 6. 'Traité Elémentaire de Géologie,' 8vo, Paris, 1809; translated into English by the Rev. H. Delafite same year. 7. 'Geological Travels in the North of Europe and in England,' 3 vols. 1810. 8. 'Geological Travels in some parts of France, Switzerland, and Germany,' 1803. 9. 'Traité Elémentaire sur le Fluide Electrico-galvanique,' 2 vols. 1804. 10. 'Idées sur la Météorologie,' 2 vols. in 3, 1786. 11. 'Lettres sur l'Education Religieuse de l'Enfance,' 1799. 12. 'Introduction à la Physique Terrestre par les Fluides expansibles,' 2 vols. 1803. 13. 'Lettres sur l'Histoire de la Terre et de l'Homme,' 5 vols. 8vo, 1779. In addition to the books named above, Deluc was the author of numerous papers on scientific subjects which appeared in 'Nicholson's Journal,' the 'Philosophical Magazine,' the 'Philosophical Transactions,' 'Journal des Sçavans,' 'Monthly Review,' 'British Critic,' the 'Monthly Magazine,' &c.

[Philosophical Magazine, 1817, l. 392; Royal Society's Catalogue of Scientific Papers, vol. ii. 1868; Encyclopædia Britannica, vol. vii. 1877; Gent. Mag. for 1817, pt. ii. 629.] W. J. H.

DELVAUX, LAURENT (1695–1778), sculptor, born at Ghent in 1695, received his first lessons in sculpture from Gery Helderberg, a sculptor at Ghent. In his twenty-second year he came to England about the same time as Scheemakers [q. v.], and they both worked for Pierre Denis Plumier, a

sculptor, who had come from Antwerp to settle in London, and died there in 1721; subsequently they both worked as assistants to Francis Bird [q. v.] In August 1728 Delvaux, Scheemakers, and Angelis [q. v.] left England for Rome; here Delvaux found employment, especially from the Portuguese minister, and did not return till 1733, two years after his two friends. He soon went to Brussels with a letter from Pope Clement XII to the papal nuncio there, through whom he became in 1734 chief sculptor to the Archduchess Marie Elizabeth and to the emperor Charles VI. On the death of that emperor he became in 1750 chief sculptor to Charles, duke of Lorraine. He resided chiefly at Nivelles, and died there 24 Feb. 1778. Among his works executed in England were the bronze lion, formerly an ornament of Northumberland House, and now at Sion House, Isleworth; a marble statue of Hercules, six feet high, executed for Lord Castlemaine; a bronze statue of Venus at Holkham, &c. For the flower garden at Stowe, Delvaux and Scheemakers, between whom there seems to have been a friendly rivalry, executed two marble groups of Vertumnus and Pomona and Venus and Adonis. They also co-operated in the monuments erected in Westminster Abbey to the Duke of Buckingham, in which Delvaux executed the figure of Time, and to Dr. Hugo Chamberlain (put up in August 1731). There are many important works by him at Brussels, Ghent, Nivelles, and other towns in Belgium. On his return from Rome, while in England, his portrait was painted by Isaac Whood, and engraved in mezzotint by Alexander van Haecken. In 1823 a bust of Delvaux by his pupil, Godecharle, was set up in the council room of the Academy at Ghent. On 5 May 1868 a collection of Delvaux's works was dispersed by auction at Brussels.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painters, ed. Dallaway and Wornum; Nagler's Künstler-Lexikon; Immerzeel's Levens en Werken der Hollandsche en Vlaamsche Kunstschilders, &c.; Vertue's MSS. (Brit. Mus. Add. MSS. 23069-76); J. T. Smith's Nollekens and his Times; Siret's Journal des Beaux-Arts, 11 April 1868.] L. C.

DELVIN, Barons. [See Nugent, Sir Richard, tenth Baron, *d.* 1460?; Nugent, Richard, twelfth Baron, *d.* 1538?; Nugent, Sir Christopher, fourteenth Baron, 1544–1602; Nugent, Sir Richard, fifteenth Baron, 1583–1642.]

DEMAINBRAY, STEPHEN CHARLES TRIBOUDET (1710–1782), electrician and astronomer, the original form of whose surname is said to have been Triboudet de Mombray, was son of Stephen Triboudet (descended maternally from Jean Baptist Colbert), who fled from France to Holland on the revocation of the edict of Nantes, and thence came over to England with William III. He died soon after the birth of his only son in 1710, and the latter was then placed by an uncle, Captain Demainbray, at Westminster School, where he was boarded in the house of the well-known mathematical lecturer, Dr. Theophilus Desaguliers. At the age of seventeen he married, and then went to the university of Leyden; but his name is not given in the official 'Album Studiosorum,' published at Leyden in 1875. In 1740 he removed to Edinburgh, and there lectured with great success on experimental philosophy. There also he took the degree of LL.D., but, strange to say, his name is in this instance also not to be found in the university list of graduates. His discovery of the influence of electricity in stimulating the growth of plants was made while employed in lecturing at Edinburgh, a discovery afterwards claimed by the Abbé Nollet. Priestley, in his 'History of Electricity' (London, 1797, p. 140), thus notices this discovery: 'Mr. Maimbray at Edinburgh electrified two myrtle-trees during the whole month of October 1746, when they put forth small branches and blossoms sooner than other shrubs of the same kind which had not been electrified. Mr. Nollet, hearing of this experiment, was encouraged to try it himself.' On the outbreak of the rebellion in 1745 Demainbray quitted Edinburgh for a time to serve in the English army as a volunteer, and was present at the battle of Prestonpans, but resumed his academic work in 1746, keeping at the same time a boarding-school for young ladies. From Edinburgh he migrated about 1748 to Dublin, continuing there and lecturing for a year and a half, and then removing to Bordeaux upon the invitation of the Royal Academy there. Very shortly after he went thence to Montpelier, where he became a member of the Académie des Sciences of Paris. Here, in 1750, his wife died, after whose death, resisting an invitation to go to Madrid, he returned to England, in consequence of a proposal that he should become the tutor of the Prince of Wales (afterwards George III) in mathematics, experimental philosophy, and natural history. On his way homewards he lectured for three months at Lyons. It was about November 1754 that he commenced his work as the prince's tutor, which did not cease until his pupil's accession to the throne, and it was then continued with the newly married Queen Charlotte, who attended his lectures with interest. On the termination of his employment in this capa-

city he was appointed to three remunerative offices in the custom house, and in 1768, upon the king's erecting an observatory at Kew, specially with a view to the transit of Venus in the following year, Demainbray was appointed astronomer there, an office which he retained until his death, at the age of seventy-two, 20 Feb. 1782. He was buried at Northolt, Middlesex. He does not appear to have at any time contributed to philosophical journals, either in France or England, or to have been known as an author in any other way. Two short notices of his first electrical experiments were communicated by him to the 'Caledonian Mercury' in February 1746, which were reprinted in the 'Scots Magazine.' He was succeeded in the observatory at Kew by his son, Rev. Stephen Geo. Francis Triboudet Demainbray, B.D., of Exeter College, Oxford, who retained the post of astronomer there for the long period of fifty-eight years, until in 1840 that observatory was given up. During the earlier part of this period he was assisted by the husband of his half-sister Mary, Stephen Rigaud, and after the latter's death in 1814 by his son, Stephen Peter Rigaud, M.A., of Exeter College, the Savilian professor and Radcliffe observer at Oxford. Demainbray (who was royal chaplain for fifty-two years, 1802 till death) retired on a pension, and died at his rectory of Somerford Magna, Wiltshire (which he held from 1799), on 6 July 1854, aged 95. He was the author of a very sensible and practical pamphlet on village allotments, giving the results of twenty-four years' experience, when as yet such allotments were not common. It was published in 1831 as a letter to the Marquis of Salisbury, under the title of 'The Poor Man's Best Friend.'

[Scots Magazine, 1747, ix. 40, 93; Lysons's Environs of London, 1795, iii. 317–18; Memoir by Major-general Gibbes Rigaud in No. 66 of the Observatory and Monthly Review of Astronomy for October 1882; obituary notice of Mr. S. G. Demainbray in Gent. Mag. for August 1854, p. 193.] W. D. M.

DE MOIVRE, ABRAHAM (1667–1754), mathematician. [See Moivre.]

DE MORGAN, AUGUSTUS (1806–1871), mathematician, son of Colonel De Morgan of the Indian army, was born at Madura, in the Madras presidency, in 1806. His mother was daughter of John Dodson of the custom house, and granddaughter of James Dodson [q. v.], author of the 'Mathematical Canon.' Seven months after De Morgan's birth his parents sailed for England with their three children. They settled at Worcester. Colonel De Morgan was again in India from 1808 to 1810, when he returned, and satisfactorily proved his innocence of some charges arising from the insubordinate state of the Madras army. He lived with his family in Devonshire, settling at Taunton in 1812. Thence he returned to India, was invalided in 1816, and died at St. Helena on his way to England. The elder De Morgans were of strict evangelical principles. The father began the education of his son and inculcated religious dogmas and practices at a very early age. The mother, who survived till 1856, continued the same discipline. De Morgan was sent to various schools, one of his teachers being J. Fenner, a unitarian minister and an uncle of H. Crabb Robinson. His last schoolmaster was the Rev. J. P. Parson of Redlands, Bristol, to whom he was sent in 1820. He is described as a fine stout boy. He had lost one eye in his early infancy. This exposed him to cruel practical jokes till he gave a 'sound thrashing' to his tormentor, and it prevented him from joining in the usual games. He had a gift for drawing caricatures, and read algebra 'like a novel.' He pricked out equations on the school-pew, some of which remained after his death, instead of listening to the sermon. In February 1823 he entered Trinity College, Cambridge, as a 'bye-term man.' He soon showed his mathematical ability, and in his second year was easily first in the first class. He made many friends at college, including his teachers, Whewell and Peacock. He belonged to a musical society called the 'Camus' (i.e. Cambridge Amateur Musical Union Society), and was a skilful flute-player. He had an insatiable appetite for novels, and often sat up reading till the early morning. In 1827 he graduated as fourth wrangler, though far superior in mathematical ability to any man in his year. He was disappointed by the result, which was due to his discursive reading. He retained through life a strong dislike to competitive examinations as tending to give the advantage to docile over original students, and to encourage 'cram.' His mind had further been distracted by metaphysical readings, especially in Berkeley's works, and by theological speculation. Even at school he had revolted from the doctrines held by his mother, and at Cambridge he became heterodox. He was through life a strong theist, and preferred the unitarian to other creeds, but never definitely joined any church, calling himself a 'christian unattached.' He refused to carry out his mother's wishes by taking orders, and his scruples prevented him from proceeding to the M.A. degree or becoming a candidate for a fellowship. After some thoughts of medi-

cine he resolved to go to the bar, and entered Lincoln's Inn.

The university of London, which afterwards became University College, was just being started. De Morgan found law unpalatable, and on 23 Feb. 1828 was unanimously elected the first professor of mathematics, although the youngest applicant, on the strength of very high testimonials from Peacock, Airy, and other Cambridge authorities. He gave his introductory lecture, 'On the Study of Mathematics,' 5 Nov. 1828. Difficulties soon arose in the working of the new institution. The council claimed the right of dismissing a professor without assigning reasons. They acted upon this principle by dismissing the professor of anatomy, and De Morgan immediately resigned his post in a letter dated 24 July 1831. In October 1836 his successor, Mr. White, was accidentally drowned. De Morgan at once offered himself as a temporary substitute. He was then invited to resume the chair, and considering, after consulting Sir Harris Nicolas, that the regulations had been so altered as to give the necessary independence to the professors, he accepted the invitation. He was accordingly reappointed, and was professor for the next thirty years.

From the first De Morgan was a most energetic worker. In May 1828 he was elected a fellow of the Astronomical Society, and in 1830 was placed on the council. He was secretary from 1831 to 1838, and again from 1848 to 1854, and at other periods held office as vice-president and member of the council. He finally left the council in 1861 from dissatisfaction at the mode of electing a president (his offices are given in Mrs. De Morgan's *Memoirs*, p. 270). He took a keen interest in its proceedings, edited its publications, and made many intimate friends at its meetings, among whom were Sir John Herschel, Admiral Smyth, Francis Baily, Sheepshanks, Bishop, De la Rue, and Professor Airy. A club which had social gatherings after the society's meetings provided him with one of his few opportunities of relaxation. He became a member of the Society for the Diffusion of Useful Knowledge, founded by Brougham and others in 1826. It published some of his early writings, and he contributed a great number of articles to its other publications, the 'Penny Cyclopædia,' of which he wrote nearly one-sixth (850 articles), the 'Quarterly Journal of Education,' and the unfortunately short-lived 'Biographical Dictionary.' He became a member of the committee in 1843. The society was dissolved in 1846. During his absence from the professorship De Morgan took private pupils, besides writing on his favourite topics. In 1831 he contributed the first of a series of twenty-five articles to the 'Companion to the Almanac,' and published his 'Elements of Arithmetic' (one of the S.D.U.K. tracts). In the autumn of 1831 he moved to 6 Upper Gower Street. Here he was a neighbour of William Frend [q. v.] In the vacation of 1837 De Morgan married Frend's daughter, Sophia Elizabeth, and settled at 69 Gower Street. His eldest daughter, Elizabeth Alice (whose death in 1853 permanently lowered his spirits), was born in 1838; his sons, William Frend, George Campbell, and Edward Lindsey, in 1839, 1841, and 1843. De Morgan was so much absorbed in various kinds of work as to have little leisure for domestic recreation. His lectures permitted him at first to return to his home at midday, though he had to abandon this practice upon moving to Camden Town in 1844. His evenings were always devoted to writing. After 1840 he gave up the practice of taking a holiday with his family in the country. He loved the town, and had a humorous detestation of trees, fields, and birds. He could not even bear Blackheath, calling the heath 'desolation' though he liked the steamboats. His lectures at University College attracted many men, afterwards distinguished, such as Sir G. Jessel, afterwards master of the rolls, Bagehot, Stanley Jevons, Jacob Waley, Mr. R. H. Hutton, and Mr. Sedley Taylor. The last two have described their recollections of his teaching (Mrs. De Morgan, pp. 97–101). He had the power of clear exposition, not always combined with learning and original genius, a quaint humour, and a thorough contempt for sham knowledge and low aims in study. He did much work with his pupils beyond the regular time of lecture, and occasionally took private pupils. His income as professor never reached 500*l.*, and in later years declined, seldom exceeding 300*l.* Besides his professorial work he served for a short period as actuary; he often gave opinions upon questions of insurance, and contributed to the 'Insurance Record.' He took a lively part in scientific proceedings and in controversies such as that upon the rival claims of Adams and Leverrier. He never became a fellow of the Royal Society, and held that it was too much open to social influences to be thoroughly efficient as a working institution. His dislike to honorary titles led him to refuse the offer of the LL.D. degree from Edinburgh. For many years he did his best to promote the adoption of a decimal coinage. He contributed an article upon the subject to the 'Companion to the Almanac' for 1841,

He gave evidence before commissions, and was on the council of the Decimal Association formed in 1854. A commission finally decided against the measure in 1859, and the agitation dropped.

De Morgan's energy, however, was chiefly absorbed by his voluminous writings upon mathematical, philosophical, and antiquarian points. The most important controversy in which he was engaged arose from a tract 'On the Structure of the Syllogism,' read before the Cambridge Philosophical Society 9 Nov. 1846, and his work upon 'Formal Logic,' published in 1847. De Morgan had consulted Sir William Hamilton upon the history of the Aristotelian theory. Hamilton gave some information, and afterwards accused De Morgan of unfairly appropriating his doctrine of the 'quantification of the predicate.' He returned a copy of the 'Formal Logic' presented to him by the author uncut. The value of the doctrine itself may be disputed, but De Morgan's claim to independence is unimpeachable. In 1852 some courtesies were exchanged between the disputants, and Hamilton must have been pacified (Mrs. De Morgan, p. 161). Some of De Morgan's later speculations upon this subject were published in the Transactions of the Cambridge Philosophical Society. His logical writings are not easy reading, and have perhaps attracted less attention than they deserve. They have been in a great degree superseded by the investigations of Boole.

In 1866 the chair of mental philosophy and logic at University College became vacant. A discussion arose as to the true interpretation of the principle of religious neutrality avowedly adopted by the college. One party held that it should include Mr. James Martineau, who, as a unitarian minister, was pledged to maintain the creed of a particular sect. De Morgan, on the other hand, held that any consideration of a candidate's ecclesiastical position or religious creed was inconsistent with the principle. He thought that the refusal to appoint Mr. Martineau was in reality an act of intolerance dictated by a dislike to the candidate's religious philosophy. De Morgan had always been exceedingly sensitive upon this question of religious neutrality, and had thought of resigning his post in 1853, when the college accepted a legacy of books (from Dr. W. G. Peene), which were to be selected by members of the church of England. He now resigned his office in a letter dated 10 Nov. 1866. Some of his old pupils begged him to allow his picture to be taken for the library of 'our old college.' He objected on principle to testimonials, and replied that 'our old college no longer exists.' It lived only so long as it refused all religious disqualifications. Though no personal bitterness was produced, De Morgan felt the blow so keenly that it injured his health. The last important work which he undertook was a calculation for the Alliance Assurance Company.

In October 1867 he was saddened by the loss of his son George Campbell, a youth of great promise, who had been a founder and secretary of the Mathematical Society. His father was the first president, and gave an inaugural lecture on 16 Jan. 1865. The son became mathematical master in University College school in 1866, and at the time of his death was vice-principal of University Hall, Gordon Square. In 1868 De Morgan had himself a sharp attack of congestion of the brain. He afterwards was able to arrange his own books on moving to a new house. He read the Greek testament carefully, and was interested in a proposed 'Free Christian Union.' The death of his daughter Helen Christiana in August 1870 gave a fresh shock to his nerves, and he afterwards sank gradually and died 18 March 1871. A year before his death an annuity of 100*l.* was obtained from the government and accepted with some reluctance.

De Morgan's library consisted at the end of his life of about three thousand volumes. He was a genuine book-hunter, though his means compelled him to limit himself to occasional treasures from bookstalls. He made many quaint marginal and learned annotations, and turned his bibliographical researches to good account in his writings. His library was bought after his death by Lord Overstone and presented to the university of London.

De Morgan was a man of great simplicity and vivacity of character, of affectionate disposition, and entire freedom from all sordid self-interest. He had a love of puns, and all ingenious puzzles and paradoxes, which makes some of his books, especially his 'Budget of Paradoxes' (1872, reprinted from the 'Athenæum'), as amusing as they are learned. He held to his principles with a certain mathematical rigidity which excluded all possibility of compromise and gave ground for the charge of crotchetiness on some important occasions. But this was at worst the excess of a lofty sense of honour. His mathematical writings include valuable text-books, and many speculations of great interest upon the logic of mathematical reasoning. 'His "double algebra" was the forerunner of quaternions, and contained the complete geometrical interpretation of the $\sqrt{-1}$' (*Monthly Notices*). Sir W. Rowan Hamilton acknow-

ledged the suggestions which he had received from De Morgan in this respect.

A list of De Morgan's writings is given in Mrs. De Morgan's memoir (pp. 401–15). His separate works are: 1. 'Elements of Arithmetic,' 1831 (16th thousand, 1857). 2. 'Algebra,' 1835. 3. 'Connection of Numbers and Magnitude,' 1836. 4. 'Essay on Probabilities,' 1838. 5. 'First Notions of Logic,' 1839. 6. 'Differential and Integral Calculus,' 1842. 7. 'Arithmetical Books . . . from actual inspection,' 1847. 8. 'Formal Logic,' 1847. 9. 'Trigonometry and Double Algebra,' 1849. 10. 'The Book of Almanacs,' 1850. 11. 'Syllabus of a proposed System of Logic,' 1860. He contributed articles to the following between the dates given :—'Quarterly Journal of Education' (1831–3), 'Cambridge Philosophical Transactions' (1830–68), 'Philosophical Magazine' (1835–52), 'Cambridge Mathematical Journal' (1841–5), 'Cambridge and Dublin Mathematical Journal' (1846–53), 'Quarterly Journal of Mathematics' (1857–1858), 'Central Society of Education' (1837–1839), 'The Mathematician' (1850), 'British Almanac and Companion' (1831–57), 'Smith's Classical Dictionary,' 'Dublin Review,' 'Encyclopædia Metropolitana' (including important articles upon the calculus of functions and the theory of probabilities), 'Penny Cyclopædia.' Besides these, he wrote prefaces and introductions to many works, including Mrs. De Morgan's 'From Matter to Spirit' (1863), obituary notices in the 'Transactions of the Astronomical Society' and the 'Insurance Record,' and contributed innumerable articles to the 'Athenæum' and 'Notes and Queries.'

[Memoir by (his widow) Sophia Elizabeth De Morgan, 1882; Monthly Notices of Royal Astron. Soc. for February 1872; Stanley Jevons in Encycl. Brit.] L. S.

DE MORGAN, CAMPBELL GREIG (1811–1876), surgeon, was born at Clovelly in Devonshire in 1811, the youngest of the three sons of Colonel De Morgan of the Indian army, Augustus [q. v.] being his elder brother. He was educated at University College, London, and afterwards at the Middlesex Hospital. In 1842 he became assistant-surgeon there, and full surgeon on the retirement of Mr. Tuson. In conjunction with Mr. John Tomes he contributed a valuable paper to the Royal Society on the 'Development of Bone,' which gained him the fellowship, and was printed in the 'Philosophical Transactions' for 1852. He wrote the article 'Erysipelas' in Holmes's 'System of Surgery,' 1860, and in 1872 a work on the 'Origin of Cancer.' This was a subject to which he had paid great attention, having studied it during thirty-four years in the special cancer wards of the Middlesex Hospital. The versatility of his powers was shown by the lectureships he successively held. In 1841 he lectured on forensic medicine; in 1845 he succeeded Mr. Tuson in the chair of anatomy; afterwards he lectured on physiology; and on the retirement of Mr. Shaw became sole lecturer on surgery. In addition to his professional attainments he was a thorough musician, and had considerable artistic taste and ability. Under a somewhat cold manner he possessed great kindness and warmth of heart, and his last act was one of devoted attention to his old friend, Lough the sculptor. After sitting up with him through the night, he returned home in the cold of an early morning and caught a fatal chill. He died on 12 April 1876.

[Lancet, 22 April 1876; private information.] J. D.

DEMPSTER, GEORGE (1732–1818), agriculturist, was born in February 1732 at Dundee in Forfarshire, the county in which his grandfather and father had amassed large fortunes by trade, and which Dempster inherited while young. He received his earlier education at the grammar school of Dundee, whence he proceeded to the university of St. Andrews, and completed his scholastic career at Edinburgh, where he became in 1755 a member of the Faculty of Advocates. Entering the best social circles of the city, he was made a member of the 'Poker Club,' which had David Hume, William Robertson, and Alexander Carlyle among its supporters. The social intercourse maintained by this club was kept up by the same men in the more numerous body called the 'Select Society,' established some years later.

After making the grand tour on the continent, Dempster for a brief period practised at the bar, but being possessed of an ample fortune he abandoned his profession and turned his attention to politics. In 1761 he was elected member of parliament for the Forfar and Fife burghs, after a heated contest, which cost him upwards of 10,000*l*. He served in parliament for twenty-nine years, and was appointed in 1765 secretary to the Scottish order of the Thistle. He was provost of St. Andrews in 1780. In the House of Commons Dempster supported the Rockingham party, and on the question of the American stamp taxing sided with Fox and Pitt in their opposition to the government. He supported Pitt in his financial plans, particularly in the establishment of the sinking fund. Being elected a director of the East

India Company, he showed himself adverse to the great political influence exercised by the company, deeming it wiser to confine their action to commercial enterprise, and to leave the political government of Indian territory to the native princes. Unable to alter a policy already well established, he withdrew from the directorate, and became a parliamentary opponent of the company, giving his support to Fox's India Bill. On the question of the regency, 1788-9, he was opposed to the ministry, and declared that the executive proposed would 'resemble nothing that ever was conceived before, an un-whig, un-tory, odd, awkward, anomalous monster.'

In 1786 Dempster purchased the estate of Skibo, Sutherland. In 1790 he retired from parliament, and turned his attention to Scottish agriculture and fisheries. He promoted the formation of a society for the extension and protection of the fisheries of Scotland. The company bought large tracts of land, built harbours, quays, and storehouses, when unfortunately the war with France of 1793 broke out, and the association was ruined. Dempster taught his countrymen the art of packing their fresh salmon in ice for transmission to London and other large towns. He spent the greater part of his latter days at his seat in Dunnichen, and at St. Andrews, where he enjoyed the society of his old friend Dr. Adam Ferguson, the founder of the 'Poker Club.' Dempster greatly improved the condition of his tenants and that of the Scottish peasantry generally. He resigned most of his feudal rights, improved the land by drainage, and discovered large beds of fertilising marl. In church matters he was inclined to bigotry. When Dr. A. Carlyle [q. v.] was condemned by the assembly for going to a theatrical performance, his 'firm friend Dempster seconded an act declaratory forbidding the clergy to countenance the theatre' (*Autobiography*, p. 322). His publications are: 1. 'Discourses, containing a Summary of the Directors of the Society for Extending the Fisheries of Great Britain,' 1789. 2. 'Magnetic Mountains of Cannay,' 8vo. 3. Papers in Transactions of the Roy. Soc. Edinburgh. 4. Letters in Agricultural Mag. 5. Speeches in Parliament. 6. 'General View of the Agriculture of the County of Angus and Forfar,' Lond., 1794, 4to. He died at Dunnichen on 13 Feb. 1818, in his eighty-sixth year.

[Annual Register; Scots Mag. new ser. ii. 206; Alexander Carlyle's Autobiography, 1860, p. 322; Chambers's Eminent Scotsmen, 1868, i. 441; Foster's Members of Parliament, Scotland, p 95.] R. H.

DEMPSTER, THOMAS (1579?-1625), biographical and miscellaneous writer, was born, according to his own statement, on 23 Aug. 1579. His autobiography, however, is clearly marked by the same habit of grotesquely extravagant falsehood which appears in some of his other writings; and there seems reason to suspect that he may have dated his birth a few years too late with the object of enhancing the marvel of his youthful precocity in learning. If the date assigned by him be correct, his career is certainly extraordinary, even for an age which abounded in juvenile prodigies. Dempster's desire to represent himself as an exceptional person is amusingly exhibited in the first sentence of the memoir. He says that he was one of three children brought into the world at one birth; that he was the twenty-fourth child out of twenty-nine, all the offspring of a single marriage; and that five of the most important events of his life took place on the anniversary of his birth. He adds that when three years old he learned his alphabet perfectly in the space of one hour. It is obvious from this specimen that Dempster's account of his own life is to be received with some suspicion; but what portions of it are fact and what are fiction it is impossible to determine.

According to the autobiography, Dempster was born at Cliftbog, an estate belonging to his father, Thomas, baron (or in modern language 'laird') of Muresk, Auchterless, and Killesmont, and 'viceroy' (*proregem*) of Banff and Buchan. His mother was Jane Leslie, sister of the baron of Balquhain, and niece of the Viscount Forbes. His grandmother on the father's side was Eleanor, daughter of the last Stuart, earl of Buchan. It is uncertain whether this aristocratic pedigree is in any point authentic. The last quoted statement, at all events, appears to be chronologically impossible; the other particulars may be in substance correct, as Dempster ventured to insert them in the dedication of his 'Roman Antiquities' to James I of England, whom in such a matter it would have been dangerous to attempt to deceive. The article on Dempster in R. Chambers's 'Eminent Scotsmen' says that he was born at or near Brechin, but no authority is quoted for this statement, which is perhaps due to a confusion between Thomas Dempster and an earlier namesake, George Dempster, professor of philosophy at Pavia in 1495. The local references in Dempster's account of his own parentage and early life all belong to northern Aberdeenshire. At a very early age he was sent to school at Turriff, and afterwards at Aberdeen, where he remained until his tenth year.

During Dempster's childhood, his father, who had already been impoverished in consequence of feuds with the Currers and the Grants, suffered the loss of what remained of his ancestral estates. With respect to the occasion of this misfortune, Dempster relates a highly romantic and not altogether credible story. His eldest brother, James, had married his father's mistress, Isabella Gordon, of Achavachi, and on this account had been disinherited by his father. In revenge, he collected a band of his wife's kinsmen, the Gordons, and made an armed attack upon his father as he was making a journey on horseback 'to administer the affairs of his province,' accompanied by his servants and some members of his family. A regular battle took place; two men on each side were killed and many were wounded, including the father himself, who received seven bullets in the leg and a sword-cut on the head. After this outrage the elder Dempster, in order to preclude the possibility of his rebellious son ever succeeding to his estates, sold the lands of Muresk to the Earl of Errol, who managed to obtain and keep possession of the property without ever paying the price, 'because,' Dempster enigmatically states, 'my father was unable either to satisfy his claims or to provide sufficient sureties.' His son Thomas inherited from him 'the empty title' of baron and the legal right to the estate, which in after years he endeavoured to establish before the courts, but without success, owing to 'the absence of the king, the great power of the earl, and the treachery of advocates.' How it happened that Thomas, being the twenty-fourth child of his father, became heir to the barony, we are not informed. It is said that Dempster frequently represented that he had been deprived of his patrimonial estates on account of his fidelity to the catholic religion, but he does not hint at anything of the kind in his autobiography. The wicked eldest brother eventually reaped the due reward of his parricidal conduct. Being outlawed by royal proclamation, he fled to the Scottish islands, where he engaged in piracy, one of his exploits being burning the Bishop of Orkney out of house and home. He afterwards found military employment in the Low Countries, and for an assault on his superior officer was condemned to be dragged in pieces by four horses.

In his tenth year Dempster quitted Scotland, and became an inmate of Pembroke Hall, Cambridge, but shortly afterwards set out for Paris, accompanied by his tutor. On the way he fell into the hands of some French soldiers, who plundered him of his clothing and all his money, and, to add to the misery of his situation, his tutor soon afterwards died. Fortunately he found at Montreuil a Scottish officer in the French army, named Walter Brus, who treated him kindly, and provided him with the means of completing his journey.

Through the generosity of some of his fellow-countrymen, to whom he was recommended at Paris, he was enabled to commence his studies, but before long was attacked by the plague, and for a time his life was despaired of. On his recovery he was sent to Belgium, and entered the university of Louvain, where the famous Justus Lipsius was a professor. Almost immediately after his arrival, however, Dempster had again to set out on his travels. The president of the Scotch college, the jesuit William Crichton, was ordered by the pope to select some of his pupils to continue their education at Rome. Dempster was one of four who were chosen. On their journey he and his companions underwent great hardships and perils on account of the disturbed state of the countries through which they passed, regular communication in Germany and Italy being almost suspended owing to pestilence and civil war. At length, however, they arrived at Rome, and were admitted into the papal seminary, receiving a liberal pension. Almost immediately afterwards Dempster fell dangerously ill, and the physicians, considering that the air of Italy was unfavourable to his recovery, ordered that he should be sent back to Belgium. Arriving at Tournay, he found a patron in his countryman James Cheyne [q. v.], who had formerly been professor at Paris and at Douay. Cheyne sent him to the college at the latter place, and procured for him a pension from the King of Spain and the Archduke Albert. Here he applied himself to his studies with diligence and success. The rigid discipline of the college, however, was not to his taste, and he wished to leave Douay for Paris, but, as he records with gratitude, he was induced by his patron Cheyne to complete his three years' course. One of the incidents of his sojourn at Douay was his publication of an abusive attack on Queen Elizabeth, which excited great indignation among his English fellow-students, and led to a rebellion which had to be suppressed by ecclesiastical authority. On graduating, he took the first prize in poetry and the second in philosophy, and immediately began to teach the humanities at Tournay. Dissatisfied with his prospects there, he migrated to Paris, where he took his degree in canon law, and became professor in the Collège de Navarre, being, according to his own statement, not yet seventeen years of age. After occupying this position a short time,

he went, for what reason is not known, to St. Maixent, in Poitou, where he published a tragedy entitled 'Stilico.' He next became professor of humanities at Toulouse, where he entered with such zeal into the quarrels between the university and the authorities of the city that he was soon compelled to resign his post. Declining an invitation to teach philosophy at Montpellier, he became a candidate for the professorship of oratory at Nîmes, the election to which was to be decided by the result of a public competition. Dempster was successful, receiving the suffrages of all but one out of the twenty-four judges. One of the defeated competitors, however, Johann Jacob Grasser, of Basle, with the help of an armed band of his partisans, made a murderous attack upon his rival, who, however, was successful in defending his life. This, of course, is Dempster's version of the story, but it may be suspected that he was not altogether the innocent victim that he represents himself to have been. The municipal council suspended Dempster from his professorship, and brought an action against him in the local court. At the same time Grasser was thrown into prison, but liberated through the influence of his partisans in the council. Subsequently, however, the friends of Dempster, as the latter himself records, caused Grasser to be again imprisoned at Montpellier and at Paris. The accusation against Dempster was unsuccessful, and the prosecutors appealed to the parliament of Toulouse, which, after two years' delay, pronounced Dempster innocent of the charges against him. The accusers were condemned to pay a heavy fine in addition to the costs of the defence; several of the witnesses were sentenced to banishment, and a libel which had been published against Dempster was ordered to be publicly burnt by the hangman.

After this triumphant vindication of his character, Dempster became tutor to Arthur l'Espinay, the son of the Marshal de Saint Luc. He was preparing to set out with his pupil on a tour in Spain, when, in consequence of a quarrel with a relative of the marshal, he was dismissed from his post. He then paid a visit to Scotland, in order to try to obtain help from his relatives, and, he also says, to institute proceedings for the recovery of his inheritance. At Perth, he says, he held a public discussion for three days on controverted questions of theology with the celebrated William Cowper, then a presbyterian minister, but afterwards bishop of Galloway. It is needless to say that Cowper was miserably defeated; indeed, Dempster adds the remarkable statement that only the influence of powerful friends saved him from legal punishment for having so ineffectually defended the protestant faith. Dempster further says that Cowper afterwards published the discussion, but being ashamed to confess that his opponent was only a jurist, not a professed theologian, he suppressed the mention of his name. It is certainly a fact that Cowper published in 1613 a '*Seven* days' [not three days] 'Conference between a Catholicke Christian and a Catholicke Romane,' but the assertion that the 'Catholicke Romane' referred to was Dempster is a mere fiction. Cowper's book is not a report of a real debate, but an imaginary dialogue, ending with the conversion of the Roman catholic to protestantism. To the machinations of his vanquished opponent Dempster ascribes the failure of his petition to the Scottish parliament for the restoration of his ancestral estates.

Finding that his relatives in Scotland were too poor to afford him any assistance, or refused to do so on account of his religion, he betook himself to Paris, where he spent seven prosperous years as professor in the Collèges des Grassins, de Lisieux, and de Plessy. Here he published, among other learned works, his enlarged edition of Rosinus's 'Antiquitatum Romanarum Corpus absolutissimum,' dedicated to James I of England, who invited him to come to London, offering him the title of historian to the king. Dempster gladly availed himself of the invitation, as circumstances had occurred which rendered his immediate departure from Paris a matter of necessity. His own statement is merely that a certain Norman, named Jean Robillard, had broken into his lodging by night with a band of soldiers with intent to take his life. The assailants were disarmed and given into custody, but Dempster, fearing to be exposed to similar perils in future, resolved to lose no time in putting himself out of the reach of his enemies. A much fuller, and probably more accurate, version of the story is given by Giovanni Vittorio Rossi (better known under his Latin name of Janus Nicius Erythræus). According to this account, the president of the Collège de Beauvais, having occasion to be absent from Paris for a short time, appointed Dempster as his substitute. One of the pupils of the school having challenged another to a duel, Dempster birched the offender before the whole class. In order to be revenged for this punishment the youth brought into the college three of his relatives, officers of the king's guard, who undertook to subject the schoolmaster to severe chastisement. When Dempster perceived their errand, he called the other masters and the college servants to his assistance. The assail-

ants were soon compelled to beg for mercy, but Dempster ordered them to be imprisoned in the belfry, where they remained for some time in fetters. Their horses, which they had left at the gates, were killed by Dempster's orders. When the three officers were set at liberty, they caused inquiries to be made respecting Dempster's moral character, with such damaging results that there was no resource open to him but flight, for which King James's invitation afforded an honourable pretext.

In London Dempster married an English lady, whose name and surname he disguises under the Latin form of Susanna Valeria. His stay in England was of short duration, for the English clergy, among whom Dempster mentions Montague, bishop of Bath, expostulated with the king for according his protection to a professed catholic. Dempster was therefore advised to seek a more congenial shelter in Italy. On arriving at Rome he was imprisoned for one night on suspicion of being a bearer of secret letters; but his credentials were found satisfactory, and he departed to Florence, carrying letters of recommendation from the pope and the cardinals to Cosmo II, grand duke of Tuscany. The duke appointed him professor of civil law in the university of Pisa, with a handsome stipend, and defrayed the expenses of his journey to England for the purpose of bringing home his wife. It appears that on his return he ventured, notwithstanding his recent troubles, to pass through Paris, for Rossi tells the story that his wife, walking through the streets of that city with her shoulders bare, attracted such a crowd of gazers that she and her husband had to take refuge in a house to avoid being crushed to death. In the same year (1616) Dempster made a second visit to London, partly to purchase books which the grand duke authorised him to obtain at his cost for use in the preparation of his great work on 'Etruria,' and on 9 Nov. he delivered his inaugural lecture.

Dempster continued to hold the Pisan professorship for three years, during which he completed the 'Etruria,' and presented the manuscript to the grand duke. His own account of the causes which led to his leaving Pisa is very obscure, but receives some elucidation from a comparison with the statements of Rossi. The true history of the affair appears to be that his wife had deserted him, and that he publicly accused a certain Englishman of having decoyed her away. The Englishman procured an order from the grand duke that Dempster should either withdraw the charge or depart from the Tuscan dominions. Dempster refused to do either, and was imprisoned, first at Florence and then at Pisa. He was liberated without having made the retractation demanded of him; but (according to his own story) the friends of the Englishman attempted his assassination, and after fruitless attempts to regain the favour of the duke he left Pisa with the intention of returning to his native country. Passing through Bologna, he called upon Cardinal Capponi, then papal governor of that city. Capponi, who had been at school with Dempster at Rome, implored him to change his purpose, and, hastily summoning a meeting of the 'senate' of Bologna, induced that body to offer Dempster the professorship of humanities in their university.

The university of Bologna was at this time the most distinguished university in Italy, and the chair to which Dempster was appointed had by more than one papal decree been declared entitled to precedence over all the other professorships. It seems, however, that the former occupants of the office had been negligent in enforcing their rights, and Dempster's assertion of his superiority in rank was met by fierce opposition on the part of all his colleagues, who excited their students to armed demonstrations in order to intimidate the audacious new-comer. After many months of disorder the dispute was settled in Dempster's favour by a papal decree.

A more serious danger, however, now threatened him from another quarter. His enemy the Englishman denounced him to the inquisition as being a bad catholic, and as having heretical books in his house. Dempster addressed to his accuser a letter, which he describes as 'bitter and full of righteous sense of injury.' The Englishman had the letter translated into Italian, and sent it to Rome as the best possible argument in support of his charges. This proceeding answered its purpose; several cardinals were in favour of a condemnation, and the pope himself, as Dempster admits, was angry with him. After eight months had passed Dempster went to Rome, and after several audiences with the pope succeeded in removing the unfavourable impression which the letter had created. The quarrel between Dempster and the Englishman was submitted to the arbitration of two cardinals, and was finally settled by 'the signing of a document accepted as satisfactory on both sides'—which means, no doubt, that each party formally withdrew his imputations on the other's character. Dempster intimates, however, that he has written a pamphlet containing a full history of his grievances, which, if the Englishman should renew his accusations, he will not hesitate to publish, in order that

posterity may have the means of judging which of the two men was guilty of slander. With this declaration, dated March 1621, the autobiography concludes. It is remarkable that in the same month Dempster's 'Roman Antiquities' was placed on the index of prohibited books, with the clause, 'until it be corrected;' and in December 1623 another work of his, 'Scotia Illustrior,' was also prohibited.

What we know of Dempster's subsequent history is principally derived from a supplement to the autobiography by a certain Matthæus Peregrinus. The last years of his life were passed in comparative peace and prosperity. The new pope, Urban VIII (elected 1623), was his firm friend and protector, and conferred on him the honour of knighthood, with a liberal pension. Although he was offered the professorship of civil law in the university of Pavia, with a greatly increased stipend, he preferred to remain at Bologna, where he continued to teach with great success and renown until his death. His life, however, was not wholly free from trouble. It appears that his wife had been reconciled to him after her first desertion, but proved a second time unfaithful, and fled with her lover from Italy, taking with her some of her husband's property. Dempster obtained from the Venetian senate a decree for the arrest of the fugitives, and himself pursued them as far as Vicenza, but learning that they had already crossed the Alps, he was obliged to desist. The fatigues of the journey, undertaken in the heat of the dog-days, had exhausted his strength, and on his way home he was stricken with his last illness. He was brought to Bologna, where he died on 6 Sept. 1625, and was buried in the church of St. Dominic.

The portrait which Dempster has, in part involuntarily, drawn of his own character is abundantly confirmed by the testimony of his contemporaries. Rossi describes him as 'a man framed for war and contention, who hardly ever allowed a day to pass without fighting, either with his sword or with his fists.' His devoted admirer, Matthæus Peregrinus, says that he was harsh and violent in his manners, utterly incapable of disguising his feelings, equally outspoken in his love and in his hatred; the kindest of friends, but the bitterest of enemies, never either forgiving or forgetting an injury. Of Dempster's personal appearance the same writer has given us a striking portrait. 'He was tall, above the stature of common men; his hair nearly black, and his skin almost of the same colour; his head large, and his bodily aspect altogether kingly; his strength and courage equal to that of any soldier.' It is said that he was accustomed to read fourteen hours every day, and that his memory was so retentive that it was impossible to quote to him a passage of any Greek or Latin author of which he was unable at once to give the context. He was also celebrated for his faculty of improvisation, being able to dictate Greek or Latin verses on any given subject, as fast as a rapid writer could take them down. Even his most admiring contemporaries, however, did not venture to ascribe to him the merit of a polished style. In a linguistic sense, indeed, his writings (all of them in Latin) are thoroughly barbarous, though they sometimes display a rugged energy which is not unpleasing.

It is unnecessary to transcribe here the long catalogue which Dempster gives of his own works. Many of them were never published, and of those which were printed only few are to be found in any English public library. The work by which he is now best known is the 'Historia Ecclesiastica Gentis Scotorum,' which was first published at Bologna in 1627, two years after the author's death. An edition of it, by Mr. David Irving, was issued in 1829 by the Bannatyne Club. It consists of biographical notices of the writers and memorable historical personages of Scotland, from the earliest times to the author's own day. Although displaying great industry, the book is chiefly remarkable for its extraordinary dishonesty. Dempster's object was to exalt the renown of his native country, and with this view he claims a Scottish origin for every distinguished person mentioned in history who has ever been supposed to be a native of Britain, supporting himself often by quotations from imaginary authors, or garbled extracts from real ones. Many of the persons whose biographies he relates seem to be absolutely fictitious. A curious example of Dempster's misplaced ingenuity will be found in the article Bernard (Sapiens) in this dictionary. Among the famous men of other nations for whom he tries to prove a Scottish origin are the Englishmen Boniface and Alcuin, the Frisian St. Frederick, and the Irishman Joannes Scotus Erigena. In the last case, however, the error is a pardonable one. The most curious thing in the book is the inclusion of 'Bundevica' (better known as 'Boadicea') in the list of Scottish authors. Although she reigned in South Britain, she was, it seems, the daughter of a Scottish king, and six of her literary productions are enumerated, bearing such titles as 'Conciones Militares,' 'Querela suorum Temporum,' and so forth. Dempster's notices of his own con-

temporaries, however, when he speaks from personal knowledge, are often interesting and valuable. The manuscript of the 'Historia Ecclesiastica' is still preserved in the Bibliothèque Nationale at Paris, and shows several divergences from the printed edition; the most important being that the editors, fearful no doubt of ecclesiastical censure, have given a different turn to a passage which, as Dempster left it, expresses detestation of the massacre of St. Bartholomew. Dempster's other writings on subjects connected with Scottish history are of the same untrustworthy character. A great deal of spurious information, ultimately derived from these works, has found its way into many modern books of reference, and in one or two instances even the cautious editors of the 'Acta Sanctorum' have been imposed on, though they were aware that Dempster was a dangerous authority.

Perhaps it may have been only under the influence of patriotism or (as in his autobiography) of personal vanity that Dempster was dishonest. At all events, the charge of inventing spurious quotations does not seem ever to have been alleged with regard to his writings on purely antiquarian subjects, though they are by general consent admitted to display more learning than judgment. His principal works of this class are 'Antiquitatum Romanarum Corpus absolutissimum' (Paris, 1613; other editions 1645, 1663, 1701, 1743); and 'De Etruria Regali,' printed at Florence in 1723–4 in two volumes, at the expense of Thomas Coke, afterwards earl of Leicester. The value of this publication is no doubt largely due to the magnificent engravings which it contained; but able critics have admitted that Dempster's own work is, for the time in which it was written, an admirable performance, and displays extraordinary diligence and learning. A tract by him on the Roman Calendar is inserted in vol. viii. of the huge compilation of Grævius. He produced the *editio princeps* of the 'De Laudibus Justini Minoris' of Corippius (Paris, 1610), and his notes are included in the edition of that author in Niebuhr's 'Historiæ Byzantinæ Scriptores.' His edition of Claudian is said to contain some happy emendations of the text, which have been accepted by later scholars. The one of his works which has received the most unqualified praise from modern critics is his corrected and laboriously annotated edition of Benedetto Accolti's 'De Bello a Christianis contra Barbaros gesto,' published at Florence in 1623, a reprint of which appeared at Groningen in 1731. He also published an annotated edition of Aldrovandi's 'Quadrupedum omnium bisulcorum Historia' (Florence, 1623, reprinted 1647). Although he was regarded as profoundly versed in ancient law, his only important publication in that department (with the exception of what is contained in his 'Roman Antiquities') was a small work entitled 'Κεραυνὸς καὶ Ὀβελὸς in Glossam librorum IV. Institutionum Justiniani' (Bologna, 1622). As a Latin poet his reputation among his contemporaries was high, and not altogether undeserved. His best poem, 'Musca Recidiva,' went through three editions in the author's lifetime. He also published a tragedy in five acts, 'Decemviratus abrogatus' (Paris, 1613), besides many panegyrical and occasional poems. A selection from his poetry is included in Johnston's 'Delitiæ Poetarum Scotorum,' vol. i.

[Dempster's Hist. Eccl. Scot. art. 1210 (the autobiography), also 350 and 352; Dedication to his Antiq. Roman. Corpus Absolutissimum (ed. 1613); Erythræus's Pinacothecæ, i. 24; Fabronius's Hist. Acad. Pisanæ, ii. 234; Niceron's Hommes Illustres, xxviii. 324; Bayle's Dict.; R. Chambers's Eminent Scotsmen; Irving's Preface to his edition of Dempster's Hist. Eccl. Scot.; Michel's Les Ecossais en France.]

H. B.

DENBIGH, Earls of. [See Feilding, William, first Earl, *d.* 1643; Feilding, Basil, second Earl, *d.* 1675.]

DENDY, WALTER COOPER (1794–1871), surgeon, born in 1794 at or near Horsham in Sussex, after an apprenticeship in that locality came to London about 1811, and entered himself as a student at Guy's and St. Thomas's hospitals. He became a member of the College of Surgeons in 1814, and commenced practice in Stamford Street, Blackfriars, changing his residence soon after to 6 Great Eastcheap. He was chosen a fellow of the Medical Society of London, and became president. He was an admirable speaker.

Dendy was not a mere surgeon; he was conspicuous for cultivated taste and polished manners. He published a poem of much merit entitled 'Zone,' and the 'Philosophy of Mystery,' 1841, a treatise on dreams, spectral illusions, and other imperfect manifestations of the mind. He held some peculiar religious views, but his mind was too much imbued with enthusiasm for him to be a materialist. He was the author of many books, and contributed largely to medical journals, and was the writer of some remarkable papers in the 'Psychological Journal.' He was an admirable draughtsman, and illustrated his own works. His last efforts with his pencil were some sketches of the scenes described by the poet Cowper in the neighbourhood of Olney

and Weston Underwood. For a long period he acted as senior surgeon to the Royal Infirmary for Children in the Waterloo Road. He was nominated a fellow of the Anthropological Society of London on 2 April 1867, and on 3 Nov. 1868 read a paper on 'Anthropogenesis' before the society, which contained a trenchant attack on the Darwinian doctrines. He was retired in his habits, and, with the exception of attending the annual dinner of the Medical Society and the biennial festival of the students of Guy's Hospital, he seldom appeared at any convivial meetings of the profession.

Having retired from practice, he occupied his time in the reading-room of the British Museum, where his eccentric costume made him a well-known character. After a short illness he died at 25 Suffolk Street, Haymarket, London, on 10 Dec. 1871, aged 77. Besides the works already named, he was the writer of: 1. 'A Treatise on the Cutaneous Diseases incidental to Childhood,' 1827. 2. 'On the Phenomena of Dreams and other Transient Illusions,' 1832. 3. 'The Book of the Nursery,' 1833. 4. 'Practical Remarks on the Diseases of the Skin,' 1837, 2nd ed. 1854. 5. 'Hints on Health and Diseases of the Skin,' 1843; 2nd ed. 1846. 6. 'Monograph I. On the Cerebral Diseases of Children,' 1848. 7. 'Wonders displayed by the Human Body in the Endurance of Injury. From the portfolio of Delta,' privately printed, 1848. 8. 'Portraits of the Diseases of the Scalp,' 1849. 9. 'The varieties of Pock delineated and described,' 1853. 10. 'Psyche, a Discourse on the Birth and Pilgrimage of Thought,' 1853. 11. 'The Beautiful Islets of Britaine,' 1857, 2nd ed. 1860. 12. 'The Islets of the Channel,' 1858. 13. 'The Wild Hebrides,' 1859. 14. 'A Gleam of the Spirit Mystery,' 1861. 15. 'Legends of the Lintel and the Ley,' 1863.

[Medical Circular, 1 March 1854, p. 155; Medical Times and Gazette, 16 Dec. 1871, pp. 756–757, 23 Dec. p. 780, and 6 Jan. 1872, p. 23; James Fernandez Clarke's Autobiographical Recollections (1874), pp. 441–9; Journal of Anthropological Institute, i. 398–9 (1872).]

G. C. B.

DENE, WILLIAM (*fl.* 1350), chronicler, was probably author of a work preserved in the Cotton Library in the British Museum (*Faustina*, B 5), and containing a record of the history of Rochester, 'Annales Roffenses,' from 1314 to 1358, but unfortunately mutilated so that it extends no further than 1350. These annals, which are printed with some omissions in Wharton's 'Anglia Sacra,' i. 356–77, were plainly written by a clerk in immediate dependence on Bishop Haymo, who occupied the see of Rochester for nearly the whole of the time covered by them. The author also gives us to understand that he was the bishop's notary public, a description which might equally point to William of Dene and Gilbert of Segeford; but that Dene is actually the notary in question is expressly stated by John Joscelin (appendix to *Robert of Avesbury*, p. 291, ed. Hearne, 1720). A William Dene who is mentioned as archdeacon of Rochester at various dates between 1323 and 1338 (Le Neve, *Fasti*, ii. 580, ed. Hardy) is no doubt to be distinguished from the chronicler, though probably related to him.

An earlier William Dean, as the name is spelt, appears in the Royal MS. 5 E ix. in the British Museum, as the author of a letter to Alexander III, 'Literæ petentes vindictam mortis Thomæ Cantuariensis' (Casley, *Cat. of the Manuscripts of the King's Library*, p. 83, 1734).

[Wharton's Anglia Sacra, i. introd. p. xxxiii, 1691.]

R. L. P.

DENHAM, DIXON (1786–1828), lieutenant-colonel, African traveller, born in London 1 Jan. 1786, was educated at Merchant Taylors' School, where he was entered in 1793. He was afterwards articled to a London solicitor, but joined the army in the Peninsula in 1811 as a volunteer with the 23rd royal Welsh fusiliers. His buoyant temperament and gallant conduct made him a general favourite, and on 13 May 1812 he was appointed a second lieutenant in the corps, with which he made the subsequent campaigns in Portugal, Spain, and the south of France down to the peace, becoming a first lieutenant meanwhile in 1813. He distinguished himself at the battle of Toulouse by carrying Sir James Douglas, commanding a Portuguese brigade, out of fire when that officer had lost his leg. Transferred to the 54th foot, he served with that regiment in Belgium. The 54th was in reserve at Huy on 18 June 1815, but was held to have been constructively present in the battle, and although the latter was not inscribed on the colours, Denham, in common with the other officers and men, received the Waterloo medal. He afterwards served at Cambray and the occupation of Paris. Placed on half-pay in 1818, in consequence of the reductions, Denham travelled for a time in France and Italy, and in 1819 entered the senior department of the Royal Military College, where he attracted the favourable notice of the commandant, Sir Howard Douglas. After the death of Mr. Ritchie, of the consular service, who, under the auspices of the African Association, had been engaged in an attempt to

reach Timbuctoo from the north coast, Denham offered to carry on the research. The offer was accepted, and Earl Bathurst sent him to join Dr. Oudney and Lieutenant Hugh Clapperton [q. v.], who already had started on the same expedition. Denham, who on 24 Oct. 1821 had purchased a company in the 3rd Buffs, was placed on (Irish) half-pay of that corps, and given the local rank of major in Africa from 24 Nov. 1821. Having reached Tripoli, he left that city 5 March 1822 to join Oudney and Clapperton at Memoon, thence proceeding to Sokna. He was the first Englishman to enter that town in European garb, and met with a better reception than if he had been in disguise. From Sokna he proceeded towards Murzuk, encountering a terrible sandstorm by the way. Finding the sultan unwilling to furnish him with an escort to Bornu, Denham left his friends, returned to Tripoli, accused the bashaw of duplicity, and started for Marseilles. Thereupon, he records, the bashaw sent three despatches after him, to Leghorn, to Malta, and to Marseilles, one of which reached him while in quarantine in the latter port, and stated that an escort had been detailed to conduct him to Bornu. Denham returned to Tripoli, and at the end of November 1822 set out for Bornu, came up with Oudney and Clapperton at Gatron, and thence proceeded to Teggri. Crossing the terrible Tebu Desert, strewn with the bodies of hundreds of black slaves who had perished on their way down from the interior, he reached Dherka 8 Jan. 1823, and was obliged to sanction a marauding expedition to steal camels, all his having perished in the desert. After being fifteen days without animal food, he reached Kuka, the capital of Bornu, 17 Feb. 1823, where he gained the confidence of the ruling sheikh. After a two months' sojourn at Kuka, he accompanied the Bornuese troops in an expedition against the Fellatah people, in which the former were put to utter rout, and Denham only escaped after encountering dangers and privations, his narrative of which reads like a frenzied dream (see *Narrative*, pp. 133, 136). Nevertheless, in company with Dr. Oudney, he joined another expedition, led by the sheikh in person, in which there was no fighting, after which he returned to Kuka, and stayed there until the end of the rainy season of 1823. In 1824 he obtained leave of the sheikh to visit the Loggun people with an escort, when he explored part of the shores of Lake Tchad, which he named Lake Waterloo, afterwards returning to Kuka. In March 1824 at Memoon he learned the death of Dr. Oudney, which had occurred at Murmur in January. On 25 Jan. 1825 Denham reached Tripoli on his homeward journey, charged with presents from the sheikh of Bornu to the king of England. In company with Captain Clapperton, he landed in England 1 June 1825. He at once became the object of public notice, which increased after the publication of the narrative of his travels and sufferings. Earl Bathurst frequently invited him to his table, and to show the high sense entertained of his energy and intelligence, he was offered a new and experimental appointment at Sierra Leone, that of superintendent of liberated Africans on the West Coast. Denham, who meanwhile had been promoted to a majority 17th foot, was given an unattached lieutenant-colonelcy on 14 Nov. 1826, started for his post in December following, and reached Sierra Leone in January 1827. He spent some months surveying the neighbourhood of Free Town, and towards the end of the year started on a visit of inspection to Fernando Po, during which he received from Richard Lander the tidings of the death of Captain Clapperton, which he was the first to transmit to Europe. In May 1828 Denham returned to Free Town, where he received the royal warrant appointing him lieutenant-governor of the colony of Sierra Leone. He died there of African fever, after a short illness, 8 May 1828.

Denham published the account of his African travels, under the title, 'Narrative of Travels and Discoveries in Northern and Central Africa,' London, 1826, 4to. The work, which went through several editions, has numerous illustrations from sketches by the author, together with an 'Appendix of Natural History,' and other notes. The following paper, entered under his name in 'Catalogue of Scientific Papers,' vol. ii., appears not to be included in the foregoing: 'Bull. Sc. Nat. viii. (1826), 289–91: Denham, Dixon, Description de trois nouveaux Espèces de Coquilles Fluviatiles trouvées dans la rivière Yaou.'

[War Office Records; Georgian Era, iii. 75 et seq., where is a good abstract of Denham's Travels in Africa; Denham's Narrative; Cat. Scientific Papers.] H. M. C.

DENHAM, HENRY (*fl.* 1591), printer, was presented as an apprentice with Richard Tottel, 14 Oct. 1556 (ARBER, *Transcript*, i. 40). The first book bearing his imprint is a very small edition of the Psalter, with marginal notes, in 1559. He was made free of the Stationers' Company 30 Aug. 1560 (*ib.* i. 159). In 1564 he printed 'The Treasure of Gladnesse' for John Charlewood, and between July 1563 and 1564 he was licensed to print 'A Godly Learned Sermon made this last Lente at Wynsore by master Thomas Cole,

which, says Arber, is 'the first entry of a contemporary sermon' (*ib.* i. 237). He was fined in 1564 for printing unlicensed primers, in 1565 and 1584 for using indecorous language, and for improper behaviour on other occasions, which conduct did not prevent him from being called to the livery of the Stationers' Company in 1572, in serving as renter in 1580 and 1581, and being appointed underwarden in 1586 and 1588. He lived in Paternoster Row, at the sign of the Star, which, with the motto 'Os homini sublime dedit,' is to be found at the end of many of his books. He also lived in Whitecross Street, and was assignee to William Seres, whose device of the bear and ragged staff with garter he used. In 1585 he lived in Aldersgate Street at the sign of the Star. Herbert says 'he was an exceedingly neat printer, and the first who used the semi-colon with propriety' (AMES, *Typogr. Antiq.* ii. 942). During thirty years he produced a large number of books, among which may be mentioned the first edition of the New Testament in Welsh, 1567, 4to; the first English translation of Ovid's 'Heroycall Epistles,' by George Turbervile; 'An Alvearie or Quadruple Dictionarie,' by John Baret, 1580, folio; 'The Monument of Matrones,' by Thomas Bentley, 1582, 3 vols. 4to; and the second edition of Holinshed's 'Chronicles,' 1586–7, 3 vols. folio. He printed for and in association with Tottel, Newbery, Toy, and others. He gave the copyright of eleven books for the poor of the Stationers' Company in January 1584 (ARBER, ii. 789). The last book printed by him is dated 1591. The time of his death is unknown.

[Ames's Typogr. Antiq. (Herbert), ii. 942-964; Nichols's Lit. Anecd. iii. 551, 568; Timperley's Encyclopædia, pp. 297, 347, 389, 441; Bigmore and Wyman's Bibliography of Printing, i. 162; Cat. of English Books in the British Museum printed to 1640, 1884, 3 vols.] H. R. T.

DENHAM, SIR JAMES STEUART, the elder (1712–1780), political economist, only son of Sir James Steuart, bart. [q.v.], sometime solicitor-general of Scotland, was born at Edinburgh on 21 Oct. 1712. He received his early education at North Berwick, entered Edinburgh University during the winter of 1724–5, when scarcely thirteen, studied law under Hercules Lindsay, a well-known civilian of Glasgow University, and was admitted a member of the Faculty of Advocates on 25 Jan. 1735. As was then customary, he now set out to travel. He went first to Leyden, then to Avignon, where he met the Duke of Ormonde and other Jacobites, and finally to Rome. Here the exiled Stewarts showed him such kindness that he became firmly attached to their cause. He returned to Scotland in July 1740. In October 1743 he married Lady Frances Wemyss, eldest daughter of the Earl of Wemyss, and sister of Steuart's intimate friend the Jacobite Lord Elcho.

He soon retired from Edinburgh to Coltness, his family property, but was in the Scottish capital in the autumn of 1745, when it was occupied by Charles. He at once joined the young prince, and in his service set out for Paris in October. He was abroad when the defeat of Culloden crushed the rising. He was excepted by name from the Act of Oblivion (20 Geo. II, c. 53) which was soon passed. A 'true bill' was afterwards found against him at Edinburgh, 13 Oct. 1748, and this in the circumstances absolutely prevented his return (*Scots Mag.* October 1748). For some years Denham wandered about the continent, occupying himself in a variety of studies. At Frankfort-on-the-Main he published in French 'A Vindication of Newton's Chronology,' 1757. He afterwards contributed to the 'New Bibliothèque Germanique' of M. Formey some papers in reply to M. des Vignolles' dissertation upon that system.

At Tübingen he wrote 'A Dissertation upon the Doctrines and Principles of Money applied to the German Coin,' in which he 'endeavoured to disentangle the inextricable perplexities of the German mints.' While at Venice he met Lady Mary Wortley Montagu, who took a great interest in the exile and his wife. 'I never knew people more to my taste,' she wrote. At Spa in 1762 his declaration of the superiority of the British over the French armies excited the anger or suspicion of the French authorities. He was arrested and only released when peace was made in 1762. He was then permitted to return home, and in 1763 arrived in Edinburgh. He retired to Coltness, where he occupied himself in the preparation of his great work, 'Inquiry into the Principles of Political Economy' (2 vols. 1767), for which he got 500*l.* from Andrew Millar. 'This,' says McCulloch (*Literature of Political Economy*, p. 11), 'is the first English work which had any pretensions to be considered as a systematic or complete view of the subject.

The treatise expounds the source from the standpoint of the mercantile system, but the remarks on agriculture, the currency, and exchanges are of some value, and the 'true theory of population is in several passages set in the most striking light.' The reasonings are, however, 'singularly tedious and perplexed.' This caused Adam Smith somewhat sarcastically to observe that 'he understood Sir James's system better from his con-

versation than his volumes.' In the 'Wealth of Nations,' published nine years later, there is no reference to the preceding treatise.

In 1769 Steuart wrote 'Considerations on the interest of the County of Lanark,' an attempt to prove that 'high prices of corn were advantageous to manufacture as well as to agriculture.' In December 1771 he procured a formal pardon, was presented at court, and became concerned in the affairs of the East India Company, for whose use he printed in 1772, 'The Principles of Money applied to the present state of the Coin of Bengal.' The court of directors gave him their thanks and the present of a diamond ring. The treatise led to some correspondence with Francis, then one of the supreme council of Bengal.

In 1773 he obtained, by the decease of his relative Sir Archibald Denham, the estate of Westshields on condition that he took the name of Denham. He afterwards wrote 'Observations on the New Bill for altering the Laws which regulate the Qualifications of Freeholders,' &c., 1775, maintaining that the proposal was contrary to the Act of Union; 'A Plan for introducing an Uniformity of Weights and Measures,' published in his 'Works;' 'Observations on Dr. Beattie's Essay on Truth,' 1775; 'Critical Remarks on the Atheistical Falsehoods of the System of Nature,' 1775; 'Dissertation concerning the Motive of Obedience to the Laws of God' ('Works').

Denham died at Edinburgh on 26 Nov. 1780, and is buried at Cambusnethan. By his wife, who survived him, he had a daughter who died in infancy, and a son, afterwards General Sir James Steuart Denham the younger [q. v.], who edited his 'Works' in six volumes (with memoir, 1805), and erected a tablet to him in Westminster Abbey.

[Works, &c.; Scots Mag. 1747, p. 259, 1780 pp. 618, 623 et seq.; Gent. Mag. 1780, p. 590, 1781, pp. 28, 29; Annual Register, 1780, p. 252; London Mag. 1780, p. 619. In 1818 'Original Letters from the Right Hon. Lady Mary W. Montagu to Sir James and Lady Frances Steuart, and Memoirs and Anecdotes of these distinguished persons,' was privately printed at Greenock. It was edited by Mr. Dunlop, collector of excise there (Martin, Cat. of Privately Printed Books). Add. MS. 22901, f. 173.] F. W-T.

DENHAM, SIR JAMES STEUART, the younger (1744-1839), general, the only son of Sir James Steuart Denham the elder [q. v.], was born in Scotland in August 1744. Shortly after his birth his father was obliged to leave Scotland for being implicated in the rebellion of 1745, and in consequence he received his education in Germany. He entered the army as cornet in the 1st dragoons or royals on 17 March 1761, and served the campaigns of 1761 and 1762 with it in Germany. Passing over the rank of lieutenant he was promoted captain into the 105th royal highlanders on 13 Jan. 1763, but was placed on half-pay when that regiment was reduced in the following year. He then travelled for two years in France and Germany, paying special attention to the cavalry of those two nations, and received a troop of the 5th royal Irish dragoons, now the 5th royal Irish lancers, in 1766. His regiment was stationed in Ireland, and he acted as aide-de-camp to Lord Townshend when lord-lieutenant there in 1769, and on 6 Nov. 1772 he was promoted major into the 13th dragoons. In 1773 his father succeeded to the baronetcy and estate of Coltness in the county of Lanark, on the death of Sir Archibald Steuart-Denham, and he as well as his father assumed the additional name of Denham, and on 26 Sept. 1775 he was transferred to the 1st Irish horse, now the 4th dragoon guards. On 15 July 1776 he was promoted lieutenant-colonel of his old regiment, the 13th dragoons, on its being converted into light dragoons, and distinguished himself as a capable officer by his skill in this transformation and the new exercises he instituted. In 1780 he succeeded his father in the two baronetcies of Coltness and Westshields; in 1784 he was elected M.P. for the county of Lanark; and on 20 Nov. 1782 he was promoted colonel. Sir James Denham was a most enthusiastic cavalry officer, and spent much time and money upon his regiment, and in 1788 he was appointed by General Sir William Pitt, K.B., commanding the forces in Ireland, to be president of a commission for improving the discipline and general condition of the cavalry in Ireland. The system of cavalry movements which he formulated was received with much favour at headquarters, and after being rearranged by David Dundas was officially adopted by the authorities. On 9 Nov. 1791 he was promoted to the colonelcy of the 12th light dragoons, and in 1793 he was ordered to Toulon with his regiment to act as brigadier-general there, but was prevented from sailing by his promotion to the rank of major-general in October 1793. In 1794 he was placed in command of the cavalry intended to be sent to Flanders with Lord Cornwallis. This plan failing he was appointed to command the cavalry in Scotland, with a special mission to organise regiments of fencible cavalry, which he commanded in camp during the summers of 1795, 1796, and 1797. In the autumn of 1797 Sir James Denham was made a local lieutenant-general with the command of Munster. Here he showed him-

self a real statesman during the rebellion of 1798. With the thorough approbation of Sir Ralph Abercromby [q. v.] he suspended the authority of military officers in his province to act as justices of the peace, and made the civil justices act, and by a famous circular letter to his six subordinate generals, dated 18 March 1798, he had the seventeen thousand yeomanry and volunteers of Munster organised into night patrols, thus saving the regulars much labour and improving the discipline of the volunteers (see his letter in the *Royal Military Calendar*, i. 310–12). On the outbreak of the rebellion of 1798 he was completely cut off from Dublin, but he did not lose his head, and not only sent Major-general Henry Johnson with three thousand six hundred men to the right bank of the Barrow to cover the province, who defeated the rebels at New Ross on 5 June, but also sent off Brigadier-general John Moore with eighteen hundred men to the east, who after a march of 130 miles from Bandon in seven days defeated the rebels at Foulks Mill on 18 June, and took Wexford, the headquarters of the insurrection, on 21 June. Still more is Sir James Denham's wise government of Munster to be commended for the fact that no Irish rebel was executed throughout his province by martial law, in spite of the excitement caused by the insurrection, except after trial by a full court-martial consisting of a president and twelve members. Sir James Denham was promoted lieutenant-general on 1 Jan. 1798, and resigned his command in 1799, and his seat in parliament in 1801. His seniority prevented him from ever again obtaining a command, though he had shown himself so fit for one, but he was promoted general in 1803, and made colonel of the 2nd dragoons or Scots greys in 1815. Towards the close of his life Sir James Denham resumed his original name of Steuart, and when he died at Cheltenham on 12 Aug. 1839 he was the senior general of the army. He married Alicia, daughter of William Blacker of Carrick, co. Armagh. He had no issue.

[Royal Military Calendar, i. 203–17, which contains much valuable information on Denham's Irish command; Gent. Mag. November 1839.]

H. M. S.

DENHAM, Sir JOHN (1559–1639), judge, was a native of London. He entered Lincoln's Inn on 19 Aug. 1577, where he was called to the bar on 29 June 1587, and elected reader in Lent 1607. He took the degree of serjeant-at-law in the spring of 1609. At this date he held the post of steward of Eton College, acting also as their counsel. On 5 June 1609 he was appointed lord chief-baron of the Irish exchequer and knighted. He was sworn of the privy council in 1611, and raised to the lord chief-justiceship of the king's bench in Ireland in the spring of 1612. In 1613 he visited England, to report to James the recent action of the catholic party in the Irish parliament, who had withdrawn from the house and elected a speaker of their own. He returned to Ireland in September 1614. Between the retirement of Chichester in November 1615, and the arrival of Oliver St. John in July 1616 the viceroyalty was in commission, Denham being one of the lords justices. In 1617 he was created a baron of the English exchequer, Bacon, in administering the oath to his successor, Sir William Jones, advising him to 'take unto' him 'the care and affection to the commonwealth and the prudent and politic administration of Sir John Denham.' He is credited by Borlace (*Reduction of Ireland*, p. 200) with having been the first to raise a substantial revenue for the crown in Ireland. In 1621 he was commissioned to convey to Bacon the intelligence that the confession and submission which he had lately made could not be accepted as adequate. In the following year he was sheriff of the united counties of Bedford and Buckingham. In 1633 he was placed on the high commission. He signed the extra-judicial opinion in favour of the legality of ship-money on the case submitted by the king to the judges in 1636–7. In the spring of the ensuing year, while on circuit at Winchester, he caught a severe ague, which was still upon him when the time for delivering judgment in Hampden's case arrived. He exerted himself sufficiently to write a brief opinion in Hampden's favour. He died on 6 Jan. 1638–9, and was buried at Egham, Surrey, where, as also in Buckinghamshire and Essex, he held landed property. He married, first, Cicely, daughter of Richard Kellefet; secondly, Eleanor, daughter of Sir Garret Moore, knt., first Baron Mellefont and Viscount Drogheda. His son John, the poet, was by the second wife.

[Whitelocke's Liber Famel. 18, 100; Dugdale's Orig. 254; Dugdale's Chron. Ser. 101, 102; Smyth's Law Officers of Ireland, 141; Nichols's Progresses (James I), ii. 258; Cal. State Papers (Ireland, 1608–10), pp. 147, 213, 382, 1611–14, pp. 102, 251, 353, 1615–25, pp. 98–100; Liber Hibern. pt. ii. 6; Cal. State Papers (Dom. 1611–1618), p. 469, 1633–4, p. 326, 1636–7, p. 418, 1637–8, p. 274; Fuller's Worthies (Bucks); Spedding's Letters and Life of Bacon, v. 376, vi. 164, 200, 203, 205, 207; Parl. Hist. i. 1239; Cobbett's State Trials, iii. 1201; Manning and

Bray's Surrey, iii. 258–9; Morant's Essex, ii. 229, 235; Aubrey's Letters, ii. 316; Verney Papers (Camden Soc.), 140; Foss's Lives of the Judges.]
J. M. R.

DENHAM, SIR JOHN (1615–1669), poet, was the only son of Sir John Denham, the Irish judge [q. v.], of Little Horkesley, Essex, by his second wife, Eleanor, daughter of Sir Garrett More, baron Mellefont and viscount Drogheda. He was born at Dublin in 1615, and educated in London. On 18 Nov. 1631 he matriculated at Trinity College, Oxford, where he was 'looked upon,' says Wood, 'as a slow, dreaming young man, and more addicted to gaming than study.' He was examined for the degree of B.A., but there is no proof that it was granted him. He subsequently studied law at Lincoln's Inn, where his name had been entered on the register as early as 28 April 1631. William Lenthall [q. v.] was one of his sureties. On 25 June 1634 he married at St. Bride's, Fleet Street, his first wife, Ann Cotton, of a Gloucestershire family, 'by whom he had 500 lib. per annum, one son, and two daughters' (AUBREY). He took up his residence with his father at Egham, Surrey, and in the church there a son of his was buried 28 Aug. 1638 (*Notes and Queries*, 4th ser. i. 552). His love of gambling now grew pronounced, and threatened a breach with his relatives. To allay his father's anxieties, he wrote 'an essay against gaming,' which was published in 1651 without the author's permission or name. Its title ran: 'The Anatomy of Play. Written by a worthy and learned gent. Dedicated to his father to show his detestation of it.' In 1638 the poet inherited on his father's death the family mansion at Egham and other property, but he persisted in his gaming practices, and squandered several thousand pounds.

Denham seems to have first attempted verse in 1636, when he paraphrased the second book of Virgil's 'Æneid,' but it was not published till 1656. His earliest publication was an historical tragedy, entitled 'The Sophy'—written on classical lines—which was acted with success at the private theatre at Blackfriars, and issued in 1642. The plot—the scene of which is in Turkey—is drawn from Sir Thomas Herbert's 'Travels' (1634), and Robert Baron [q. v.] a few years later utilised the same story in his 'Mirza.' Waller said of Denham's performance: 'He broke out like the Irish rebellion, three score thousand strong, when nobody was aware, or in the least suspected it' (AUBREY).

At the beginning of the civil wars Denham was high sheriff of Surrey, and took up arms for the king. He was made governor of Farnham Castle, whence he was easily driven by Sir William Waller on 1 Dec. 1642 (RUSHWORTH, v. 82). Waller sent him prisoner to London, where he 'contracted a great familiarity,' according to Sir John Berkeley, with Hugh Peters; but he was soon allowed to retire to Oxford, where he remained for nearly five years, and was treated with much consideration. His well known poem, 'Cooper's Hill,' in which he described the scenery about his house at Egham, was first published in London in 1642, although it was stated to have been written two years earlier, and subsequently underwent much alteration. His royalist friends at Oxford were amused by his squibs and satires penned against the presbyterians and parliamentarians. One of his few serious poems written at this period lamented the death of Strafford. On 19 June 1644 Denham's goods in London were sold by order of the parliament (*Mercurius Aulicus*, 1050). George Wither, the poet, who was a captain in the parliamentary army, is said by Aubrey and Wood to have petitioned for a grant of Denham's property, and to have temporarily held Egham; but Wither was taken prisoner by the royalists soon afterwards, when Denham begged Charles I to pardon him on the ground that while Wither lived he 'should not be the worst poet in England.' In the articles of peace projected in 1646 Denham was one of the persons on whose removal from the royal counsels the parliament insisted (THURLOE, i. 81). In 1647 Henrietta Maria entrusted him with the duty of bearing letters to the king while at Holmby Castle. According to Berkeley, Denham and Sir Edward Ford were to promote a final agreement between the king and the army. Berkeley and John Ashburnham [q. v.] were subsequently joined in the enterprise, which came to nothing. Denham's intimacy with Hugh Peters proved useful, and through Peters he obtained frequent access to the royal presence. Charles freely discussed the situation with the poet, whom he recommended to abstain from versifying while engaged in politics. When the king left Hampton Court he directed Denham to remain in London, 'to send to him and receive from him all his letters to and from all his correspondents at home and abroad.' For this purpose Denham was supplied with nine ciphers; Cowley assisted him, and for nine months the work proceeded satisfactorily, but by the end of that time Denham's action was suspected, and in April 1648 he deemed it safer to help in the removal of James, duke of York, to Holland. Clarendon overlooks his share in this transaction, and it is probable that

it was smaller than Denham and his friends asserted. For a time Denham was in attendance on Henrietta Maria in Paris. On 10 May 1649 the queen sent him back to Holland with instructions as to future policy for the young king, Charles II, and with despatches for the Prince of Orange (*Letters of Henrietta Maria*, ed. Green, 361). In 1650 Charles II sent Denham and William, lord Crofts, to Poland, and they collected 10,000*l.* from Scotchmen residing there, according to Denham's versified narrative of the journey. The next two years were spent with the exiled royal family, chiefly in Holland. On 13–23 May 1652 Nicholas wrote from the Hague that Denham 'hath here lately had very ill-luck at play.' He was in great want of money, but was afraid, according to Nicholas, of going to England on account rather of his creditors' threats than of the rebels' (Nicholas, *Papers*, Camd. Soc. i. 300). Later in the year, however, he was in England, and found a protector in the Earl of Pembroke. His estates had been sold 20 July 1651, and he was penniless. On 20 Sept. 1653 a royalist writing from Paris proves Denham's growing literary reputation by enclosing a French drinking song, 'which,' he says, 'if Englished by one Denham, I hear to be the state's poet, truly it will be much to the instruction of our country' (*ib.* i. 471). Aubrey made Denham's acquaintance while staying with Pembroke at Wilton, and Denham visited Evelyn at Wotton 6 April 1654 and 5 Jan. 1655–6; but he was more frequently in London than the authorities approved, and on 9 June 1655 an order was issued that he was to be confined to a place more than twenty miles from the metropolis chosen by himself. On 11 Jan. 1657–8 Cromwell signed a license authorising him to live at Bury in Suffolk, and on 24 Sept. 1658–9 a passport was granted to him and the Earl of Pembroke to enable them to go abroad together. His translation of Virgil ('The Destruction of Troy; an Essay upon the second book of Virgil's Æneis') was issued with an interesting preface on translation in 1656, and an indecent doggerel poem about a Colchester quaker in a single folio sheet in 1659.

At the Restoration Clarendon was advised to secure the services of Denham (Clarendon, *State Papers*, iii. 644–5), and the poet was rewarded for his loyalty by several grants of land and valuable leases. In June 1660 he was made surveyor-general of works. He claimed to have received the reversion to this office from Charles I in the lifetime of its latest holder, Inigo Jones (*d.* 1651). Jones's nephew and assistant, John Webb, protested against the appointment on the ground that 'though Denham may have, as most gentry, some knowledge of the theory of architecture, he can have none of the practice.' Webb was conciliated by a promise of the reversion, and Denham entered upon his duties. He superintended the erection and alteration of many official buildings in London, designed some new brick buildings in Scotland Yard on land which he leased from the crown, and is said to have built Burlington House, Piccadilly. Evelyn, like Webb, questioned his knowledge of architecture, and describes him as a better poet than architect, but in his last years he was fortunate enough to secure the services of Christopher Wren as his deputy. In Nov. 1660 Denham published in a single sheet a prologue for a dramatic performance with which Monck entertained the king. Early in 1661 he arranged the coronation ceremony, and was made knight of the Bath. He was M.P. for Old Sarum 1661 till death.

Denham was now a widower, and on 25 May 1665 he married at Westminster Abbey his second wife, Margaret, third daughter of Sir William Brooke, K.B., a nephew of Henry Brooke, lord Cobham [q.v.] The lady was, according to Grammont, a girl of eighteen. Denham, according to the same authority, was seventy-nine, but this is a palpable falsehood, for he was little more than fifty, although his health was broken and he looked like an old man. Lady Denham soon became known as the Duke of York's mistress; her lover visited her openly at her husband's house in Scotland Yard and paid her unmistakable attentions at court (Pepys, 26 Sept. and 8 Oct. 1666). A scandal, preserved by Oldys, attributes to Denham a loathsome method of avenging himself on both his wife and the duke. While smarting under the disgrace, Denham was seized with a short fit of madness. He visited the king and told him he was the Holy Ghost. His illness, commonly attributed to the scandalous conduct of his wife, was due, according to Marvell, to an accidental blow on the head (*Clarendon's House-Warming*, st. vii.) When Denham was convalescent Lady Denham died (on 6 Jan. 1666–7). Lord Conway wrote two days later that she was 'poisoned, as she said herself, in a cup of chocolate. The Duke of York was very sad, and kept his chamber when I went to visit him' (*Rawdon Papers*, 1819, p. 227). Pepys roundly accuses Denham of murdering his wife; Aubrey credits the Countess of Rochester with giving Lady Denham the poisoned chocolate; the Count de Grammont accepts Pepys's version of the episode, and adds that Denham had to shut himself up in his house because his neighbours threatened to tear him to pieces if he went abroad. The fury of the populace was

only appeased (according to Grammont) by a sumptuous funeral (9 Jan.) at St. Margaret's, Westminster, and by a very liberal distribution of burnt wine. According to Henry Newcome, the Duchess of York was soon afterwards 'troubled with the apparition of the Lady Denham, and through anxiety bit off a piece of her tongue.' Marvell, in 1667, on the death of the Duke of York's infant son, the Duke of Kendal, and the apparently mortal sickness of another infant son, the Duke of Cambridge, published the epigram—

> Kendal is dead and Cambridge riding post—
> What fitter sacrifice for Denham's ghost?

In other satires Marvell constantly associates Lady Denham's name with 'mortal chocolate,' but shifts the responsibility for its employment from Denham's shoulders to those of the Duke and Duchess of York. The scandalous accusation seems to have been quite unjustified on all hands, for a post-mortem examination showed no trace of poison (*Orrery State Papers*, 1742, p. 219).

Denham survived this crisis for two years. He had made money by his official duties and lived at ease, but he was disliked at court (Grammont), and many contemporary writers made him their butt. The author of 'Hudibras' penned in 1667 a cruel 'panegyric on Sir John Denham's recovery from his madness,' in which the poet was charged with the most shamefaced literary plagiarism, with fraudulent practices in his office, and with all the vices of a confirmed gamester and debauchee. Lord Lisle, writing to Temple (26 Sept. 1667), says: 'Poor Sir John Denham is fallen to the ladies also, and is extremely pleased with those that seem willing to hear him, and for that obligation exceedingly praises the Duchess of Monmouth and my Lady Cavendish. If he had not the name of being mad, he would be thought better than ever' (Temple, *Works*, i. 484). On Cowley's death (28 July 1667) Denham wrote an elegy which showed no sign of failing powers. He himself died in the middle of March 1668–9, and was buried near Chaucer's monument in Westminster Abbey on the 23rd. An epigram in his honour appeared in William Speed's 'Epigrammata' (1669), p. 82. Aubrey describes Denham as very tall, but slightly bent at the shoulders, of slow and stalking gait, with piercing eyes that 'looked into your very thoughts.'

Denham's unmarried daughter, Elizabeth, was sole executrix of his will (dated 13 March 1668–9, and proved 9 May 1670). His friends, Sir John Birkenhead [q. v.] and William Ashburnham [q. v.], were overseers. Elizabeth received the poet's lease of Scotland Yard with a moiety of a Bedfordshire lease. To his grandchildren, John, William, and Mary, children of the poet's second daughter, Anne, and her husband, Sir William Morley, K.B., other landed property was left, and liberal provision was made for John's education. John and William Morley both died young, the former in 1683 and the latter, who was by the will to have assumed the name of Denham, in 1693. Mary Morley, who married James, tenth earl of Derby, thus became sole heiress. She died without surviving issue in 1782 (*Wills from Doctors' Commons*, Camd. Soc. pp. 120–3).

'Cooper's Hill' and the musical elegy on Cowley are the poems by which Denham best deserves to be remembered. The former was much altered after its first publication in 1642, and received its final form in 1655. The title-page of the 1655 edition describes the poem as 'written in the yeare 1640; now printed from a perfect copy and a corrected impression.' The editor, who calls himself J. B., states that there had been no less than five earlier editions, all of which were 'meer repetitions of the same false transcript which stole into print by the author's long absence from this great town.' The famous apostrophe to the Thames ('O could I flow like thee and make thy stream,' &c.) was one of the passages that first appeared in 1655, and the many other changes were all made, as Pope says, 'with admirable judgment.' The alterations are fully noted in Spence's 'Anecdotes,' p. 282, note. In the 'Session of the Poets' (*Poems on State Affairs*, 1697) Denham is charged with having bought the poem of a vicar for 40*l.*, and Butler repeats the accusation in his 'Panegyric,' but the charge seems baseless. Later critics have exhumed, in one of Ascham's Latin letters and in William Cartwright's verses on Ben Jonson (1637), similar turns of expression to those employed by Denham in his well-known lines on the 'Thames' ('Though deep yet clear,' &c.), but Denham's originality cannot be seriously impugned. Herrick was the first to write in praise of 'Cooper's Hill' (*Hesperides*, ed. Grosart, ii. 220), and he was followed by Dryden and Pope. Dryden, when dedicating his 'Rival Ladies' to Roger, earl of Orrery, in 1664, said that in 'Cooper's Hill' Denham transferred the sweetness of Waller's lyrics to the epic, and that the poem 'for the majesty of its style is and ever will be the standard of exact writing.' In the dedication of his translation of the 'Æneid,' 1697, Dryden draws attention to the 'sweetness' of the lines about the Thames. Pope avowedly imitated Denham in 'Windsor Forest,' as Garth did in his 'Claremont.' Pope

calls Denham 'majestic,' and insists on his strength. Swift, in 'Apollo's Edict,' writes:

> Nor let my votaries show their skill
> In aping lines from Cooper's Hill;
> For know I cannot bear to hear
> The mimicry of 'deep yet clear.'

The poem is the earliest example of strictly descriptive poetry in the language, and, in spite of an excess of moralising, deserves its reputation. The sprightly eulogy on 'Friendship and Single Life against Love and Marriage' is the most attractive of Denham's lighter pieces. The Senecan tragedy of 'Sophy,' which Butler charged Denham with borrowing, is an interesting effort in a worn-out style of dramatic art. Denham shows to worst advantage in his satirical doggerel. 'Nothing is less exhilarating than the ludicrousness of Denham, . . . he is familiar, he is gross; he is never merry' (JOHNSON). His translations of Virgil and Cicero, in which he practised his theory of paraphrase as opposed to literal reproduction, are only interesting in their influence on Dryden (cf. DRYDEN'S pref. to Ovid's Epistles in *Works*, ed. Scott, xii. 12–14). Dr. Johnson assigns to Denham the credit of first endowing the heroic couplet with epigrammatic terseness.

Denham's separate publications are: 1. 'The Sophy,' 1642 and 1667. 2. 'Cooper's Hill,' 1642; 1650 (with prologue and epilogue to 'The Sophy' and verses on Fanshawe's translation of 'Pastor Fido'); 1655 (corrected). 3. 'Cato Major,' verse translation from Cicero, 1648, 1669, 1703, 1710, 1769, and 1779. 4. 'The Destruction of Troy, with a preface on translation,' 1656. 5. 'Anatomy of Play,' 1651, prose tract (Bliss notes a copy dated 1645). 6. 'Second and Third Advices to a Painter for describing our Naval Business,' 1667. Two editions of this work appeared in 1667, one in 12mo and the other in 8vo, and it is reprinted in 'Poems on Affairs of State.' In these poems, which are accompanied by two addresses to the king, Denham continued the poetic narrative of the Dutch wars which Waller had begun in his 'Instructions to a Painter,' describing the naval battle with the Dutch (3 June 1665). The 8vo edition was described as 'the last work of Sir John Denham,' and 'written in imitation of Waller,' but it was apparently produced surreptitiously, and to it was 'annexed "Clarendon's House-Warming," by an unknown author.' The unknown author was Andrew Marvell, and it has been assumed in some quarters that Marvell rather than Denham was the author of the whole work. But this is an error, attributable to the fact that Marvell parodied Denham's poem in a satire on the Dutch war and other political incidents which he christened 'Last Directions to a Painter.' Except in their titles, Denham's and Marvell's poems are easily distinguishable. 7. 'Psalms of David, fitted to the Tunes used in Churches,' 1744, with an interesting essay on earlier metrical versions. This was edited by Heighes Woodford, and dedicated to the Earl of Derby. Samuel Woodford refers to the existence of this work in his 'Occasional Compositions in English Rhimes,' 1668. Poems by Denham in celebration of Monck's efforts (1659–60), of Monck's entertainment of the king (1661), of the crimes of a Colchester quaker (1659–1660), of the queen's new buildings at Somerset House (1665), of Cowley (1667), and the 'True Character of a Presbyterian,' were issued separately in single folio sheets. Much of Denham's political doggerel appeared in 'The Rump,' 1662. Denham wrote the fifth act for Mrs. Katherine Philips's—'matchless Orinda's'—translation of Corneille's 'Horace' (not issued till 1669), and contributed verses to Richard Fanshawe's translation of Guarini's 'Pastor Fido' (1647), to 'Lacrymæ Musarum' on the death of Lord Hastings (1649), to the satirical volume on Davenant's 'Gondibert' ('Certain verses by several of the author's friends'), 1653, to Robert Howard's 'British Princess,' and to the collected edition of Beaumont and Fletcher's works. The first collected edition of Denham's poems appeared in 1668, with a dedicatory epistle to Charles II. Other collected editions followed in 1671, 1676, 1684, and 1709. They are reprinted in Johnson's (1779), Anderson's (1793), Park's (1808), and Chalmers's (1810) collections of English poets. One poem by Denham, 'To his Mistress,' is only to be found in Gildon's 'Poetical Remaines' (1698).

[Wood's Athenæ, ed. Bliss, iii. 823; Langbaine's Dramatick Poets (1691), with Oldys's manuscript notes in Brit. Mus. C. 28, g. 1; Hunter's MS. Chorus Vatum in Brit Mus. Addit. MS. 24491; Aubrey's Lives, vol. ii.; Johnson's Lives of the Poets, ed. Cunningham, i. 67–78; Berkeley's Memoirs (1702); Cal. State Papers, 1650–67; Gent. Mag. (1850), ii. 370; Chester's Marriage Licenses (Foster), p. 395; Pepys's Diary; Evelyn's Diary; Grammont's Memoirs; Notes and Queries, 4th ser. i. 532, x. 249 (by Rev. H. W. Cookes); Marvell's Works, ed. Grosart.]

S. L.

DENHAM, MICHAEL AISLABIE (*d.* 1859), collector of folklore, a native of Bowes, Yorkshire, was engaged in business at Hull in the early part of his life, and ultimately settled as a general merchant at Piersebridge, near Gainford, Durham, where he died on 10 Sept. 1859.

He was an industrious collector of local proverbial lore. His works are: 1. 'A Collection of Proverbs and Popular Sayings relating to the Seasons, the Weather, and Agricultural Pursuits, gathered chiefly from oral tradition,' London, 1846, printed by the Percy Society. 2. 'The Slogans, and War and Gathering Cries of the North of England,' 1850, and with additions, Newcastle-on-Tyne, 1851, 4to. 3. 'A Collection of Bishoprick Rhymes, Proverbs, and Sayings,' to which he afterwards added four tracts of the same kind, completing the last about 1858. 4. 'Cumberland Rhymes, Proverbs, and Sayings,' in four parts, the last of which appeared in 1854. 5. A similar work relating to Westmoreland, in two parts, 1858, &c. 6. 'Roman Imperial Gold Coin,' being a description of a coin of the Emperor Maximus [Durham (?) 1856], 8vo, under the pseudonym 'Archæus.' 7. 'Folklore of the North,' in six parts, whereof the last appeared in 1856. 8. 'Folklore, or a Collection of Local Rhymes, Proverbs, Sayings, Prophecies, Slogans, &c., relating to Northumberland, Newcastle-on-Tyne, and Berwick-on-Tweed;' Richmond, Yorkshire, 1858, 8vo. The impression was limited to fifty copies. 9. 'Minor Tracts on Folklore,' to the number of twenty, commencing about 1849 and terminating about 1854. 10. 'A Classified Catalogue of the Antiquarian Tomes, Tracts, and Trifles' which had been edited by himself, 1859.

[Gent. Mag. ccvii. 539; Notes and Queries, 4th ser. xi. 163, 5th ser. iii. 170; Cat. of Printed Books in Brit. Mus.; Lowndes's Bibl. Man. (Bohn), Suppl. p. 63.] T. C.

DENHOLM, JAMES (1772–1818), teacher of drawing in Glasgow, rightly described as one of the ablest of the local chroniclers (*Glasgow, Past and Present*, i. 62), was author of 'An Historical and Topographical Description of the City of Glasgow. By James Denholm, writer' (Glasgow, 1797, 12mo), the contents of which have been largely appropriated by later compilers of local histories and guide-books. An enlarged edition appeared, in 12mo, in 1798, and the little book is understood to have gone through other editions. Denholm also wrote 'A Descriptive Tour to the Principal Scotch and English Lakes. By James Denholm, of the Drawing and Painting Academy, Argyle Street, Member of the Philosophical and Philotechnical Societies' (Glasgow, 8vo). The Philosophical Society was founded in 1802, and, according to the minute-book, Denholm became a member in 1803, and was president from 1811 to 1814. Biographical particulars of him are scanty. He died in Glasgow, at the age of forty-five, on 20 April 1818. The 'Scots Magazine' states that the productions of his pencil were much valued, and refers to the useful work done by him as a teacher of drawing, geography, &c. His name does not appear in any list of British artists.

[Denholm's Works, see Brit. Mus. Cat. Printed Books; Glasgow, Past and Present (1884, 8vo), 3 vols.; Scots Magazine, new ser. ii. 392.] H. M. C.

DENIS, SIR PETER (*d.* 1778), vice-admiral, son of a protestant minister expelled from France, consequent on the revocation of the edict of Nantes, and younger brother of Charles Denis [q. v.], was promoted to be a lieutenant in the navy on 12 Nov. 1739; and was serving in one of the ships which left England under Commodore Anson, when, on 2 Nov. 1740, he was moved by the commodore into the Centurion, in which ship he continued during the rest of the voyage; and on her return home and Anson's being called to a seat at the admiralty, was promoted to be post-captain 9 Feb. 1744–5. In 1746 he commanded the Windsor of 60 guns, and in 1747 his old ship, the Centurion, with a reduced armament of 50 guns. In her he took part in Anson's action with De la Jonquière, and afterwards carried home Anson's despatches. In the autumn, he joined the fleet under Hawke, but not till after the defeat of L'Etenduère. In 1754 he was returned to parliament for the borough of Hedon in Yorkshire, and early in 1755 was appointed to command the Medway of 60 guns. In her he continued on the home station during 1756, and sat as a member of the court-martial which tried and condemned Admiral John Byng. In 1757 he had command of the 90-gun ship Namur, which formed part of the fleet under Sir Edward Hawke in the unsuccessful expedition against Rochefort. In 1758 he commanded the Dorsetshire of 70 guns, in which ship he captured, after a sharp action, the French 64-gun ship Raisonnable on 19 April, and the following year shared in the great victory in Quiberon Bay. In March 1760 he was moved into the Thunderer, and in August 1761 commanded the Charlotte yacht, as flag-captain to Lord Anson, on the occasion of bringing over George III's bride, the Princess Charlotte of Mecklenburg. He continued to command the yacht until 18 Oct. 1770, when he was promoted to be rear-admiral of the blue, having already been made a baronet, 19 Sept. 1767. In the spring of 1771 he was commander-in-chief of the Medway, and in the summer went out to the Mediterranean, with his flag in the Trident. His command there was unevent-

ful. After his return he was advanced to be vice-admiral of the blue, 31 March 1775; and died vice-admiral of the red, on 12 June 1778. He married, on 2 Sept. 1750, Miss Pappet, natural daughter of John James Heidegger [q. v.] She died in 1765, without issue.

[Charnock's Biogr. Nav. v. 369.] J. K. L.

DENISON, ALBERT, first BARON LONDESBOROUGH (1805–1860), third son of Henry Conyngham, first marquis Conyngham [q.v.], by Elizabeth, eldest daughter of Joseph Denison, banker, of St. Mary Axe, London, was born at 8 Stanhope Street, Piccadilly, London, on 21 Oct. 1805, and educated at Eton, where he entered in 1820. On 21 Sept. in the same year his name, with the rank of cornet, was placed on the half-pay list of the disbanded 22nd regiment of dragoons. He joined the horse guards on 24 July 1823, but after serving for twelve months retired from the army. On entering the diplomatic service he was appointed attaché at Berlin in May 1824, became afterwards attaché at Vienna in May 1825, secretary of legation at Florence in February 1828, and secretary at Berlin from January 1829 to June 1831. George IV created him a K.C.H. in 1829, and he was also named a deputy-lieutenant of the West Riding of Yorkshire. He represented Canterbury as whig M.P. from 10 Jan. 1835 to February 1841, and again from March 1847 to March 1850, on the 4th of which month he was raised to the peerage by the title of Baron Londesborough of Londesborough, Yorkshire. On 4 Sept. 1849 he assumed the surname of Denison in lieu of Conyngham, in accordance with the will of his maternal uncle, William Joseph Denison [q. v.], who bequeathed to him the bulk of his immense wealth. In 1854 he purchased the manor of Selby, Yorkshire, and other estates from the widow of the Hon. E. R. Petre for about 270,000*l*. He acquired the domains of Londesborough, near Market Weighton, from George Hudson, M.P., and the estate of Grimston Park, near Tadcaster, from Lord Howden. Altogether he held upwards of sixty thousand acres, which produced an income of about 100,000*l*. He was an enthusiastic antiquary. His and Mr. Akerman's communications to the 'Archæologia' on the contents of the Saxon tumuli on Breach Downs and in the neighbourhood recorded a series of facts which have furnished much of the information we possess respecting the arts, customs, and usages of the Anglo-Saxons. He was elected F.S.A. in 1840, and a fellow of the Royal Society 13 June 1850. On the formation of the British Archæological Association in 1843 he accepted the office of president, took the chair at the congress held at Canterbury, entertained the members at Bourne, and caused tumuli to be excavated in their presence. In 1849, with many other persons, he gave up his connection with the Archæological Association, and later on became a vice-president of the Archæological Institute, and president of the London and Middlesex Archæological Society in 1855. Soon after, when president of the Numismatic Society, he commenced a series of receptions in order that he might make the personal acquaintance of all the members. He was also a vice-president of the British Association at the meeting at Hull in 1853. His career as a runner of horses and as a breeder was equally unsuccessful, yet he took a great interest in the turf, and was a frequent attendant at Doncaster, York, and Beverley. With the mansion at Grimston he became the owner of a collection of armour and other curiosities, some of which are described in a work entitled: 'Miscellanea Graphica: Representations of Ancient, Mediæval, and Renaissance Remains in the possession of the Lord Londesborough. Drawn, engraved, and described by F. W. Fairholt. The historical introduction by T. Wright, M.A.,' London, 1857, 4to. An account of a collection of rings made by Lady Londesborough was privately printed in a volume edited by Crofton Croker, while the plate was described in a book entitled 'An Illustrative, Descriptive Catalogue of the Collection of Antique Silver Plate formed by Albert, Lord Londesborough. The engravings and letterpress by F. W. Fairholt,' 1860, 4to. Towards the close of 1848 Lord Londesborough, while in ill-health, visited Greece and Italy, and in the following year printed his tour under the title of 'Wanderings in Search of Health.' In 1856 he was forced to remain in his villa at Cannes. In the winter of 1859 he went to St. Leonard's-on-Sea, but removed to his London residence, 8 Carlton House Terrace, where he expired on 15 Jan. 1860, and was buried on 24 Jan. in the family vault at Grimston. He married, first, in 1833, Henrietta Maria Forester, fourth daughter of Cecil Weld, first baron Forester, she died in 1841; secondly, on 21 Dec. 1847, Ursula Lucy Grace, eldest daughter of Admiral the Hon. Charles Orlando Bridgeman. Twelve children were the issue of these two marriages.

[Taylor's Biographia Leodiensis (1865), pp. 228-32, 482-3; Morrell's History of Selby (1867), pp. 275-7; C. R. Smith's Collectanea, v. 261-9 (1861); C. R. Smith's Retrospections, i. 262-8 (1883); Numismatic Chronicle, Proceedings for 1859-60, pp. 29-30; Sporting Review, February 1860, pp. 80-1; Gent. Mag. October 1853, p. 399,

March 1860, pp. 295–6, and December 1861, p. 680; Illustrated London News, 17 Sept. 1853, p. 225 portrait, and 4 Feb. 1860, p. 108 portrait; York Herald, 21 Jan. 1860, p. 7, and 28 Jan. pp. 5, 10; Scarborough Gazetto, 19 Jan. 1860, p. 4, and 26 Jan. p. 4.] G. C. B.

DENISON, EDWARD, the elder (1801–1854), bishop of Salisbury, was born at 34 Harley Street, London, on 13 March 1801. His father, John Wilkinson, a merchant in London, was first cousin of William Denison of Kirkgate, Leeds, who left him the bulk of his large property on condition that he assumed the name of Denison and continued the business in Leeds. This he accordingly did, and afterwards resided at Ossington, Nottinghamshire, became M.P. for Chichester, and died at 2 Portman Square, London, on 6 May 1820. His mother, his father's second wife, was Charlotte, second daughter of Samuel Estwick, M.P. for Westbury. Edward Denison received his early education at Esher, and in 1811 entered Eton, whence in 1818 he proceeded to Oriel College, Oxford, where in 1822 he took a first class and his B.A. degree. He was elected a fellow of Merton College in 1826, proceeded M.A., and received ordination on 23 Dec. 1827. After serving as curate at Wolvercot, near Oxford, and at Radcliffe in Nottinghamshire, he returned to Oxford and took charge of the parish of St. Peter, where he remained until his appointment to the see of Salisbury. Prebendary of Southwell (1834–7), he acquired some reputation as select preacher before the university in 1834, but in 1835 violently opposed the admission of dissenters to the colleges of Oxford. His scholarship and energy of character, however, recommended him to Lord Melbourne, and at the early age of thirty-six he was consecrated bishop of Salisbury (16 April 1837), having on 5 April previously been created D.D. by his university. He immediately increased the number of Sunday services in the parish churches, and reformed the mode of conducting confirmations. When the cholera broke out in Salisbury the bishop boldly encountered the disease in the crowded homes of the poor, working both as a religious teacher and as a sanitary reformer. It is stated that he expended upwards of 17,000*l.* in charity, and never saved a single shilling from the revenues of the see. He invariably preached in one of the churches of Salisbury whenever he was in that city on a Sunday. He was a well-known advocate of the revival of the church's synodical powers, and in convocation displayed considerable resolution in furthering the movement. His patronage was impartially bestowed, and in all practical work he displayed administrative power, although in his theological views he was always somewhat intolerant. He died from the effects of a cold, which terminated in a black jaundice, in the Close, Salisbury, on 6 March 1854, aged only fifty-three, and was buried in the cloisters of the cathedral on 15 March. He married, first, on 27 June 1839, Louisa Mary, second daughter of Henry Ker Seymer of Hanford, Dorsetshire, she died on 22 Sept. 1841; secondly, on 10 July 1845, the Hon. Clementina Baillie-Hamilton, fourth daughter of the Ven. Charles Baillie-Hamilton, archdeacon of Cleveland.

Denison was the author of several works, chiefly sermons and charges. Of these may be mentioned: 1. 'The Sin of Causing Offence,' a sermon, 1835. 2. 'A Review of the State of the Question respecting the Admission of Dissenters to the Universities,' 1835. 3. 'Sermons preached before the University of Oxford,' 1836. 4. 'The Church the Teacher of her Children,' a sermon, 1839. 5. 'The Obligation of the Clergy in Preaching the Word of God,' a charge, 1842. 6. 'Difficulties in the Church,' a sermon, 1853. 7. 'Speech in the House of Lords, June 25, 1853, relative to the Charge of having received more than the legitimate Income of his See,' 1853.

[Gent. Mag. April 1854, pp. 418–20; Eton Portrait Gallery (1876), pp. 157–62; Morning Chronicle, 8 March 1854, pp. 3, 4.] G. C. B.

DENISON, EDWARD, the younger (1840–1870), philanthropist, born at Salisbury in 1840, was son of Edward Denison the elder [q. v.], bishop of Salisbury. His mother was Louisa, sister of Ker Seymer. After some home training he went to Eton and Christ Church, Oxford. Unfortunately, while at Eton, when training for a boat-race, he overtaxed his strength and brought on congestion of the lungs, from which he never really recovered. At Christ Church he took a second class in law and history, missing a first solely in consequence of bad health. From 1862 to 1866 he read law. In the spring of 1864 he travelled through Italy and the south of France to Madeira and Tangier. While at St. Moritz in Switzerland, on his way back, he was deeply impressed with the habits and condition of the peasantry there. On his return to England he showed great interest in the condition of the poor at the east end of London, and became almoner of the Society for the Relief of Distress in the District of Stepney. With a view to studying social questions from a practical point of view, he removed, in the autumn of 1867, to a lodging in Philpot Street, Mile End Road. Here he stayed eight months, only occasion-

ally visiting his friends at the west end. During that time he built and endowed a school, in which he himself taught bible-classes and gave lectures to working men. Denison was one of the earliest members of the committees formed by the Society for Organising Charitable Relief and Repressing Mendicity in 1869. He recognised the unsatisfactory results of giving relief by doles, and resolved to do his best to establish some better method of dealing with poverty. In 1868 he went to Paris, and later to Edinburgh, to study the working of the poor law. In the autumn of the same year he became parliamentary candidate in the liberal interest for Newark, where his visits to the neighbouring house of his uncle, Mr. Speaker Denison, afterwards Lord Ossington, made him well known. Denison was Lord Ossington's heir presumptive. He was returned to parliament in November 1868, but only made one speech there. Although his political sentiments were liberal, he did not strictly adhere to any particular party. The fatigues of parliamentary life seriously enfeebled his health, and in May 1869 he visited the Channel Islands, whose political constitution he studied with great interest. At Guernsey he had an interview with Victor Hugo, who 'ranted' at him for half an hour, and convinced him that 'with all his sublimity of imagination he was a bad politician and a worse reasoner.' Returning symptoms of his old disease forced him to abandon a projected visit with Sir Michael Hicks-Beach to the United States, and he decided to make a voyage to Melbourne, where he hoped to study the questions of emigration and colonisation. He left England in October 1869. The alternation of the weather and the diet of a sailing ship rendered the voyage injurious rather than beneficial. He gradually sank, and died at Melbourne on 26 Jan. 1870, within a fortnight of his landing.

His letters and other writings, edited by Sir Baldwyn Leighton, bart., were published in 1872, 8vo, and were republished in a popular form in 1875. They present a graphic picture of Denison's keenness of observation and enlightened humanity, and they have induced many to follow in his footsteps.

[Letters and Writings of Edward Denison, ed. by Sir Baldwyn Leighton, Bart., London, new edition, 12mo, 1875; Times, 22 March 1870.]

R. H.

DENISON, JOHN, D.D. (*d.* 1629), divine, became a student in Balliol College, Oxford, in 1590, and graduated in arts and subsequently in divinity. He was highly esteemed as a preacher and was appointed chaplain to George, duke of Buckingham, and to James I. After holding the headmastership of the free school of Reading, Berkshire, he was successively vicar of the three churches in that town, being instituted to St. Laurence's 7 Jan. 1603–4, to St. Giles's 9 July 1612, and to St. Mary's 31 March 1614. On 29 Nov. 1610 he was instituted, on the presentation of the lord chancellor, to the rectory of Woodmansterne, Surrey (Manning and Bray, *Surrey*, ii. 466). He died in January 1628–9, and was buried on 1 Feb. in the church of St. Mary at Reading.

In addition to several detached sermons he published: 1. 'A Three-fold Resolvtion, verie necessarie to Saluation. Describing Earths Vanitie. Hels Horror. Heavens Felicitie,' London, 1608, 12mo, pp. 580; 4th edit. London, 1616, 8vo; 5th edit. London, 1630, 8vo. Dedicated to Sir William Willoughby. 2. 'The Heauenly Banquet. Or the Doctrine of the Lords Supper, set forth in seuen Sermons. With two Prayers before and after the receiuing. And a Iustification of Kneeling in the act of Receiuing,' London, 1619 and 1631, 8vo. 3. 'On the two Sacraments, Baptism and the Lords Supper,' London, 1621, 4to. 4. 'De Confessionis Auricularis Vanitate adversus Cardinalis Bellarmini Sophismata, et de Sigilli Confessionis Impietate, contra Scholasticorum et Neoticorum quorundam dogmata Disputatio,' Oxford, 1621, 4to. Dedicated to James I.

There is an engraving which purports to be a portrait of him, but it has been said that it is in reality a print of Martin Luther altered (Bromley, *Cat. of Engraved Portraits*, p. 86).

In a letter from Sir Thomas Bodley to Dr. King, vice-chancellor of the university of Oxford, read in convocation on 8 July 1629, Denison is stated to have presented some 'very special good bookes' to the public library.

He was the brother or near kinsman of Stephen Denison, D.D., minister of St. Katharine Cree, London, who died in 1649, and who published several sermons.

[Coates's Reading, p. 336; Wood's Athenæ Oxon. (Bliss), ii. 439; Hearne's Johan. Glastoniensis, p. 632; Notes and Queries, 4th ser. vii. 162; Granger's Biog. Hist. of England (1824), ii. 65; Cat. of Printed Books in Brit. Mus.]

T. C.

DENISON, JOHN EVELYN, Viscount Ossington (1800–1873), speaker of the House of Commons, was the eldest son of John Denison of Ossington, Nottinghamshire, by his second wife, Charlotte, daughter of Samuel Estwick. He was born at Ossing-

ton on 27 Jan. 1800, and was educated at Eton. From school he went to Christ Church, Oxford, where he obtained the degree of B.A. in June 1823 and of M.A. in May 1828. In July 1823 he entered parliament as one of the members for the borough of Newcastle-under-Lyme, and in the following year went on a lengthy tour through Canada and the United States, in company with the late Lords Derby, Taunton, and Wharncliffe. At a bye election in December 1826 he was returned for Hastings without opposition, and on 2 May 1827 was appointed one of the council of H.R.H. the Duke of Clarence, the lord high admiral in Canning's administration. Upon the accession of the Duke of Wellington to power early in 1828, Denison resigned the post and never again took office. At the general election of 1830 he unsuccessfully contested his old constituency of Newcastle-under-Lyme, and was defeated by Mr. Ewart at the bye election at Liverpool in November of the same year, which was occasioned by Huskisson's death. At the general election of 1831 he was elected both for Liverpool and the then undivided county of Nottingham. He chose to sit for the latter, and in the two following parliaments of 1833 and 1835 was returned for South Nottingham without opposition. At the dissolution in 1837, feeling that his views on some of the political questions of the day were not in accord with the opinions of the majority of his constituents, Denison did not offer himself for re-election. After being out of the house for four years, he was returned unopposed at the general election of 1841 for the borough of Malton, which constituency he continued to represent in the two following parliaments of 1847 and 1852. In March 1857 he was elected without opposition for North Nottinghamshire, and this seat he held until his retirement from the House of Commons. On 30 April 1857, at the opening of the new parliament, he was unanimously chosen speaker, in succession to Charles Shaw Lefevre, who, after eighteen years' service, had been created Viscount Eversley. Denison was three times re-elected to the chair, viz. in May 1859, February 1866, and December 1868. Having filled the office of speaker for nearly fifteen years, on 7 Feb. 1872 he requested leave to withdraw in consequence of his failing health, remarking that 'the labour of the house has of late years been very great, and last year it was excessive.' On the next day he received the thanks of the house for his services, the motion being proposed by Mr. Gladstone and seconded by Mr. Disraeli, and on the 9th Mr. Brand (now Viscount Hampden) was elected as his successor in the chair. He was created Viscount Ossington of Ossington, Nottinghamshire, on 13 Feb. 1872, and took his seat in the House of Lords on the same day. He refused, however, to accept the usual retiring pension, stating in a letter to the prime minister that, 'though without any pretensions to wealth, I have a private fortune which will suffice, and for the few years of life that remain to me I should be happier in feeling that I am not a burden to my fellow-countrymen.' He died at Ossington on 7 March 1873, aged 73, and was buried on the 13th in the family vault at Ossington. On 14 July 1827 he married Lady Charlotte Cavendish Bentinck, third daughter of William, fourth duke of Portland, who long survived him, and assumed the surname of Scott in lieu of Denison. There was no issue of this marriage, and the title therefore became extinct upon Denison's death. In politics he was a moderate whig, and his parliamentary career was neither brilliant nor conspicuous. His maiden speech in the House of Commons was delivered against Lord John Russell's motion for parliamentary reform (*Hansard*, new series, xv. 664–79), but he afterwards both spoke and voted for the Reform Bill of 1832. He was a man of considerable culture and intellectual refinement, thoroughly impartial in office, and never lacking in personal dignity. As speaker he obtained the respect of both sides of the house, but owing to a certain diffidence of manner he was sometimes wanting in firmness. He was admitted to the privy council on 6 May 1857, and in 1870 the university of Oxford made him honorary D.C.L. He was president of the Royal Agricultural Society in 1857. It was at his suggestion that the 'Speaker's Commentary' (1871–81), edited by Canon Cook, was undertaken. There is a full-length portrait of him, by Sir Francis Grant, at Ossington.

[Burke's Extinct Peerage (1883), p. 164; Annual Register, 1873, pt. ii. pp. 132–3; Men of the Time (1872), pp. 736–7; Ward's Men of the Reign (1885), p. 691; Daily News, 8 and 14 March 1873; Standard, 8 March 1873; Hansard's Parliamentary Debates, 3rd ser. cxlv. cols. 4–13, cliv. 4–13, clxxxi. 4–18, cxciv. 4–13, ccix. 90–2, 148–53; Lists of Members of Parliament, pt. ii, pp. 291, 309, 331, 332, 344, 355, 390, 407, 424. 435, 451, 467, 483; private information.]

G. F. R. B.

DENISON, WILLIAM JOSEPH (1770–1849), millionaire, was the only son of Joseph Denison (1726?–1806), a native of the west part of Yorkshire, who came up to London at an early age, and by continuous working and scraping amassed an enormous fortune.

The son was born in Princes Street, Lothbury, in May 1770. He successfully engaged in mercantile pursuits, and became finally senior partner of Denison, Heywood, & Kennard, bankers, in Lombard Street. He sat as a whig for Camelford 1796–1802, was elected for Kingston-upon-Hull 1806, and was member for Surrey from 1818 till his death, which took place in Pall Mall on 2 Aug. 1849.

Denison very much increased his father's large fortune. He had extensive landed estates in Surrey and Yorkshire, as well as great investments in the funds. He was worth, it is computed, 2,300,000*l.* Dying unmarried he left his wealth (except 500*l.* given in charity and some legacies) to his nephew, Lord Albert Conyngham, on condition that he took the name of Denison only [see DENISON, ALBERT, first Baron Londesborough].

Denison wrote a patriotic poem of some merit on Napoleon's threatened invasion of 1803.

[Gent. Mag. 1806, p. 1181, October 1849, p. 422; Taylor's Leeds Worthies, 1845; Burke's Landed Gentry; Brit. Mus. Cat.] F. W–T.

DENISON, SIR WILLIAM THOMAS (1804–1871), lieutenant-general, colonial and Indian governor, third son of John Denison, esq., of Ossington, Nottinghamshire [see DENISON, JOHN EVELYN, and DENISON, EDWARD, D.D.], was born in London on 3 May 1804. He was educated at a private school at Sunbury, at Eton—where he spent four years—and under a private tutor, the Rev. C. Drury. In February 1819 he entered the Royal Military Academy at Woolwich, and passed for the royal engineers in 1823, but did not receive his commission until 1826, spending a portion of the interval in working at the Ordnance Survey. After going through the usual course of instruction at Chatham he was sent in 1827 to Canada, where during the following four years he was employed with a company of sappers in the construction of the Rideau Canal, having his headquarters at Ottawa, now the capital of Canada. While engaged upon this duty he made a series of experiments for the purpose of testing the strength of the various kinds of American timber, the results of which he subsequently communicated to the Institute of Civil Engineers, which voted him the Telford medal, and appointed him an associate. Returning to England at the end of 1831, he was for a time quartered at Woolwich. In February 1833 he was appointed instructor of the engineer cadets at Chatham, where he established a small observatory. In the summer of 1835 he was appointed a member of the corporation boundary commission. In the following year he was employed at Greenwich in making observations with Ramsden's zenith sector. In the autumn of 1837 he was placed in charge of the works at Woolwich dockyard, and from that time until June 1846, when he was appointed lieutenant-governor of Van Diemen's Land, he was employed under the admiralty, first at Woolwich and afterwards at Portsmouth, visiting in the summer of 1842 Bermuda, where he was sent to inspect the admiralty works in progress there. He was also a member of a government commission upon the health of towns. During the whole of this period he paid considerable attention to scientific and professional studies. While serving at Woolwich in 1837 he originated the publication of the professional papers of the royal engineers, which he edited until his departure for Van Diemen's Land. In 1846, for his services under the admiralty, he was knighted on the recommendation of Lord Auckland, the first lord.

The appointment of Denison, then a captain of engineers, to the government of Van Diemen's Land was due to Sir John Burgoyne, who had been requested by the colonial secretary, Mr. Gladstone, to nominate an officer of engineers qualified for the post. Owing, however, to a change of government, the appointment was actually made by Lord Grey. Denison reached Hobart Town early in 1847. The colony was in a somewhat disorganised condition. There was very little money in the colonial treasury, and a good many debts. There had been a serious difference of opinion between the late lieutenant-governor, Sir Eardley Wilmot, and the unofficial members of the Legislative Council on the question of the transportation of convicts to Van Diemen's Land. The system of transportation, though abandoned in New South Wales, was still in force in Van Diemen's Land. There was an erroneous impression at the colonial office, that the number of convicts in the colony was largely in excess of the demand for their labour, the fact being that every available convict had been hired, and that there was a deficiency of hands to carry on the ordinary government work. Denison was soon able to convince many of the settlers who had been opposed to transportation that a hasty discontinuance of that system would be injurious to their interests. The system was, however, finally abolished in 1853.

The differences between the late lieutenant-governor and the unofficial members of the council had culminated in the resignation of six out of eight of the latter. The vacant seats had been filled up, but the home government, not approving of the action of

the late lieutenant-governor, had instructed Denison to make fresh appointments, selecting six from the six who had resigned and from the six members recently appointed. The legality of this arrangement was questioned by the judges of the supreme court, and the sittings of the council had to be adjourned until the appointments of the new members had been formally ratified by the crown. Soon after Denison's arrival he was obliged to suspend the puisne judge of the supreme court for taking advantage of his judicial office to repudiate a debt. He also came into collision with the chief justice on the subject of certain colonial legislative enactments, which the judges had pronounced to be illegal, after having previously certified that there was no objection to them. His action in this last matter was disapproved by the secretary of state. The censure was, however, accompanied by an expression of confidence in his zeal and ability. Denison's attention had been drawn before he left England to the introduction of a system of representative government. The inherent difficulties of the question were not diminished by the publication in London of a confidential despatch written by Denison regarding the establishment of a second chamber, portions of which were held to convey reflections upon the colonists. The unfavourable impression thus produced was speedily removed by his tact and frankness. The factious conduct of some of the members of the council entailed considerable difficulty in passing the necessary acts; but on 1 Jan. 1852 the first session of the new representative assembly was formally opened by the lieutenant-governor.

The establishment of an effective system of popular education, public works, the question of making more adequate provision for religious services among the scattered colonists, and other cognate questions, occupied much of Denison's time. His views upon education were extremely liberal, although he objected to a purely secular system, and thought that the system which he found in operation had given undue advantages to the presbyterians and protestant dissenters, who formed only one-sixth of the population. He advocated the establishment of local rates and of local governing bodies for the support and management of the schools, and in church matters he was strongly in favour of a more extensive use of lay agency. He was not only the real director of his own public works department, but his advice was often sought on questions relating to public works by the authorities in the neighbouring colonies. When the Crimean war broke out he constructed some batteries for the defence of the harbour of Hobart Town, and trained the police to act as gunners.

Towards the close of 1854 Denison was appointed governor of New South Wales, with the title of governor-general of Australia. This title was nothing more than a name. Denison was himself opposed to the retention of the title, which was abolished after his retirement. He was also opposed to any attempt to establish a federal system in Australia. He left Van Diemen's Land much regretted by the colonists, who had learnt to value his manliness, zeal, and ability.

Denison retained the government of New South Wales until 1861. Many of the questions which occupied him were very similar to those which had engaged his attention in Van Diemen's Land. Shortly after his arrival he was called upon to introduce constitutional government into New South Wales, where in 1855 a parliament was established composed of two houses, an upper house nominated by the governor, with the advice of his responsible ministers, and a lower house elected. It is evident from Denison's letters that he was by no means enamoured of the new system. He complained that during three years and a half he had had five sets of ministers, by whom 'not one measure of social improvement had been passed, and the only acts of importance that had stood the ordeal were those of very questionable advantage.' He thought that some of the evils of a low qualification might be diminished by the division of the country into large electoral districts, each returning several members, combined with the limitation of the right of voting to one vote. By this means more scope would be given for the representation of various interests and of property under a low electoral qualification than by any other plan. He emphatically deprecated the disposition to regard the colonies rather as an encumbrance than as a benefit to the empire. He was opposed to the formation of a colonial military force as likely to be expensive and ill disciplined. Denison entirely disapproved of the ticket-of-leave system. Holding that the prevention of crime was the main object of punishment, he considered that sentences should be fully and strictly enforced, and that imprisonment should invariably, even in the case of prisoners awaiting trial, be accompanied by labour. Denison's views on this subject were adopted by the government of New South Wales. During his government the Pitcairn Islanders, the descendants of the mutineers of the Bounty, were removed to Norfolk Island, a measure in which he took much personal interest, twice visiting Norfolk Island and investigating various matters con-

nected with the well-being of the islanders. In 1856 he was created a civil K.C.B.

On leaving Sydney Denison was appointed to the government of Madras, which he assumed in March 1861. He found on his arrival several very important questions pressing for decision. One of these was the question of reorganising the native army. Denison speedily came to the conclusion that the plan of officering the army from a staff corps was radically unsound. He predicted that under the plan proposed, which involved promotion according to length of service, the proportion of field officers would in the course of a few years be excessive, while the irregular system, depending for its efficiency on exceptional capacity in the officers, was utterly unsuitable for an entire army. He was also opposed to the retention of separate armies for Bengal, Madras, and Bombay. Denison's predictions in regard to the staff corps have been fully justified. On the question of presidential commands his views were in substance followed in the report of the Indian army commission, though not adopted by the home government. He also disapproved of the establishment of legislative councils in the minor presidencies and provinces, and the introduction of the native element into those councils. He held that these measures would lead to demands for representation, and that they were not really desired by the natives. He deprecated the cry of 'India for the Indians,' and the attempt to govern by and through them, emphatically condemning 'the theory that we are acting as tutors to teach the Hindoos to govern themselves,' which he characterised as 'sentimental trash, good enough for Exeter Hall, but too absurd to be uttered in the House of Commons.' Denison speedily formed and retained what most persons well acquainted with the natives of India would regard as an unduly low opinion of the native character. He was entirely opposed to the recently introduced system of open competition for admission into the covenanted civil service. 'If,' he wrote, 'there is one quality which is more required in India than elsewhere, it is that which makes a man a gentleman.' In the matter of the relations between the government of India and the local governments he advocated changes which have since been introduced in principle by Lord Mayo and his successors.

In Madras, as in the Australian colonies, Denison gave much attention to public works. He recognised the great value of irrigation works and of improved communications, although he deemed the lines of railway, then under construction in India, to be needlessly expensive. He carried out a reorganisation of the public works department, which, however, has been more than once altered since. He disapproved of the employment of officers of the royal engineers upon civil duties, recommending that in India, as elsewhere, the military organisation of the corps should be restored to it. The improvement of Indian agriculture, and the question of the principles upon which the land revenue should be assessed, were also matters in which he evinced a keen and practical interest.

On the death of Lord Elgin, in the latter part of 1863, Denison was called upon to assume temporarily the office of governor-general, and on that occasion he rendered a valuable service by procuring the recall of an order for the withdrawal of the troops then engaged upon the Sitána expedition, a measure which, following, as it did, a temporary check sustained by the British force, could not have failed to affect injuriously our military prestige, and would probably have set the whole frontier in a blaze.

Denison retired from the Madras government in March 1866. Shortly after his return to England, he, being then a colonel of engineers, was offered and at once accepted the command of the engineers at Portsmouth; but on further consideration it was deemed inexpedient, with reference to the high offices which he had filled, to employ him in that capacity, and the appointment consequently was not made. In 1868 he was appointed chairman of a royal commission to inquire into the best means of preventing the pollution of rivers, and acted in that capacity until his death at East Sheen on 19 Jan. 1871. In 1838 he married Caroline, daughter of Admiral Sir Phipps Hornby. He left several sons and daughters. In addition to his onerous official duties, Denison devoted much of his time to the study of religious and scientific subjects. When at Sydney he published an essay upon 'The Church as a Social Institution.' Essays on systems of education, on 'Essays and Reviews,' on 'The Antiquity of Man,' and on the 'Results of a Series of Experiments for determining the relative Value of Specimens of Gold' also proceeded from his pen. He was a man of strong religious convictions, singularly warm-hearted and generous, and was much beloved in his family and in private life.

[Varieties of Viceregal Life, by Sir William Denison, K.C.B., London, 1870; Ann. Reg. 1871; Memoir of Lieut.-general Sir William Denison, K.C.B. Excerpt Annual Report of the Institution of Civil Engineers, London, 1872; Sitána, by Colonel John Adye, 1867; unpublished memoir; manuscripts, letters, and official papers; personal information.] A. J. A.

DENMAN, THOMAS, the elder, M.D. (1733-1815), physician, second son of John Denman, an apothecary, was born at Bakewell, Derbyshire, 27 June 1733. He was educated at the Bakewell grammar school, and in 1753 came to London and began to study medicine at St. George's Hospital. He entered the medical service of the navy as a surgeon's mate, and in 1757 became surgeon, and was attached to the ship Edgar till 1763, when, on the conclusion of peace, he left the service. He then continued his medical studies, and attended the lectures on midwifery of Dr. Smellie, one of the best observers and most original writers on this part of medicine, and to whose instruction the future distinction of Denman was in part due. He graduated M.D. at Aberdeen 13 July 1764, and began practice as a physician at Winchester. He got so little to do that he came again to London and tried to re-enter the navy, but failed to get an appointment. He obtained, however, the post of surgeon to a royal yacht, the duties of which did not often take him away from London, while the emolument of 70*l.* a year was an important addition to his income. He lectured on midwifery, and continued to do so for fifteen years. In 1769 he was elected physician accoucheur to the Middlesex Hospital, and held the post till his large practice forced him to give it up in 1783. In that year he was admitted a licentiate in midwifery of the College of Physicians. In 1791, having accumulated a considerable fortune, he bought a country house at Feltham in Middlesex, and though he never gave up practice altogether, limited it to consultations. He died at his town house in Mount Street, London, 26 Nov. 1815, and was buried in the church of St. James, Piccadilly. His wife was Elizabeth, daughter of Alexander Brodie, and survived him till 1833. His eldest son became chief justice of England [see DENMAN, THOMAS, the younger, Lord], one of his two daughters married Dr. Matthew Baillie, the morbid anatomist [q. v.], and the other Sir Richard Croft, M.D. [q. v.] Denman had a broad face and a forehead projecting far over his eyes. His portrait was painted by L. F. Abbot, and has been engraved. He was the first physician whose authority made the practice general in England of inducing premature labour in cases of narrow pelvis and other conditions, in which the mother's life is imperilled by the attempt to deliver at the full time. This had been suggested before, but never successfully established as a rule of practice; while since Denman's time it has never been opposed in Europe except by certain theologians. His first publication was 'A Letter to Dr. Richard Huck on the Construction and Method of using Vapour Baths,' London, 1768. He recommends the use of an apparatus in which steam from the spout of a kettle is introduced within the envelope of blankets in which a patient's body is enclosed. This method, now in common use, was then known to very few people. In the same year were published 'Essays on the Puerperal Fever and on Puerperal Convulsions,' papers only of temporary interest. In 1782 he published 'An Introduction to the Practice of Midwifery,' which reached a fifth edition in 1805, and is a lucid, philosophical work, still to be read with advantage. His most popular work appeared in 1783, 'Aphorisms on the Application and Use of the Forceps and Vectis on Preternatural Labours, on Labours attended with Hemorrhage and with Convulsions,' a duodecimo volume in which all the important points of the subject are stated with admirable precision. It has had seven English and three American editions, and was translated into French. In 1786 three separate essays appeared 'On Uterine Hemorrhages depending on Pregnancy and Parturition,' 'On Preternatural Labours,' 'On Natural Labours;' and in 1787 'A Collection of Engravings to illustrate the Generation and Parturition of Animals and of the Human Species.' In 1790 he wrote a paper 'On the Snuffles in Infants' in the 'Medical Journal.' This is the first accurate description of the nasal and laryngeal catarrh of congenital infantile syphilis. The symptoms are accurately described, but Denman failed to discover their pathological nature, and though he had noted that calomel was sometimes useful he did not learn that mercury was curative, a fact now so well known that Sir William Jenner, speaking of this affection before a royal commission in 1867, stated that he had told a clinical assistant who failed to prescribe it that he was guilty of the death of the patient. Denman subsequently published further observations on the same subject, 'Observations on Rupture of the Uterus,' 'On the Snuffles in Infants,' and 'On Mania Lactea,' 1810; and 'Plates of Polypi of the Uterus,' 1800, and 'Observations on the Cure of Cancers,' 1810. The book on cancer contains more conjecture and fewer observations than any of his other writings, the general characteristics of which are the exact record of observation and the strict relation of his conclusions to his facts.

[Munk's Coll. of Phys. 1878, ii. 333; Denman's Works; information from Dr. Matthew Duncan.] N. M.

DENMAN, THOMAS, first LORD DENMAN (1779-1854), lord chief justice, was of a

family probably settled in Lincolnshire and Nottinghamshire since the time of Edward III, but not certainly traceable beyond Thomas Denman of Bevercotes, Nottinghamshire, who died in 1740. His son was a doctor at Bakewell, and had two sons, the elder his successor in practice, the younger, Thomas, born in 1733, first a surgeon in the navy, then in practice in the Haymarket, and lastly the first accoucheur in London. He married, 1 Nov. 1770, Elizabeth, daughter of Alexander Brodie, an army accoutrement maker, of good Scotch family, by whom he had two daughters and one son, the youngest child, Thomas, who was born in Queen Street (now Denman Street), Golden Square, 23 Feb. 1779. The parents sent the child at the age of three and a half to Mrs. Barbauld's school at Palgrave, Norfolk. He began Latin at five and became thoroughly grounded in knowledge of the Bible, partly under Mrs. Barbauld, for whom he always preserved a strong affection, partly under his mother, a woman of good parts, wide reading, and some poetical gifts. At the age of seven he went to Dr. Thomson's at Kensington, and to Eton in September 1788, where he remained till the summer of 1795, professing ultra-liberal opinions and acquiring some note as a debater. While a fag he was branded with a hot poker for refusing to make a speech for the amusement of the older boys. A fever when he was sixteen led to his removal to the care of his maternal uncle, the Rev. Peter Brodie, rector of Winterslow, in Wiltshire, whence in October 1796 he went to St. John's College, Cambridge. Here he became a good scholar and contributed English translations to Bland's 'Collections from the Greek Anthology.' He was unable to take the mathematical honours, then a preliminary to classical honours, and took the ordinary degree. In opinion he was, like his father and uncle, a strong Foxite; he entertained a passion for the theatre and for literature; admired Wordsworth, and made walking tours in North Wales in 1797, ascending Snowdon, and in Dovedale in 1798. He came to London to read law in February 1800, gifted with a handsome face, a winning, though shy, manner, an exquisite voice of great compass and flexibility, and a tall and active figure. He read real property law in the chambers of Charles Butler in 1800, was a pupil of Dampier, afterwards a judge of the king's bench, in 1801, and of Tidd in 1802; and began in the end of 1803 to practise as a special pleader. He fell in love with a sister of his college friend, Richard William Vevers, Theodosia, daughter of the Rev. Richard Vevers, rector of Saxby, Melton Mowbray, a beautiful and accomplished but dowerless woman, and married her 18 Oct. 1804, on an allowance from his father of 400*l.* a year. To this income he added by occasional contributions to the then leading whig organ, the 'Monthly Review.' On 9 May 1806 he was called to the bar at Lincoln's Inn, and joined the midland circuit and Lincolnshire sessions, where he became intimate with Copley (Lord Lyndhurst), Horner, and Empson, afterwards editor of the 'Edinburgh Review,' and soon acquired a fair practice. His first London employment was in May 1807, when he acted for Lord Cochrane in his successful contest for Westminster in conjunction with Sir F. Burdett. On the trial of Lord Cochrane [q. v.] and others in 1814 he appeared for some of the parties; he was engaged in Lindsey *v.* Colyear (11 *East's Rep.* 548); at the summer assizes of 1816 he defended at Derby (Oct. 14), against Copley leading for the crown, 'Captain' Jerry Brandreth [q. v.], leader of the Luddite riot of 9 June, and on 25 Oct. Turner and Ludlam, his accomplices. All were convicted and hanged. A report of this trial, by Gurney and Butterworth, was published in 1819 (and see too *State Trials*, vol. xxxii.) During this period Denman's private affairs were embarrassed in spite of his writing for the 'Critical Review' various political articles, beginning with a review of Pitt's speeches and including a review of Washington's life in 1808. He was sanguine, careless, and fond of society, and his family was fast increasing. In 1812 his paternal uncle, Dr. Joseph Denman of Buxton, died, leaving him the reversion to the bulk of his estate, including Stony Middleton, Derbyshire (afterwards his country seat), and an estate at Lynn in Norfolk. About 1818 he moved to No. 50 Russell Square, then the most fashionable region for leading lawyers. Through the influence of Lord Holland he was appointed deputy-recorder of Nottingham, and having unsuccessfully contested the borough was brought in with Calcraft, free of expense, by the Duke of Devonshire and the Marquis of Lansdowne for the close borough of Wareham, Dorsetshire, at the general election of 1818. He took his seat 14 Jan. 1819, but though the whigs were short of leaders, Denman made but an inconsiderable figure. He spoke in favour of various projects of reform; 10 Feb. in favour of a bill to abolish wager of battle; 25 Feb. against an allowance of 10,000*l.* a year to the Duke of York as the king's guardian; 3 June, against the foreign enlistment bill; and against the six acts in the autumn session, 26 and 30 Nov. and 8 and 23 Dec. He also introduced a bill to expedite the business of the king's bench. At the general election in

1820 he accepted the invitation brought him by a deputation from Nottingham, and after a twelve days' poll he and Mr. Birch were returned by a majority of only thirty-three in a poll of eighteen hundred and sixty. Upon this he resigned his deputy-recordership and held his last sessions 14 April 1820. The cost of the contest tried him severely. In spite of large subscriptions from various whig noblemen and friends his share of the expenses was some 1,500*l.*, and his savings were only 300*l.* or 400*l.*

At the end of 1819, Brougham, his close friend, had told him he would have a general retainer for the Princess of Wales, and on the accession of George IV the queen appointed him her solicitor-general. Denman was enthusiastic in her cause, believing her (as Brougham did not), to use his own simile, pure as unsunned snow; but when the queen arrived neither of them allowed his wife to call upon her. Both now made application to the chancellor for the customary precedence given to the queen's law officers, but this was refused; but upon the motion of Sir William Grant they were called to the bench by Lincoln's Inn. On 6 June the queen arrived in London, and negotiations began with the king. On 22 June, Wilberforce introduced a motion in the commons that the queen, 'by forbearing to press further points in the then negotiations, would not be understood to be shirking inquiry, but to be deferring to the wishes of the house.' Denman on this made a powerful speech, in the course of which he declared that, though her name was excluded from the liturgy, she still came under the petition for 'those who are desolate and oppressed.' This attempt at mediation failed. On 26 June he was heard at the bar of the lords to urge the select committee to delay their report until the witnesses called by the Milan commission could be brought to England. This was refused. On 4 July the committee reported that the charges justified an inquiry, and on 5 July Lord Liverpool introduced a bill of pains and penalties. Counsel were heard on the 17th. Brougham, Denman, Williams, Tindal, Lushington, and Wilde, all subsequently judges, were for the queen. On the 18th, Denman made a speech against the principle of the bill; evidence was taken from 21 Aug. to 7 Sept., and the house adjourned. Denman, overworked and ill of jaundice, went to Cheltenham; the crowd took out his horses, dragged his carriage into the town, and threatened the life of a German whom they took for Bergami. The house met again on 3 Oct., and on 24th and 25th, in a speech lasting ten hours, Denman summed up the queen's case. Unfortunately he worked up his peroration to the story of the woman taken in adultery, and on this was founded the epigram:

> Most gracious queen, we thee implore
> To go away and sin no more;
> Or, if that effort be too great,
> To go away at any rate.

Addressing himself to the rumours put about by the Duke of Clarence, although he was present in the house, he apostrophised him in the words 'Come forth, thou slanderer!' and his supposed comparison of George IV to Nero procured for Carlton Palace the name of Nerot's Hotel (Moore, *Memoirs*, 6 Nov. 1820). His splendid acting caused this speech at the time to be thought finer than Brougham's, though as printed it appears inferior. Denman continued to act for and advise the queen after the withdrawal of the bill; it was against his advice that she made her notification to the ministry, before any offer was made to her, that she would accept no money, and against his advice that she attempted to appear at the coronation 19 July 1821. He saw to the preparation of her will, but was not an executor or in attendance at her death or funeral.

The popularity of Brougham and Denman after the trial was immense. A vote of thanks and the freedom of the city was voted them 7 Dec. 1820, and presented 7 June 1821, and in 1822 Denman was invited to stand for the vacancy in the common serjeantship caused by Knowlys's promotion to be recorder, against Mr. Bolland [q. v.], and elected by 131 votes to 119. The salary, increased with fees to some 1,300*l.* or 1,400*l.* a year, was of importance to him, as his London practice was not of the first class, for want of promotion to the rank of king's counsel. This was of course known to be refused owing to the part he took in defence of the queen, and in 1827, at a banquet of the Fishmongers' Company, he declared that he would not explain away anything he had then said. But on 27 May 1828 he formally applied for silk through the chancellor, Lyndhurst, who sounded the king and found him inflexible. Denman pressed his application, and Lyndhurst was compelled to inform Denman that his predecessor, Lord Eldon, as well as himself, had been ordered never to name him to the king. In preparing his speech for the queen in 1820 Denman had applied to Dr. Parr for classical illustrations, and from among those supplied him had made use of the story of Octavia, the wife of Nero. Though Parr probably intended them for the king, Denman, aiming only at the discredited witnesses Majocchi and Sacchi, employed the

words put by Dio Cassius into the mouth of Octavia's maid and used against Tigellinus. He now learnt that the king had taken them to himself. On Lyndhurst's suggestion Denman prepared a humble memorial (24 July) protesting against any such intention. He entrusted this to Lyndhurst, who delayed the presentation, and Denman then became impatient and suspicious and appealed to the good offices of the Duke of Wellington. In October the king yielded, and endorsed an order for a patent of precedence upon the memorial itself, which he ordered to be preserved in the treasury. The duke told Denman of his success (1 Dec.), adding, 'but, by G——, it was the toughest job I ever had.' The king, however, was by no means pacified. In November 1829, the recorder of London being ill, it became Denman's duty as common serjeant to attend the council at Windsor and present the report of the sessions at the Old Bailey. The king declared that he would never admit Denman into his presence. After what Wellington described to Greville as a fearful scene, it was arranged that the council should be put off, and at the next council the recorder contrived to attend. More magnanimous than his brother, William IV did not make the epithet 'slanderer' a ground for refusing to receive Denman as his principal law officer (see *Greville Memoirs*, 1st series, i. 156, 250; Martin, *Lyndhurst*, p. 227; *Wellington's Civil and Political Correspondence*, v. 117, 153).

Denman had remained in parliament till 1826, advocating most of the measures of legal reform introduced from time to time. He visited Scotland with Brougham in 1823, and a banquet was given in Glasgow in their honour. He spoke frequently in favour of whig principles and for measures of legal reform, such as the abolition of the death penalty for forgery and the allowance of counsel to persons charged with felony. He brought forward a motion in favour of negro emancipation (1 March 1826), and supported Brougham's motion for an inquiry into slavery in the West Indies (19 May 1826). He also presented petitions in individual cases of hardship—Thomas Davison's, tried for a blasphemous libel (23 Feb. 1821); Richard Carlile's (8 May 1823); and the Walsall mechanics', petitioning against the Combination Laws. His success, however, was not very conspicuous. His delivery was too histrionic to suit the taste of the House of Commons, and at times he was dull. At the general election of 1826 he contested Leinster in Ireland unsuccessfully, and then withdrew from electoral strife. Anxious to attend to his practice, he refused offer of a borough of the Duke of Norfolk's which Brougham procured him. His pen, however, had been active in the cause of law reform during this period, and continued to be so. His review of Dumont's 'Traité de Législation' in the 'Edinburgh Review,' March 1824, attracted public attention to the defects in the law of evidence; he gave evidence (14 Nov. 1828) before the commission on actions at law, and published a pamphlet embodying his suggestions. He also (24 April 1828) delivered an inaugural discourse on the opening of the theatre of the City of London Literary and Scientific Institute, which was published by the committee.

He re-entered public life in 1830. At the general election he received a requisition from Nottingham, and, his opponent withdrawing, he was triumphantly returned. The day after the new parliament met (3 Nov.) he spoke regretting the duke's declaration against reform, and again on 8 Nov. denouncing the mob violence which had been offered to him. On the 16th Wellington resigned, and on the 19th Denman became attorney-general, and was subsequently knighted. On his consequent resignation of the common serjeantship he received the thanks of the common council. He had discharged its duties exceedingly well (Greville, 1st series, ii. 330). On 16 Dec. he spoke on Campbell's motion for leave to bring in a bill to establish a register of deeds, and was afterwards officially engaged in the crown prosecutions of the Hampshire and Dorsetshire rioters before special commissions at Winchester and Salisbury. Unpopular as the task was, he discharged it with conspicuous humanity. Next year (8 Feb. 1831) he spoke against Hunt's motion for an address praying for their pardon, which was rejected by 269 to 2; and having ascertained that Cobbett and Carlile had by their writings directly encouraged the rioters, he filed *ex officio* informations against them—against Carlile for his 'Address to the Insurgent Agricultural Labourers,' 27 Nov. 1830, and against Cobbett for the 'Register' of 11 Dec. Carlile was tried 11 Jan. 1831, convicted, and heavily sentenced; Cobbett was tried in July, and, the jury disagreeing, Denman was glad to enter a *nolle prosequi*. The king, who had been in close communication with him during the rioters' trial, urged him on several occasions to file other informations *ex officio*, but, convinced by the popularity of Cobbett after his trial of their unwisdom, he declined to do so, stating his reasons in a full memorial, 24 May 1832. He spoke (15 April 1831) on Buxton's resolution in favour of negro emancipation; and having, under instructions from the cabinet

committee, drafted the Reform Bill, he defended its legal details on 2 and 22 March, and spoke (19 April) on Gascoigne's motion against diminishing the number of members for England and Wales. Beaten on this by 299 to 291, the ministry dissolved on 22 April. Denman's re-election was not opposed. In the new parliament, in the midst of his official duties and private practice, he fought the battle of the bill all through the discussions on the schedules, speaking forty times in committee between 12 July and 7 Sept. On 28 Sept. Brougham's Bankruptcy Bill was sent down from the House of Lords, and Denman took charge of it. Unfamilar, however, with details of chancery practice or bankruptcy procedure, and opposed by Wetherell and Sugden, he was not particularly successful. Althorp said of his speech on 30 Sept., 'It was ill-opened, both as to the plan of the speech and its execution.' The bill passed 18 Oct. At the special commission at Bristol in January 1832 he conducted the prosecution of the persons engaged in the riots which followed the rejection of the bill by the House of Lords; 24 were indicted, 21 convicted, and 4 executed. The crisis which followed the defeat of the ministry on Lyndhurst's motion to postpone the consideration of the first part of the bill to that of the disfranchising clauses was a serious one for Denman. To take office he had resigned his circuit practice and his common serjeantship; to lose office would make him a poor man. There was some suggestion of making him speaker, but to that and to a judgeship he was averse. Perhaps this anxiety and the judicial example of Brougham excuse, if they do not account for, what he himself calls his 'horribly undignified' conduct in making sneers and allusions to Lyndhurst's alleged change of political adherence, in a case in which he was counsel and Lyndhurst sitting on the bench. He was hard at work, too, during this period upon questions connected with the Russian Dutch loan, defending the government's conduct in continuing to pay interest under the treaty of 1815, after Belgium had been separated from the kingdom of the Netherlands. During the remainder of the session he carried through the commons a bill abolishing the punishment of death for forgery, had charge of Brougham's bill for the abolition of sinecures in the court of chancery, and supported Ewart's proposal to abolish the punishment of death for horse-stealing, and Warburton's for holding coroner's inquests in public. For the vacation he retired to Stony Middleton in Derbyshire, which since 1830 he had been planting and improving. He found himself so unpopular in Nottingham through the official part he had played in the government prosecutions that his constituents mobbed him, and accordingly he thought of accepting the requisition which was presented to him to stand for Derbyshire at the approaching general election. He decided, however, to try his fortune in Nottingham, but his prospects were poor indeed, for on 27 Oct. 1832 the trial came on at the bar of the king's bench of the mayor of Bristol for neglect of duty during the riots, and he as attorney-general led for the crown.

On 3 Nov. Lord Tenterden, chief justice of the king's bench, died. Brougham at once urged Grey to propose Denman's name to the king, who 'after a short struggle' assented. Denman was sworn of the privy council as lord chief justice on 9 Nov. 1832 (Greville, 1st ser. ii. 329; Brougham, *Memoirs*, iii. 220). The salary of the office was then 10,000*l.*, which had been fixed by the act of 1825. A committee of the House of Commons had, however, in 1830 reported in favour of its reduction, and Denman accepted the office on the understanding that it should be reduced to 8,000*l.* Brougham, however, omitted to introduce a bill for that purpose, but Denman never during his tenure drew more than 8,000*l.*, though parliament was annually voting 10,000*l.* The salary was not reduced by statute till 1851. Although not erudite in case-law, he was a good criminal lawyer, and had had much judicial experience, and his appointment was popular. The common pleas being then a closed court, and the exchequer only beginning to recover prestige under Lyndhurst, Parke, and Alderson, the king's bench was the busiest common law court, and the cause-lists were much in arrear. By severe efforts Denman reduced the arrears. In 1834 Brougham, who stood in need of legal assistance in the House of Lords, procured him a peerage, and he was gazetted Baron Denman of Dovedale 22 March. He now removed to 38 Portland Place; but he had no fortune, and his family was large. He never had made a large income at the bar, and it was thought that it would have been better to terminate in his person the custom of raising chief justices to the peerage (Greville, 1st ser. iii. 74). As chief justice he held the great seal from 28 Nov. to 10 Dec. 1834, between the dismissal of Melbourne and the return of Peel, and during the session of 1835, while the great seal was in commission, he was speaker of the House of Lords. On 27 Aug. Lord Lyndhurst made a speech censuring as corrupt some of the appointments of commissioners upon municipalities, and Denman in reply twitted him se-

verely for having quitted his liberal opinions to take office with the tories. Lyndhurst strenuously contradicting this, Denman could only refer in proof of his charges to the general belief prevailing at the bar that Lyndhurst's opinions were liberal, and scarcely came well out of the controversy. Sir T. Martin adds that he subsequently asked and obtained favours of Lyndhurst (*Life of Lyndhurst*, 330). In 1837 began the legal proceedings which formed the chief event of Denman's life, 'on which,' he himself wrote, 'my future reputation must depend.' One Stockdale brought an action against Messrs. Hansard for a libel contained in a report of the inspector of prisons printed and sold by them, which described one of his publications as 'obscene.' The cause came on for trial before Denman at Westminster 7 Feb. 1837. The defence relied on was simply that the report was published for and by the authority of the House of Commons. Denman held the plea bad on the ground that the house could not authorise a libel or create by its resolutions any such privilege for papers published by its authority. In this view the attorney-general, Campbell, who led for the defendant, at the time concurred; subsequently he took the lead in those proceedings which impugned Denman's view of the law. A committee of the house having reported (8 May) that the house alone could judge of its privileges, the house resolved, 31 May, that 'for any court or tribunal to decide upon matters of privilege is . . . a breach and contempt of the privileges of parliament.' The sale of the report continuing, Stockdale brought a second action, to which privilege was the defendant's sole plea. This plea was demurred to. Upon the argument of the demurrer Denman was prepared to have given judgment against the plea at once. The court, however, took time to consider, and upheld the demurrer on 31 May 1839. Judgment thereupon went by default, and a third action being brought with like result, Evans and Wheelton, sheriffs of Middlesex, levied execution upon Hansard for the sum at which the damages were assessed, 600*l.*, 16 Dec. 1839. The day after parliament met the House of Commons sent Stockdale to Newgate (17 Jan. 1840), and the sheriffs refusing to refund the amount for which they had levied, they were committed to the custody of the serjeant-at-arms on 21 Jan. On 24 Jan. they sued out their writ of habeas corpus. By Campbell's advice the serjeant-at-arms made a return that he held them in custody by virtue of the speaker's warrant committing them for contempt. This Denman held, as undoubtedly was the case, to be a good return, but he reiterated his former opinion. They were remitted to custody, nor was the second of them, Evans, liberated until 5 March. The controversy was finally concluded by the passing of the Printed Papers Act, 3 & 4 Vict. c. 9. On its second reading in the House of Lords (6 April), Denman made a great speech, vindicating himself and his view, and the amendments which he proposed were accepted. Campbell, both in his 'Lives of the Chief Justices,' ii. 134, 148–64, 166 (life of Holt), and 'Lives of the Chancellors,' i. 373, insinuated that Denman had been prompted in taking the view he did by a desire to pose as the champion of popular liberty. Lord Abinger, however, declared in the House of Lords, 28 March 1843, that the opinion of the profession supported Denman's judgment. Mr. Justice Story warmly supported it, and the action of the House of Commons seems in the end tacitly to have admitted its correctness. Denman's research into the whole law and literature of privilege was very extensive, and he published in support of his view during the controversy, 'Observations on the Report of the Committee of the House of Commons' (anonymous), 1837; the 'Case of Ashby *v.* White, and Paty's Case,' from Lord Holt's manuscript in 1837; and in March 1840 an article on 'Privilege' in the 'Quarterly Review,' vol. lxv., and an article in the 'Edinburgh Review,' No. 167 (for the whole controversy see 'Stockdale *v.* Hansard,' *Adolphus and Ellis' Reports*, ix. 1, xi. 253; and Erskine May, *Constitutional History*, i. 459).

Meantime Denman had made some progress with his projects of legislative reform. In the summer session of 1837 he carried two bills abolishing the punishment of death for forgery and for a variety of other offences, in which, though obsolete, it still existed. In the session after the queen's accession he supported, 3 Dec., Lord Cottenham's bill to abolish arrest on mesne process. In 1838, having previously consulted all the judges, he brought in a bill to permit persons of tender conscience to affirm in lieu of taking the oath in courts of law; but the substantial portion of the measure was lost by thirty-two to sixteen, 14 July. He successfully supported the proposal to hold sittings in banc at other times than during the brief legal terms, and so important a reform did he think it that he directed the fact to be recorded on his tombstone, which was done. In 1839 he supported the Custody of Infants Bill, giving access to her children to a wife separated from her husband (18 July), and on 15 Aug. he began his long efforts for the extinction of the slave trade by a speech on the bill for the suppression of the slave trade,

which was carried by thirty-nine to twenty-eight. On 17 Feb. 1840 he introduced a bill, afterwards passed, to deprive a plaintiff in an action for libel or slander of costs upon a verdict of less than forty shillings, and spoke (1 June) in favour of the bill for the better administration of justice in chancery, advocating the appointment of more judges. On 29 March 1841 he made a personal explanation in the House of Lords, successfully clearing himself of the charge which the newspapers had brought against him of having ordered the prosecution of Lord Waldegrave and Captain Duff Gordon to be bought off. On 2 June he reintroduced his bill to substitute an affirmation for the oath, but withdrew it on 27 June. His speech of this date in moving the second reading was published in 8142. On 1 April 1844 he spoke on the third reading of Lyndhurst's Ecclesiastical Courts Bill, on 13 May in favour of Brougham's bill for the consolidation of the criminal law, and on 17 and 23 June upon Graham's conduct in opening Mazzini's letters in the post office. He doubted whether as an individual minister the home secretary had any right to do so on his own responsibility, and on 30 May 1845 he supported Lord Radnor's bill limiting the right, but it was thrown out.

His name is connected during these years with several great trials. The chancellor being ill, he presided, at Lord Melbourne's request, as lord high steward on the trial of Lord Cardigan [see BRUDENELL, JAMES THOMAS] before the House of Lords, 16 Feb. 1841. In the same year he tried the prosecution of Moxon for blasphemy, committed in publishing a complete edition of Shelley, including 'Queen Mab.' Moxon was convicted, but was never called up for judgment. In 1842 Denman tried at the summer assizes at York the chartist rioters, whose riots are described in 'Sybil' and 'Shirley.' The task was exceedingly laborious, and the assizes lasted half through the long vacation. He pronounced an exceedingly elaborate judgment on the validity of a presbyterian marriage in the House of Lords, 11 Aug. 1843, in the case of Regina *v.* Millis (*Clark and Finelly's Reports*, vol. x.) Judgment was given in the House of Lords on 4 Sept. 1844 in favour of O'Connell upon his appeal from his conviction in Dublin in February 1844. It was in his speech on this occasion that Denman, speaking of the effect upon trial by jury, if such proceedings should be upheld, fell upon the since proverbial phrase, 'a mockery, a delusion, and a snare.' 'Ah!' he said afterwards, 'I am sorry I used those words; they were not judicial.'

But his energies were from 1843 chiefly occupied with the extinction of the slave trade, as to which he thought he saw in the public mind a growing levity and indifference. His efforts undermined his health, He published anonymously in 1847 a pamphlet called 'The Slave Trade and the Press,' and in 1848 and 1849 two 'Letters to Lord Brougham on the Extinction of the Trade.' In August 1846 he opposed Lord John Russell's Sugar Duties Bill, which proposed to equalise the duties on colonial and foreign sugar, on the ground that it would tend to encourage slave labour in the Brazils. He spoke, 22 Feb. 1848, on Lord Aberdeen's motion for a return of the number of slaves intercepted by British cruisers between 1845 and 1847, and in a speech, the finest he ever delivered in parliament, gave notice of a motion for 22 Aug. for an address to the crown praying that the slave squadron might be retained on the west coast of Africa. This speech turned the tide of public opinion, which had been much influenced by the report of a committee of the House of Commons that the slave trade never could be extinguished, and secured the retention of the squadron. Meantime, on 1 Feb. 1848, he had given judgment discharging the rule for a mandamus which had been applied for by those who opposed the appointment of Bishop Hampden, to enable them to resist his confirmation. On 13 April he spoke on the government's Removal of Aliens Bill, and on 19 April on the bill for the security of the crown and government.

His strength was being sapped by all these efforts. The heavy work and frequent twelve-hour sittings of the spring assizes, 1849, on the western circuit tried him severely. On 14 April, the day before Easter term, he had a stroke of paralysis, and before long another. His cousin, Sir Benjamin Brodie, ordered rest, but he insisted on continuing to work. He sat all through Trinity term, 22 May to 13 June, spoke on 13 June on the suppression of the slave trade, and again on 22 June moved the second reading of the bill to allow affirmations in lieu of the oath. It was rejected by thirty-four to ten, but was embodied in the Common Law Procedure Act of 1854. He could now barely sign his name, and by Christmas his doctors, Brodie and Watson, and his friends from Brougham downwards, urged resignation. But he found that if he did so, Campbell, whose attacks on him he resented, would be his successor, and he was loth to resign. A newspaper controversy now began, very painful to Campbell, comparing the merits of the two men, much to Denman's advantage. The 'Spectator' accused Campbell of trying to 'assassinate' the

chief justice by spreading reports that he was incapacitated from continuing at his post. Brougham, however, told Campbell that the real danger was of a third stroke incapacitating Denman from resigning, in which case an act of parliament would have to be passed. At length, on 28 Feb. 1850, the resignation was sent in and was accepted next day (*Lord Campbell's Life*, ii. 267, 12 and 29 Jan.) Addresses of condolence now poured in upon him from his colleagues of the queen's bench, from the bars of Westminster Hall and the home and midland circuits, from the corporations of London and Nottingham, and from the grand juries of nearly all the midland counties. With rest his health improved, and he resumed his activity. He contributed an important letter on the reform of the law of evidence to the 'Law Review,' 1851, and revised the draft bill, which Brougham took charge of and passed (14 & 15 Vict. c. 99). In 1852 he published a pamphlet in favour of legalising marriage with a deceased wife's sister, and also nine letters to the lord chancellor on various points connected with the Common Law Procedure Bill, upon the third reading of which he made his last speech, 27 May 1852. In the following autumn 'Uncle Tom's Cabin' came out, and he was prevailed on to write in the 'Standard' in September and October, and afterwards to republish seven articles, in which he bitterly attacked Dickens, long his intimate friend, for the character of Mrs. Jellyby in 'Bleak House.' He looked on it as retarding the completion of negro emancipation. This excitement overcame him. His final stroke occurred at Nice, 2 Dec. 1852, and though his brain remained clear and he could copy letters placed before him, he could never speak or originate any writing again. In April 1853 he returned to England, and lingered on until 22 Sept. 1854, when he died and was buried in Stoke Albany churchyard.

Never a great lawyer, he was ardent in the cause of law reform, even making private suggestions to the home office when points struck him in the course of his practice. By comparison with his four great predecessors in the chief justiceship he appeared a weak judge, yet by his judgment he did much to secure individual liberties, notably in Stockdale's and O'Connell's cases. As a politician he was, though occasionally violent, honourable and completely consistent; as a philanthropist he was ardent and untiring. He was witty and agreeable; a good French and an excellent classical scholar. His eloquence is of a rather stilted and artificial character, and his delivery, though imposing, was histrionic. But it was for his high moral character and his attractive personality that he was most esteemed. Sir Francis Doyle (*Reminiscences* 221) says he was 'beloved by every one who knew him.' His lifelong friend Rogers in 1853, seeing some of the verses Denman still could copy and send to his friends as a remembrance of himself, kissed the handwriting. 'To have seen him on the bench,' wrote his friend, Charles Sumner, 'in the administration of justice, was to have a new idea of the elevation of the judicial character.' His family was large: Thomas, who succeeded him; George, the fourth son, a judge of the queen's bench division, and three others, and six daughters. A portrait of him by E. U. Eddis is prefixed to vol. ii. of his life; a painting by Mrs. Charles Pearson is in the possession of the corporation of London; two other portraits, one by J. J. Halls and the other by Sir Martin Shee, P.R.A., are in the National Portrait Gallery; a bust belongs to the London Incorporated Law Society.

[Arnould's Life of Denman; Greville Memoirs, 1st ser.; Moore's Memoirs; Nightingale's Report of Queen Caroline's Trial; O'Connell *v.* The Queen, House of Lords Appeal, D. Leahy, 1844; Trevelyan's Macaulay; Foss's Lives of the Judges; A. V. Dicey in New York Nation, xix. 27; London's Roll of Fame, 136; Ballantyne's Experiences, i. 73; Henry Cockburn's Journal, ii. 43; McCullagh Torrens's Melbourne, ii. 87.] J. A. H.

DENMARK, PRINCE OF (1653–1708). [See GEORGE.]

DENNE, HENRY (*d.* 1660?), puritan divine, was educated at Cambridge and in 1630 was ordained by the Bishop of St. David's (*Reg. Dio. St. David's*), and soon afterwards became curate (*not* vicar) of Pirton in Hertfordshire, which he held for more than ten years, 'and, being a more frequent and lively preacher than most of the clergy in his neighbourhood, was greatly beloved and respected by his parishioners' (CROSBY, *Hist. Baptists*, i. 221). In 1641 he was one of the ministers selected by the committee of the House of Commons for preferment, and had to give a bond in 200*l.* to appear before them at twenty-four hours' notice whenever required, and the same year was selected to preach at Baldock at the visitation then being held there, in which sermon 'he freely exposed the sin of persecution and took occasion to lash the vices of the clergy with so much freedom as gave great offence and occasioned many false reports; from this time he was taken great notice of as a man of extraordinary parts and a proper person to help forward the designed reformation' (*ib.*) This sermon was subsequently published as 'The Doctrine and

Conversation of John Baptist' (1642). Soon after the outbreak of the rebellion Denne became convinced of the unscriptural nature of the baptism of infants, and publicly professing himself a baptist was received into that community by immersion in 1643, when he joined the congregation at the meeting-house in Bell Alley, and frequently preached both there and in the country. His change of opinion brought considerable persecution upon him, and in 1644 he was apprehended in Cambridgeshire, by order of the 'committee' for that county, for preaching against infant baptism. After he had lain in Cambridge gaol for some time, his case, through the intercession of some friends, was referred to a committee of the house, and he was sent to London, where he was confined in Lord Petre's house in Aldersgate Street until, his case having been investigated, the committee ordered his release. Among his fellow-prisoners was Dr. Daniel Featley, the opponent of the baptists, whose book, 'The Dippers Dipt,' &c., was brought to Denne's notice. As soon as he was released he challenged Featley to a disputation, at which he had so much the best of the argument that Featley, under the excuse of the danger of publicly disputing without a license, declined to proceed with it. Denne then wrote 'The Foundation of Children's Baptism discovered and rased; an answer to Dr. Featley,' &c. (1645), which shows great learning and ingenuity, and was for a considerable time a standard authority among the baptists. Shortly after his release Denne obtained the living of Elsly (Eltisley) in Cambridgeshire, and, though strongly opposed to both presbyterians and prelatists, managed to retain it for several years. The committee of the county endeavoured to prevent his preaching at St. Ives, but on being interrupted he left the building, and going into a neighbouring churchyard preached from under a tree to an enormous congregation, 'to the great mortification of his opponents.' In June 1646 he was apprehended by the magistrates at Spalding for baptising in the river, but was speedily released. He was, however, so much persecuted by the neighbouring ministers that he resigned his living and became a soldier in the parliamentary army, where he gained a 'great reputation' for zeal and courage. At the conclusion of the civil war he again became a preacher, and took every opportunity of defending his principles. In 1658 he held a public dispute, lasting two days, concerning infant baptism with Dr. (afterwards Bishop) Gunning in St. Clement Danes Church. Denne's death is supposed to have taken place soon after the Restoration. Although a party man, his views were so moderate that by some he was reproached for being an antinomian, and by others as an Arminian. He was full of zeal and decision, and although his writings, which are chiefly controversial, show that he lacked discretion and charity, his preaching is said to have been persuasive and affectionate. Besides the works already mentioned, he wrote: 1. 'The Man of Sin discovered, whom the Lord will destroy with the brightness of His Coming,' 1645. 2. 'The Drag-Net of the Kingdom of Heaven; or Christ's drawing all Men,' 1646. 3. 'The Levellers' Design discovered,' 1649. 4. 'A Contention for Truth; in two several Disputations at St. Clement's Church, between Dr. Gunning and Henry Denne, concerning Infant Baptism,' 1658. 5. 'The Quaker no Papist, in answer to The Quaker Disarmed,' 1659. 6. 'An Epistle recommended to all Prisons in this City and Nation. To such as chuse Restraint rather than the Violation of their Consciences, wherein is maintained: (1) The Lawfulness of an Oath; (2) The Antiquity of an Oath; (3) The Universality of it. With the most material Objections answered,' 1660. 7. 'Grace, Mercy, and Truth,' 1645 (April), reprinted 1796 and 1854 (see UNDERHILL'S *Fenstanton*, in Hanserd Knollys Soc.)

[Crosby's Hist. of the Baptists, i. 297; Wilson's Hist. of Dissenting Churches, ii. 440; Brook's Lives of the Puritans, iii. 376–80; Neal's Hist of the Puritans, i. 727, 2nd edit.; Edwards's Gangræna, pt. i. p. 124; Howard's Looking-Glass for Baptists; Smith's Bibliotheca Antiquakeriana; Taylor's Hist. of the English General Baptists.] A. C. B.

DENNE, JOHN, D.D. (1693–1767), antiquary, born at Littlebourne, Kent, on 25 May 1693, was the eldest son of John Denne, woodreve to the see of Canterbury. He was educated at the grammar school, Sandwich, the King's School, Canterbury, and at Corpus Christi College, Cambridge, where he graduated B.A. 1712, M.A. 1716, D.D. 1728. He was tutor and fellow of his college. He was ordained in 1716, and was presented to the perpetual curacy of St. Benedict's Church, Cambridge. He became rector of Norton-by-Daventry, Northamptonshire, in 1721, exchanging the living in 1723 for the vicarage of St. Leonard's, Shoreditch. While he was vicar St. Leonard's was rebuilt. From 1725 to 1728 he delivered (but did not publish) the Boyle lectures. In 1728 he became archdeacon and prebendary of Rochester. He also held the vicarage of St. Margaret's, Rochester. Denne arranged and bound up the archives of Rochester Cathedral and the Acts of the Courts of the Bishop and Arch-

deacon. He also made some collections for the history of the cathedral, and collated Hearne's edition of the 'Textus Roffensis' with the original at Rochester. In 1731 he resigned his Rochester parish for the rectory of St. Mary's, Lambeth. He was for some time prolocutor of the lower house of convocation. From about 1759 he suffered from ill-health. He died on 5 Aug. 1767, and was buried in Rochester Cathedral. He married in 1724 Susannah, youngest daughter of Samuel Bradford [q. v.], bishop of Rochester, to whom he was for many years domestic chaplain. He had three children, John (*d.* 1800), chaplain of Maidstone gaol; Samuel, the antiquary [q.v.]; and Susannah. Denne was especially learned in English ecclesiastical history. He published: 1. 'Articles of Enquiry for a Parochial Visitation,' 1732. 2. 'The State of Bromley College in Kent,' 1735. 3. 'Register of Benefactors to the Parish of St. Leonard, Shoreditch,' London, 1777, 4to (posthumous). 4. Fifteen sermons (published separately), including 'Want of Universality no just Objection to the Truth of the Christian Religion,' London, 1730, 4to, and 'The Blessing of a Protestant King and Royal Family to the Nation,' 1737. He also contributed materials to Lewis's 'Life of Wickliffe.'

[Nichols's Lit. Anecd. i. 590, 694, iii. 213, 524–528, 531, vi. 388, 454, viii. 218, ix. 297; Nichols's Lit. Illust. iv. 610–18, vi. 782–9; Gent. Mag. xxxvii. (1767) 430, lxix. (2) (1799) 723; Masters's Hist. of Corpus Christi Coll.; Ellis's Hist. of St. Leonard, Shoreditch; Chalmers, Biog. Dict.; Sidebotham's Memorials of the King's School, Canterbury, pp. 55, 56; Brit. Mus. Cat.] W. W.

DENNE, SAMUEL (1730–1799), antiquary, the second of the two sons of Archdeacon John Denne, the antiquary [q. v.], was born at the deanery, Westminster, on 13 Jan. 1730. He was educated at Streatham and at the King's School, Canterbury, and was admitted of Corpus Christi College, Cambridge, 1748, graduating B.A. 1753, M.A. 1756. In 1754 he was presented to the vicarage of Lamberhurst in Kent, but he resigned it in 1767 on becoming vicar of Wilmington and also of Darenth, both near Dartford, Kent. He died at Wilmington, where he had long lived quietly, on 3 Aug. 1799, of a bilious complaint from which he had suffered for forty years. He was buried near his father in Rochester Cathedral. 'An affectionate son he was, and true lover of the spot appointed for his resting-place.' 'For his character the poor and needy of his parishes . . . will afford the best testimonial' (*Gent. Mag.*). Denne became a fellow of the Society of Antiquaries in 1783. His voluminous correspondence with Richard Gough, published in vol. vi. (p. 609 ff.) of Nichols's 'Literary Illustrations,' evidences the keen interest which he took in all classes of English antiquities. He published: 1. 'A Letter to Sir R. Ladbroke' (showing the good effects which would result 'from the confinement of criminals in separate apartments'), 1771, 8vo. 2. 'Historical Particulars of Lambeth Parish and Lambeth Palace,' 1795, 4to. 3. 'The History and Antiquities of Rochester and its Environs' [in conjunction with W. Shrubsole], 1772, 8vo, also 1817, 8vo, and 1833, 12mo. Denne contributed to Thorpe's 'Custumale Roffense;' to Gough's 'Sepulchral Monuments;' to the 'Bibliotheca Topographica Britannica;' to the 'Illustrations of the Manners and Expences of Antient Times in England,' 1797; and to an edition of Atterbury's 'Correspondence.' He also assisted Ellis in his history of Shoreditch, and contributed articles to the 'Archæologia' in vols. vi.–xiii. He frequently wrote for the 'Gentleman's Magazine,' from the publication of vol. xli. till his death: his articles were signed 'W. & D.' (i.e. Wilmington and Darenth, his vicarages). Denne was unmarried.

[Gent. Mag. vol. lxix. pt. 2 (1799), pp. 722, 723; Nichols's Lit. Illust. numerous references (especially to vol. vi.) in index in vol. viii.; Nichols's Lit. Anecd. iii. 522, 525, 526, 528–31, 675, vi. 393, viii. 15, ix. 72, 159, 196, 217, 549; Chalmers's Biog. Dict.; Sidebotham's Memorials of the King's School, Canterbury, p. 69; Brit. Mus. Cat.] W. W.

DENNETT, JOHN (1790–1852), inventor and antiquary, of Newport, Isle of Wight, was born in 1790. In 1832 (according to *Encyclop. Brit.* about 1826) he invented the life-saving rocket apparatus (known as 'Dennett's') for conveying a rope from the shore to a shipwrecked crew. Manby had previously employed for this purpose a grappling shot fired from a mortar. Dennett's apparatus 'resembled the old skyrocket,' but had 'an iron case instead of a paper one, and a pole eight feet long instead of a mere stick;' it weighed 23 lbs., was propelled by 9 lbs. of composition, and had a range of 250 yards. Dennett subsequently increased the range to 400 yards by placing two rockets side by side on the same stick. But the action of these parallel rockets was unsatisfactory. A ship's crew off Bembridge, in the Isle of Wight, having been saved by means of Dennett's rocket, the board of customs had the apparatus supplied in 1834 to several coast-

guard stations. It was superseded in official use by the adoption of Boxer's rocket in 1865. Dennett's rockets are said to have been sent to all parts of the world, and to have won for their inventor several honours from foreign sovereigns. A short time before his death, Dennett was appointed (apparently as some recognition of his services as an inventor) custodian of Carisbrooke Castle. He had a practical knowledge of antiquities, and was a corresponding member of the British Archæological Association. He contributed to its journal (vols. i.–v.) short accounts of various antiquities found in England, and read a paper on the barrows of the Isle of Wight at the Winchester congress of the association in 1845. He died on 10 July 1852.

[Gent. Mag. 1852, new series, xxxviii. 319–120; Journ. Brit. Arch. Assoc. 1854, p. 111; Archæological Journal, i. 391, ii. 83; Chambers's Encyclopædia, x. supplement, 'Life Mortars and Rockets;' Encyclopædia Britannica, 9th ed. 'Lifeboat;' Globe Encyclopædia, 'Life-saving Apparatus;' Cornhill Magazine, xxviii. 72.]

W. W.

DENNIE, WILLIAM HENRY (1785?–1842), colonel, 13th light infantry, born about 1785, was son of Henry Dennie, barrister-at-law, of London, by his wife, Grace, daughter of William Steele, and granddaughter of Laurence Steele of Rathbride, co. Kildare, who married, secondly, Colonel William Kent, some time of 10th foot and afterwards of the Isle of Wight, and died in 1856 (*Gent. Mag.* new series, i. 122). Dennie's father appears to have had a brother (?) in the 38th foot, when that regiment was commanded by Colonel (afterwards General) Hon. Edward Fox, and through General Fox his widowed mother obtained for him an ensigncy in the 22nd foot, dated 1 Jan. 1800. He became lieutenant therein August 1804; captain, 4 Oct. 1810; and major, 19 April 1821. He first joined the regiment after its arrival in India in 1802, and won Lord Lake's approval by his conduct during some regimental disorder (Dennie; Shipp, i. 61). Dennie served with the regiment throughout Lord Lake's campaigns in India in 1804–5, at the capture of Mauritius (Isle of France) in 1810, and afterwards in Mauritius, Channel Islands, and Ireland. After obtaining his majority he exchanged to the 13th foot, which soon after was made light infantry and ordered to India. With the 13th foot he served during the first Burmese war, in which he distinguished himself on many occasions, and was severely wounded. For his services in Burmah he was made brevet lieutenant-colonel and C.B. He likewise served with the regiment in the 'Army of the Indus' in 1838–9. When General Nott was appointed to the second division of the army, Dennie succeeded to the command of his native brigade, and was employed in Scinde, Beloochistan, and Lower Afghanistan, which he considered the most arduous duty on which he was ever employed. His services were unacknowledged at headquarters, where there appears to have been a desire to make him a scapegoat for the administrative blundering incidental to Afghan campaigns. He led the storming party at the capture of the fortress of Ghuznee, where he was the first man within the walls after the blowing open of the gates. Dennie was in disfavour at headquarters at the time, and the Ghuznee honours conferred on some of his juniors in service and inferiors in army rank were withheld from him by an official quibble. Of this he complained respectfully but bitterly to the Indian authorities and the Horse Guards, without redress. Fierce, fiery, romantically chivalrous, as a writer in the 'Bombay Gazette' described him, Dennie appears to have been irritably impatient of acts of injustice to which he himself would have been no party, but which would scarcely have moved a less sensitive man. During the occupation of Cabul, Dennie was despatched with a small force in September 1840 against part of the army of Dost Mahomed, which, after a series of brilliantly executed manœuvres amid the fastnesses of the Hindu Khoosh (Seaton, *Cadet to Colonel*), he brought to battle at Bameean on 18 Sept. 1840, when with one thousand men he defeated ten thousand of the enemy, who lost over eight hundred killed and wounded. So decisive were the results that Dost Mahomed surrendered immediately afterwards, and the campaign came to an end. In October 1841 a force under Sir Robert Sale was sent from Cabul against a body of Afghan insurgents who had occupied the Khoord Cabul. These troops, of which the 13th light infantry formed part, seized the ruined fortress of Jellalabad, and rendered themselves 'illustrious' by its subsequent defence from November 1841 to April 1842. Dennie commanded the rear-guard in the operations in the Khoord Cabul between 9 Oct. and 30 Oct., and, when Sir Robert Sale was wounded, succeeded to the command of the force, which he held during the greater part of the famous defence of Jellalabad. He is said to have predicted the disaster to General Elphinstone's army, and even the receipt of the tidings by a solitary survivor, a prediction strangely fulfilled by the arrival of Dr. Brydone [q. v.] at Jellalabad (Seaton; Gleig). Dennie was shot through the body when on horseback at the head of his regiment, in the sortie from Jellalabad of 6 April 1842. The wound proved

fatal before he got back to the city. He was buried in a bastion used as a graveyard by the garrison, over which the earth was designedly projected when the defences were blown up on leaving the place. Dennie's services had been recognised at home by his appointment as aide-de-camp to the queen, tidings of which (reports to the contrary notwithstanding) reached Jellalabad a week before his fall (CARTER, *Hist. Rec.* 13*th Foot*). He fell after forty-two years' military service, all passed on full pay and mostly in India, during which he had purchased every step of regimental rank, a soldier as brave as any the British army ever produced, and as good an officer as any that served through the war in Afghanistan. After his death, Dennie's letters from the seat of war in Afghanistan were published in the 'Dublin University Magazine,' and afterwards as a separate volume, entitled 'Narrative of Campaigns in Scinde, Beloochistan, and Afghanistan' (Dublin, 1843). The volume contains Dennie's correspondence with the military authorities, respecting his treatment at Ghuznee, and his reasons for rejecting the offer of an inferior grade of the Dooranee decoration. The medal to which he was entitled for the defence of Jellalabad was forwarded to his aged mother, and to four unmarried sisters chiefly depending on him small pensions were subsequently awarded.

[Burke's Landed Gentry, 1868, under 'Steele of Rathbride;' War Office Records; London Gazettes; Extraordinary Military Career of John Shipp (London, 1843), vol. i.; narratives of First Burmese and First Afghan Wars, various; Sir Thomas Seaton's Cadet to Colonel (London, 1864), vol. i.; Gleig's Sale's Brigade in Afghanistan; Thomas Carter's Hist. Rec. 13th Light Infantry (London, 1867); Dennie's Narrative of Campaigns in Scinde, Beloochistan, and Afghanistan (Dublin, 1843); Gent. Mag. new ser. xviii. 95.] H. M. C.

DENNIS. [See also DENIS and DENNYS.]

DENNIS, JAMES BLATCH PIGGOTT (1816–1861), histologist, son of Philip Piggott Dennis, an officer in the army, took the degree of B.A. at Queen's College, Oxford, and was ordained in 1839. He is best known by his microscopical investigations into the internal structure of bone, of which he gave an account in the papers published in the 'Journal of Microscopical Science.' He is credited with having established two important geological facts, namely the existence of mammifers anterior to the lias deposit, and the existence of birds during the deposition of the Stonesfield slate, or further back by many formations than had been previously known (*Journ. Microsc. Sci.* iv. 261, v. 63, 191). The results of his researches were welcomed by men of high scientific rank, such as Professor Owen and Professor Henslow, and on the proposal of Owen he was elected a member of the Geological Society. The mammal jawbone which Dennis had discovered fourteen years previously in the Stonesfield slate formed the subject of a paper which Owen read before this society (*Geol. Soc. Journ.* xiii. 1–11). In connection with Dennis's discovery of the Stonesfield slate it is related that the curator of one of the university museums having sent some perfect bones to Professor Owen, and a few minute fragments of the same parcel to Dennis, the two investigators, without communicating with each other, both arrived at the same conclusion and ascribed the bones to the same fossil reptile. In 1860 Dennis read a paper before the British Association 'On the Mode of Flight of the Sterodactyles of the Coprolite bed near Cambridge' (*Brit. Assoc. Rep.* 1860, p. 76). Besides contributing papers to the 'Journal of Microscopical Science' and other serials, Dennis was the author of various pamphlets on theological and scientific subjects. He died on 13 Jan. 1861 at Bury St. Edmunds.

[Annual Register; Ipswich Journal, 19 Jan. 1861; Ward's Men of the Reign; Royal Society's Catalogue of Scientific Papers, ii. 239, iv. 727.] R. H.

DENNIS, JOHN (1657–1734), critic, was born in London in 1657. His father, Francis Dennis, was a prosperous saddler. Dennis was sent to Harrow under Dr. William Horn, where he remained for about five years. He entered Caius College, Cambridge, 13 Jan. 1675, and took his B.A. degree in 1679. He left the following year for Trinity Hall, where he became M.A. in 1683 (*Graduati Cantabrigienses*, p. 137). In the 'European Magazine' (1794), xxv. 412, Dr. R. Farmer, in a letter to Isaac Reed, quotes for the first time the following entry from the 'Cambridge Gesta Book:' 'March 4, 1680. At a meeting of the masters and fellows, Sir Dennis mulcted 3*l.*, his scholarship taken away, and he sent out of the college, for assaulting and wounding Sir Glenham with a sword.' Nothing more is known of the affair. After leaving college Dennis started for a tour through France and Italy. On his return he mixed with the leading literary and fashionable men, such as the Earls of Pembroke and Mulgrave, and Dryden, Congreve, Moyle, Wycherley, Southern, Garth, and others. Property inherited from his father and an uncle, who was an alderman of London, maintained him for a considerable time, though he had afterwards to live by his

pen. He defended the revolution, and after Anne's accession wrote in support of the war. This secured him the patronage of the Duke of Marlborough, who procured him a place as one of the royal waiters in the port of London, at a salary of 120*l.* per annum (6 June 1705). He was allowed to sell out by treasury warrant of 21 March 1715 (*Gent. Mag.* 1850, pt. ii. p. 18). Lord Halifax protested against his selling the place without securing a reversion for himself during forty years. Dennis acknowledges the interference of Halifax in the dedication of his poem upon Ramilies. A letter from Mr. Thomas Cook to the antiquary Thomas Baker of St. John's (*Harleian MSS.* 7031, and *Gent. Mag.* 1795, p. 105) says that Dennis possessed this waiter's place 'many years, and sold [it] for 600*l.* about the year 1720.'

Dennis wrote various poems, 'in the Pindaric way,' as Cibber puts it, between 1692 and 1714. They are loyal, but beneath notice. Three specimens are given in Edward Bysshe's 'Art of English Poetry' (edit. 1702).

Dennis's first play, an anti-Jacobite performance called 'A Plot and No Plot,' was acted at Drury Lane in 1697 without success. Two years afterwards his tragedy of 'Rinaldo and Armida' (from Tasso's 'Gerusalemme Liberata') was produced at Lincoln's Inn Fields. Another tragedy, 'Iphigenia,' was acted at the same place in 1700. The story is taken from Euripides' 'Iphigenia in Tauris,' as Dennis states in his preface. It had no success, although Cibber found it impossible to read it without tears (*Lives*, iv. 233). 'Liberty Asserted' was produced at Lincoln's Inn Fields in 1704, the leading characters being taken by Bowman, Betterton, Powell, and Booth, Mrs. Barry (whom Dennis describes in the preface to this play as an 'incomparable actress'), and Mrs. Bracegirdle. Its success was probably due to its violent attacks upon the French. The play was issued by Strahan & Lintot, the latter purchasing a half-share of the former for 7*l.* 3*s.*, on 24 Feb. 1703-4 (Nichols, *Lit. Anecd.* viii. 295-301). Dennis is said to have feared that the French would stipulate for his extradition upon the peace of Utrecht. It is stated that he informed the Duke of Marlborough of his alarm, and that the duke replied that he was not himself nervous, though perhaps an equally formidable enemy to France. It is added that Dennis fled from the coast on seeing a French ship, which he assumed was coming for him (Cibber, *Lives*, iv. 221-2). Swift refers to this probably mythical story in the 'continuation' of his 'Thoughts on various Subjects,' 1726 (Scott's edit. ix. 238).

In 1702 'The Comical Gallant, or the Amours of Sir John Falstaffe,' by Dennis, from the 'Merry Wives of Windsor,' was played at Drury Lane without success. In 1705 he brought out 'The Invader of his Country, or the Fatal Resentment,' founded on 'Coriolanus,' which languished at Drury Lane for three or four nights. In 1705 the comedy 'Gibraltar, or the Spanish Adventure,' was brought out, also at Drury Lane, again without success. His masque, 'Orpheus and Eurydice,' published in the 'Muses' Mercury,' February 1707, was probably never acted. Dennis wrote his last play, the tragedy of 'Appius and Virginia,' in 1705, but it was not produced at Drury Lane until 1709. This play had a very short run. Pope's 'Essay on Criticism,' published 15 May 1711, contained these lines, obviously pointed at Dennis:

> ... Appius reddens at each word you speak,
> And stares, tremendous, with a threatening eye,
> Like some fierce tyrant in old tapestry.
> (Pt. iii. v. 585-8.)

Dennis replied the following June by 'Reflections, Critical and Satirical, on a late Rhapsody called an Essay on Criticism.' This was the beginning of a long and bitter quarrel. Dennis injured his cause by gross personalities, amply retorted by Pope, who, however, took some of Dennis's hints and erased the passages attacked. Dennis was popularly credited with having invented a new device for simulating thunder on the stage. This was used in the 'Appius and Virginia.' In a note to a line in the 'Dunciad'—'with thunder rumbling from the mustard-bowl'—Pope states that 'the old way of making thunder and mustard were the same; but since, it is more advantageously performed by troughs of wood with stops in them.' It is not certain whether Dennis was the first to introduce this 'improved' method. It is said, however, that shortly after 'Appius and Virginia' was withdrawn, Dennis was at a performance of 'Macbeth,' and, on hearing the thunder, exclaimed, 'That is my thunder, by God! the villains will play my thunder but not my plays' (Cibber, *Lives*, iv. 234). 'The Mohocks,' attributed to Gay, is dedicated to Dennis as a 'horrible and tremendous piece.' Dennis's plays are bad, and written to illustrate a quaint theory of 'poetical justice;' but his prefaces have some interest.

Dennis is now best remembered as a critic. He was ridiculed by Swift, Theobald (in the 'Censor'), and Pope; his temper became soured, and he was a general enemy of the wits. But he showed real abilities, and Southey justly observes that Dennis's critical pamphlets deserve republication (*Specimens of the Later English Poets*, i. 306). He cri-

ticised Blackmore's 'Prince Arthur' in 1696 with civility, and they exchanged compliments, Blackmore comparing Dennis to Boileau. The appearance of Rymer's 'A Short View of Tragedy,' 1693, induced Dennis to write and publish 'The Impartial Critic,' 1693. Dennis's 'Letters upon several Occasions' appeared in 1696. They were addressed to Dryden, Wycherley, and Congreve, and are chiefly critical. Collier's 'Short View,' 1698, was criticised by Dennis in 'The Usefulness of the Stage to the Happiness of Mankind, to Government, and to Religion,' 1698. When, in 1703, Collier published 'A Dissuasive from the Play-house, by way of letter to a Person of Quality,' Dennis replied with 'The Person of Quality's Answer to Mr. Collier: containing a Defence of a regular Stage.' Dennis's chief critical work appeared in 1701, as 'The Advancement and Reformation of Modern Poetry. A Critical Discourse.' 'The Grounds of Criticism in Poetry,' 1704, was a sort of sequel to the 'Advancement,' &c., and in both works Dennis insists upon the wide scope which religion affords for poetic excellence. In 1702 Dennis published 'The Danger of Priestcraft to Religion and Government, with some politick Reasons for Toleration,' and was answered by Charles Leslie (MADAN, *Bibliography of Dr. Henry Sacheverell*, pp. 11, 12; *Notes and Queries*, 7th ser. ii. 45). Soon after George I's accession Dennis wrote 'Priestcraft distinguished from Christianity.' His political essays include 'An Essay on the Navy,' 1702, and 'Proposals for putting a speedy End to the War by ruining the Commerce of the French and Spaniards, and recovering our own without any additional Expense to the Nation,' 1703. In his 'Essay on the Operas after the Italian Manner,' 1706, he attacked the effeminacy indicated by the popularity of the performances in question, and when Harley came into power Dennis pointed out by letter that the national prosperity could never be effected while the Italian opera corruption existed (DISRAELI, *Calamities*, art. 'Influence of a Bad Temper in Criticism'). His 'Essay upon Public Spirit' appeared in 1711, for which, although among his best works, Lintot seems to have paid (25 April 1711) the sum of 2*l.* 12*s.* 6*d.* only (NICHOLS, *Lit. Anecd.* viii. 295). Mandeville's 'Fable of the Bees' called forth from Dennis, in 1724, 'Vice and Luxury Public Mischiefs; or Remarks on the "Fable of the Bees."'

Early in 1711 Dennis published 'Three Letters on the Genius and Writings of Shakespeare,' which include some of his best criticism. In 1711, also, commenced the 'differences' between Dennis and Addison. Dennis replied to the 39th and 40th numbers of the 'Spectator,' in which his pet theory of poetical justice is denounced. On 24 April 1711 Addison quoted a 'couple of humorous lines' from Dennis with a sarcastic intention, which Dennis perceived and resented in a furious 'Letter to the Spectator.' Had a compliment been intended, he said, a better passage might have been taken, which he kindly pointed out. Addison's papers on 'Chevy Chase' brought another attack from Dennis. In his 'Remarks upon Cato,' 1713, he took his revenge. Dennis charges Addison with publishing 'a great deal of false and abominable criticism in order to poison his general reader and prepare the way for "Cato"' (Introd. p. 6). Pope made a coarse and stupid retort in his 'Narrative of Dr. Robert Norris, concerning the strange and deplorable Frenzy of John Dennis, an officer in the Custom House,' which is dated 30 July 1713. Dr. Johnson has preserved the salient points of Dennis's criticism in his 'Life of Addison.' Addison disavowed any complicity in Pope's assault through Steele. Pope was for a short time reconciled to his old enemy, who, when publishing some of his 'Letters' a few years afterwards, struck out several severe reflections against Pope, one of his subscribers. For this Pope thanked him in a letter of 3 May 1721, and expressed himself heartily sorry for the 'differences' that had existed between them. In 1717 Curll published Dennis's 'Remarks upon Mr. Pope's Translation of Homer, with two letters concerning "Windsor Forest" and the "Temple of Fame."' Sarah Popping, the bookseller, issued at 3*d.*, in 1717, 'A True Character of Mr. Pope,' full of scurrilous abuse. Curll, in the first edition of the 'Key to the Dunciad,' declared Gildon to be the author of this discreditable production, but in subsequent editions this declaration is omitted; and the 'Curliad' states that Dennis was the writer. In the latter part of 1719 Dennis attacked Steele. Steele started the 'Theatre,' 2 Jan. 1719-20, under the pseudonym of 'Sir John Edgar.' 'The Character and Conduct of Sir John Edgar, called by himself sole monarch of the stage in Drury Lane, and his Three Deputy Governors. In two letters to Sir John Edgar,' is the title of Dennis's onslaught, to which Steele replied good-humouredly in No. 11 of the 'Theatre.' Steele's 'Conscious Lovers' was acted in November 1722, and in the following year Dennis's 'Remarks' upon that play appeared in print. In 'The Stage Defended,' 1726, Dennis replied to the 'Serious Remonstrance' of the admirable William Law, whose zeal against the stage was more conspicuous than his

knowledge of it. Dennis was fiercely attacked in the 'Dunciad' (1728). He replied in 'A Letter against Mr. Pope at large,' which appeared anonymously in the 'Daily Journal,' 11 May 1728. At about the same time he joined with Duckett in 'Pope Alexander's Supremacy and Infallibility examined,' &c. In 1729 Dennis published a more elaborate attack, 'Remarks upon several Passages in the Preliminaries to the Dunciad.' In an 'Essay on the Poet Laureate,' presumably published 19 Nov. 1729, attributed to Pope, it is stated that Dennis was aiming at the laureateship, in succession to Eusden, who, however, did not die until September 1730. The absurdity of Dennis's candidature is urged with grim humour in the 'Grub Street Journal,' 19 Nov. 1730.

Dennis's last years were wretched. From the Harleian MS. printed in 'Gent. Mag.' 1795, p. 105, it seems that the Earl of Pembroke continually befriended the critic for nine or ten years; on one occasion he sent thirty guineas by Sir Andrew Fountaine, and several times in a year separate presents of five and ten guineas each. Atterbury, about 1730, sent from France, by the hands of his son-in-law Morice, the sum of 100*l.* Dennis was not informed of the name of the donor, whom, however, he guessed to be Atterbury. Walpole allowed him 20*l.* for several years before his death. A benefit performance on behalf of the aged critic, then blind, was organised by Thomson, Mallet, Martin, and Pope at the little theatre in the Haymarket on 18 Dec. 1733, when the 'Provoked Husband,' was acted under the direction of Mills and Theophilus Cibber. Pope wrote a prologue, recited by Cibber, in which the author could not even now refrain from insulting his enemy. Savage returned thanks, in the name of Dennis, in some verses which when Dennis heard, he is said to have exclaimed that 'they could be no one's but that fool Savage's.' The foul epigram upon Dennis, attributed to Savage, was probably written by Pope himself (*Grub Street Memoirs*, ii. 91; Johnson, *Life of Savage*; *Notes and Queries*, 1st ser. ix. 223, 7th ser. i. 385, 473). Dennis only survived his benefit a few days, dying on 6 Jan. 1734 (*Gent. Mag.* iv. 42, 50). A portrait of Dennis is given in vol. ii. of Ireland's 'Hogarth' (1799).

The following collective editions may be mentioned: 1. 'Miscellanies in Prose and Verse,' 1693. 2. 'Letters on Milton and Congreve,' 1696. 3. 'Works,' 1702. 4. 'Select Works, consisting of Plays, Poems, &c.,' 2 vols., 1718. 5. 'Original Letters, familiar and critical,' 2 vols., 1721. 6. 'Miscellaneous Tracts' (only 1 vol. published), 1727.

[Lowndes's Bibl. Man. ed. 1834, pp. 571–2; Genest's Hist. of the Stage; Cibber's Lives of the Poets, iv. 215–38; Johnson's Lives of Pope and Addison; Disraeli's Calamities (Influence of a Bad Temper in Criticism); Quarrels (Pope, Pope and Addison, and Lintot's Account Book); Retrospective Review, i. 305–22 (by Talfourd); Courthope and Elwin's Works of Pope; Malone's edit. of Dryden, vol. i. pt. i.; New Theatrical Dictionary, 1792; a few references to Dennis are in Nichols's Literary Anecdotes.] W. R.

DENNIS or DENYS, Sir THOMAS (1480?–1561), sheriff of Devonshire, was born at Holcombe Burnell, near Exeter, about 1480. He is said to have been a 'domestic servant' of Henry VII, privy councillor of Henry VIII, chancellor of Anne of Cleves, custos rotulorum of Devon, seven (or nine) times sheriff of the county between 1508 and 1556, and recorder of Exeter from 1514 to 1544. He was M.P. for Devonshire in 1529 and 1533. While sheriff in 1531 he received a writ for the burning of Thomas Bennet, a friend of Bilney, who had posted placards in Exeter declaring the pope to be Antichrist. He ordered a stake to be set up in Southernhay, within the jurisdiction of the city, but the Exeter 'chamber' resisted this as an infringement of their privileges, and he had to burn his heretic outside their boundary in Livery-dole. There in after days he founded an almshouse for twelve aged men, which, Hoker suggests, may have been intended as an atonement for the part he took in carrying out the sentence of the law. In 1541 he received a grant of St. Nicolas's priory, Exeter (*Monasticon*, iii. 376). He endeavoured to pacify the Devonshire insurgents in 1549, and was active in suppressing the rising. When in 1554 Sir Peter Carew [q. v.] called on the citizens of Exeter to petition against the marriage of Mary and Philip of Spain, 'as a first step towards a rising,' Dennis took command of the city, and put it in a state of defence. He arrested some of the party of the Carews, but connived at the escape of Sir Peter. He is said to have been about eighty at his death, 18 Feb. 1560–1, and accordingly to have lived in the reigns of eight English sovereigns. By his wife Elizabeth, daughter of Sir Angel Dun of London, he had a son, Sir Robert Dennis, whose eldest son, Sir Thomas, was knighted by the Earl of Leicester in the Low Countries in 1586, married Anne, daughter of William Paulet, marquis of Winchester, and died in 1602. The grandson and grandfather are sometimes confused together (Maclean, *Sir Peter Carew*, p. 49 *n.*)

[Prince's Worthies of Devon, p. 235; Hoker's and Izacke's Ancient Hist. of the City of Exeter, ed. 1765; Vowell's (Hoker's) Life of Sir P. Carew,

ed. Maclean; Oliver's Hist. of Exeter; Froude's Hist. of England, v. 322, ed. 1870; Freeman's Exeter, 101, 104 (Historic Towns Ser.); Dugdale's Monasticon, iii. 376.] W. H.

DENNISTOUN, JAMES (1803–1855), Scotch antiquary, eldest son of James Dennistoun, who died 1 June 1834, by Mary Ramsay, daughter of George Oswald of Auchencruive, was born in Dumbartonshire in 1803, and after receiving his education at the universities of Edinburgh and Glasgow, became a member of the Faculty of Advocates in 1824. He early, however, evinced a taste for legal and historical antiquities, and made some progress in the collection of materials for a history of his native county. During a continental tour in 1825 and 1826, in which his companions were Mr. Mark Napier, Mr. Hamilton Gray, and Sir Charles Fergusson, the art and literature of Italy first engaged his attention. After his father's death he was obliged to part with the estate on the shores of the Clyde which for six centuries had been the seat of his family, but with some portion of his remaining fortune he was enabled to purchase the farm of Dennistoun in Renfrewshire, the centre of the original possessions of his family in that county. In 1836 he again went abroad, and spent twelve years away from home, chiefly devoting himself to literary research and to the examination of the monuments of art. The winter generally found him at Rome, while the summers were given to journeys in Italy and Germany. He formed a small but choice collection of early Italian pictures, drawings, and mediæval antiquities, with which he adorned his house in George Street, Edinburgh, his permanent abode from 1847. He was a magistrate and deputy-lieutenant for the county of Renfrew, and became a member of most of the societies formed for collecting materials for illustrating the history of Scotland. For the Bannatyne Club he edited 'Memoirs of the Affairs of Scotland from 1577 to 1603, by David Moysie,' 1830. For the Maitland Club, 'Cartularium comitatus de Levenax, ab initio seculi decimi tertii usque ad annum MCCCXCVIII.,' 1833; the 'Cochrane Correspondence regarding the Affairs of Glasgow 1745–6,' 1836; the 'Coltness Collections 1608–1840,' 1842, and, as co-editor with Alexander Macdonald, 'Miscellany, consisting of Original Papers illustrative of the History and Literature of Scotland,' vols. i. ii. and iii., 1834, &c. He also wrote a 'Letter on the Scotish [*sic*] Reform Bill by a Conservative,' 1832; 'Memoirs of Sir Robert Strange, engraver, and of his brother-in-law, Andrew Lumisden, private secretary to the Stuart Princes,' 1855, 2 vols.; and 'Memoirs of the Dukes of Urbino, illustrating the Arms, Arts, and Literature of Italy from 1440 to 1630,' 3 vols. 1851; the latter a learned contribution to the knowledge of an obscure yet very interesting period of the annals of Italy. To the 'Quarterly Review,' December 1846, pp. 141–67, he furnished an article on 'The Stuarts in Italy,' and to the 'Edinburgh Review,' October 1854, pp. 461–490, a review of Mr. Burton's 'History of Scotland.' He gave valuable evidence before the committee of the House of Commons on the National Gallery in 1853, and furnished an analysis of the report of the committee to the 'Edinburgh Review,' April 1854, pp. 526–56.

He died at 119 George Street, Edinburgh, 13 Feb. 1855, aged fifty-two. He married in 1835 Isabella Katharina, eldest daughter of the Hon. James Wolfe Murray, lord Cringletie. The greater portion of Dennistoun's collection of pictures, drawings, and antiquities was sold at Christie & Manson's on 14 June 1855.

[Gent. Mag. June 1855, pp. 647–8; Fraser's Mag. June 1855, pp. 643–4; Anderson's Scottish Nation, iii. 703; Waagen's Treasures of Art, iii. 281–2.] G. C. B.

DENNY, SIR ANTHONY (1501–1549), favourite of Henry VIII, was second son of Sir Edmund Denny, chief baron of the exchequer, by his second wife, Mary, daughter and heiress of Robert Troutbeck of Bridge Trafford, Plemonstall, Cheshire (Foss, *Judges of England*, v. 157). He was born on 16 Jan. 1500–1, probably at Cheshunt, Hertfordshire, and educated first in St. Paul's School, under the famous William Lily, and afterwards in St. John's College, Cambridge, where he became an excellent scholar. His merits having been made known to Henry VIII, he was summoned to court and obtained the offices of king's remembrancer and groom of the stole. He was also sworn of the privy council. Being in great favour with the king, he succeeded in raising a considerable estate upon the ruins of the dissolved monasteries. In 1537 he received from the king a grant of the priory of Hertford, together with divers other lands and manors, and on 15 Dec. 1539 the office of steward of the manor of Bedwell and Little Berkhampstead, Hertfordshire. He also obtained the manor of Butterwick in the parish of St. Peter in St. Albans, the manors of the rectory and of the nunnery in the parish of Cheshunt, and of Great Amwell, all in Hertfordshire. Moreover, in 1541 a grant was made to him by act of parliament of several lands which had belonged to the recently dissolved abbey of St. Albans. Not

content with this, he found means to procure a thirty-one years' lease of the many large and rich demesnes that had been possessed by Waltham Abbey, Essex, and his lady afterwards purchased the reversion of this property. In 1544 the king gave him the advantageous wardship of Margaret, the only daughter and heiress of Thomas, lord Audley, deceased. He was knighted by the king at Boulogne-sur-mer on 30 Sept. 1544 (Metcalfe, *Book of Knights*, p. 80). Denny, William Clerc, and John Gate were on 31 Aug. 1546 empowered to affix the royal sign-manual, by means of a stamp, to all warrants issued in the king's name (Rymer, *Fœdera*, ed. 1713, xv. 101).

Denny was a zealous promoter of the Reformation. In Henry VIII's reign he rendered a great service to the school of Sedbergh, Yorkshire, which belonged to St. John's College, Cambridge. The building having fallen into decay, and the lands which constituted its endowment having been sold and embezzled, he caused the school to be repaired, recovered the estate, and settled it so firmly as to prevent all future alienations (Baker, *Hist. of St. John's College*, ed. Mayor, i. 371, ii. 1148). When Henry VIII was on his deathbed, Denny had the honesty and courage to put him in mind of his approaching end, and desired him to raise his thoughts to heaven, to think of his past life, and to call on God for mercy (Burnet, *Hist. of the Reformation*, ed. Pocock, i. 550). The king appointed him one of the executors of his will, and one of the counsellors to his son and successor, Edward VI, and bequeathed him a legacy of 300*l.*

He represented Hertfordshire in Edward VI's first parliament, which assembled on 8 Nov. 1547 (Willis, *Notitia Parliamentaria*, iii. pt. ii. 12; *Members of Parliament, Official Return*, i. 375); and he was one of those sent with William Parr, marquis of Northampton, to quell Kett's rebellion in Norfolk in 1549 (Fuller, *Church Hist.* ed. Brewer, iv. 45; Russell, *Kett's Rebellion in Norfolk*, p. 87). It has been stated that he died on 10 Sept. 1550, and other accounts give 1551 as the date of his death; but there can be little doubt that that event really occurred in 1549, for he had a grant for life from Henry VIII of certain houses in Westminster, including those called Paradise, Hell, and Purgatory, and on 28 Oct. 1549 Edward VI granted the same premises to Sir Andrew Dudley, with the profits from the death of Sir Anthony Denny. It appears that he was buried at Cheshunt (Cooper, *Athenæ Cantab.* i. 99, 539; *Topographer and Genealogist*, iii. 208, 210).

Roger Ascham says that Denny's whole time and cares were occupied with religion, learning, and affairs of state. He is also highly commended by Henry Howard, earl of Surrey, and Sir John Cheke. He married Joan, daughter of Sir Philip Champernon of Modbury, Devonshire. She was a lady of great beauty and accomplishments, and a favourer of the reformed religion even in the most dangerous times; for she sent 8*s.* by her man to Anne Askew when the latter was imprisoned in the Tower (Fuller, *Waltham Abbey*, p. 13; Bale, *Select Works*, ed. Christmas, p. 222). The issue of the marriage were six children. Denny's portrait, by Holbein, has been engraved by W. Richardson and E. Harding, jun.

Edward Denny, Earl of Norwich (1565?–1630), son of Sir Anthony's eldest son, Henry, was M.P. for Liskeard 1585–6, for Tregony 1597–8, and for Essex in 1604. He was knighted in 1587, and welcomed James I to England while high sheriff of Hertfordshire in 1603. On 27 Oct. 1604 he was created Baron Denny of Waltham, and Earl of Norwich 17 Oct. 1626. He married Mary, daughter of the first Earl of Exeter, and died without male issue 27 Sept. 1630.

[Aschami Epistolæ, 101; Biog. Brit. (Kippis); Burnet's Hist. of the Reformation (Pocock), vii. 84; Clutterbuck's Hertfordshire, ii. 106, 107; Gardiner's Registers of St. Paul's School, 18; Granger's Biog. Hist. of England, 5th edit. i. 137; Nicolas's Testamenta Vetusta, 42, 559, 628; Rymer's Fœdera, xv. 20, 22, 110, 114, 117, 233, 234, xviii. 777; Smith's Autographs; State Papers of Henry VIII; Strype's Works (general index); Willis's Not. Parl. iii. (2) 12.] T. C.

DENNY, HENRY (1803–1871), entomologist, was for forty-five years curator of the museum of the Literary and Philosophical Society in Leeds. Before his appointment he had published at Norwich in 1825 a monograph on the British species of the genus *Pselaphus* of Herbst. The peculiar direction thus given to his studies was followed for the rest of his life, and Denny, while duly performing his modest duties of curator, made himself a leading authority on the subject of the parasitic insects which infest man and beast. He was the first salaried curator of the Leeds Museum, and thoroughly identified himself with the interests of that institution. The well-known entomologist Kirby, to whom Denny dedicated his first monograph, endeavoured to secure for the latter employment on a serial publication projected by him for the illustration, by means of coloured plates, of his 'Introduction to Entomology.' The negotiations with the publishers on this subject, however, came to

naught. The British Association for the Advancement of Science in 1842 made a grant to Denny of fifty guineas for the purpose of assisting him in the study of British *Anoplura*.

Denny died at Leeds on 7 March 1871, at the age of sixty-eight, and a fund amounting to 883*l.* was raised by subscription for the benefit of his widow and younger children. His published writings are: 1. 'Monographia Pselaphorum et Scydmænorum Britanniæ; or an Essay on the British species of the genera *Pselaphus* of Herbst, and *Scydmænus* of Latreille,' Norwich, 1825, 8vo. 2. 'Monographia Anoplurorum Britanniæ; or an Essay on the British species of Parasitic Insects belonging to the order *Anoplura* of Leach,' London, 1842, 8vo.

[Athenæum, 1871, p. 340; Reports of Leeds Phil. Soc. 1870–1, 1871–2; Freeman's Life of Rev. W. Kirby, pp. 403, 428; Report of Brit. Assoc. 1842.] R. H.

DENNY, SIR WILLIAM (*d.* 1676), author, was son of William Denny, recorder of Norwich (*d.* 1642) (*MS. Addit.* 19126, ff. 292–96). He was created a baronet by Charles I 3 June 1642, was the author of a treatise entitled 'Pelecanicidium, or the Christian adviser against self-murder,' London, 1651, in prose and verse; and of a pastoral poem, 'The Shepheards Holiday,' written in 1653, but not published till 1870 in Huth's 'Inedited Poetical Miscellanies.' Denny also contributed commendatory verses to Stuart's 'Rhoden and Iris,' 1631, to 'Annales Dubrenses,' 1635, and to Benlowes' 'Theophila,' 1652. In 1654 it was proposed by the royalists to grant Denny the governorship of Yarmouth (CLARENDON, *State Papers*, iii. 248). He married Catherine Young, and died in great poverty in June 1676.

[Corser's Collectanea, pt. v.; Blomefield's Norfolk, iii. 377, xi. 34.] T. C.

DENNYS, JOHN (*d.* 1609), author of 'The Secrets of Angling,' was known only by his initials (J. D.), prior to the investigations of Mr. T. Westwood, the late Rev. H. T., and Canon Ellacombe. He was first made generally familiar by six of his most beautiful stanzas on the angler's happy life in the first chapter of the 'Compleat Angler' (1653), and at first ascribed by Walton to 'Jo. Da.' In the fifth edition (1668), this is altered to 'Jo. Davors.' Others, as for instance R. Howlett in 1706, had assigned them to Donne or Davies. Pinkerton states that their authorship has been attributed to no less than six poets of the name of Davies. J.D.'s poem is itself prefaced by certain commendatory verses signed 'Jo. Daues.' This man was probably a relative of the author, whose great-grandmother's name was Davers, Danvers, or Daues. About 1811 the author's name was discovered from the following entry in the 'Stationers' Registers:' '23mo Martii, 1612' (i.e. 1613) 'Master Roger Jackson Entred for his Copie vnder th[e h]ands of Master Mason and Master Warden Hooper, a booke called "The Secretes of Angling," teaching the Choysest tooles, bates, and seasons for the taking of any fish in pond or River, practised and opened in three bookes by John Dennys Esquier, vjd.'

A family of the name of Dennys had long lived in the parish of Pucklechurch, Gloucestershire. A stream which divides that parish from Dyrham is soon joined by other rivulets, and by their confluence a brook is formed called the Boyd, which falls into the Avon in the meadows below Bitton. The third verse of the 'Secrets' introduces this stream:

And thou, sweet Boyd, that with thy watry sway,
Dost wash the cliffs of Deignton and of Weeke;
And through their Rockes with crooked winding way,
Thy mother Avon runnest soft to seeke;
In whose fayre streames the speckled Trout doth play.

The north aisle of the old church of Pucklechurch is the burial-place of the family of Dennys.

The Rev. H. N. Ellacombe of Bitton has published six descents of the Dennys pedigree (correcting Sir Harris Nicolas's account) from Sir Walter Dennys of Pucklechurch, who was born in the latter part of the fifteenth or the very beginning of the sixteenth century. His second son, John (marrying Fortune, widow of William Kemys of Newport, and daughter of Thomas Norton of Bristol), left a son called Hugh. Hugh died in 1559, and left John (the author of the 'Secrets'), by Katherine, daughter of Edward Trye of Hardwick, Gloucestershire, who died at Pucklechurch, 1583. John Dennys (J. D.) is known to have resided in the neighbourhood of Pucklechurch in 1572; married Elianor or Helena, daughter of Thomas Millet, Warwickshire; and was buried at Pucklechurch in 1609. R. I., the publisher of the poem (i.e. Roger Jackson), in his dedication, states that the 'Secrets' was a posthumously printed book. The large mansion of the Dennys still remains at Pucklechurch, but the family is extinct.

There seem to have been four ancient editions of the 'Secrets of Angling.' Ed. i., 1613, 12mo; a copy is in the Bodleian, and

two more in the Huth and Denison libraries. The woodcut in the title represents an angler with a fish on his hook, and the motto, 'Well fayre the pleasure that brings such treasure,' and a man treading on a serpent with a sphere at the end of his rod and line labelled, 'Hold hooke and line, then all is mine.' 'The dates of the second and third editions are still an open question' (T. Westwood in *Notes and Queries*, iv. 4, 92). The second is 'augmented with approved experiments' by Lauson, and has the same woodcut on the title. The date is conjectured to be about 1620 by Mr. Westwood. The only copy known (in the Denison collection) has the date ploughed off. The third edition, 1630? 'printed at London for John' [Jackson], has a slightly different woodcut, with a varied motto, 'Well feare the Pleasure, That yeelds such Treasure.' A copy is in the British Museum, obtained in 1882 from Mr. A. Denison in exchange for a copy of the fourth edition. The fourth edition, 1652, 12mo, London, 'printed by T. H. for John Harison, and are to be sold by Francis Coles, at his shop in the Old Bayly.' The woodcut in the title of the other editions here figures as frontispiece, the angler being dressed in the costume of a later period, and the flowers, foliage, &c., a little modified. There are two copies in the British Museum Library, and several others are known.

The 'Secrets' was reprinted in Sir E. Brydges's 'British Bibliographer' (1812, ii. 465). A hundred were struck off separately, edited by Mr. H. Ellis, in 1811. Much of the poem was also quoted in 'Censura Literaria' 1809, x. 266), which Daniel, after the usual fashion of angling writers, reproduced in his 'Rural Sports.' Mr. Arber reprinted a very imperfect version of it in his 'English Garner' (1877, i. 143). Mr. Thomas Westwood, who has long made a special study of J. D., reprinted verbatim the whole poem with an introduction of great value in 1883 (Satchell & Co.) In 1614 the 'Secrets of Angling' was transmuted into prose by Gervase Markham in his 'English Husbandman,' and appears also in his 'Pleasures of Princes,' and in others of his works. 'It is proof of the vitality of Dennys's verse that it retains its strength, sweetness, and savour in its more sober form' (Westwood).

As for the 'Secrets of Angling' itself, it is sufficient to say that no more musical and graceful verses were ever written on the art of angling. The author has chosen a measure at once sweet and full of power, and its interlinked melodies lure the reader onwards with much the same kind of pleasure as the angler experiences who follows the murmuring of a favourite trout-stream. The tone of the poem is religious. It is full of lofty sentiments and natural descriptions, a poetical atmosphere surrounding even the commonest tools of the angler's craft, and so often reminds us of Walton's style, that it is not perhaps wonderful to find that the 'Secrets of Angling' was a poem familiar to the 'common father of all anglers.' Canon Ellacombe has printed some ingenious speculations on the probability of Shakespeare having been acquainted with J. D.

[Lowndes's Bibliographer's Manual (Bohn), vol. ii. 1864; Hazlitt's Collections and Notes, 1876; Hazlitt's Handbook to the Pop. Literature of Great Britain, 1867; Arber's MSS. of the Stationers' Registers, 1876, iii. 237; Notes and Queries, 4th ser. iv. 91, 177; article by Mr. T. Westwood in The Angler's Note Book, p. 181 (Satchell, 1880); Westwood and Satchell's Bibliotheca Piscatoria; Collectanea Hunteriana, Chorus Vatum Anglicanorum, i. 328; Quarterly Review, No. 278, p. 353; Corser's Collectanea, v. 181; Athenæum, 7 April and 28 July 1883; Canon Ellacombe's Shakespeare as an Angler, p. 61.] M. G. W.

DENT, ARTHUR (*d.* 1607), puritan divine, matriculated as a pensioner of Christ's College, Cambridge, in November 1571, graduated B.A. in 1575–6, M.A. in 1579, and was on 17 Dec. 1580 instituted to the rectory of South Shoebury, Essex, on the presentation of Robert, lord Rich. In 1582 he was one of the witnesses examined in support of charges brought against Robert Wright, a puritan minister (Strype, *Annals*, iii. 125, Append. 42, folio). About 1584 he was much troubled by Aylmer, his diocesan, for refusing to wear the surplice and omitting the sign of the cross in baptism. His name is appended to the petition sent to the lords of the council by twenty-seven ministers of Essex, who refused to subscribe the declaration 'that there is nothing contained in the Book of Common Prayer contrary to the word of God' (Brook, *Puritans*, ii. 112, 275). He died of a fever after three days' illness about the end of 1607. He left a widow, who was probably a sister of Ezekiel Culverwell, as he is styled Dent's 'brother.' Culverwell, in dedicating an edition of the 'Ruine of Rome' to Lord Rich, remarks that to Dent's 'diligence, yea, extreme and unwearied pains in his ministry, publicly, privately, at home and abroad, for at least four and twenty years, all our country can testify. . . . Besides all others his great labours, he had a special care of all the churches, night and day, by study and fervent prayer, procuring the prosperity of Zion and the ruin of Rome.' He was esteemed an excellent preacher, and the popu-

larity of his printed sermons is attested by the numerous editions they passed through.

His works are: 1. 'A Sermon of Repentance, preached at Lee in Essex, 7 March 1581,' London, 1582, 1583, 1585, 1590, 1611, 1615, 1626, 1629, 1630, 1637, 1638, 1643, 12mo. Translated into Welsh by R. Lloyd, London, 1629, 8vo. 2. 'Exposition of the Articles of our Faith by short questions and answers,' London, 1591, 8vo. 3. 'The Ruine of Rome, or an Exposition upon the whole Reuelation: wherein is plainely shewed and proued that the Popish Religion, together with all the power and authority of Rome, shall ebbe and decay still more and more throughout all the Churches of Europe, and come to an utter overthrow even in this life before the end of the world. Written especially for the comfort of Protestants, and the daunting of Papists, Seminary Priests, and all that cursed rabble,' London, 1603, 1607, 4to; 1611, 1633, 1662, 8vo; 1656, 12mo. 4. 'A Pastime for Parents; or a Recreation to passe away the time: contayning the most principal grounds of Christian Religion,' London, 1603, 1609, 12mo. 5. 'The Plaine Mans Path-way to Heaven. Wherein every man may clearely see whether hee shall be saved or damned,' London, 1610, 1617, 1622 (18th edition), 1631, 1637 (24th edition), 1664, 1682. The 41st edition, with life of the author, appeared at London, 1831, 12mo. A Welsh translation by R. Lloyd was published at London, 1630, 8vo. 6. 'A Sermon of Christ's Miracles,' 4th edition, London, 1610, 8vo; 7th edition, London, 1617, 12mo. 7. 'A Sermon of Gods Providence,' 4th edition, London, 1611, 8vo; 6th edition, 1616. 8. 'A learned and fruitfull Exposition upon the Lord's Prayer,' London, 1612, 1613, 12mo. 9. 'The Hand-maid of Repentance; or, a short Treatise of Restitution, written by Arthur Dent as a necessary appendix to his Sermon of Repentance,' London, 1614, 12mo. 10. 'The Opening of Heaven gates, or the ready way to everlasting life. Delivered in a dialogue between Reason and Religion touching Predestination,' 4th edition, London, 1617, 12mo.

[Addit. MS. 5867, f. 23 *b*; Newcourt's Repertorium, ii. 531; Cooper's Athenæ Cantab. ii. 469; Cat. of Dr. Bliss's Library (1858), i. 90; Ames's Typogr. Antiq. (Herbert), pp. 1156, 1336, 1357, 1358.] T. C.

DENT, EDWARD JOHN (1790–1853), chronometer maker, was born in London on 19 Aug. 1790, and entered the workshops of the Brothers Callam, Castle Street, Long Acre, then celebrated as makers of repeating motions, where he had the advantage of the instruction of Mr. Rippon. He soon became a very expert workman, and from 1815 to 1829 was constantly employed by Vulliamy & Son, and Barraud & Son, acquiring from the latter a considerable practical knowledge of chronometers. His name becoming known he was entrusted with work on his own account by the Admiralty, the East India Company, and for the observatory at Greenwich, where he was employed to remove from the transit clock the escapement originally supplied by Hardy, and to substitute a Graham's escapement. In 1829 he sent for public trial the chronometer 'Dent 114,' whose superior action confirmed his reputation, and in 1830 he entered into partnership with John Roger Arnold, and in a few years the firm of Arnold & Dent at 84 Strand, London, attained a very high character. Dent chiefly employed himself in the workshops, and in prosecuting experiments on springs made of steel, gold, and palladium, and in the small compensation required by glass springs. He joined the Institution of Civil Engineers as an associate in 1833, and read lectures on horological subjects before the Royal Institution and the United Service Institution. On his visit to Russia in 1843 he was presented with a gold medal by order of the emperor for the services rendered to that country by his chronometers. On 29 Sept. 1840 his connection with Arnold was dissolved, when he took premises at 82 Strand, and continued to carry on a very lucrative business, which he extended to two other depôts, 33 Cockspur Street, Charing Cross, and 34 Royal Exchange, city of London. In 1829 he introduced a secondary compensation for correcting the tendency of chronometers to gain at mean temperature when the compensation had been adjusted for extremes. Having in 1843 been selected to construct a clock for the Royal Exchange, he established a clockmaking manufactory, where he soon made such improvements that for the first time English clocks came into competition with those of French make. In 1852 the order for the great clock for the new palace at Westminster was entrusted to him, but he only lived to see the successful trial of a new gravity escapement invented by Edmund Denison (afterwards known as Sir Edmund Beckett, and later on as Baron Grimthorpe), in which the pendulum, weighing 6 cwt., is kept going by a scape wheel weighing little more than a quarter of an ounce (*Journ. of Soc. of Arts*, 13 Jan. 1854, p. 133). The last year of his life was embittered by an unfortunate discussion with the master of the Company of Clockmakers (Benjamin Lewis Vulliamy), who declared that Dent could not make the

Westminster clock. In the year after Dent's death it was successfully made by his stepson Frederick Dent (*Denison's Clocks and Locks*, 1857, pp. 100–30; *Beckett's Clocks, Watches, and Bells*, 1883, pp. 249–73). After a long illness, Dent died at his residence, The Mall, Kensington Gravel Pits, London, 8 March 1853. His will was proved in May 1853, when his personal property amounted to 70,000*l*. He bequeathed his business and his stock to his stepsons Frederick and Richard Rippon on condition of their taking and using the name of Dent. He was the author of: 1. 'Chronometer Accuracy, Verification of the Longitude of Paris,' 1838. 2. 'Two Lectures on the Construction of Chronometers, Watches, and Clocks,' 1841. 3. 'On the Errors of Chronometers and Chronometrical Thermometers. Explanation of a new Construction of the Compensation Balance, and a new Chronometrical Thermometer,' 1842. 4. 'Description of the Dipleidscope, or Double Reflecting Meridium and Altitude Instrument,' 1843, 4th edit. 1845. 5. 'A Paper on the Patent Azimuth and Steering Compass,' 1844. 6. 'On the Construction and Management of Chronometers, Watches, and Clocks,' 1846. 7. 'A Treatise on the Aneroid, a newly invented Portable Barometer,' 1849. He also sent communications to the reports of the British Association, to the 'Nautical Magazine,' to the 'Memoirs' and 'Monthly Notices' of the Astronomical Society, and to 'Silliman's Journal.'

[Minutes of Proceedings of Institution of Civil Engineers, xiii. 156–61 (1854); Beckett's Clocks, Watches, and Bells (1883), pp. 181, 238, 300, 310, 313; Illustrated London News, 21 May 1853, p. 406.] G. C. B.

DENT, PETER (*d.* 1689), naturalist, son of Peter Dent of Cambridge, became a member of Trinity College in that university, but obtained the degree of M.B. from Lambeth on 9 March 1677–8 (*Gent. Mag.* ccxvi. 636; *Tanner MS.* 41, f. 90). He was incorporated at Cambridge in 1680 (*Addit. MS.* 5884, f. 11 *b*). He practised as a physician and apothecary at Cambridge, and, dying in 1689, was buried on 5 Oct. at St. Sepulchre's in that town. Ray says he was much obliged to Dent for many observations in his great work, 'Historia Plantarum;' and in the preface to Willoughby's 'Historia Piscium' (1686) Ray remarks: 'Dominus Petrus Dent, &c., observationes nonnullas de Piscibus cartilagineis planis, præcipue de Utero et Ovis Raiarum, et elegantes tum ipsorum Piscium, tum Partium eorundem internarum Delineationes communicavit.'

[Addit. MS. 5867, f. 24; Cooper's MS. Collections for Athenæ Cantab.; Hackman's Cat. of Tanner MSS. p. 154.] T. C.

DENTON, HENRY (1633?–1681), writer, born about 1633, was a son of Thomas Denton, member of an ancient Cumberland family living at Warnell-Denton in that county. Another Thomas Denton was the author of a manuscript 'History of Cumberland,' written in 1688, and much quoted by Lysons. Henry went to Oxford in 1653, graduated B.A. on 21 March 1656, and M.A. 1659. The following year he was elected fellow of Queen's College, Oxford, and in 1664 he went to Constantinople as chaplain to the English ambassador, serving also in that capacity the Levant Company. He returned to England when the ambassador retired from his charge, and not long afterwards, in 1673, he received from the provost and fellows of his college the living of Blechingdon in Oxfordshire. Here he died on 19 Aug. 1681, and was buried in the parish church.

In 1678 he published in London a work written in Greek by Joasaph Georginos, archbishop of Samos, which Denton translated into English under the title of 'A Description of the Present State of Samos, Nicaria, Patmos, and Mount Athos.'

The archbishop had visited Oxford for the purpose of collecting funds to pay for the completion of the Greek church in Soho Fields, London, under the sanction of Compton, bishop of London. Greek Street and Compton Street, Soho, derive their names from this circumstance.

[Wood's Athenæ, iv. 528; Lysons's Magna Brit. iv. 154; Notes and Queries, 3rd ser. xii. 165; Wood's Fasti Oxon. ii. coll. 192, 219; Pearson's Chaplains to the Levant Company.] R. H.

DENTON, JAMES (*d.* 1533), dean of Lichfield, was educated at Eton, whence in 1485 or 1486 he proceeded as a king's scholar to King's College, Cambridge (Pote, *Alumni Etonenses*, p. 6), where he proceeded B.A. in 1489, and M.A. in 1492, becoming in due course a fellow of that college. He subsequently studied canon law at Valencia, in which faculty he became a doctor of the university there. In 1505 he obtained a license to stand in the same degree at Cambridge as at Valencia. He became a royal chaplain, and was rewarded with various preferments, including a canonry at Windsor (1509), and prebends at Lichfield (1509) and Lincoln (1514). He was also rector of several parishes, including St. Olave's, Southwark. In 1514 he went to France as almoner with Mary, the sister of Henry VIII, on her marriage with Louis XII,

and attended her in France until her husband's death and her own return to England. He afterwards acted as her chancellor, and in 1525 visited France on some mission about her dowry. She showed great anxiety to promote him, and informed Wolsey that he had done her much service. In 1520 he was one of the royal chaplains, 'clothed in damask and satin,' at the Field of the Cloth of Gold. In 1522 his contribution of 200*l.* to the clerical subsidy-loan to the king attested both his loyalty and wealth. In 1524 he was sent along with Sir Anthony Fitzherbert and Sir Ralph Egerton as royal commissioners to Ireland. Their chief business was to heal the discord between the Earls of Kildare and Ormonde, and they succeeded in procuring a formal pacification between them (printed in 'State Papers of Henry VIII,' ii. 105), but on the return of the commissioners to England, which shortly followed, the old feud burst out again. Denton's next public employment was as chancellor to the council of the Princess Mary, which, on the analogy of the previous councils of Prince Edward, son of Edward IV, and of Prince Arthur, was established in 1526, immediately with a view to the superintendence of her education, but also with the wider object of governing her 'principality' and the marches of Wales, and of repressing the chronic disorders of a disturbed district. It usually sat at Ludlow, where the Princess of Wales most often was, and Denton was one of the few permanent counsellors in residence. He is sometimes erroneously called president of the council of Wales, but this title would be in itself an anachronism, as the personal council of the prince or princess had hardly yet developed into a permanent institution, and Bishop Voysey of Exeter was president of the princess's council during the years Denton was at Ludlow. Denton frequently acted on commissions of the peace for the border counties. He retained this position in the Ludlow council until his death, and was also master of the College of St. John the Evangelist in Ludlow town.

Denton's ecclesiastical preferments were numerous. From 1523 to his death he was archdeacon of Cleveland. After 1522 he was dean of Lichfield. He was a man of great liberality. At Lichfield he 'environed the fair old cross with eight fair arches of stone,' and 'made a round vault over them for poor people to sit dry,' at an expense of 160*l.* (Leland, *Itinerary*, vol. iv. pt. ii. f. 188*a*). He was also a benefactor of King's College and of St. George's Chapel, Windsor (*Cat. Cambr. Univ. Lib. MSS.* i. 55–6). At Lichfield he increased the number of choristers and provided for their maintenance. At Windsor he built a house 'for the lodging and dieting of choristers and priests' who had no fixed houses within the college. This is still extant as one of the canons' residences. He also built there the 'large back stairs' which have been erroneously identified with the more modern 'hundred steps.' He was equally liberal to his dependents, and especially in procuring education for their sons. He died at Ludlow on 23 Feb. 1533, and was buried in the parish church of that town. His will, dated 1526, is among the Ashmole MSS. (No. 1123, f. 104). in which collection are also found copious extracts from the register of Windsor College kept by Denton as steward of the chapter (Nos. 1113, 1123–5, and 1131).

[Brewer and Gairdner's Letters and Papers of the Reign of Henry VIII; State Papers of the Reign of Henry VIII, vol. ii.; Wood's Fasti Oxon. ed. Bliss, pt. i. p. 16; Cooper's Athenæ Cantab. i. 45, 529; Harwood's History of Lichfield, pp. 181, 283, 453; Leland's Itinerary, vol. iv. pt. ii. fol. 179 *a*, 188 *a*; Le Neve's Fasti Ecclesiæ Anglicanæ (Hardy), i. 562, 627, ii. 179, iii. 148; Tighe and Davis's Annals of Windsor, i. 477–8; Black's Catalogue of the Ashmolean MSS.] T. F. T.

DENTON, JOHN (1625–1709), nonconformist divine, was born near Bradford, Yorkshire, in 1625, and was entered sizar and pupil to David Clarkson at Clare Hall, Cambridge, on 4 May 1646. Here he contracted a lasting friendship with Tillotson, afterwards archbishop of Canterbury, to whom he was of material service during a very severe illness. In 1662 he was ejected for nonconformity from the living of Oswaldkirk, Yorkshire, where Tillotson had preached his first sermon. Denton was subsequently reordained by Dr. Thomas Barlow, bishop of Lincoln, and presented to the living of Stonegrave, and to a prebendal stall in York Cathedral. These he held till his death, which occurred on 14 Jan. 1708–9 in his eighty-third year, as appears from the inscription on his tombstone in Stonegrave Church. 'Denton,' says Baxter, 'was a very pious man and a profitable preacher.' He published some religious and polemical tracts, and wrote in defence of his friend Tillotson against the attack made upon the latter and Dr. Burnet by Dr. George Hickes.

[Baxter's History of his Life and Times, 1713 p. 818; Birch's Life of Tillotson, 10–11, 435–6.] R. H.

DENTON, NATHAN (1634–1720), last of the ejected ministers, was born in the chapelry of Bradfield, parish of Ecclesfield, West Riding of Yorkshire, in 1634. From the grammar school of Worsborough he went

to University College, Oxford, in 1652. His tutor was Thomas Jones [q. v.], whom Wood calls 'a zealous person for carrying on the righteous cause.' Denton graduated, but is not mentioned by Wood. Leaving the university he taught a grammar school at Cawthorne, West Riding, preaching alternately at Cawthorne and High Hoyland. He was ordained in 1658 at Hemsworth by the West Riding presbytery as minister of High Hoyland. Thence he removed to Derwent chapel, Derbyshire, and about 1660 to Bolton-upon-Dearne, West Riding. From the perpetual curacy of Bolton he was ejected by the Uniformity Act of 1662, but continued to reside in the parish, except for two periods of about two years each, during the enforcement of the Five Miles Act (1665). For a year after his ejection he preached in the parish church of Hickleton, West Riding, being maintained as a lecturer by Lady Jackson, sister of George Booth, first lord Delamer [q. v.] Subsequently he preached, as occasion permitted, in Yorkshire and Derbyshire. Calamy, writing in August 1713, when Denton was in his eightieth year, says he still preached frequently at Great Houghton, a township in the parish of Darfield, West Riding, where there was a presbyterian congregation. Calamy describes Denton as 'the picture of an old puritan.' He had several overtures of preferment after his ejection, but remained steadfast in his nonconformity. He died in 1720, having outlived all who had been ejected with him fifty-eight years before. His son Daniel was presbyterian minister at Bull House, near Penistone, West Riding.

[Calamy's Continuation, 1713, p. 950; Palmer's Nonconf. Memorial, 1803, iii. 425; Hunter's Life of Oliver Heywood, 1842, p. 316; James's Hist. Litigation and Legislation Presb. Chapels and Charities, 1867, p. 684.] A. G.

DENTON, RICHARD (1603–1663), divine, was born in 1603 in Yorkshire, and lived at Priestley Green. He took his B.A. degree at Catharine Hall, Cambridge, 1623. He became minister of the chapel of Coley, near Coley Hall, 'an ancient seat of the tenure commonly called St. John of Jerusalem' (Oliver Heywood, iv. 9). Here he remained about seven years, when, finding the times hard, the bishops 'at their height,' and the 'Book for Sports on the Sabbath-day' insupportable, he emigrated with a numerous family to New England. He settled at Wethersfield in 1640, but finding himself in disagreement with other ministers there on the subject of church discipline, he removed to Stamford in 1644, whence he departed not long after to Hempstead, Long Island, where he died in 1663 (Savage, ii. 40). Cotton Mather, in his 'Magnalia,' gives a high-flown description of his eloquence and powers of persuasion, which he contrasts with the smallness of his stature and the blindness of one of his eyes. 'His well-accomplished mind,' says Mather, 'in his lesser body was an Iliad in a nutshell.' The same writer states that Denton wrote a system of divinity entitled 'Soliloquia Sacra,' descriptive of the fourfold state, which does not seem to have been published.

[Oliver Heywood's Autobiography, 1885; Savage's Dict. of Settlers in New England; Mather's Magnalia, or Ecclesiastical Hist. of New England, B. iii. 95.] R. H.

DENTON, THOMAS (1724–1777), miscellaneous writer, was born at Seberham, Cumberland, in 1724. He was educated by the Rev. Josiah Relph, and edited his master's poems when published by subscription in 1747. He entered Queen's College, Oxford, and graduated B.A. in 1745, and M.A. in 1752. He became curate to the Rev. Dr. Graham at Arthuret and Kirk Andrews, Cumberland, and there privately printed a 'local poem' called 'Gariston.' In 1753 he became Graham's curate at Ashtead, Surrey. Here he recommended himself to an 'old and infirm' Lady Widdrington, who persuaded Graham to resign the rectory in his favour. He was instituted 14 Nov. 1754. He married a Mrs. Clubbe, who had been companion to Lady Widdrington, and received a legacy from her mistress. Denton died at Ashtead 27 June 1777, leaving a widow and seven children. Lord Suffolk, the patron, gave the next presentation to his widow, and by judicious management she turned the gift into a 'very comfortable annuity.' Denton published: 1. A manual of devotions called 'Religious Retirement for One Day in Every Month,' from John Gother, fitted for protestant readers. 2. 'Immortality, or the Consolation of Human Life, a Monody,' 1754, reprinted in Dodsley's collection. 3. 'The House of Superstition: a Vision,' 1762, prefixed to Gilpin's 'Lives of the Reformers.' Both are poems in imitation of Spenser. He also compiled the supplemental volume to the first edition of the 'General Biographical Dictionary' (1761).

[Chalmers's Dict.; Hutchinson's Cumberland, ii. 419; Manning and Bray's Surrey, iii. 635.]

DENTON, THOMAS (*d.* 1789), bookseller and artificer, was born in the North Riding of Yorkshire and was originally a tinman. He kept a bookseller's shop in York for some time, and coming to London about

1780 made a speaking figure in imitation of one he had seen. This he showed about the country, and next contrived a writing figure. He is said to have been an amateur chemist, and in 1784 translated from the French 'Physical Amusements and Diverting Experiments,' by Signor Giuseppe Pinetti de Wildalle, a conjuror of the day. The book contains tricks in parlour magic of a very elementary kind. Denton made pentagraphs and other mathematical instruments, and carried on the business of silver plating with that of a bookseller's shop in Holborn. He, however, associated with a well-known coiner, and was himself tried for coining. The trial lasted seven hours. He was finally convicted of possessing coining implements, and was hanged before Newgate, with his accomplice, John Jones, and two others, 1 July 1789. He is reported to have been a 'professed infidel,' and to have behaved badly, which conduct he 'continued to the very last.'

[Gent. Mag. lix. pt. ii. pp. 757–8; European Mag. xvi. 86; Annual Register, 1789, p. 217; Timperley's Encyclopædia, p. 764; Knapp and Baldwin's New Newgate Calendar, 1810, vi. 60–63.] H. R. T.

DENTON, WILLIAM, M.D. (1605-1691), physician and political writer, the youngest son of Sir Thomas Denton of Hillesden, Buckinghamshire, was born at Stow in April 1605. He was educated at Magdalen Hall, Oxford, of which he became a commoner in 1621, and was initiated into the practice of medicine by a noted physician, Dr. Henry Ashworth. At the age of twenty-nine he took his degree as doctor, and two years later was appointed physician to Charles I, whom he attended to Scotland in the expedition of 1639. During the Commonwealth he continued his medical practice in London and Westminster.

On the restoration of Charles II the king appointed Denton physician in ordinary to the royal household. Soon afterwards he was admitted a fellow of the College of Physicians. He lived into the reign of William and Mary, and to the latter he dedicated his book, 'Jus Regiminis.' His published writings show him to have been a very ardent protestant, but they are not in any way connected with his profession. He is often mentioned by Wiseman in his 'Chirurgical Treatises,' and always with respect. His nephew, Sir George Wheler, knt., writes of him as 'an ingenious and facetious [phasesious] man, and for his polite conversation among the court ladies of King Charles I he was called Speaker of the Parliament of Women' (*Genealogist*, 1886, p. 47).

He died on 9 May 1691 at his house in Covent Garden, London, and was buried at Hillesden. A monumental inscription in the church declares that he married Catherine, daughter of Bostock Fuller of Tandridge Court, and that their only child, Anne, married George, son of Sir Edward Nicholas, principal secretary of state to Charles I and Charles II.

He was the author of: 1. 'Horæ Subsecivæ; or, a Treatise shewing the Original Grounds, Reasons, and Provocations necessitating Sanguinary Laws against Papists made in the days of Queen Elizabeth,' &c., London, 1664, 4to. 2. 'The Burnt Child dreads the Fire; or, an Examination of the Merits of the Papists relating to England, mostly from their own Pens, in Justification of the late Act of Parliament for preventing Dangers which may happen from Popish Recusants,' London, 1675, 4to. 3. 'Jus Cæsaris et Ecclesiæ vere dictæ; or, a Treatise wherein Independency, Presbytery, &c., are discoursed,' &c., London, 1681, folio. In the preface of this odd and rambling work the author mentions R. P., J. S., and P. W. to have written against his two former books. 'But,' says Wood, 'whether either of those three was T. Blount of the Inner Temple, who answered one of them in a little treatise of one sheet ['An Apology for the Liberty of the Press'], I cannot tell.' 4. 'Nil Dictum quod non dictum prius. The Case of the Government of England established by Law, impartially stated and faithfully collected from the best Historians, Precedents of former Ages, and Authorities of Records,' London, 1681, 8vo. 5. 'Jus Regiminis: Being a Justification of Defensive Arms in general,' &c., London, 1689, fol. 6. 'Some Remarks recommended unto Ecclesiastics of all Perswasions,' London, fol. He also translated from Italian into English 'A Treatise of Matters Beneficiary,' London, 1680, fol., generally thought to have been written by F. Paolo Sarpi.

[Wood's Athenæ, iv. 307–9; Munk's Coll. of Phys. i. 327–8; Lipscombe's Buckinghamshire, iii. 17; Genealogist, 1886, p. 47.] R. H.

D'ÉON DE BEAUMONT, CHARLES GENEVIÈVE LOUIS AUGUSTE ANDRÉ TIMOTHÉE (1728–1810), chevalier, of an old family ranking among the minor nobility, was born at Tonnerre in Burgundy on 5 Oct. and baptised on 7 Oct. 1728. The date is fixed by his baptismal certificate and corroborated by an autograph note by D'Éon, but the inscription on his coffin gave the date of his birth as 17 Oct. 1727. Although baptised as a boy, it would appear that there

were congenital doubts of the sex of the infant, which is said—on perhaps insufficient authority—to have been put into girl's clothes at a very early age, and to have been, when three years old, publicly dedicated to the Virgin Mary under the feminine names of Charlotte Geneviève Louise Augusta Timothea, to which the name of Marie was added by the Archbishop of Seurre, when the child was confirmed. Up to the age of seven D'Éon wore the distinctive colours of Our Lady, though whether as a boy or girl is uncertain. Thenceforward his education was as a boy. He pursued his studies with diligence, took in due time the degree of doctor of law, and had probably some intention of practising as a lawyer, from which he would seem to have been diverted by the death of his father in 1749 and his being left in very reduced circumstances. He had, however, influential friends, among whom were the Prince de Conti, the Abbé (afterwards Cardinal) de Bernis, and the Marshal de Belle-Isle; and, after a few years, during which he seems to have held some employment as a secretary, he was in 1755 sent to St. Petersburg as a secret agent of the king and of the Prince de Conti, who was at that time at the head of the secret correspondence. The details of this mission are quite uncertain, but there is reason to believe that in carrying it out D'Éon resumed woman's clothes, and was received by the Empress Elizabeth as a woman (GAILLARDET, p. 15). It has been said that he held for some months an appointment as the empress's *lectrice*; and, whether as *lectrice* or *lecteur*, was mainly instrumental in bringing Russia into the alliance then forming between France and Austria. In June 1756 he returned to France, carrying a private letter from Elizabeth to Louis XV, as well as her public consent to receive a French representative; and was shortly afterwards sent back to Russia as an attaché of the legation. In April 1757 he again left St. Petersburg with private letters from the empress to Maria Theresa and Louis XV, and, being at Vienna when the news of the battle of Prague (6 May) arrived, was immediately despatched by the French minister to carry the important news to Versailles. He executed the mission with extraordinary celerity, and, although his coach was upset and his leg broken, he reached his destination thirty-six hours before the special courier sent to the Austrian ambassador. His zeal was rewarded by the present of a gold snuff-box with the king's portrait, a gratuity in money, and a commission as lieutenant of dragoons. D'Éon was detained in Paris for some months by his broken leg, but in September he was sent back to St. Petersburg as secretary to the embassy, and was also instructed to correspond secretly with the king. He remained at St. Petersburg till August 1760, and, though the principal evidence of his exceptional merits is contained in a volume of 'Lettres, Mémoires et Négociations particulières,' published by himself in 1764, it incidentally appears from other writers that he won the favour both of the French ambassador, the Marquis de l'Hôpital, of Woronzoff, the Russian chancellor, and of the empress herself. He had meantime, in 1758, been promoted to the rank of captain of dragoons, and had found time to write and publish a small work bearing the imposing title of 'Considérations historiques sur les Impôts des Egyptiens, des Babyloniens, des Perses, des Grecs, des Romains, et sur les différentes situations de la France par rapport aux finances depuis l'établissement des Francs dans la Gaule jusqu'à présent' (2 tom. 12mo, 1758).

On his return to Paris he was laid up with a severe attack of small-pox, but the following year he was appointed on the staff of the Marshal de Broglie, and served in that capacity through the campaign of 1761. It was his only military service, and, though creditable in a high degree, cannot be considered as entitling him to pose, as he afterwards did, as, before all, a soldier. In September 1762, when the Duke de Nivernais was sent to England on a special mission to settle the preliminaries of the peace, D'Éon accompanied him as secretary; and in the following February was sent over to Paris with the ratification of the definite treaty. On this occasion, in addition to a handsome gratuity in money, the king conferred on him the cross of St. Louis, and he was sent back to London with the understanding that, as the Duke de Nivernais was returning to France, he was to continue there as chargé d'affaires until the arrival of the new ambassador, Count de Guerchy. But he also had instructions to continue the secret correspondence with the king, through the medium of the Count de Broglie and M. Tercier, a clerk in the ministry of foreign affairs. In this latter capacity he had to examine into and report on the details of a scheme for the invasion of England, which had been submitted by the Count de Broglie; and in this way a number of papers of the greatest importance and most compromising nature came into his hands. This, and the rank of minister plenipotentiary, which, on a question of precedence, was conferred on him, would seem to have swelled his vanity to an inordinate pitch. He launched out into expenses suit-

able, as he considered, to his exalted rank, and, when M. de Guerchy arrived, refused either to accept his orders of recall or to give up the papers with which he had been entrusted. He demanded that his private debts should be paid, that his expenses during his residence in England should be charged to De Guerchy, and—in terms more or less explicit—that his recall should be signed by the king, not merely stamped. In this he was to some extent warranted by a secret letter from the king, directing him to resume the dress of a woman and to withdraw from public notice, but to remain in England and to take care that none of the letters or papers connected with the secret correspondence should fall into other hands (autograph letter, Boutaric, i. 298). He remained in England, and he clung to the papers, both of the secret and of his official correspondence; but he did not put on a woman's dress, nor did he withdraw from the public position into which he had thrust himself. On the contrary, he devoted himself to a remarkably venomous correspondence with the Duke de Praslin, and still more with the Count de Guerchy, the copies of which, as afterwards published by D'Éon, are almost incredible, even though the authenticity of some of them is vouched for by the Duke de Broglie (*Le Secret du Roi*, ii. 129). The quarrel which followed appears in its modern presentment extremely grotesque, but was at the time extremely bitter, and culminated in D'Éon swearing that De Guerchy had attempted to hocus him and had bribed a certain Vergy to murder him while under the influence of the narcotic or at some other time. He supported the allegation by an affidavit obtained from Vergy, and De Guerchy was accordingly indicted for an attempt against D'Éon's life. The grand jury brought in a true bill, and D'Éon was jubilant. 'That poisoner and scoundrel, Guerchy,' he wrote to his patron, the Count de Broglie, 'would be broken on the wheel, if justice was done to him in France; but here, in England, by God's mercy, he will only be hanged. . . . He will be thrown into the felon's gaol, and his friend Praslin may get him out if he can. As far as I see the only friend that can get him out will be the hangman.' After all, however, it was held that the court had no jurisdiction, and the case was quashed, though the mob expressed itself very violently in favour of D'Éon, stopped De Guerchy's carriage, from which De Guerchy narrowly escaped, and smashed the windows of his house. It was several days before the ambassador or any of his family could venture outside. He then applied for leave and went over to France, leaving D'Éon master of the situation. The Count de Broglie was commissioned to negotiate with him, as though with an independent power; but it was not till after the death of Louis XV (10 May 1774) and the consequent revelation to the ministry of the secret correspondence, that definite steps were taken to settle the long-vexed question. To this end Beaumarchais was sent over to London, and eventually succeeded in bringing D'Éon to terms. His claims on the government, which he put at 14,000*l.* sterling, were brought down to 5,000*l.*, and this sum was paid to Lord Ferrers, who, by a private understanding with D'Éon, held the papers in nominal pawn, and which he now surrendered. Finally all the papers, secret or otherwise, were given up; D'Éon entered into an agreement to seek no further quarrel, judicial or personal, with De Guerchy; he was to receive a pension of twelve thousand livres, or about 500*l.*, a year; and was ordered to wear woman's clothes, on compliance with which the payment of the pension depended. The exact meaning of this order to resume woman's clothes cannot now be understood; for though it had been strongly suspected that D'Éon was a woman, and bets on the subject had been freely made, the fact was certainly not then verified, nor does the French government appear to have troubled itself about the truth or falsehood of the allegations. It was probably thought that they afforded a ready means of preventing any further mischief and of effectually taming an unruly spirit.

The news that D'Éon was on the point of returning to France spread dismay among those who had speculated on his sex. It appeared that the 'policies,' as they were called, amounted to upwards of 120,000*l.*, payable on his being proved to be a woman; and though many holders of these 'policies' were willing to forfeit their interest rather than to come before the public as having engaged in such a disreputable sort of gambling, there were some who fancied they had a legal claim to satisfaction, and were disposed to insist on it. One Hayes, a surgeon, had paid to a broker, named Jacques, fifteen guineas, on the condition of receiving back fifteen hundred guineas whenever it should be proved that D'Éon was a woman. In June 1777 he maintained that he could prove it. The case was tried before Lord Mansfield, who charged the jury to the effect that the wager was not illegal, and the question for them to decide from the evidence was who had won. The jury gave a verdict for the plaintiff (*Gent. Mag.* xlvii. 346); and though it was afterwards decided that the 'policy' was legally

invalid, the decision of the jury was thus recorded that the evidence before them was sufficient to prove D'Éon to be a woman. On 13 Aug. 1777 he left London, and a few days later presented himself at Versailles in his uniform as captain of dragoons. This brought on him an order 'to resume the garments of her sex,' forbidding him 'to appear in any part of the kingdom in any other garments than those proper for a woman' (19 Aug. 1777). He obtained, however, a short respite. He had no such clothes suitable to appear at court, and the queen was pleased to order him a complete outfit. On 21 Oct. the dresses were ready, and the transformation took place under the superintendence of Mlle. Bertin, one of the ladies-in-waiting. 'She—D'Éon—was anointed with fragrant perfumes, her hair was curled, and a magnificent headdress put on her; her gown, petticoats, and stockings were of the richest materials, and she was adorned with bracelets, a necklace, earrings, and rings. . . . In this quality she was presented at court, and there compelled to remain two years that she might become moulded into her new condition' (Telfer, p. 292). She was naturally a little awkward at first, as well as masculine in her speech and manners, concerning which many stories were put in circulation. On one occasion, it is said, she was asked by a lady if she would not regret her former condition and her arms, in case she wanted to demand satisfaction for any insult. 'I have already considered this matter,' she answered, 'when I quitted my hat and sword; I own it gave me some concern; but I said to myself, what does it signify? I may do as much perhaps with my slipper.'

When the war with England broke out in 1778, D'Éon petitioned to be allowed to resume masculine attire, and to serve as a volunteer in the fleet. His petition was summarily refused, and in the course of the following year he went to Tonnerre, where his mother was still living. He seems to have resided there for the next six years, and in 1785 to have promptly availed himself of a permission to return to England. France had become distasteful to him, and he had many friends in England. On 9 April 1787 he appeared in public in an assault of arms, in which he specially distinguished himself by his dexterity in fencing, a dexterity which his feminine attire seemed to exaggerate.

It is unnecessary here to enter on an account of the pecuniary difficulties in which he was entangled, and which compelled him to exhibit in public as a means of livelihood. His distress culminated when the French Revolution put an end to his pension, leaving him without other support than what he derived from these exhibitions of fencing. On 26 Aug. 1796, being then sixty-eight years of age, he received a severe wound in the armpit, extending about four inches, and inflicted by a foil of which the button was accidentally broken. From the effects of this wound he seems never to have recovered, and to have been confined to the house, if not to his bed, for the remainder of his life, during which time he was supported partly by the sale of trinkets and curiosities in his possession, and partly by the charity of a wide circle of friends. He died 21 May 1810, and it was then—on laying out the body—discovered that he was a man. In the thirty-three years that had elapsed since he had been ordered to wear woman's attire, the doubts as to his sex had been almost forgotten; a Mrs. Cole, a woman of about the same age as D'Éon, and with whom he had lived for many years, had no suspicion of the fact, which, however, seems to be placed beyond doubt by the attested certificate of the surgeon who made a post-mortem examination of the body, and 'found the male organs in every respect perfectly formed.' And yet the body seems to have had many feminine characteristics. It is described as presenting 'unusual roundness in the formation of the limbs. The throat was by no means masculine; breast remarkably full; arms, hands, and fingers those of a stout female; legs and feet corresponding with the arms.' He was buried in the churchyard of St. Pancras, where a plain slab marked the spot, till 1868, when it was removed and lost or destroyed in carrying out works connected with the Midland Railway.

During his long life D'Éon was an inveterate scribbler, and left behind him a large number of manuscripts, many of which are now in the British Museum (*Add.* 11339–41, 29993–4). He published also several books and pamphlets, some historical, but for the most part relating to his quarrel with De Guerchy and his correspondence with his government. His 'Considérations historiques sur les Impôts des Egyptiens,' &c. has been already mentioned. Another work which may be named is entitled 'Les Loisirs du Chevalier d'Éon de Beaumont . . . sur divers sujets importans d'Administration . . . pendant son séjour en Angleterre' (13 vols. 8vo, Amsterdam, 1774). He left also, in manuscript, 'Mémoires . . . pour servir à la vie du Comte de Vauban . . .,' with a characteristic note that 'the Chevalière d'Éon had been long engaged on this work; but her various occupations, military and political—sans compter les querelles d'Allemans et la guerre civile et incivile qu'elle a soutenue pendant de longues

années en Angleterre—had filled up her best years; and she was now too old to finish an undertaking so important.'

D'Éon's portrait, as man, as woman, or as half man, half woman (*London Magazine*, September 1777), was frequently painted or engraved. Photographic copies of three of these are given by Telfer: one in woman's dress, at the age of twenty-five (also given by Gaillardet); one in military uniform, painted in 1770; and one in woman's dress, attributed to Sir Joshua Reynolds in 1777. A well-known caricature by Gillray depicts the assault of arms at Carlton House in 1787; in the foreground 'the Chevalière d'Éon making a successful thrust, and hitting Saint George in his right arm.'

[The Strange Career of the Chevalier D'Éon de Beaumont, by Capt. J. B. Telfer, R.N. (1885); Mémoires sur la Chevalière d'Éon, par F. Gaillardet (1866); Le Secret du Roi, par le Duc de Broglie (1878); Correspondance secrète inédite de Louis XV, par M. E. Boutaric (1866); Lettres, Mémoires et Négociations particulières du Chevalier d'Éon (4to, 1764); Catalogue of the scarce books and valuable manuscripts of the Chevalière d'Éon. . . which will be publicly sold by Mr. Christie. . . on (Thursday, 5 May and following days) 1791, with a preface containing 'an interesting narrative of the very extraordinary case of Mlle. d'Éon;' Notes and Queries, 4th series, vol. ii. passim. The literature on the subject of D'Éon is very extensive; some of it is catalogued by Telfer. See also the Catalogue of the Brit. Mus., where the name is given under Éon.] J. K. L.

DE QUINCEY, THOMAS (1785-1859), author of 'Confessions of an Opium Eater,' was born at Greenheys, Manchester, 15 Aug. 1785. He was the fifth child of Thomas De Quincey, a merchant of reputation and of literary culture, who contributed an 'Account of a Tour in the Midland Counties' to the 'Gentleman's Magazine' for 1774; reprinted with additions in 1775 (*Notes and Queries*, 5th ser. iv. 407, xii. 61). The De Quinceys were an old family who took their name from the village of Quincey in Normandy. The Quincys of New England are offshoots from the same stock. De Quincey himself wrote his name 'de Quincey,' and would have catalogued it among the Q's (PAGE, *Thomas De Quincey*, i. 380). His mother's maiden name was Penson. Her two brothers were in the Indian army: Edward, who died young, and Thomas, who became a colonel, and was for many years superintendent of military buildings in Bengal. The elder De Quincey fell into ill-health soon after the son's birth, and had to spend much time abroad, coming home only to die when the son was in his seventh year. He left an estate of 1,600*l.* a year. The family consisted at this time of four sons and two daughters: William, five or six years older than Thomas; Mary, Thomas, Richard, Jane, and Henry, a posthumous child. The deaths of two elder sisters, Elizabeth, who died before Thomas was six, and Jane, who died before he was two, had made an impression upon him, commemorated in the 'Autobiographic Sketches.' After the father's death William and Thomas were sent for daily lessons to a guardian, the Rev. Samuel Hall, at Salford. William, who had been previously at the grammar school of Louth, was scarcely known to his brother, and De Quincey gives thanks that his infant feelings were moulded by the gentlest of sisters, not by 'horrid pugilistic brothers.' William was not only pugilistic, but a boy of remarkable talent. He despised the effeminacy of his delicate brother, domineered in the nursery, and compelled his junior to take part in quarrels with the factory children of the district. His childish fancy created the kingdoms of Gombroon and Tigrosylvania, whose annals may be found in the 'Autobiographic Sketches,' and he showed an artistic talent, which led to his being placed as a pupil under Loutherbourg, a Royal Academician. He died of typhus in his sixteenth year. Thomas showed his early promise as a scholar. His mother removed to Bath and sent him to the Bath grammar school, under Dr. Morgan, in his eleventh year. He was accompanied by his brother Richard, or 'Pink,' four years younger than himself. The singular career of this boy, who ran away to sea, was taken by pirates, and afterwards became a midshipman, is told in the 'Autobiographic Sketches' (chap. xii.) At Bath De Quincey became famous for his skill in writing Latin verses, and then took to Greek, in which he could write easily at thirteen and converse fluently at fifteen. He was removed from Bath on account of a severe illness which 'threatened his head,' and was caused by a blow from an usher (PAGE, i. 36). His mother, a woman of strict evangelical principles, thought that his vanity had been over stimulated by his successes. She kept him for a time under own eye, and then sent him to another school at Winkfield, Wiltshire, where the religious principles were more satisfactory than the scholarship of the master. Here he became a friend of E. W. Grinfield [q. v.], afterwards a biblical critic, who joined him in writing a school paper called 'The Observer.' A year later De Quincey paid a visit to a friend, Lord Westport, then at Eton, son of Lord Altamont, an Irish peer. They had

met at Bath at the house of a common friend. De Quincey saw George III, who talked to him about the De Quincey family. He then took a tour to his friend's family in Ireland in 1800, where he was present at the last sitting of the Irish House of Lords. Returning to England, he paid a visit to Lord Carbery's seat at Laxton, Northamptonshire. Lady Carbery, a clever woman, about ten years his senior, had been a Miss Watson. She had known the De Quinceys and made a pet of Thomas in his childhood. She now regarded him as an Admirable Crichton, consulted him in her Greek studies and in theological questions, and tried in return to teach him to ride. In 1801 he was sent by his guardians to the Manchester grammar school. A residence of three years would entitle him to an exhibition of forty guineas, which, added to his allowance of 150*l.*, would enable him to proceed to Oxford. The master, Charles Lawson, was a good scholar, but already growing old; he had drunk the Pretender's health with Byrom, had been disappointed in love, and had become an infirm recluse and an inefficient master. The time allowed to his pupils for exercise had dwindled into nothing. De Quincey's liver became deranged, and he was dosed to excess by a stupid apothecary. The intellectual standard of the school was apparently high. De Quincey's mother had subscribed for him to the Manchester Library, and he had friends outside the school. Lady Carbery passed the winter at Manchester and made him her associate in Hebrew studies. He formed an intimacy with John Clowes [q. v.] the Swedenborgian, then an old man, who took a final leave of secular studies by giving away the last remnant of his classical library, a Clarke's 'Odyssey,' to De Quincey. He made the acquaintance also of Roscoe and Currie, the biographer of Burns, while visiting some friends at Liverpool. His ill-health, however, and the monotonous routine of the school made him wretched, and he entreated to be removed. His guardians were obdurate, and at last he determined to run away. He obtained a loan of ten guineas from Lady Carbery and escaped from the house in July 1802. He had thoughts of going to the lakes, a district already associated in his mind with Wordsworth's poetry. He had read 'We are Seven' in 1799, and in 1803 he opened a correspondence with Wordsworth himself. Meanwhile he resolved to go to Wales, after visiting Chester, where his mother was settled, and obtaining a secret interview with his sister. He reached Chester on foot in two days; the news of his flight had preceded him, the sister had set off in pursuit of the fugitive, and some servants who saw him near the house brought out his uncle, Colonel Penson, then at home on furlough. Penson rather sympathised with the boy's dislike of school, and it was agreed that he should be permitted to carry out his Welsh plan with an allowance of a guinea a week. He rambled for some time among the mountains, and made acquaintance with a German, De Haren, who initiated him in the study of Richter and other German authors. Living was ridiculously cheap, and he sometimes saved money by bivouacking in the open air, or lived upon bread and milk at hospitable farmhouses, repaying his entertainers by writing letters on love or business, and by the charm of his conversation. He felt the absence of books, and the larger hotels, where alone he could meet with educated conversers, were too expensive. He was resolved, however, to be independent of his guardians, and finally determined to go to London, hoping to raise 200*l.* which would supply him sufficiently until his majority. His London adventures are described in some of the most interesting chapters of the 'Confessions.' The money-lender to whom he applied was dilatory. His money vanished, and he was then allowed to sleep in a house in Greek Street, Soho, belonging to a disreputable but not unkindly attorney called Brunell, who acted as agent for money-lenders. Here he encamped at night with a neglected child for his sole companion, wandering about the streets and parks during the day. He made friends with outcast women who were kind to him, and especially with a girl called Ann, who once spent her last sixpence upon a glass of wine to revive him in a fainting fit. At last a family friend accidentally met him and gave him a 10*l.* note. He then went to Eton to try to get some security signed by his friend Lord Westport. Lord Westport was absent, but he obtained a promise from another acquaintance, Lord Desart, and returned to London. He now lost all traces of Ann, although they had arranged for a meeting, nor could he ever hear of her again. The money-lenders made difficulties about Lord Desart's conditions, but an unexplained accident suddenly led to reconciliation with his friends. He returned to Chester and was sent to Worcester College, Oxford, with an allowance of 100*l.* a year. The inadequacy of the sum caused new recourse to the money-lenders. Oxford seems to have made little impression upon De Quincey. Landon, the provost of Worcester, is said to have formed a high opinion of his talents. He was known for his conversational power, and regarded as a quiet and studious man. He studied

Hebrew with a German named Schwartzburg. He extended his knowledge of German and English literature. He never took a degree. The reasons alleged are rather confused, but according to the most authentic statement made by him in 1821 to R. Woodhouse (notes of conversation in Garnett's edition of the 'Opium Eater,' 1885), he professed, like many clever young men, to despise the university system. He thought that the examiners laid traps instead of thoroughly investigating the merits of the students, and was annoyed by the abandonment of a new plan for allowing candidates to answer in Greek upon Greek subjects. After distinguishing himself in Latin, he therefore disappeared before the Greek examination. It is also suggested that he shrank nervously from the *vivâ voce*, or thought that his merits were not of the kind to win full recognition. At any rate his career, like that of Southey, Coleridge, Wordsworth, Landor, and others, was not of the kind most pleasing to the authorities. During his Oxford residence he first began opium-eating. He suffered during a visit to London from a violent attack of toothache and rheumatism in the head, and by the advice of a college friend bought some laudanum at a druggist's 'near the Pantheon.'

De Quincey's mother was now residing in Somersetshire. She had a passion for building. After leaving the priory, she built a house at Westhay, Somersetshire, and finally settled at Weston Lea, near Bath. De Quincey was often at Bristol and took long rambles amongst the Quantocks and Mendips. He had been profoundly impressed by the 'Lyrical Ballads,' and had already made inquiries after Coleridge. In 1807, Coleridge had just returned from Malta, and De Quincey went to Nether Stowey to seek his personal acquaintance. They finally met at Bridgewater [see COLERIDGE, SAMUEL TAYLOR]. De Quincey became an ardent admirer of his new friend and gave substantial proofs of affection. He escorted Mrs. Coleridge and her children to Grasmere, where he first saw Wordsworth, with whom he had already corresponded, and he visited Southey at Greta Hall. He returned to Bristol in the autumn and made a munificent offer of 500*l.* to Coleridge through Cottle. By Cottle's advice, the sum actually given—without revealing the giver's name—was reduced to 300*l.* He was again at Oxford in the early part of 1808, and then stayed in London with a college friend, seeing Coleridge frequently and meeting Sir H. Davy, Lamb, and others. He was keeping terms at the Middle Temple, though he does not appear to have seriously contemplated practice at the bar. At the end of the year he returned to Grasmere and stayed with Wordsworth till February 1809. He took a lease of the cottage which had been vacated by Wordsworth. Miss Wordsworth superintended the furnishing, while De Quincey went to London, saw Wordsworth's pamphlet upon the 'Convention of Cintra' through the press, adding an appendix, done, according to Wordsworth, in the 'most masterly manner,' and returned to Westmoreland in November 1809. Here he settled in his picturesque cottage at Townend, previously occupied by Wordsworth and afterwards by Hartley Coleridge. De Quincey filled it with so many books that Coleridge (who was now domiciled for a time with Wordsworth) had sometimes five hundred volumes from it at once, which he scrupulously returned. De Quincey was thus intimate with the so-called 'Lake School.' He was on friendly terms with Wordsworth, though, after a year or two, their friendship seems to have cooled. He was strongly attached to the children, and deeply affected by the deaths of Catherine and Thomas Wordsworth in 1812. His love of children was always a marked feature of his childlike character. Charles Lloyd was another friend, but his closest ally was Professor Wilson, who had been his contemporary, though unknown to him, at Oxford. De Quincey and Wilson took long nocturnal rambles, for De Quincey, though not possessed of Wilson's athletic prowess, was a good walker through life. In the winters of 1814–15 and 1815–16 he accompanied Wilson on visits to Edinburgh, and they had talked of a tour to the East. He also paid occasional visits to London (see 'Walking Stewart,' in *Works*, vii. 6) and Somersetshire.

De Quincey read German metaphysics and took opium at first in moderation. The practice, however, became more habitual during 1813, in consequence of an irritation of the stomach, probably produced by the hardships endured in Wales and London. He was taking 340 grains of opium daily. He made an effort to conquer the habit, reducing the 340 to forty grains. An attachment formed at Grasmere gave a motive for reform. Finding himself greatly benefited by his reduced consumption, he was married at the end of 1816 to Margaret Simpson, daughter of a 'statesman' living near him at the 'Nab.' His wife attended him till her death with admirable affection and judgment, which he has gratefully recorded. The habit, however, soon mastered him again, and he suffered from profound depression. He gave up a contemplated philosophical

work to be called (after Spinoza) 'De Emendatione Humani Intellectus,' and became incapable of serious work. In the beginning of 1819 he read Ricardo's 'Political Economy,' and was so impressed by it as to draw up 'Prolegomena of all future systems of Political Economy.' This again was laid aside, and he suffered from tremendous dreams, in which he sometimes seemed to live through a century in a night. He was haunted by the monstrous figure of a crocodile, or visions of Ann and early acquaintances, especially a certain Malay, whom he had found wandering in the Lakes and presented with a large dose of opium. The Malay was not found dead, but long continued to 'run amuck' through De Quincey's dreams. Meanwhile a bank in which a large part of his money had been invested failed, and he became in need of some means of support. He had contributed to 'Blackwood' and the 'Quarterly Review.' In the summer of 1819 he became editor of the 'Westmoreland Gazette.' His duties must have enforced a certain abstinence from opium. He explained his prospects to his uncle, Colonel Penson, and asked for a loan of 500*l.* with which and his literary earnings he would be able to remove to London and make a start in life. He continued to edit the paper for the greater part of a year, living, it seems, chiefly in Kendal, and then abandoned it as insufficiently remunerative. His articles were apparently not much better adapted to readers than Coleridge's 'Friend,' and his views of provincial journalism are sufficiently indicated in his enumeration of his qualifications, among which he reckons as especially valuable his knowledge of German literature and consequent power of drawing upon that 'Potosi' (Page, i. 249).

De Quincey had not only lost but given away large sums. His liberality amounted to reckless indifference to money (Page, i. 219). In 1821 he made a fresh attempt to break off his opium-eating, and went to London in search of literary work. He had already met Lamb in 1804 and upon subsequent visits, but had been kept at a certain distance by Lamb's ridicule of some of his idols. The Lambs now received him with a kindness which soon led to intimacy, and introduced him to Taylor and Hessey, who in July 1821 became proprietors of the 'London Magazine' (started in 1820). Thomas Hood, who was at this time sub-editor of the magazine; Talfourd, whose acquaintance he had made at the Middle Temple; Hazlitt, and other literary people met him at the dinners given by Taylor and Hessey. De Quincey lived near Soho Square for a time, and afterwards took a lodging at 4 York Street, Covent Garden (see Lowndes, *Manual*, art. 'Quincey'). In this lodging he wrote the 'Confessions of an English Opium Eater,' containing some of his best work, which appeared in the 'London Magazine' for October and November 1821. It excited much attention, was reprinted in 1822, and reached a second edition in 1823, with an appendix giving a tabulated statement of his consumption of opium. A sympathetic notice by James Montgomery in the 'Sheffield Iris' brought from De Quincey an assertion of the literal fidelity of the narrative, in the number for December 1821. He continued to contribute till the end of 1824, his articles including 'Letters to a Young Man whose Education has been Neglected' (January, February, March, and May 1823), 'Dialogue of the Three Templars' (April and May 1824), with other economic discussions. An analysis of 'Walladmor,' a novel which had been passed off in Germany as Scott's, also appeared in 1824; and in the next year he undertook a translation of the original, which, however, he found expedient to compress, modify, and turn into ridicule. He next also contributed to Knight's 'Quarterly Magazine,' and stayed occasionally with Knight, who has given some curious anecdotes of his simplicity and helplessness in all matters of business. His reputation was growing, and he was introduced by his friend Wilson into the 'Noctes Ambrosianæ' (*Blackwood*, October 1823 and October 1825). He was again in Westmoreland for a time in 1825, but wrote to Wilson from London in a despondent humour in the beginning of 1826. Wilson replied by asking for contributions to 'Blackwood.' A translation of Lessing's 'Laocoon' appeared in that magazine in November 1826, and the first part of 'Murder as one of the Fine Arts' in February 1827. De Quincey continued to be an occasional contributor till 1849. The connection led to his settling in Edinburgh. He occupied Wilson's rooms there at the end of 1828, and from 1828 to 1830 contributed to the 'Edinburgh Literary Gazette.' After a time his two elder children followed him to Edinburgh for the educational advantages, and in 1830 Mrs. De Quincey joined him with the younger children. After this time he never returned to Grasmere. In 1832 De Quincey published his novel, 'Klosterheim,' which never had much popularity, though it is said to have been dramatised with success at two London theatres. From 1834 onwards he contributed many articles to 'Tait's Magazine,' most of them in the earlier period being autobiographic or reminiscences of Coleridge, Wordsworth, and other literary friends. They gave offence to the families

concerned by their indiscreet revelations. They have now the interest of other indiscreet revelations; but it is impossible to acquit De Quincey either of indiscretion or of a certain spitefulness. Miss Martineau speaks of his conduct to Wordsworth, who seems to have dropped the acquaintance, with a severity which is only not justifiable because De Quincey was hardly a responsible being, and shows irritability rather than malice. Family troubles now fell upon him. His youngest son, Julius, died at the age of four in 1833; his eldest, William, who had shown remarkable promise, in his eighteenth year, of a brain disease, in 1835; and his wife in 1837. The loss was the more severe as his eldest daughter was still very young. She developed, however, premature thoughtfulness, and became an able manager of the household. De Quincey himself, finding that the children disturbed him by their noise, took separate lodgings for himself at 42 Lothian Street, kept by two sisters, Mrs. Wilson and Miss Stark. In 1840 he took a cottage at Mavis Bush, Lasswade, where his three daughters became permanently settled, two of his sons entering the army, and a third becoming a physician. De Quincey frequently lived with them, but he also led a more or less independent existence, taking lodgings and making temporary sojourns in various places. For some years after his wife's death he relapsed into opium excesses. He speaks of three previous periods of such indulgence, in the years immediately preceding, in those immediately succeeding, his marriage, and in London during 1824–6. In 1844, after prolonged sufferings, he made a great and final effort. In June 1844 he succeeded in reducing his daily dose to six grains, and, according to his daughter, never much exceeded that amount afterwards (Page, i. 330). He had handed over the management of money matters to his daughter, and had no further trouble, except from his persistent extravagance. He was given to a 'wanton charity,' so that his presence at home was the 'signal for a crowd of beggars,' who borrowed babies or otherwise played upon his sympathies (*ib.* i. 362). He had a morbid value for papers, which accumulated until he was 'snowed up.' When crowded out of his lodgings by such a catastrophe, he simply locked the door and went elsewhere. Conscientious landladies were overwhelmed with the responsibility thus imposed upon them, while others took advantage of the deposits in their care to extort money. Six of these storehouses existed at the time of his death, an arrangement involving considerable expense. An accident to such an accumulation at Lasswade nearly led to the burning down of the house. He has given a humorous description of the normal state of his papers in his paper on 'Sortilege and Astrology.' The charm of his conversation and his gentle courtesy attracted many friends, upon whom he would sometimes drop in accidentally and then stay for weeks. From March 1841 to June 1843 he was at Glasgow, where he stayed with Professor Lushington and with Professor Nichol, in whose astronomical researches he was interested, and where he afterwards took lodgings, retained until 1847, but 'snowed up' as usual by piles of books and papers. He was there for some months in 1847. In spite of his strange shiftlessness and habits of procrastination, made worse by the chaos in which he had to search for documents, he continued to do some literary work. From 1837 to 1841 he contributed papers to Blackwood. He wrote biographies of Shakespeare, Pope, and others for the 'Encyclopædia Britannica.' In 1844 he published 'The Logic of Political Economy.' He contributed to 'Tait's Magazine' during 1846 and 1847. After this period he became acquainted with Mr. James Hogg, who projected a collected edition of his works. Seven volumes of collected works had been published in America during 1851–2 by J. T. Fields, who visited De Quincey in the autumn of 1852, and liberally gave him a share of the profits. Mr. Hogg now induced him to revise a collected edition, which appeared between 1853 and 1860. De Quincey added many passages, writing at the same time a few articles for 'Hogg's Instructor,' which appeared in 'Autobiographic Sketches,' and afterwards in 'Titan,' a periodical also published by Hogg. De Quincey's notes to Hogg during the process (printed by Mr. Page) reveal constant difficulties caused by the hideous jumble of his papers and records, and at the same time an amiable desire to accept full responsibility for his shortcomings. He was pathetically and conscientiously anxious to obviate the consequences of his infirmities. To be nearer the press, he settled in his old lodgings at Lothian Street, where his landlady, Mrs. Wilson, and her sister, Miss Stark, attended him with the greatest kindness, but was frequently with his family at Lasswade, from which he could walk into Edinburgh. At the age of seventy he was still an active walker, and considered fourteen miles a day as a proper allowance. He would climb a hill 'like a squirrel,' discoursing upon German literature, and distancing a younger companion (Page, ii. 31).

His eldest daughter married in 1853, and settled in Ireland, where he paid her a visit

in 1857. In 1855 his second daughter went to India to marry Colonel Baird Smith. De Quincey, though incompetent to manage a household, was always an affectionate father and grandfather. He took a great part in the education of his sons. He was interested in passing affairs, and especially moved by the Indian mutiny, in which his son-in-law played a prominent part at the siege of Delhi. But a more characteristic peculiarity was his intense interest in trials for murder, especially in the cases of Palmer and Madeline Smith. His fame brought him many visitors, though his singular habits enveloped him in a certain mystery, and he had an aversion to the ordinary social formalities. No one, however, could be more essentially courteous, and his utter incapacity for practical life challenged tenderness rather than condemnation. Hill Burton tells of his painful attempts to raise a loan of 7*s.* 6*d.*, when it turned out that he had a 50*l.* note in his pocket, which he was incompetent to negotiate. It required a stratagem to get him to a dinner party, though, when once started in society, he might remain indefinitely. When fairly roused he talked with an eloquence and fluency rivalling that of Coleridge, but never fell into the error of Coleridge and other great talkers by monopolising the conversation. His love of music provided his greatest enjoyment. He loved solitary, nocturnal rambles, sometimes, it is said, lying down to sleep under the next hedge. At home he was charming, though frequently alarming his children by setting his hair on fire during his readings. He became gradually weaker for the last two years of his life, and finally sank on 8 Dec. 1859, carefully attended to the last by Miss Stark and his unmarried daughter. He was buried in the West Churchyard of Edinburgh. De Quincey had five sons: William, died 1835; Horace, who became an officer in the 26th Cameronians, served under Sir Hugh Gough in China, and died there in 1842; Francis, who became a physician, emigrated to Brazil, and died of yellow fever in 1861; Paul Frederick, who became an officer in the 70th regiment, served at Sobraon, and through the mutiny, was made brigade-major by Lord Strathnairn, and ultimately settled in New Zealand; and Julius, who died in 1833. He had three daughters: Margaret, who married Robert Craig, and died in 1871; Florence, who married Colonel Baird Smith, who died in India in 1861; and Emily, unmarried.

A 'medical view' of De Quincey's case by Dr. Eatwell, appended to Page's life (vol. ii. 309–39), gives an interesting investigation, tending to show that his opium-eating was due to his sufferings from 'gastrodynia,' and that opium was the sole efficient means of controlling the disease.

There is a curious parallel between the careers of Coleridge and De Quincey. De Quincey was profoundly influenced by the school of which Coleridge was a leader; he shared many of their prejudices or principles, and especially their revolt against the philosophical and literary principles dominant in the eighteenth century. While Coleridge and Wordsworth aimed at a poetical reformation, De Quincey tried to restore the traditions of the great prose writers of the seventeenth century, Jeremy Taylor, Sir Thomas Browne, and their contemporaries. His fine musical ear and rich imagination enabled him to succeed so far as to become one of the great masters of English in what he calls (preface to collected works) the 'department of impassioned prose.' In the visionary dreamland which is his peculiar domain he is unrivalled; and his stately rhetoric is also the fitting embodiment of a tender and delicate sentiment, often blended with real pathos, and at times lighted up by genuine humour. The 'Confessions,' the 'Suspiria,' and essays in the same line elsewhere are the work by which he will be permanently known. He clearly possessed, also, an intellect of singular subtlety. He never rivalled Coleridge by stimulating philosophical inquiry, and the degree of his metaphysical powers must be matter of conjecture; but he showed great power in the economical investigations which Coleridge despised. In the 'Templars' Dialogues' and the 'Logic of Political Economy' he appears chiefly as an expounder of Ricardo. J. S. Mill speaks of him with great respect, and adopts some of his illustrations of the theory of value (*Political Economy*, bk. iii. chs. i. ii.) He says, however, that De Quincey entirely fails to recognise one important principle. Mr. Shadworth Hodgson (*Outcast Essays*, 69–98) defends De Quincey and charges Mill with confusion. Mill's criticism appears to be well founded, but Mr. Hodgson's argument deserves careful consideration. De Quincey's infirmities caused many blemishes in his work; many articles are fragmentary; his reading, though wide, was desultory; he is often intolerably long-winded and discursive, and delights too much in logical wire-drawing; his reason is too often the slave of effeminate prejudices, and the humour with which he endeavours to relieve his stately passages is too often forced and strongly wanting in taste. But imperfect as is much of his work, he has left many writings which, in their special variety of excellence, are unrivalled in modern English.

'Klosterheim' (1839) and the 'Logic of Political Economy' (1844) were De Quincey's only separate publications. 'The Confessions,' reprinted from the 'London Magazine' in 1822, passed through six editions before the new and greatly enlarged edition of 1856. His other works appeared in periodicals, chiefly in the 'London,' 'Blackwood's,' and 'Tait's' Magazines. A full list of these with dates of first appearance is in Lowndes's 'Manual' (under 'Quincey'). The first English edition of the collected works appeared from 1853 to 1860 in 14 vols. as 'Selections Grave and Gay.' A second and better arranged edition in 15 vols. was published in 1862. Two supplementary volumes have been added. The most complete edition is the American in 20 vols. 1852–5.

[The Life, by H. A. Page, 'with unpublished correspondence,' 2 vols. 1881, gives the fullest details. See also J. H. Burton's Bookhunter (1882), 32–46 (character of 'Papaverius'); Christopher North, by Mrs. Gordon, 2 vols. 1862; R. P. Gillies's Memoirs of a Literary Veteran (1851), ii. 218–20; C. Knight's Passages of a Working Life, i. 261; H. Martineau's Biographies (1861), 409–17; Froude's Carlyle, i. 263, 415, 427; David Masson's De Quincey (English Men of Letters), 1881; Payn's Literary Recollections, 56–8; The Confessions of an Opium Eater, edited by R. Garnett, 1885 (reprint of first edition, with recollections by R. Woodhouse, and a curious addition by De Musset to his early translation of the Opium Eater, now very rare); Personal Recollections of De Quincey by John Ritchie Findlay, 1885; Shadworth Hodgson's Outcast Essays, 1881, pp. 1–98.] L. S.

DERBY, Earls of. [See Ferrers, Robert de, 1240?–1279?; Stanley, Thomas, first Earl, 1435?–1504; Stanley, Edward, third Earl, 1508–1572; Stanley, Henry, fourth Earl, 1531–1593; Stanley, Ferdinando, fifth Earl, 1559?–1594; Stanley, James, seventh Earl, 1607–1651; Stanley, Edward Smith, thirteenth Earl, 1775–1851; Stanley, Edward George Geoffrey Smith, fourteenth Earl, 1799–1869; Stanley, Edward Henry, fifteenth Earl, 1826–1893.]

DERBY, Countess of. [See Stanley, Charlotte, 1599–1664; Farren, Elizabeth, 1759?–1829.]

DERBY, ALFRED THOMAS (1821–1873), painter, eldest son of William Derby [q.v.], born in London on 21 Jan. 1821, was educated at Mr. Wyand's school in the Hampstead Road. After studying at the Royal Academy, he painted portraits and scenes from the novels of Sir Walter Scott, and afterwards aided his father in water-colour copies from the works of Landseer and others. Thenceforward he confined his art to water-colours, frequently copying famous paintings such as Webster's 'Slide,' and Gainsborough's portrait of Mrs. Graham in the National Gallery of Scotland, the copy of which was in the Loan Exhibition of Portrait Miniatures at South Kensington in 1865. His works, chiefly portraits and figure subjects, appeared occasionally at the Royal Academy and other exhibitions in London from 1839 to 1872. Some are in the royal and in private collections of this country, and others are in America. After two years of increasing ill-health he died 19 April 1873. He left a small collection of highly finished drawings from portraits, which was sold at Christie's 23 Feb. 1874.

[Art Journal, 1873, p. 208; Catalogues of the Exhibitions of the Royal Academy, British Institution (Living Artists), and Society of British Artists, 1839–72.] R. E. G.

DERBY, WILLIAM (1786–1847), water-colour painter, was born at Birmingham on 10 Jan. 1786. He learned the rudiments of drawing in his native town from Joseph Barber [q.v.], the father of John Vincent Barber, the landscape-painter. In 1808 he came to London, diffident of his own abilities, and commenced his career by engaging to make the reduced drawings for the plates of the 'Stafford Gallery.' With indefatigable diligence he pursued portrait and miniature painting, and occasionally made water-colour copies of fine pictures, until 1825, when he succeeded William Hilton, R.A., in making the drawings for Lodge's 'Portraits of Illustrious Personages of Great Britain,' completed in 1834. The originals of these portraits were scattered through various galleries in the United Kingdom, and Derby thus obtained many valuable introductions. Among his patrons was the Earl of Derby, whose portrait he painted, and by whom he was commissioned to make water-colour drawings of the portraits of his ancestors from the reign of Henry VII, which exist in different collections throughout the country. This interesting series of drawings is now at Knowsley Hall. In 1838 a severe attack of paralysis deprived him of speech and the use of one side, but in a few months he rallied and with the assistance of his son, Alfred Thomas [q. v.], resumed his work with undiminished power. One of the most beautiful of his drawings was a copy in water-colours of Landseer's 'Return from the Highlands,' the original of which is in the collection of the Marquis of Lansdowne at Bowood. Between 1811 and 1842 he exhibited eighty portraits in oil, subjects of still life, and miniatures at the Royal

Academy (chiefly), at the British Institution, and at the Society of British Artists. As an artist he possessed powers of considerable range, but these appear to most advantage in his exquisite water-colour copies, in which, while not neglecting details, he caught the spirit of each particular master.

He died in Osnaburgh Street, Regent's Park, London, 1 Jan. 1847. He was independent in character, courteous in manners, and ardent in the pursuit of art, and by patient industry he secured an honourable position. There are two studies by him in water-colours, 'A Fisherman' and 'A Man holding a Book,' in the South Kensington Museum. Some miniatures of the Stanley family and a drawing from life in water-colours of John Flaxman, the sculptor, were in the Loan Exhibition of Portrait Miniatures at South Kensington in 1865. Portraits in oil of George, third earl of Egremont; Edward, thirteenth earl of Derby; and James Scarlett, first lord Abinger, were in the National Portrait Exhibition of 1868.

[Memoir by Peter Hollins, the sculptor, in Art Journal, 1847, p. 88, reprinted in Gent. Mag. 1847, i. 668; Catalogues of the Exhibitions of the Royal Academy, British Institution (Living Artists), and Society of British Artists, 1811–42.] R. E. G.

DERHAM, SAMUEL (1655–1689), physician, was born in 1655 at Weston, near Campden, Gloucestershire, being the son of William Derham of that place. He entered as a student of Magdalen Hall, Oxford, in Michaelmas term 1672, when he was seventeen years old. He took the degree of B.A. on 13 June 1676, that of M.A. on 3 May 1679, was made M.B. on 9 Feb. 1681, and passed M.D. on 18 Jan. 1687. He began the practice of medicine before he attained to the last-named honour, and in 1685 distinguished himself by publishing an account of the chalybeate waters at Ilmington in Warwickshire, which he strongly and successfully recommended as a cure for scrofulous complaints. The place became in consequence a fashionable health resort, and Lord Capell, the landowner there, encouraged visitors by presenting the land surrounding the well to the public. Derham seemed on the way to eminence in his profession when he was suddenly cut off, in the prime of his life, by small-pox, dying in his house at Oxford on 26 Aug. 1689. He was buried in his parish church, St. Michael's, at the upper end of the north chancel.

The title of the book he published is: 'Hydrologia Philosophica; or, an Account of Ilmington Waters in Warwickshire, with directions for drinking of the same,' 8vo, Oxford, 1685. Annexed to this publication is a treatise entitled 'Experimental Observations touching the original of Compound Bodies.'

[Wood's Athenæ, iv. col. 265; Wood's Fasti, ii. cols. 353, 369, 380, 400; Dugdale's Warwickshire (1730), i. 631.] R. H.

DERHAM, WILLIAM (1657–1735), divine, was born at Stoulton, near Worcester, on 26 Nov. 1657. He was educated at Blackley grammar school, and on 14 May 1675 admitted to Trinity College, Oxford. He graduated B.A. in January 1678-9. Ralph Bathurst [q. v.], president of his college, recommended him to Seth Ward, bishop of Salisbury, through whose interest he became chaplain to the dowager Lady Grey of Werke. He was ordained deacon in 1681, and priest in 1682. In 1682 he was presented by Mr. Neville to the vicarage of Wargrave, and on 31 Aug. 1689, by Mrs. Bray, to the vicarage of Upminster, Essex. Here he lived quietly, cultivating his tastes for natural history and mechanics. He became acquainted with his scientific contemporaries, and in 1702 was elected fellow of the Royal Society, to whose 'Transactions' he contributed a number of papers from 1697 to 1729, treating of observations of the barometer and the weather, of the great storm of 1703, the habits of the deathwatch and of wasps, of the migration of birds, of the will of the wisp, and other subjects, which would have interested White of Selborne. His later papers include some astronomical remarks. In 1696 he had published 'The Artificial Clockmaker, a Treatise of Watch and Clock work, showing to the meanest capacities the art of calculating numbers to all sorts of movements . . . with the Ancient and Modern History of Clockwork . . .' (4th edition in 1734). His studies thus fitted him admirably for the Boyle lectures, which he delivered in 1711 and 1712, and published in 1713 as 'Physico-Theology, or a Demonstration of the Being and Attributes of God from his Works of Creation.' This book reached a twelfth edition in 1754 (French translation 1732, Swedish 1736, German 1750). It shows much reading as well as ingenious observation, and is a statement of the argument from final causes, of which Paley's 'Natural Theology' is the most popular exposition. Paley used it (see, e.g., his references to the vision of birds, the drum of the ear, the eye-socket, and the digestive apparatus) and occasionally refers to it. In 1715 Derham published 'Astro-Theology, or a Demonstration of the Being and Attributes of God from a Survey of the Heavens,' a

continuation of the same argument (ninth edition 1750, German translation 1732).

On the accession of George I, Derham became chaplain to the Prince of Wales, afterwards George II, and on 19 Sept. 1716 was installed canon of Windsor. In 1730 the university of Oxford gave him the D.D. degree by diploma.

Derham's other original publications were 'Christo-Theology, or Demonstration of the Divine Authority of the Christian Religion,' 1730 (substance of a sermon at Bath, 2 Nov. 1729), and a 'Defence of the Church's Right in Leasehold Estates,' 1731, in answer to a book published under the name of Everard Fleetwood. Derham also edited Ray's 'Synopsis of Birds and Fishes,' 1713, and 'Philosophical Letters' of Ray and Willoughby, 1718; besides publishing new editions of Ray's 'Physico-Theological Discourses' in 1713, and 'Wisdom of God' in 1714. He left a brief life of Ray, published by G. Scott in 1760 in Ray's 'Remains,' and edited for the Ray Society by Dr. Lankester in 1846 in 'Memorials of John Ray.' He contributed notes to the histories of birds and insects (1724–31) by Eleazar Albin [q. v.] He revised an edition of 'Miscellanea Curiosa, a Collection of some of the greatest Curiosities in Nature, accounted for by the greatest Philosophers of this age,' in 1726 (first edition in 1705–7), and edited the 'Philosophical Experiments of . . . Robert Hooke and other eminent Virtuosoes' (1726). He is also said to have made large collections of birds and insects. He was strong, healthy, and amiable, and he served his parishioners in their bodily as well as their spiritual ailments, few of them requiring another physician during his lifetime. He died on 5 April 1735. By his wife Anne, aunt to George Scott of Chigwell, he left several children, the eldest of whom was William, who gave an account of his life to the 'Biographia Britannica.' He was fellow and afterwards president of St. John's College, Oxford, and died on 17 July 1757.

[Biog. Brit.; Nichols's Anecdotes, i. 143.]
L. S.

DERHAM, WILLIAM, D.D. (1702–1757), president of St. John's College, Oxford, son of William Derham [q.v.], was born at Upminster in 1702, entered Merchant Taylors' School in 1714, proceeded to St. John's College, Oxford, in 1721, was elected fellow of the college in 1724, graduated B.A. in 1725, and M.A. in 1729, was junior proctor in 1736, and elected Whyte's Professor of Moral Philosophy on 7 Feb. 1737, graduated B.D. the same year, took holy orders and the degree of D.D. in 1742, and was elected president of St. John's in 1748. His term of office was uneventful. He occupied his leisure time in making a neat transcript of the earlier records belonging to the college, which seems to indicate a certain taste for antiquarian research. He died on 17 July 1757, and was buried in the college chapel. His epitaph ascribes to him most of the virtues. .

[Robinson's Merchant Taylors' Reg. ii. 40; Wood's Hist. and Ant. Oxford (Gutch), ii. pt. ii. 876; iv. 546, 558; Le Neve's Fasti Eccl. Angl.; Grad. Oxon.; information from the Rev. R. Ewing, M.A., tutor of St. John's Coll., Oxford.]
J. M. R.

DERING. [See also DEERING.]

DERING, EDWARD (1540?–1576), puritan divine, descended from an ancient and still existing Kentish family, which claims to be of Saxon origin, was the third son of John Dering, esq., of Surrenden-Dering, Kent, and Margaret, his wife, daughter of John Brent of Charing, Kent. He received his education at Christ's College, Cambridge; was admitted B.A. 1559-60, and was shortly after elected a fellow of the society. He commenced M.A. in 1563. In the following year Queen Elizabeth visited the university, and proceeded to make a tour of the colleges; on her arrival at Emmanuel, Dering presented her with a congratulatory copy of Greek verses—the earliest evidence of that scholarship which afterwards led Archbishop Parker to style him 'the greatest learned man in England' (*Parker Corresp.* p. 413). In 1566 he was university proctor, and the next year preacher before the university on the Lady Margaret foundation. On 28 Nov. 1568 he was collated by Parker to the rectory of Pluckley, the parish in which Surrenden-Dering is situate. He also appears about this time to have been one of the chaplains to the Duke of Norfolk, and to have held a chaplaincy in the Tower of London, where he preached, 11 Dec. 1569, a sermon of remarkable power and beauty, which he afterwards printed. Down to this time he would seem to have been well disposed towards the Anglican party, and in agreement with the church discipline and ritual. He was singled out by Parker as the scholar best qualified to reply to the malignant misrepresentations of Sander in his treatise, 'De Visibili Monarchia;' and he was employed by the privy council to draw up a series of answers to a book which at the time was supposed to have been written by Cartwright (LEMON, *Cal. State Papers*, 1547–80, p. 470). In his 'Sparing Restraint' (a reply to Harding, the jesuit assailant of Jewel) he writes: 'Our service is good and holy, every tittle grounded

on Holy Scriptures' (Whitgift, *Works*, ed. Parker Soc. ii. 470). But on 25 Feb. 1569–1570 he preached at court before the queen, his text being Ps. lxxviii. 70, with singular vehemence. Thomas Baker, referring to this discourse, observes that it 'is a remarkable piece, and perhaps the last of that kind that was preached at court' (manuscript note to copy of Dering's 'Works' in St. John's College, Cambridge). The whole sermon is a fierce indictment against the clergy, whose lives and ordinary practice are held up to reprobation in the most unsparing terms. Dering wound up his description in the following words, directly addressed to Elizabeth herself: 'And yet you in the meane while that all these whoredoms are committed, you at whose hands God will require it, you sit still and are carelesse, let men doe as they list. It toucheth not belike your common-wealth, and therefore you are so well contented to let all alone.' We learn from Dering's own statement in the dedication of his lectures on the Hebrews to Elizabeth, that in consequence of the offence thus given he was suspended from preaching. It may have been in the hope of winning over a divine of so much oratorical power that, notwithstanding, he appears to have been presented by the crown, 20 Dec. 1571, to the prebend of Chardstock in Salisbury Cathedral (Rymer, xv. 695). He was probably more or less resident in Cambridge from 1569 to 1571, for he took a foremost part in the resistance to the new statutes of 1570, which were imposed on the university after the expulsion of Cartwright [see Cartwright, Thomas (1535–1603)]. In November 1570 he addressed a letter to Cecil, the chancellor of the university, in which he criticised the new statutes and their authors with remarkable freedom; and 24 March 1572 he wrote again to the same authority (then Lord Burghley) pleading pathetically on behalf of Cartwright, and urging that he should be permitted to return to Cambridge and to lecture there. In the same year he was appointed divinity reader at St. Paul's, and in this capacity delivered a series of expositions on the earlier chapters of the Epistle to the Hebrews, which greatly increased his reputation, and were largely attended by the citizens of London. His previous experience, however, had taught him no discretion; and in the preface (22 April 1572) to 'A briefe and necessarie Catechism,' which he next proceeded to publish, he renewed his attacks on the clergy. 'There was never no nation,' he said, 'which had so ignorant ministers;' while he animadverted with special severity on the scandalous disputes and the litigation which prevailed within the church itself—'the parson against the vicar, the vicar against the parson, the parish against both, and one against another, and all for the belly.' Whether on account of this publication is not clear, but in 1573 he was suspended from his lectureship and summoned before the Star-chamber. He was there charged with having given utterance to sundry unwarrantable and unorthodox sentiments, and more especially with having predicted that Parker, his former friend, would be the last archbishop of Canterbury. This charge he did not altogether deny, but sought to explain away. He was further examined as to his general agreement with the doctrine of the Thirty-nine Articles, and his answers were deemed so far satisfactory that his sentence of suspension from his lectureship was cancelled, mainly, it is said, on the recommendation of Sandys, bishop of London. The leniency with which he was treated gave, however, great offence to the bishops, and even Sandys seems from this time to have turned against him. Parker seems also to have now become his enemy, and in a letter written 17 March 1574–5 we find him saying, 'Being the other day at court, her Majesty misliked Deering's reading.' When accordingly an endeavour was made in 1574 to obtain for Dering the appointment of lecturer at Whittington College as successor to Dr. Thomas Sampson, the archbishop put his veto on the proposal. Shortly after this Dering's health began to give way. We find from his letters that in July 1575 he was suffering from blood-spitting and difficulty of breathing. He died 26 June in the following year at Thoby, in the parish of Mountnessing, Essex. Assuming that he was about twenty at the time of admission to his B.A. degree, he was about thirty-six at the time of his death.

Dering's writings show that he possessed a remarkable command of language, and that he was a man of warm affections and deep and earnest convictions; but it is no less evident that he was by temperament singularly vehement and impulsive, and wanting in sobriety of judgment and in discretion. He seems to have fully merited Strype's description as being 'a great enemy to the order of bishops' (*Annals*, II. i. c. 20). On the other hand, his reputation among his contemporaries stood singularly high. By Rutherfurd ('Free Epistle,' prefixed to the first part of the *Survey*) he is named along with Calvin, Cartwright, and Beza, as one to whose judgment he would readily bow. His works have been several times printed, and a complete list as far as known is given by

Cooper (*Athenæ Cant.* i. 356–7). The best collected edition is that of 1614, London, 4to. This contains (1) 'A Sermon preached before the Queenes Maiestie.' (2) 'A Sermon preached at the Tower of London.' (3) 'Twenty-seven Lectures or Readings upon the Epistle to the Hebrews.' (4) 'Certain godly and comfortable Letters,' &c. (5) 'A briefe and necessary Catechisme for Christian Housholders.' (6) 'Godly private Prayers for Christian Families, the whole, the which (greater part of them) were wanting in the former works in octavo. Also certain godly Speeches uttered by Maister Deering,' &c. Dering's eldest brother, Richard, was the grandfather of Sir Edward Dering.

[Rev. F. Haslewood's Genealogical Memoranda relating to the Family of Surrenden-Dering, Kent, 1876; Strype's Annals and Life of Parker; Parker Correspondence, pp. 410, 413, 434, 476; Sandys's Sermons (Parker Society), p. xxi; Neal's History of the Puritans, i. 204, 230.] J. B. M.

DERING, Sir EDWARD (1598–1644), antiquary and politician, was the eldest son of Sir Anthony Dering of Surrenden, Kent. His mother, Sir Anthony's second wife, was Frances, daughter of Chief Baron Robert Bell (*d.* 1577) [q. v.] He was born in the Tower of London on 28 Jan. 1598, his father being the deputy-lieutenant. He was educated at Magdalene College, Cambridge. After leaving the university he devoted himself to antiquarian studies and to the collection of manuscripts. On 22 Jan. 1619 he was knighted, and in November in the same year married Elizabeth, daughter of Sir Nicholas Tufton, who died on 24 Jan. 1622. He subsequently married Anne, daughter of Sir John Ashburnham. Lady Ashburnham, his new mother-in-law, being of the Beaumont family, was a connection of the favourite Buckingham. Through her he strove for court favour, and was created a baronet on 1 Feb. 1627. Buckingham's assassination in 1628 cut short his efforts in that direction. He lost his second wife in the same year that he lost his patron.

On 20 Nov. in the year of his wife's death Dering became one of the many suitors of a rich city widow, Mrs. Bennett, and kept a curious journal of his efforts to win her, especially of the bribes which he administered to the lady's servants. Mrs. Bennett, however, married Sir Heneage Finch on 16 April 1629, and shortly afterwards Dering married his third wife, Unton, daughter of Sir Ralph Gibbs, his 'ever dear Numps,' as he calls her in the letters which he addressed to her. He had lately been appointed lieutenant of Dover Castle, an office for which he paid the late holder of the post, and which brought him in much less than he expected. When he at last managed to be quit of it, he was able to devote himself more freely to the antiquarian pursuits at which he was most at home.

Antiquarian studies could in the days of Laud's power hardly fail to connect themselves with reflections on the existing state of the church. Dering was one of a numerous class which was distinctly protestant without being puritan. Since his father's death in 1636 he was the influential owner of the family property. He had been M.P. for Hythe in 1625, and represented Kent in the Long parliament, where he took an active part in all measures of church reform, and became chairman of the committee on religion. On 13 Jan. 1641, having had a petition from two thousand five hundred of his constituents sent to him for presentation, in which the government of archbishops, &c., was complained of, and the House of Commons asked 'that the said government, with all its dependencies, root and branch, may be abolished,' he altered the petition, and made it ask 'that this hierarchical power may be totally abrogated,' so as to avoid committing himself to an approval of divine-right presbyterianism. During Strafford's trial he took the popular side, and wrote to his wife how he heard people say 'God bless your worship' as he passed.

On 27 May Dering moved the first reading of the Root and Branch Bill, which is said to have been drawn up by St. John, apparently not because he thoroughly sympathised with its prayer, but because he thought its introduction would terrify the lords into passing a bill for the exclusion of bishops from their seats in parliament which was then before them. Dering's real sentiments were disclosed when the bill was in committee, when he argued in defence of primitive episcopacy, that is to say, of a plan for insuring that bishops should do nothing without the concurrence of their clergy. It was a plan which appealed strongly to students of antiquity; but it is no wonder that he was now treated by the more thoroughgoing opponents of episcopacy as a man who could no longer be trusted.

In the debate on 12 Oct. on the second Bishops Exclusion Bill, Dering proposed that a national synod should be called to remove the distractions of the church. In the discussion on the Grand Remonstrance he assailed the doctrine that bishops had brought popery and idolatry into the church, and he subsequently defended the retention of bishops on

the ground that, if the prizes of the lottery were taken away, few would care to acquire learning. By his final vote on the Grand Remonstrance he threw in his lot with the episcopal royalist party. It was the vote, not of a statesman, but of a student, anxious to find some middle term between the rule of Laud and the rule of a Scottish presbytery, and attacking the party which at any moment seemed likely to acquire undue predominance.

Such a man is prone to overestimate the amount of consistency which lies at the bottom of almost all changes of opinion honestly made. He prepared for publication an edition of his speeches with explanatory comments of his own. On 4 Feb. the House of Commons ordered the book to be burnt and himself to be sent to the Tower. He remained a prisoner till the 11th.

Dering's imprisonment probably threw him more decidedly on the king's side than he had intended. On 25 March he took a leading part at the Maidstone assizes in getting up a petition from the grand jury in favour of episcopacy and the prayer-book. On this he was impeached by the commons, but he contrived to escape, and at the opening of the civil war raised a regiment of cavalry for the king.

Dering was even less a soldier than he was a statesman. He was in bad health, and the talk of the camp probably disgusted him. Even before the battle of Edgehill he inquired on what terms he might be allowed to submit to parliament. Nothing came of the negotiation, but before the opening of the campaign of 1643 he threw up his commission. It is said that he asked the king in vain to give him the deanery of Canterbury. Every month that passed must have made his position at Oxford more painful. Not only had primitive episcopacy vanished, but Charles in September made a cessation with the confederate catholics of Ireland, and negotiations were subsequently opened with the object of bringing Irish catholic soldiers into England. On 30 Jan. 1644 parliament issued a declaration offering pardon to those who had taken up arms against them if they would take the covenant and pay a composition for the restoration of their sequestered estates. Dering was the first to accept the terms, and he had leave to go home. The composition was settled at 1,000*l.* on 27 July; but Dering, who had been kept out of his property till his payment had been arranged, was already beyond parliamentary jurisdiction. He died on 22 June, having suffered much from poverty after his return. His position at the end of his life may be best illustrated from a 'Discourse on Sacrifice' which was published by him in June 1644, though it was written in the summer of 1640. In issuing it to the world he declares that he wishes for peace and for the return of the king to his parliament. 'In the meantime,' he adds, 'I dare wish that he would make less value of such men—both lay and clergy—who, by running on the Canterbury pace, have made our breaches so wide, and take less delight in the specious way of cathedral devotions.' These words exhibit Dering as a fair representative of that important part of the nation which set itself against extreme courses, though it was unable to embody its desires in any practically working scheme.

Dering's published works are: 1. 'The Four Cardinal Virtues of a Carmelite Friar,' 1641. 2. 'Four Speeches made by Sir E. Dering,' 1641 (the pamphlet thus headed contains only three speeches, the fourth being published separately). 3. 'A most worthy Speech . . . concerning the Liturgy,' 1642. 4. 'A Collection of Speeches made by Sir E. Dering on Matters of Religion,' 1642. 5. 'A Declaration by Sir E. Dering,' 1644. 6. 'A Discourse of Proper Sacrifice,' 1644.

[The above account is founded on Mr. Bruce's preface to Proceedings in Kent, published by the Camden Society, and upon documents referred to either there or in Gardiner's Hist. of England, 1603–1642, ix. 382, 388, x. 37, 72, 75, 181. Compare Hasted's History of Kent, iii. 229.]

S. R. G.

DERING, HENEAGE, LL.D. (1665–1750), antiquary and divine, was the eldest son of Christopher Dering of Wickins in Charing parish, Kent, who was born on 8 Aug. 1625, died in his son's chambers in the Inner Temple 18 Dec. 1693, and was buried on 23 Dec. in Charing church, in the chapel of the Brents, from whom the estate of Wickins had come to the Derings by marriage. Christopher Dering, who was secretary to Heneage Finch, chancellor of England and earl of Nottingham, married, on 11 June 1663, Elizabeth, daughter and heiress of Thomas Spackman of Wiltshire, by Joan, daughter and heiress of Francis Kennerley of Lincolnshire, who died at Albury, Surrey, on 19 April 1724, aged 89, and was buried by her husband in Brent's chapel, Charing, on 27 April. Their eldest son was born in St. Bride's parish, London, on 7 Feb. 1664–5, and was called Heneage in honour of his father's friend and patron, who condescended to be his godfather. John Sharp, afterwards archbishop of York, was Finch's chaplain, and the friend of Finch's secretary, a circumstance which many years later insured Heneage Dering's advancement in the church. Heneage was sent to a school

at St. Albans in 1674, and after remaining there for four years was entered of the Inner Temple on 31 May 1678. Two years later (31 March 1680) he was admitted as pensioner at Clare College, Cambridge, but returned home on 2 Oct. 1682 without having taken any degree. From his 'Autobiographical Memoranda' we learn that his father bought him a set of chambers in Figtree Court for 140*l.* in February 1682-3, and after passing through the usual course he was called to the bar in Michaelmas term 1690. A year later he became secretary to his father's old friend Sharp, on his promotion to the archbishopric of York, and in May 1692 took up his residence with the archbishop at Bishopthorpe. In this position he remained for some years, and was rewarded for his services with the appointment, under the archbishop's patent, of high steward of the manors of Wistow, Cawood, and Otley, a position which he held from 28 Sept. 1699 to 14 Feb. 1701. Early in the last-mentioned year he resolved upon taking orders in the English church, and with this object in view he was created LL.D. of Clare College, Cambridge, 'per literas regias,' in January 1701. On 9 Feb. 1701 he was ordained deacon in Bishopthorpe chapel, and appointed Archbishop Sharp's chaplain, and on 20 July following he was admitted to priest's orders. Preferment after preferment now fell to his lot. The archdeaconry of the East Riding of York he held from 7 March 1702 until his death, he was prebendary of Grindall in York Cathedral from 9 Feb. 1705 until 1708, and from 1 May 1708 until his death he kept the prebendal stall of Fridaythorpe. He was instituted to the rich rectory of Scrayingham on the presentation of Queen Anne on 24 March 1704, and to the deanery of Ripon on 3 March 1711, and in the following June he was appointed to the mastership of the hospitals of St. Mary Magdalene and St. John Baptist near Ripon. As he had inherited on the death of his father the manor of Wickins, and lands in Westwell, Kent, the family estate of this branch of the Derings, he may be considered to have been one of the wealthiest clergymen in England. He lived to an extreme old age, and even in 1739, many years before his death, he himself tells us that he was the eldest member of the church of York, and the eldest dean and archdeacon in the northern province. He died on 8 April 1750, and was buried at the east end of the north aisle of the choir in Ripon Minster, where a marble monument was placed in his memory. He married at Bishopthorpe chapel, 9 Jan. 1712, Anne, eldest daughter of Archbishop Sharp. She was baptised at Chelsea 25 Nov. 1691. Their issue was two sons and five daughters. John, the elder son, became sub-dean of Ripon, and died in 1774; particulars of Heneage, the younger son, a prebendary of Canterbury, and the rector of Milton Keynes, Buckinghamshire, are in Lipscomb's 'Buckinghamshire,' iv. 246-7, Hasted's 'Kent,' iii. 180, iv. 617. The dean published a poem in Latin hexameters, entitled 'Reliquiæ Eboracenses. Per H. D. Ripensem. Eboraci, 1743.' His original intention was to have represented the principal events in the history of Yorkshire under Roman, Saxon, and Danish rule, but he desisted from his undertaking when he had completed three books in ninety-five pages of print. This poem is somewhat scarce, but not so scarce as Thomas Gent's English translation in the heroic stanzas, which was begun by Gent for his private amusement at the close of his career, and near the seventieth year of his age. Gent proposed to issue his translation in eight or ten weekly numbers, priced at threepence each, but sufficient subscribers did not offer their names to justify him in carrying out his project, and though at a later date he desired to publish his poem in a volume costing eighteenpence, it is doubtful whether it was published even in that form. A few copies printed in 104 pages, on the coarsest paper and in the rudest type, and without title-page or introduction, but with three copperplates, and over fifty very rude woodcuts, are still in existence. The general title in the copy of Gent's translation belonging to the British Museum is an addition of a later date; the running title at the head of each page is 'Historical Delights, or Ancient Glories of Yorkshire.' Dering's other published work is a Latin poem called 'De Senectute. Per H. D. Ripensem. Eboraci, 1746.' Two oaks grew side by side in Studley Park, and were felled at the same time. This poem is the lament of one of them to its fellow on their approaching doom. Full materials for Dering's life are contained in his 'Autobiographical Memoranda,' begun 7 Feb. 1735 and brought down to 1739, which are printed in 'Yorkshire Diaries' (Surtees Soc. lxv. 1877), pp. 333-50, and in further memoranda from his private account-book preserved in Ripon Minster Library, and published in the same volume, pp. 464-71.

[Berry's Kent Genealogies, p. 402; Archæol. Cant. x. 334-42; Faulkner's Chelsea, p. 115; Memorials of Church of SS. Peter and Wilfrid, Ripon, ii. (Surtees Soc. 1886), 271-3, 285-6; Hasted's Kent, iii. 214; Le Neve's Fasti (Hardy), iii.; Davies's York Press, pp. 245-6, 219-20; Notes and Queries, 7th ser. vol. i. passim.]

W. P. C.

DERING or **DEERING, RICHARD** (*d.* 1630), musician, was the illegitimate son of Henry Dering of Liss, near Petworth, by Lady Elizabeth Grey, sister of Henry Grey, earl of Kent. His grandfather was Thomas Dering, who married Winifred, daughter of Sir George Cotton; her sister, Winifred, was the wife of Henry Grey, earl of Kent. This statement is given by Hasted (Add. MS. 5534), but there is no mention of Lady Elizabeth Grey in any pedigree of her family. He is said to have been sent at an early age to study music in Italy, where he gained great reputation. His first published work appeared at the press of Phalèse, at Antwerp, in 1597. It was entitled 'Cantiones Sacræ sex vocum cum basso continuo ad organum,' and was probably the earliest work printed with a figured bass. Dering is said on his return from Italy to have settled in London. On 26 April 1610 he supplicated as a member of Christ Church, Oxford, for the degree of Mus. Bac. There is no record of his having obtained the degree, nor of his matriculation. He was a catholic, which may have caused a difficulty. He styles himself Mus. Bac. on the title-page of a work published in 1618, though not in that of one which appeared in 1617. In the latter year, at the urgent request of the English nuns at Brussels, whose abbess was then Lady Mary Percy, Dering accepted the post of organist. The convent church was not finished until 1618, when the organ was so placed that it could be played from both sides of the grille: this arrangement was probably adopted to allow of Dering's being employed. In 1617 he published his second work, 'Cantiones Sacræ quinque vocum cum basso continuo ad organum;' on the title-page he styles himself 'Venerabilium Monialum Anglicarum Bruxellæ in Monasterio Beatissimi Virginis Mariæ Organista." In 1618 appeared 'Cantica sacra ad melodiam madrigalium elaborata senis vocibus. Cum basso continuo ad organum.' In 1619 he published 'Cantiones Sacræ quinque vocum cum basso continuo;' in this work he is no longer styled organist of the English convent, though the dedications and prefaces of his next two published compositions are dated from Brussels. These works are: 'Di Richardo Diringo Inglese Canzonette a tre voci. Con il basso continuo,' and 'Canzonette a quattro voci, con il basso continuo . . . nuovamente composte et date in luce.' Both these appeared in 1620, and, like the rest of his works published in his lifetime, were printed by Phalèse at Antwerp. On the marriage of Charles I and Henrietta Maria, Dering was appointed organist to the latter; from a warrant dated 11 July 1626 he seems also to have been one of the king's musicians, and as such in receipt of 40*l.* per annum. He died in the early part of 1630 (not after 1657, as his biographers unanimously state); his will, which bears no date, was proved by Edward Bold, his first cousin. It bears no date and is unsigned; the testator, who is described as of the parish of St. Mary, Savoy, among many other bequests, leaves Nicholas Lanier [q. v.] 'a peece of plate of 15 ounces,' a piece of plate to his aunt, Barbara Bold, his virginals to a Mrs. Drue, and 'all my musicke books and the truncke' to Mr. Drue, and pecuniary legacies to the king and queen. He was succeeded as musician in ordinary on 30 June by Giles Tompkins. After the Restoration, Playford published a selection of Dering's 'Cantica Sacra,' for two and three voices, with a figured bass for the organ, which he dedicated to Queen Henrietta Maria, and in 1674 the same publisher brought out another collection of 'Cantica Sacra,' which contains several supposed to be Dering's, though Playford himself was doubtful of their authenticity. His compositions are said to have been great favourites with Oliver Cromwell, who used to have them performed before him at the Cockpit, under Hingeston's [q. v.] direction.

Besides the printed works enumerated above, many of Dering's compositions are extant in manuscript. The Christ Church Library contains eighteen motets, two madrigals, a canzonet, and many fantasias by him; the Royal College of Music, the Oxford Music School, the Peterhouse (Cambridge), and the British Museum collections also contain many of his works, both vocal and instrumental. Two remarkable madrigals, 'The London Cries' and the 'Country Cries,' are sometimes found in manuscript, attributed both to Dering and Orlando Gibbons [q. v.]

[Information from the lady abbess, St. Mary's Abbey, East Bergholt, the Revs. C. W. Boase, T. Vere Bayne, and F. Haslewood, M. Alphonse Goovaerts and Mr. J. Chaloner Smith; Hawkins's Hist. of Music, iv. 44; Cal. of State Papers, Charles I, Dom. Series, vols. xxxi. and clxix.; Wood MS. 19 D. (4), No. 106 (Bodleian Lib.); Wood's Fasti, i. 337, ii. 278; Goovaert's Typographie Musicale dans les Pays Bas, pp. 283, 321, 323, 325, 326; Arch. Cantiana, x. 347; will at Somerset House, Scroope, 34; Burke's Extinct Peerage; Catalogues of music collections mentioned above.] W. B. S.

DERLINGTON, JOHN DE (*d.* 1284), archbishop of Dublin. [See DARLINGTON.]

DERMOD, MACMURRAGH (1110?–1171), king of Leinster. [See MAC MURCHADA, DIARMID.]

DERMODY, THOMAS (1775-1802), poet, was born at Ennis, co. Clare, Ireland, in January 1775. His father kept at the time a school in Ennis, where the son was educated. He is said to have been employed as classical assistant in the school when only nine years old, and showed precocious talents, especially for poetry. His father, a man of ability and learning, unfortunately took to drink. Dermody became vain and unsettled, and, resolving to seek his own fortunes, ran away to Dublin. He arrived there without a penny, and gladly accepted employment from the keeper of a bookstall. He soon managed, however, to make himself known to several persons of good position in society. He was specially noticed by the Rev. Gilbert Austin (then the principal of a school near Dublin), who made a selection of Dermody's poems for the press, and published the book at his own expense. With the help of a subscription Dermody was placed beyond immediate distress. Unfortunately he abandoned himself to vice, saying, 'I am vicious because I like it.' In spite of benevolent attempts to raise him, he sank into degradation. A generous proposal to defray the expenses of a college education proved of no avail. He enlisted in the 108th regiment of the line, and under military discipline behaved well for a time; he was raised to the rank of sergeant, and having obtained a commission as second lieutenant in the wagon corps, he served abroad with distinction, was wounded, and, returning with his regiment to England, was placed on half-pay. But it was only to relapse into his former habits. Worn out in body with disease and privations, and weakened in intellect, he died in a wretched hovel near Sydenham, Kent, 15 July 1802, and was buried in Lewisham churchyard, where there is a monument to his memory.

A small collection of his poems was published, as already mentioned, in 1792. In the following year he produced a pamphlet on the French revolution, entitled 'The Rights of Justice, or Rational Liberty,' to which was annexed a poem entitled 'The Reform.' 'Poems Moral and Descriptive,' London, 1800, and 'Poems on various Subjects,' 1802, appeared during his lifetime. In 1807, five years after his death, 'The Harp of Erin, or the Poetical Works of the late Thomas Dermody,' 2 vols. 8vo, comprising a complete collection of his poems, was published, under the editorship of James Grant Raymond. To the same author is due the publication of a memoir.

[Raymond's Life of Thomas Dermody, interspersed with pieces of original Poetry, London, 1806, 2 vols. 8vo.] B. H. B.

DERMOTT, LAURENCE (1720-1791), freemason, born in Ireland in 1720, came to London about 1750. He was elected grand secretary of the 'Antient' masons in 1752. In 1771 the Duke of Atholl appointed him deputy grand master, the duties of which office he discharged until 1787. He died in London in 1791. It was to his great zeal that the success of the Atholl or Antient masons was mainly due. He has been described as 'the literary man of the Antients.' In 1756 he wrote a book entitled 'Ahiman Rezon, or a Help to a Brother,' one of the most famous books in connection with masonic literature of the last century.

[Grand Lodge Records; Gould's History of Freemasonry; Carson's Masonic Bibliography (Cincinnati); Bywater's Some Notes of Laurence Dermott and his Work.] W. M. B.

DE ROS. [See Roos.]

DERRICK, SAMUEL (1724-1769), author, was a native of Dublin, whose ancestors went to Ireland at an early period, and, after being long seated near Carlow, were finally scattered and ruined during the Irish disturbances of the seventeenth century. He served his apprenticeship with a linendraper, but leaving that calling went on the stage, where he was unsuccessful. He afterwards became a literary man, and published the following books: 1. 'The Dramatic Censor,' No. 1, 1752. 2. 'Sylla,' a dramatic entertainment, from the French of the king of Prussia, 1753, 8vo. 3. 'A Voyage from the Moon,' from the French of Bergerac, 1753, 8vo. 4. 'Memoirs of the Count de Beauval,' from the French of D'Argens, 1754, 12mo. 5. 'The Third Satire of Juvenal,' translated into English verse,' 1755, 4to. 6. 'A View of the Stage,' 1759, published under the name of Wilkes. 7. 'The Battle of Lora,' a poem, &c., from Ossian, 1762, 4to. 8. 'Dryden's Works, with a Life and Notes,' 1760, 4 vols. 9. 'A Collection of Voyages,' 1762, 2 vols. 12mo. 10. 'Letters written from Leverpoole, Chester, Corke,' &c., 1767, 12mo, 2 vols., with the author's portrait prefixed.

He was acquainted with Dr. Johnson, who had a 'great kindness' for him, and, while acknowledging that he was a poor writer, was of opinion that his 'Letters,' if they had been written by one of a more established name, 'would have been thought very pretty letters.' On being asked, however, whether Derrick or Smart was the best poet, he said that there was 'no settling the point of precedency between a louse and a flea.' He helped Johnson in getting materials for Dryden's 'Life,' and was Boswell's first tutor in the ways of London. Soon after the death of

Beau Nash in 1761 he was appointed master of the ceremonies at Bath, which place he kept, along with a like position at Tunbridge Wells, until his death on 28 March 1769. A compilation entitled 'Derrick's Jests, or the Wit's Chronicle,' was published soon after his death.

[Chalmers's Dictionary (from Isaac Reed's manuscript anecdotes in possession of the editor); Boswell's Johnson, ed. Napier, i. 89, 314, 372–4, iv. 215; Derrick's Letters, i. 87; Watt's Bibl. Brit.; Gent. Mag. 1769, p. 215; The New Bath Guide, 1798, p. 66; Monthly Review, vols. vi. ix. xii. xi. xii. xxviii. xxxvi.] C. W. S.

DERRICKE, JOHN (*fl.* 1578), author of the 'Image of Ireland,' was the follower of Sir Henry Sidney, and the friend of his son, Sir Philip. He may have been the Mr. Derricke who, in 1557, was employed to make the great seal for Ireland by direction of Mr. Secretary Sir John Bourne. His work is divided into two parts, the first giving a sort of allegorical description of Ireland, after a somewhat confused manner, the women being represented as seductive nymphs, and the men as a kind of sylvan deities; and the second, which is alone of any value, giving a description of the wood kerne, or native Irish, in the time of Elizabeth, illustrated by curious woodcuts of the wood kerne in the costumes of the period, ecclesiastical, civil, and military. The work appears to have been written in 1578, and was first published in 1581. In 1809 it was reprinted with notes by Sir Walter Scott in 'Somers Tracts,' and an impression of 286 copies, on thick paper, edited by John Small, was published at Edinburgh in 1883.

[Small's edition of the Image of Ireland.] T. F. H.

DERWENTWATER, third EARL OF (1689–1716). [See RADCLIFFE, JAMES.]

DE RYCK, WILLIAM (1635–1697), history painter, was born at Antwerp in 1635, and bred as a goldsmith, but took to painting when in England in the reign of William III. He died in London in 1697, but according to Nagler two years later. John Smith engraved in mezzotint his 'Tarquin and Lucretia.'

[Redgrave's Dict. of English Artists.] L. F.

DESAGULIERS, JOHN THEOPHILUS (1683–1744), natural philosopher, son of Jean Desaguliers, pastor of a protestant congregation at Aitré, was born on 13 March 1683 at La Rochelle. On the revocation of the edict of Nantes in 1685 his father fled to England, bringing with him John Theophilus. The latter, it has been said, was concealed in a barrel, and thus carried on board the Refugee vessel. As a boy he read classics with his father, who, after a brief residence in Guernsey, became minister of the French chapel in Swallow Street, London, and kept a school at Islington, with his son as assistant. After his father's death Desaguliers matriculated from Christ Church, Oxford. Here he took the degree of B.A., and entered into deacon's orders in 1710, in which year he was also appointed successor to Dr. Keil as lecturer on experimental philosophy in Hart Hall. He followed the method adopted by his predecessor, and lectured on hydrostatics, optics, and mechanics. On 3 May 1712 he proceeded M.A., and in the following year took up his residence in Channel Row, Westminster, and there continued his lectures. In July 1714 he was elected a fellow of the Royal Society, and invited to become their demonstrator and curator. He was held in great esteem by Sir Isaac Newton, then president of the society, and became chaplain in the same year (1714) to the Duke of Chandos, who presented him with the living of Stanmore Parva, or Whitchurch, Middlesex. In 1717 he lectured before George I, who rewarded him with a benefice in Norfolk, worth 70*l.* a year, which was afterwards exchanged for a living in Essex on the presentation of George II. About this time he was appointed chaplain to Frederick, prince of Wales. On 16 March 1718 he completed his degrees at Oxford as bachelor and doctor of laws. He is said to have been the first to deliver learned lectures to general audiences. Lectures by him at his London house were widely attended and were made attractive by experiments. About 1730 he repeated some lectures in Holland and there interested men like Boerhaave. In February 1741–2 he received the Copley gold medal from the Royal Society in acknowledgment of his successful experiments. When old Westminster Bridge was built (1738–9) his opinion on the structure was often sought, but his house with Channel Row had to be pulled down. Desaguliers removed to a lodging in Bedford Coffee-house, over the great piazza in Covent Garden, where he continued his lectures with great success until his death on 29 Feb. 1744. He was buried in the Savoy on 6 March following. In personal appearance he was unattractive, short and thickset, of irregular features, and extremely near-sighted. He was a member of the Gentlemen's Society at Spalding (NICHOLS, *Lit. Anecdotes*, vi. 81). He was also a prominent freemason, becoming in 1719 third grandmaster of the grand lodge of England and in 1722–3 deputy grandmaster (GOULD, *Hist. of Freemasonry*, vols. ii. iii.) He was the

inventor of a machine called the planetarium, which served to determine the exact distances of the heavenly bodies according to the systems of Newton and Copernicus. He also erected a ventilator, by order, in a room over the House of Commons. In 1720 George I granted him and two others a patent for an invention for the application of steam to various manufacturing processes, like drying malt and distilling. On 6 Jan. 1721 'The Daily Post' announced that Desaguliers had set up in his house in Channel Row a new and improved engine for raising water, but its claims to originality were questioned. Desaguliers contributed papers on light, colours, the barometer, &c., to 'Philosophical Transactions.' James Cawthorn, in his poem 'The Vanity of Human Enjoyments,' credits Desaguliers with poverty at death. A portrait is in Nichols's 'Anecdotes,' ix. 640-1. He left Thomas [q. v.] and two other sons. John Theophilus (1718-1752) was vicar of Cratfield and Lexfield, Suffolk.

He published also: 1. 'Treatise of Fortifications,' trans. from French, Oxford, 1711, 8vo. 2. 'Fires Improved; being a new Method of Building Chimneys, so as to prevent their Smoaking,' London, 1716, 8vo; the author broke with the publisher Curll because of his shameless puffs. 3. 'Physics: Mechanical Lectures,' London, 1717, 8vo. 4. A translation of 'The Motion of Water and other Fluids,' London, 1718, 8vo. 5. A translation of Gravesande's 'Mathematical Elements of Natural Philosophy,' London, 1721, 4to. Other editions 1726, 1736, and 1747. 6. 'The Constitutions of the Free-Masons; containing the History of that Fraternity,' London, 1732, 4to. Desaguliers and J. Anderson were the joint compilers of this publication, which forms a part of Kenny's Masonic Archæological Library. 7. 'A Course of Mechanical and Experimental Philosophy,' written in French and English [London, 1724], 8vo; a second edition in 1725. 8. 'An Experimental Course of Astronomy' [a syllabus only], 1725, 8vo. 9. 'The Newtonian System, an allegorical poem,' London, 1728, 4to. 10. A translation of the second edition of Gregory's 'Elements of Catoptrics and Dioptrics,' with an account, in the appendix, of reflecting telescopes, London, 1734-5, 8vo. 11. 'A Course of Experimental Philosophy,' London, 1734, 2 vols. 4to, of which a second edition was published in 1745, and a third in 1763. 'A System of Experimental Philosophy proved by Mechanics,' London, 1719, 4to, published in Desaguliers's name by Paul Dawson, was disavowed by him. 12. 'Examen des trois dissertations publiées sur la figure de la terre,' Oldenburg, 1738, 12mo; second edition in 1741, 8vo. 13. 'Dissertation on Electricity,' London, 1742, 8vo, a disquisition for which he was awarded the prize of the academy of Bordeaux for the best essay on electricity. A French version of the work was published the same year at Bordeaux. 14. 'An Account of the Mechanism of an Automaton playing on the German Flute,' translated from the French, London, 1742, 4to. In theology he seems to have left only a thanksgiving sermon preached at Hampton Court in 1716 before George I.

[Smiles's Huguenots in England and Ireland, pp. 245-6, Lond. 1880; Maty's Index to the Phil. Trans. pp. 607-10; Cooke's Preacher's Assistant, i. 245; House and Farm Accounts of Gawthorpe Hall, Chetham Soc. xli. 276-9; Biog. Brit.; Lettres Familières du Baron de Bielfeld, i. 283-6, The Hague, 1763; Notes and Queries, 10th ser. ix. 231.] R. H.

DESAGULIERS, THOMAS (1725?-1780), lieutenant-general and colonel commandant of the royal artillery, was the grandson of Jean des Aguliers, protestant pastor of Aitré, near La Rochelle, and after the revocation of the edict of Nantes minister of the French chapel in Swallow Street, and youngest son of Dr. John Theophilus Desaguliers [q. v.] He entered the regiment of royal artillery as a cadet on 1 Jan. 1740, and was promoted second lieutenant on 1 Sept. 1741, first lieutenant on 1 Feb. 1742, captain-lieutenant on 3 April 1743, and captain on 1 Jan. 1745. He first saw service in Flanders in 1744, when he joined the royal artillery train under Colonel Belford, and remained on the continent until the close of the war of the Austrian succession in 1748, being present at the battle of Fontenoy, as well as many minor engagements. On his return to England, Captain Desaguliers was made chief firemaster at Woolwich on 1 April 1748, a post which he held for thirty-two years, until his death in 1780. The chief firemaster was the superintendent of Woolwich arsenal, and Desaguliers was the first scientific maker of cannon and the first regular investigator into the powers of gunnery in the English army. He was promoted lieutenant-colonel on 5 Feb. 1757, and in 1761 was summoned from his experiments and manufactures to take command of the siege train and the force of artillerymen intended to accompany the expedition to the island of Belleisle, off the west coast of France. This was the first opportunity for testing on a large scale the improvements made in siege artillery since the days of Marlborough, and Desaguliers was able to put his ideas into practice. General Studholme Hodgson was in command, with Gene-

rals Crauford, William Howe, John Burgoyne, and Guy Carleton under him, and when Desaguliers arrived at Belleisle on 12 April with the temporary rank of brigadier-general, one unsuccessful attempt had already been made to disembark. Desaguliers at once volunteered to reconnoitre, and, by putting some of his heavy guns into ship's boats, managed to cover the landing of the army. The island soon submitted, and General Hodgson directed Desaguliers to form the siege of the citadel. The manuscript journal which he kept during the siege of all his operations is still preserved in the Royal Artillery Institution's Library at Woolwich, and forms the basis of the interesting account given of the siege by Colonel Duncan in his 'History of the Royal Regiment of Artillery' (vol. i. chap. xxi. pp. 227–41). Desaguliers got thirty guns and thirty mortars into battery, fired seventeen thousand shot and twelve thousand shells into the citadel, had great difficulties to contend with owing to the flooding of the trenches, and was wounded five days before the capitulation of the fortress on 7 June. On his return to England he was promoted colonel on 19 Feb. 1762, and made colonel commandant of the royal regiment of artillery on 19 Feb. 1762, and devoted himself for the rest of his life to his work at Woolwich. His work there was most valuable; he invented a method of firing small shot from mortars, and made the earliest experiments with rockets, and Desaguliers' instrument is still in use at the royal gun factories for examining and verifying the bores of cannon. In recognition of his scientific work he was elected a fellow of the Royal Society in 1763, being the first officer of royal artillery who won that distinction. He was promoted major-general on 25 May 1772, and lieutenant-general on 29 Sept. 1777, and died at Woolwich on 1 March 1780. Colonel Duncan, in speaking of the early artillery officers, says justly: 'The early history of the regiment is marked by the presence in its ranks of men eminent in their own way and perfectly distinct in character, yet whose talents all worked in the same direction, the welfare of their corps. Who could be more unlike than Borgard and his successor, Colonel Belford? and yet a greater difference is found between the scientific Desaguliers and the statesman-like Pattison. These four men are the milestones along the road of the regiment's story from 1716 to 1783' (Duncan, i. 152).

[Duncan's History of the Royal Regiment of Artillery; Kane's List of Officers of the Royal Regiment of Artillery, revised edition, 1869.]

H. M. S.

DE SAUMAREZ. [See Saumarez.]

DESBARRES, JOSEPH FREDERICK WALSH or WALLET (1722–1824), military engineer, born in 1722, was descended from a Huguenot family, which fled to England on the revocation of the edict of Nantes. He was educated at Basle under the Bernouillis, and subsequently entered the Royal Military College at Woolwich. In March 1756 he embarked as a lieutenant in the 60th regiment for America, where he raised a corps of field artillery numbering three hundred men, of which for a time he held command. In 1757 he led an expedition against the Indians, who had attacked Schenectady, surprised and captured their chiefs, and induced them to become allies of the English. He was aide-de-camp to General Wolfe at Quebec (1759), and is said to have been making a report to that distinguished soldier when he fell mortally wounded (Drake, *Biog. Dict.*) Knox (*Campaigns in North America*, ii. 79) mentions that an artillery officer, whose name he forgets, helped to carry Wolfe to the rear. Desbarres conducted the subsequent engineering operations, and by the reduction of Fort Jacques, with other strong places, helped to complete the conquest of Canada. Captain Cook was then master on board the Mercury in Wolfe's expedition, and he was instructed by Desbarres in the art of making maritime surveys. Desbarres received public thanks for his services as quartermaster-general in the expedition for retaking Newfoundland (1762). From 1763 to 1773 he was engaged in surveying the coast of Nova Scotia, and on his return to England was complimented by the king on the way in which he had performed this duty. He was selected by Earl Howe to make surveys and prepare charts of the North American coast. The work occupied sixteen years of his life, two years of which were spent on the survey of the Isle of Sable alone. Two bars here, over which the surf broke often mast high, for seven leagues were strewn with wrecks, and could not be approached without the greatest risk. Desbarres completed the survey of the island and the soundings around it at the hazard of his life (Preface to *Atlantic Neptune*). In 1784 he was appointed lieutenant-governor of Cape Breton, with the military command of that place and Prince Edward's Island. In Cape Breton he founded the town of Sydney, and opened and worked valuable coalfields at the mouth of the river. In 1805, when far advanced in years, he succeeded Fanning as lieutenant-governor and commander-in-chief of the last named dependency, and conducted the administration for

eight critical years to the general satisfaction. He did not reach the rank of captain till 1775, nor that of major in the army till March 1783. He was gazetted lieutenant-colonel 1 March 1794, and full colonel on 1 March 1798. He resigned the governorship of Prince Edward's Island in 1813, and retired to Halifax, Nova Scotia, where he died in 1824 at the age of one hundred and two.

Adapting the works of Holland, De Brahm, and others to nautical purposes, he published a number of charts and plans, including the Atlantic Neptune, published for the use of the royal navy, 4 vols. atlas fol. 1777, the most splendid collection of charts, plans, and views ever published (Rich, *Biblioth. Amer.* i. 249); general chart of the Atlantic or Western Ocean, 1804; Carte particulière du Havre de Boston, 1780; charts of the coasts and harbour of New England [1776], fol.: Halifax Harbour [Catch Harbour 1780?], Port Hood 1779, Port Jackson 1781, Port Mills, Port Mansfield, and Gambier Harbour 1776; a chart of Nova Scotia, 1775; the South-east Coast of Nova Scotia [2 sheets], [1780?]; the South-west Coast of the Peninsula of Nova Scotia [1780?]; Cape Breton, Lond. 8vo. 1804, a book privately printed and suppressed. His letters to Captain Boquet and General Haldimand are among the Addit. MSS. in the British Museum.

[Desbarres' Statement respecting his Services from 1755, fol. 1795; Campbell's History of Prince Edward's Island; Brit. Mus. Cat.; Royal Mil. Cat.; Univ. Dict. of Biog.; Knox's Campaigns in North America, 4to, 1769.] R. H.

DESBOROUGH, DESBOROW, or DISBROWE, JOHN (1608-1680), major-general, second son of James Desborough of Eltisley, Cambridgeshire, by his wife Elizabeth Hatley of Over, in the same county (*Egerton MS.* 2519, f. 1), was baptised on 13 Nov. 1608. He was bred an attorney, but paid more attention to the cultivation of his farm, worth at that time between 60*l.* and 70*l.* a year. On 23 June 1636 he married at Eltisley Jane, sixth daughter of Robert Cromwell of Huntingdon, and sister of the future lord protector. In 1642–3 he had become a captain in the regiment of horse raised by his brother-in-law, and he distinguished himself by his bravery and effective handling of troops on several occasions during the civil war. As major he took part in the action near Langport on 10 July 1645 (*Cromwelliana*, p. 19; Whitelocke, *Memorials*, p. 158), in the affray at Hambleton Hill, near Shaftesbury, on the following 4 Aug. (Whitelocke, p. 165), and at the storming of Bristol on 10 Sept. in the same year, where he commanded the horse (*Cromwelliana*, p. 23). Three months later (8 Dec.) he was sent by Fairfax to assist Colonel Whalley in 'straitning' Oxford, and in the ensuing April he was acting as one of the committee to agree on articles for the surrender of Woodstock. As such he brought up the report to the parliament on the 26th of that month, when he was called in and received the thanks of the house and 100*l.* (Whitelocke, pp. 182, 202). On 15 Sept. 1648, being colonel, he was given the command of the forces at Great Yarmouth (*ib.* p. 337). Although perfectly willing to approve of the deposition of the king, he took good care to avoid sharing in the trial. In June 1649 he was engaged in the West of England in putting down the royalist risings, in enlisting recruits for the Irish campaign, and in the general work of organisation (*Cal. State Papers*, Dom. 1649–1650, 1650, 1651, passim; Whitelocke, pp. 435, 439, 465). As major-general Desborough fought at Worcester (*Cromwelliana*, p. 115). In his flight Charles II encountered him near Salisbury, but just managed to escape recognition (Clarendon, *History*, 1849, bk. xiii. par. 103). During the Commonwealth Desborough was preferred by Cromwell's favour to many places of power and profit. On 17 Jan. 1651–2 he was appointed a member of the committee for law reform (*Commons' Journals*, vii. 74; Whitelocke, p. 520), received a seat on Cromwell's council of state in 1653 (*Cromwelliana*, pp. 129, 130; Whitelocke, p. 560; *Commons' Journals*, vii. 344), was made a commissioner of the treasury also in 1653 (Ludlow, *Memoirs*, 1751, ii. 39), and was chosen one of the four generals of the fleet in commission with Blake, Monck, and Penn, and a commissioner of the admiralty and navy in December the same year (*Commons' Journals*, vii. 361, 362; Whitelocke, p. 570). On 24 April 1654 he was made constable of St. Briavell's Castle, Forest of Dean (Coxe, *Catal. Codd. MSS. Bibl. Bodl.* pars v. fasc. ii. p. 676). The next year (12 March) he received his commission as major-general in charge of Wiltshire, Dorsetshire, Somersetshire, Devonshire, and Cornwall, in which capacity he proved himself an able administrator (Thurloe, *State Papers*, iii. 221, 486). He sat for Cambridgeshire in Cromwell's parliament of 1654 (*Commons' Journals*, vii. 372), and for Somersetshire in that of 1656 (*ib.* vii. 428). In July of the following year he entered Cromwell's privy council (*Cromwelliana*, p. 167), and shortly afterwards was joined in commission with Blake and Montagu for managing maritime affairs at home (Ludlow, ii. 145). Despite his relationship to the Protector, Desborough

vehemently opposed his assuming the title of king. He used every effort to stimulate the opposition of the army against the scheme (Thurloe, vi. 219; Clarendon, bk. xv. par. 34). The next year, however, he accepted without scruple a place in Cromwell's House of Lords (Ludlow, ii. 131–3; *Harleian Miscellany*, Park, iii. 476).

After Cromwell's death Desborough cast off all restraint and joined the party among the officers whose plan was to make Fleetwood commander-in-chief, independent of Richard Cromwell. Failing in this, the officers sent Fleetwood and Desborough on 22 April 1659 to force Richard to dissolve the parliament. Fleetwood spoke mildly, but Desborough, using 'threats and menaces,' told his nephew 'that if he would dissolve his parliament, the officers would take care of him; but that if he refused so to do, they would do it without him, and leave him to shift for himself' (Clarendon, bk. xvi. par. 10; Ludlow, ii. 177). This had the desired effect. The Rump, directly it was restored, elected him one of the council of state on 13 May 1659—he had just before been nominated one of the committee of safety—and gave him the governorship of Plymouth and a colonel's commission in July, but so far resented his effrontery in presenting with other officers a petition in the name of the general council of the army on 5 Oct., as to cashier him a week later (Whitelocke, pp. 678, 681, 684). After Fleetwood had broken up the house on 13 Oct. Desborough was nominated by the officers one of a committee of ten of the council of state to consider of fit ways to carry on the affairs of government (17 Oct.), and was also appointed commissary-general of the horse (Whitelocke, p. 685; Clarendon, bk. xvi. pars. 86, 91; Ludlow, ii. 240–1). His conduct, always unruly, had now become so violent as to render him an object of popular derision. 'Everybody laughs at the lord Fleetwood and Disbrowe,' writes an anonymous correspondent in Thurloe (vii. 823). Even his regiment rose in revolt against him. On the second restoration of the Rump Desborough was punished by being relegated (January 1659–1660) to his house 'farthest off London,' although he proffered more than one abject apology (Whitelocke, pp. 692, 693, 698).

When the Restoration was inevitable, Desborough attempted to leave the kingdom, but was arrested by the sheriff of Essex near the coast and sent up in custody to the council of state (*Commons' Journals*, 21 May 1660, viii 39). On 13 June 1660 a resolution was passed excepting him out of the Act of Indemnity, the effect of which was merely to incapacitate him from all public employment, as he was not mentioned in the clause of pains and penalties extending either to life or property (*ib.* viii. 63). He had scarcely got free when he was again seized in London and sent to the Tower on suspicion of being concerned in a plot to kill Charles II and Henrietta Maria. There was no evidence of any such plot, and he was soon liberated (Ludlow, iii. 80). Finding himself closely watched, he contrived to escape to Holland, where he occupied himself in fruitless endeavours to unite the remains of the republican party (*Cal. State Papers*, Dom. 1660–1661, pp. 550–1, &c., 1663–4, passim). His intrigues coming to the knowledge of the government, he was ordered by proclamation, dated 9 April 1666, to be in England before 23 July on pain of being declared a traitor (*ib.* 1665–6, pp. 318, 342, 358). He promptly obeyed, and, landing in Thanet, was sent a prisoner to Dover Castle on 13 July, whence he was transferred a few days later to the Tower (*ib.* 1665–6, pp. 529, 544, 581). Here he remained until 23 Feb. 1667, when he was brought up for examination before Lord-chancellor Clarendon, the Duke of Albemarle, and Lord Arlington (*ib.* 1666–7, p. 531). In the result he obtained his liberty, and would appear to have been allowed to reside quietly in England for the rest of his life (Pepys, *Diary*, ed. Bright, iv. 306).

Desborough died at Hackney in 1680 (*Probate Act Book, P. C. C.*, 1680). His will, in which he describes himself as 'of Hackney, in the county of Middlesex, esquire,' bearing date 26 March 1678, was proved on 20 Sept. 1680 by his eldest surviving son, Valentine (Reg. in P. C. C. 115, Bath). From it we learn that he died possessed of the manor of Eltisley, his birthplace (cf. Lysons, *Mag. Brit.* vol. ii. pt. i., Cambridgeshire, pp. 184–185), and of other lands in Cambridgeshire, Lincolnshire, and Essex. Desborough was twice married. His first wife, Jane Cromwell, who was living in December 1656 (*Cal. State Papers*, Dom. 1656–7, p. 489), was buried in Westminster Abbey, from which her remains were exhumed at the Restoration (Nichols, *Collectanea*, viii. 153). By her he had a daughter and seven sons. Jane, the daughter, married John, son of William Burton, M.P. for Yarmouth in 1656, and one of the seventy members who offered the crown to Cromwell (Palmer, *Perlustration of Great Yarmouth*, i. 385, 387). She died in 1729. Of the sons, John, the eldest, was baptised at St. John the Baptist, Huntingdon, on 27 April 1637. Nathaniel, the second but eldest surviving son, was placed by Cromwell under Lockhart's care at Paris to qualify for foreign embassies (Thurloe, vi. 221). In November

1658 he returned to England (*Cal. State Papers*, Dom. 1658–9, pp. 463, 467, 480), receiving a lieutenancy in Lockhart's Dunkirk regiment on 26 Aug. 1659 (*ib.* 1659-60, p. 151). He subsequently attained the rank of captain, and on the return of Charles II retired to Holland. He appears to have been employed by Arlington to act as a spy on De Witt and the English exiles in that country, but, being detected in an attempt to play a double game, was committed to the Tower in February 1666, where he remained until September in the following year (*Cal. State Papers*, Dom. 1661–7, passim). He married Anne, one of the ten daughters of Sir John Corbet, bart., of Stoke, Shropshire. Three other sons, Valentine, Samuel, and Benjamin, survived their father, and their fortunes are minutely traced in Noble's 'Memoirs.' Desborough married again in April 1658 (THURLOE, vii. 42; *Cal. State Papers*, Dom. 1657–8, p. 356). His second wife is said, on the dubious authority of Betham, to have been Anne, daughter of Sir Richard Everard, bart., of Much Waltham, Essex (*Baronetage*, iii. 239 *n.*)

Desborough's patriotism was tempered by a strict regard for his own interests. Deficient in all the qualities of a statesman, he sought to introduce a military despotism under which he might hope to hold a high command. His rustic origin, person, and manners are constantly ridiculed in the 'Rump' songs and other effusions of cavalier hate. He figures in 'Hudibras,' and Butler has also devoted some lines to him in the 'Parable of the Lion and Fox' (*Hudibras*, ed. Grey, 1744, ii. 245-6). He appears as the 'grim Gyant Desborough' in 'Don Juan Lamberto' (1661), to which is prefixed a woodcut representing Desborough and Lambert, the former with a huge club in his right hand, leading the 'meek knight,' i.e. Richard Cromwell, under the arms. There is a quarto engraving of him on horseback, published by Peter Stent, and another from an original by A. Simon. A fine autograph of Desborough is appended to his letter to Colonel Clarke, 1654 (*Addit. MS.* 21506, f. 74).

A younger brother, SAMUEL DESBOROUGH (1619–1690), born at Eltisley in November 1619, was obliged to retire to America on account of his religion. He arrived at New Haven in 1639, and became one of the early settlers of Guilford, Connecticut, in 1641. Returning home in the autumn of 1650 he sought employment under the Commonwealth (SAVAGE, *Genealog. Dict.* ii. 41–2). In 1652 he was acting as a commissioner at Leith (*Cal. State Papers*, Dom. 1651–2, pp. 281, 328, 1652–3, p. 221). On 4 May 1655 he was appointed by Cromwell one of the nine commissioners for Scotland (*ib.* 1655, pp. 108, 152), and keeper of the great seal of Scotland on 16 Sept. 1657 (*Egerton MS.* 2519, f. 17), an office in which he was continued by Richard Cromwell. He represented Midlothian in the parliament of 1656 (THURLOE, v. 295, 366), and Edinburgh in that of 1658–9 (*ib.* vii. 584). Upon the prospect of the Restoration he prudently embraced the declaration of Breda, and signed his submission, in the presence of Monck, on 21 May 1660. He obtained a full pardon, with restitution of goods and lands, on the following 12 Dec. (*Egerton MS.* 2519, ff. 32, 34). After this he retired to his seat at Elsworth, Cambridgeshire, which, with the manor and rectory, he had purchased in 1656 (LYSONS, *Mag. Brit.* vol. ii. pt. i., Cambridgeshire, p. 183). He died there on 10 Dec. 1690 (Will reg. in P. C. C. 66, Vere). He was twice married: first, to Dorothy, daughter of Henry Whitfield of Ockley, Surrey, the first minister of Guilford (SAVAGE, iv. 517). By her, who died in 1654, he had a daughter Sarah, born in March 1649, and a son James, a doctor of medicine (MUNK, *Coll. of Phys.* 1878, i. 477; LYSONS, *Environs*, ii. 499). The son married, on 9 March 1678–9, Abigail, daughter of John Marsh of St. Albans, Hertfordshire (CHESTER, *Marriage Licenses*, ed. Foster, 4941), and had a daughter Elizabeth, who became the wife of Matthew Holworthy, only son of Sir Matthew Holworthy, knight, of Great Palgrave, Norfolk. He died at his house in Stepney Causeway about the same time as his father, for his will, dated on 26 Nov. 1690, was proved on 14 Jan. 1690–1 (Reg. in P. C. C. 4, Vere). Desborough married for the second time in 1655 Rose Hobson, who had previously been married, first to a Mr. Lacey, and secondly to Samuel Penoyer, merchant and citizen of London. She died on 4 March 1698–9, aged 82 (Will reg. in P. C. C. 58, Pett).

[Addit. (Cole) MS. 5810, ff. 72 *b*, 73 *b*, 75 *b*; Egerton MS. 2519; Cromwell's Letters and Speeches (Carlyle), 2nd edit.; Thurloe's State Papers; Whitelocke's Memorials; Ludlow's Memoirs; Clarendon's History (1849); Cal. State Papers, Dom.; Noble's Memoirs of Protectoral House of Cromwell, 2nd edit. i. 89, ii. 274–99, full of the grossest errors; Noble's Lives of the Regicides, i. 178–9; Wood's Fasti (Bliss), ii. 155; Granger's Biog. Hist. of England, 2nd edit. iii. 71–2; Cromwelliana; Somers Tracts, 2nd edit. vii. 104; Commons' Journals, ix. 763; A Perfect Diurnal, No. 144, p. 1151; Hoare's Wiltshire, vi. 425, 430, 431, 435.] G. G.

DESENFANS, NOEL JOSEPH (1745–1807), picture dealer, was born at Douai in 1745, educated at Paris, and came to England as a teacher of languages. But a taste for

art and the fortunate purchase of a picture by Claude, and its advantageous sale to George III, turned his attention to picture dealing. Towards 1789 the troubles of the French noblesse threw many works of art into the market, and Stanislaus, the last king of Poland, commissioned Desenfans to buy paintings for a national collection in that country. Ere these could be paid for, however, Poland was dismembered. Desenfans tried in vain to obtain a recognition of the debt from the Russian government, and in 1802 organised an exhibition of the pictures with a view to their sale, and published what he called a 'Descriptive Catalogue,' in 2 vols. This is his chief work, and a fair specimen of the art criticism of the time. There is in it an unlucky observation on envy among artists, which seems to have excited a bitter storm, and brought on the author a fierce pamphlet from the pen of an assailant whom he describes, in a published 'Letter to Benjamin West,' as 'an anonymous assassin styling himself a painter.'

Desenfans was a man of taste and education, and clearly a judicious collector. He published in 1799 'A Plan, preceded by a Short Review of the Fine Arts,' &c., which was in effect a plea for the creation of a national gallery. When he died, on 8 July 1807, he left all his unsold pictures to Sir Peter Francis Bourgeois [q. v.], and Bourgeois considered that the wishes of his dead friend would best be consulted by bequeathing the pictures in turn to Dulwich College, with funds for the erection and maintenance of a public gallery. Mrs. Desenfans (Margaret Morris, sister of Sir John Morris of Claremont, Glamorganshire) further added to the bequest. The three benefactors are entombed in a mausoleum attached to the gallery.

[See account of Dulwich College Picture Gallery in Blanch's Ye Parish of Camerwell, 1875; Cat. of Pictures in Dulwich College Gallery, 1880; Warner's Cat. of the Manuscripts and Muniments of Alleyne's College, 1881. The last two works contain several interesting documents relating to Desenfans. A brief anonymous memoir of him was published in 1812, but it is very meagre. It contains, however, a reprint of two or three of his pamphlets.] F. T. M.

DES GRANGES, DAVID (*fl.*1625–1675), miniature-painter, was probably a Frenchman, and seems to have been originally an engraver. In 1628 he engraved a plate from the picture of St. George by Raphael, now in the Hermitage at St. Petersburg, but then in the collection of William Herbert, earl of Pembroke, to whom the engraving was dedicated. His name also appears on frontispieces of that time. He seems soon to have turned his hand to miniature painting, as there is a miniature of a lady in the royal collection at Windsor, dated 1639, a copy of Titian's 'D'Avalos and his mistress' at Ham House, dated 1640, and a miniature of Inigo Jones in the collection of the Duke of Portland, dated 1641. One of Charles I is at Hardwick House, Bury St. Edmund's. His miniatures are always signed with his initials, D. D. G. In 1651, when Charles II was on his fruitless campaign in Scotland, Des Granges attended him, as limner, and while at St. Johnstone's (where he fell sick) painted several miniatures of Charles, which were distributed among the nobles and other adherents to the royal cause. In 1671 he petitioned Charles for payment of the sums remaining due to him for these services, and his petition seems to have been successful. He describes himself as old and infirm, with failing sight and helpless children, and it is probable that he did not survive very long. Miniatures by Des Granges were exhibited at Manchester in 1857, at the Loan Exhibition, South Kensington, in 1862, and the Exhibition of Miniatures at South Kensington in 1865. At the last-named there were miniatures of Sir Thomas Bodley, Madame de Maintenon (1656), and Catherine of Braganza. Others are in the collections at Windsor Castle, Ham House, Madresfield Court, Wroxton Abbey, &c. His signature has sometimes been ignorantly ascribed to the dwarf Gibson. Sanderson in his 'Graphice' (1658) mentions Des Granges among the painters from the life then living, and classes him with Walker, Wright, Lely, and others as 'rare artizans.'

[Fine Arts Quarterly Review, new ser. i. 446, ii. 218; information from G. Scharf, C.B., F.S.A.; Passavant's Rafael.] L. C.

DESMAIZEAUX, PIERRE (1673 ?–1745), miscellaneous writer, was the son of Louis Desmaizeaux, a minister of the reformed religion at Paillat, Auvergne, who upon the revocation of the edict of Nantes had taken refuge at Avenches in Switzerland. A testimonial preserved among Desmaizeaux's papers, dated 15 Sept. 1688, states his age to be fifteen; and as he speaks of himself as sixty-six in 1739, he must have been born in 1672 or 1673 (not 1666 as usually stated). He studied at the academy of Berne from 1690 to 1695, and at Geneva from 1695 to 1699, receiving high testimonials from the professors at both places. He became known to Bayle, who was naturally accessible to the French refugees, and who during the rest of his life corresponded with Desmaizeaux (see BAYLE, *Letters*). Bayle

had a good opinion of him, and gave him an introduction to the third Lord Shaftesbury, with whom in 1699 he came to England. Through Shaftesbury he became known to Halifax and to Addison. He obtained tutorships and some literary work; but about 1709 his health broke down. He obtained through Addison, then secretary to Wharton, the lord-lieutenant of Ireland, a pension of 3*s.* 6*d.* a day on the Irish establishment (warrant dated 28 April 1710). Various charges reduced its net value to about 42*l.* a year. It was irregularly paid, and was his only certain income. He supplemented his means by literary work. A pamphlet called 'Lethe,' on the whig side, was published by him in Holland, translated into English, and burnt by the common hangman in Dublin in 1710. He was chiefly employed as a literary agent and in the drudgery of editing. He had a regular correspondence with the Dutch booksellers, and contributed to literary journals. In 1738 he received for eighty-one pages contributed to a literary journal during the year 4*l.* 0*s.* 6*d.* For the works of Saint-Evremond he and his co-editor Silvestre were to receive half-profits after the expenses (fixed beforehand at 281*l.*) had been covered by the sale. He projected a dictionary after the manner of Bayle, of which his lives of Hales and Chillingworth were specimens; but his poverty prevented him from having the necessary leisure. He was known to many of the more liberal thinkers of his time, and seems to have been generally respected. On 10 Nov. 1720 he was elected a fellow of the Royal Society, and in 1722 was made 'a gentleman of his majesty's privy chamber.' Warburton when struggling into notice in 1732 sent him a gold medal struck by the French league in 1592 with a very respectful letter, and afterwards begged him to get some papers inserted in the 'Bibliothèque Britannique' (where they appeared in 1736). In 1738 Warburton was still complimentary, though in 1737 he had written contemptuously to Birch of 'the tasteless verbose Frenchman's' life of Boileau, so inferior to Birch's own biographies. In April 1739 Hume wrote a polite letter to Desmaizeaux asking his judgment upon the 'Treatise of Human Nature,' then first published. Desmaizeaux's greatest friend seems to have been Anthony Collins [q. v.], whose letters (*Sloane MS.* 4282) continued for many years to contain many friendly invitations. Collins left him eight manuscript volumes, which Desmaizeaux immediately transferred to Collins's widow, receiving fifty guineas. On reflection he felt that he had done a 'most wicked thing' in betraying his friend's trust. He returned the money (6 Jan. 1730) as the 'wages of iniquity.' Mrs. Collins, however, kept the manuscripts, and in 1737 wrote some angry letters to Desmaizeaux for having mentioned to a common friend a report that the letters had been 'betrayed' into the hands of the Bishop of London.

One of the letters from Collins in August 1729 mentions the birth of a child of Desmaizeaux, and in 1742 his pension was extended to his wife, Anne Desmaizeaux, for her life. He died 11 July 1745. He was a careful and industrious literary drudge, though by no means a lively writer.

He was author or editor of the following: 1. 'Lettre sur Arnauld d'Andilly' (which led to a controversy with Joseph Bougerel, priest of the Oratory), and explanation of a passage in Hippocrates in 'Nouvelles de la République des Lettres,' 1704. 2. 'Œuvres meslées de M. de Saint-Evremond . . . publiées sur les MSS. de l'Auteur' (by P. Silvestre and P. Desmaizeaux), 3 vols. 4to, 1705. He also wrote the 'Life of Saint-Evremond,' published separately in 1711. 3. 'Mélange curieux des meilleures pièces attribuées à M. de Saint-Evremond,' 1706 (form the last two volumes of the edition of Saint-Evremond, published in seven volumes in 1726). 4. 'Vie de Boileau-Despréaux,' 1712. 5. 'Life of John Hales,' 1719. 6. 'Life of William Chillingworth,' 1725. 7. 'Recueil de diverses pièces sur la philosophie, la religion naturelle,' &c., par Leibnitz, Clarke, Newton, 1720. 8. A collection of several pieces of Mr. Locke, 1720. 9. Bayle's 'Œuvres diverses,' 4 vols. 4to, 1725–31. 10. 'Lettres de M. Bayle, avec des remarques par Desmaizeaux,' 1729. 11. 'Vie de Bayle,' prefixed to Bayle's 'Dictionary,' 1730 and later editions. (Desmaizeaux says in the preface that he had written a life at Shaftesbury's request, of which a very imperfect English translation appeared in 1708). He wrote the memoirs of Toland, prefixed to his works in 1726 and 1747, translated Fénelon's 'Télémaque,' 1742, edited 'Scaligerana, Thouana, Perroniana, Pittæana, and Colomesiana,' 2 vols. 1740, and contributed to the 'Bibliothèque raisonnée des ouvrages des Savants de l'Europe,' 1728–53, and to the 'Bibliothèque Britannique,' 1733–47.

[The biographical facts are from the Sloane MSS. 4281–9, which contain Desmaizeaux's voluminous correspondence, chiefly with Dutch publishers. The last volume contains various personal documents. See also Moreri's Dictionary (1759), iv. 125; Nichols's Lit. Anecd. v. 546, 578, ix. 619; Illustrations, ii. 66, 82, 148; D'Israeli's Curiosities of Literature (1841), 378–82, where some of them are printed.] L. S.

DESMOND, Earls of. [See Fitz-Thomas, Maurice, first Earl, *d.* 1356; Fitzgerald, Gerald, fourth Earl, *d.* 1398; Fitzgerald, Thomas, eighth Earl, 1426?–1468; Fitzgerald, James (Fitzmaurice), thirteenth Earl, *d.* 1540; Fitzgerald, James (Fitzjohn), fourteenth Earl, *d.* 1558; Fitzgerald, Gerald, fifteenth Earl, *d.* 1583; Fitzgerald, James, 1570?–1601; Fitzgerald, James, *d.* 1608.

D'ESPAGNE, JEAN (1591–1659), French protestant pastor and theologian, born in 1591 in the Dauphiné, was pastor at Orange in 1620, and then at the Hague, which he seems to have left in 1629, under disagreeable circumstances (*Réponse aux questions de M. Despagne adressées à l'Eglise francoise de Londres*, London, 1657, apparently by one Herbert).

From the Hague he came to London, and wrote 'Antiduello, or a treatise in which is discussed the lawfulnesse and unlawfulnesse of single combats,' 1632; republished in the same year under the title of 'Antiduello. The Anatomie of Duells with the Symptomes thereof.' D'Espagne became pastor to a French congregation in London, which met, through the kindness of the Earl of Pembroke, 'in Durham House in the Strand, and after that was pulled down at the chapel in Somerset House, which was procured for that assembly by order of the House of Lords' (*New and General Biog. Dict.* 1798).

D'Espagne adopted an independent line among his co-religionists, not only criticising Calvin—which won him the posthumous encomiums of Bayle—but holding aloof from the older French church of London. He accused the latter of millenarianism and other folly. They in turn accused him of schism. The controversy raged angrily, and appears to have been carried in some form before the House of Lords, who adjudicated in D'Espagne's favour (see pamphlet *ut supra*).

Of D'Espagne's books and pamphlets some were translated into English, and the collected works were translated into German. A catalogue is in Haag's 'La France protestante.'

D'Espagne died on 25 April 1659. A mediocre portrait is in the translated 'Essay on the Wonders of God,' published in London by his executor in 1662.

[Didot's Nouvelle Biographie Générale, and works quoted above.] F. T. M.

DESPARD, EDWARD MARCUS (1751–1803), executed for high treason, was the youngest of six brothers, who were all in the army, except the eldest [see Despard, John], and was born in Queen's County, Ireland, in 1751. He entered the army as an ensign in the 50th regiment in 1766, and was promoted lieutenant in 1772, when his regiment was stationed at Jamaica, where he quickly showed his talent for engineering. In 1779 he was appointed engineer in the expedition to San Juan, and so greatly distinguished himself, that Captain Polson wrote in his despatch to the governor of Jamaica: 'There was scarcely a gun fired but what was pointed by Captain Nelson of the Hinchinbrooke, or Lieutenant Despard, chief engineer, who has exerted himself on every occasion.' On his return he was promoted captain into the 78th regiment, but still employed in engineering in Jamaica. From this work he was removed by the governor, Sir John Dalling, in 1781, when he was appointed commandant of the island of Rattan on the Spanish main, whither certain English logwood-cutters had retired when driven from Honduras by the Spaniards, and soon after of the whole Mosquito shore and the bay of Honduras. Dalling recalled him in a hurry to superintend the military defences of Jamaica, when the island was threatened by the great fleet of the Comte de Grasse. All apprehension on this score was removed by Rodney's great victory, and in August 1782 Despard was permitted to take command of an expedition, consisting of the settlers of Cap Gracias à Dios, at the head of whom, with the help of a few English artillerymen, he took possession of all the Spanish possessions on the Black River. He received the special thanks of the king for these services (see Bannantine, *Memoirs of Colonel Despard*, p. 13), and was, at the special request of the House of Assembly of Jamaica, made a colonel of Provincials by Sir Archibald Campbell, who had succeeded Governor Dalling on 9 Nov. 1782. By the treaty of peace of 1783 Spain granted the peninsula of Yucatan to the English logwood-cutters, on condition that they should do nothing but cut logwood, and in March 1784 Despard was directed to take over the new territory. In this capacity he gave so much satisfaction that, at the special request of the settlers themselves, he was appointed by Campbell to be superintendent of his majesty's affairs there on 1 Dec. 1784, with the very inadequate salary of 500*l.* a year. He was at first most successful, and obtained leave from the Spanish authorities for the English to cultivate vegetables, and also the cession of a small island for the residence of a pilot. But his popularity did not last long; the old settlers on the peninsula, seven hundred in number, objected to the existence among them of the two thousand logwood-cutters from the Mosquito shore,

whom Despard particularly favoured, and the chief of the old settlers, Robert White, sent in a number of accusations against him for cruelty and illegal actions. These accusations had no weight with the House of Assembly of Jamaica, or with Lord Sydney, the secretary of state in charge of the colonies, who dismissed them as frivolous in 1787, but Lord Grenville, Sydney's successor, suspended Despard, whom he ordered to England. He reached England in May 1790, but was kept hanging about the secretary of state's office until 1792, when he was informed that there was no real accusation against him, and that, though his old post was abolished, he would not be forgotten. Nevertheless he obtained no employment, and as he claimed compensation both violently and persistently, he was in the spring of 1798 seized and imprisoned in Coldbath Fields prison without any accusation being made against him. In a few weeks he was released, but on the suspension of the Habeas Corpus Act in the autumn of 1798 he was again seized and imprisoned in the House of Industry at Shrewsbury, and in the Tothill Fields bridewell until 1800. He was then a soured and embittered man, and began to form a plot against the government. As a man of sense and education he can never have expected his plot to succeed. According to the evidence given at his trial by spies, Despard's idea was to win over some of the soldiers of the guards, and with their help to seize the Tower and the Bank of England, assassinate the king on his way to open parliament, and stop the mails going out of London. The whole plan is so ridiculous that it cannot be regarded seriously; but the government arrested Despard and forty labouring men and soldiers, who were mostly Irish, at the Oakley Arms, Lambeth, on 16 Nov. 1802. He was tried with twelve of his poor associates before a special commission, consisting of Lord-chief-justice Ellenborough and Justices Le Blanc, Chambré, and Thompson, at the New Sessions House, Horsemonger Lane, on 7 and 9 Feb. 1803. The attorney-general prosecuted, and Serjeant Best defended Despard; but the evidence of the spies was too strong against him, and he was found guilty of high treason and condemned to death. The most interesting evidence given at the trial was that of Lord Nelson as to character, who said, referring to the days of the San Juan expedition: 'We served together in 1779 on the Spanish main; we were together in the enemies' trenches and slept in the same tent. Colonel Despard was then a loyal man and a brave officer.' After his condemnation Despard refused to attend chapel or receive the sacrament, and on 21 Feb. 1803 he was drawn on a hurdle to the county gaol at Newington with six of his associates. He delivered a long address on the scaffold in front of the gaol, which was loudly cheered, and was then hanged and his head cut off, the rest of the horrible mutilations prescribed by his sentence being remitted. His remains were handed to his widow, who was present at the execution, and were buried in St. Paul's churchyard, close to the north door of the cathedral.

[Memoirs of Edward Marcus Despard, by James Bannantine, his secretary when king's superintendent at Honduras, &c., 1799, on which are founded the biographies in the Georgian Biography in the Gentleman's Magazine, &c., and that prefixed to the Whole Proceedings on the Trial of Colonel Despard and the other State prisoners before a Special Commission at the New Sessions House, Horsemonger Lane, South wark, 7 and 9 Feb. 1803, to which are prefixed original and authentic Memoirs of Colonel Despard. The best report of the trial is that taken by James and W. Brodie Gurney in shorthand, and published immediately afterwards.]

H. M. S.

DESPARD, JOHN (1745–1829), general, was an elder brother of Edward Marcus Despard, the conspirator [q. v.], and was born in Ireland in 1745. He was gazetted an ensign in the 12th regiment on 12 April 1760, and joined the army serving under Prince Ferdinand of Brunswick in the following July. He first saw service in the battle of Warburg, in which the colours were shot from his hand, and then at the battle of Fellinghausein in the following year, and he was promoted lieutenant on 12 July 1762. In 1763, on the conclusion of the seven years' war, he was placed on half-pay, but re-entered the active army in 1767 as lieutenant in the 7th regiment, the royal fusiliers. In March 1773 he accompanied his regiment to Quebec, but in the following year returned to England on recruiting service. In May 1775 he reached Quebec with the recruits, and was at once ordered to St. John's, where he was besieged by a force of insurgent Americans until 5 Nov., when he was obliged to surrender. In December 1776 he was exchanged and joined Sir William Howe at New York, and he was promoted captain on 25 March 1777. He served the campaign of that year with the light infantry, and was present at the assault of Fort Montgomery, and in June 1778 he was made major of the corps of Loyal Americans, raised by Lord Moira, which he organised. In December 1779 he was appointed deputy adjutant-gene-

ral to the force sent to South Carolina, and after serving at the capture of Charleston, he acted in that capacity throughout the campaigns of Lord Cornwallis until the capitulation of York Town. In July 1782 he was released on parole, and in the following year rejoined the fusiliers as captain and brevet major. He was promoted major in the fusiliers in June 1788, lieutenant-colonel in July 1791, and colonel on 21 Aug. 1795, and commanded his regiment at Quebec from 1793 to 1798. In May 1798 he was made a brigadier-general on the staff of the Severn district, and on 18 June 1798 he was promoted major-general. He remained on the staff in England until August 1799, when he was appointed commandant of the troops in the island of Cape Breton, where he remained until August 1807, when he finally returned to England. He was promoted lieutenant-general on 30 Oct. 1805, made colonel of the 5th West India regiment on 29 Dec. 1809, and promoted general on 4 June 1814, and he died at Swan Hill, Oswestry, on 3 Sept. 1829. Despard was a distinguished soldier; he was present at twenty-four engagements, had two horses killed under him, was three times shipwrecked, and twice taken prisoner, but he never had any opportunity after the American war of showing whether he had any talents for command.

[Royal Military Calendar; Gent. Mag., October 1829.] H. M. S.

DESPENSER or SPENCER, HENRY LE (*d.* 1406), bishop of Norwich, was the fourth son of Edward, second son to Hugh le Despenser 'the younger,' who was executed in 1326. Edward married Anne, daughter of Sir Ralph Ferrers of Groby, and died five years later at the siege of Vannes in 1342 (KERVYN DE LETTENHOVE, notes to *Froissart*, iv. 442, xxii. 79). As Froissart, who was intimately acquainted with the family, states expressly (ii. 106, iv. 162) that Henry was the fourth son of this marriage, it is plain that he must have been born in 1341 or 1342. Of his early life Capgrave tells us that he spent some time in Italy fighting for the pope, and it is certain that his elder brother Edward was active in the support of Urban V in his war against Milan in 1369 (FROISSART, vii. 251; *Chron. Angl.* p. 64; WALSINGHAM, *Hist. Angl.* i. 309). We may conclude with Godwin (*De Præsul.* ii. 15) that Henry served with his brother; his career throughout is that of a soldier rather than of a churchman, and the probability that he was engaged in Urban's war is increased by the fact that early in the following year (3 April 1370) he was at Rome and was nominated by the pope's special provision to the bishopric of Norwich (WHARTON, *Anglia Sacra*, i. 415 *n.*) At this time he held the dignity of canon of Salisbury. He was consecrated at Rome 20 April (LE NEVE, *Fasti Eccl. Angl.* ii. 465, ed. Hardy; cont. of Bartholomew Cotton, ap. Wharton, *l. c.*), and returned to England. He received back the spiritualities of his see from the Archbishop of Canterbury 12 July (WHARTON, *l. c.*), and the temporalities from the king 14 Aug. (RYMER, *Fœdera*, vol. iii. pt. ii. p. 900, Record ed.)

Young as he was at the time of his appointment, Despenser retained the character of the young bishop for many years; in 1381 he is described by Walsingham as 'iuvenis' (*Hist. Angl.* ii. 7); and he had all the faults of an arrogant and headstrong noble: 'Vir nec literis nec discretione præditus, iuvenis effrenis et insolens, amicitias nec servare doctus nec locare' (*Chron. Angl.* p. 258). An illustration of his temper is afforded by the attempt he made in 1377 to have a mace carried before him at Lynn, a mark of honour which custom reserved for the mayor of the town. In spite of the protest and warning of the townsmen he insisted on his claim; *he* did not heed the people—'ribaldos' he called them—or what they thought. However, so soon as he set out with his mace-bearer, the townsmen closed the gates and fell upon him with arrows and other missiles. The bishop himself was wounded (*Chron. Angl.* p. 139 et seq.), and a royal order had to be sent to the sheriffs of Norfolk and Cambridgeshire to take measures to appease the quarrel (RYMER, iv. 4).

It is possible that Despenser's faults have been exaggerated by the St. Albans chroniclers through the fact of their abbot having once come into hostile collision with him in a matter affecting the privileges of the house (*Chron. Angl.* pp. 258–61). At least his energy and practical ability were early appreciated at court. He was constantly placed on committees of parliament, and in 1376 he was appointed one of the committee of lords to confer with the commons of the 'good' parliament (*Rot. Parliam.* ii. 322; *Chron. Angl.* p. 69). When the peasants' revolt of 1381 broke out in Norfolk, the bishop seized the opportunity of resuming his military character. He was absent at his manor of Burley in Rutland when he first received news of the rising in his diocese. Himself fully armed with sword and helmet and coat of mail, he hastened back with a company of only eight lances and a small body of bowmen. His followers increased on the way, and by the time he reached North Walsham, near the coast, he had a considerable force under his

command. At North Walsham he found the rebels intrenched and defended by rude fortifications. But the bishop himself led an assault, rode through their outworks, and overpowered them in a hand-to-hand fight. Many were slain and many captured, including the leader of the insurrection, John the Lister, who was at once put to death. Throughout Despenser, 'episcopus martius,' took the lead, not only 'imperatoris circumspecti ubique gerens officium,' but also as a good soldier at close quarters; and he personally superintended the execution of John Lister (*Chron. Angl.* pp. 306–8; WALSINGHAM, *Hist. Angl.* ii. 6–8; KNYGHTON, p. 2638). But the rigour with which he put down the rebellion made him highly unpopular among the Norfolk men, and in the following year (1382) some of them organised a plot to murder him, together with other great people of the realm. The scheme, however, was betrayed in time by one of the conspirators, and they were taken and beheaded (*Chron. Angl.* p. 354; WALSINGHAM, *Hist. Angl.* ii. 70).

Just after this the 'warlike bishop' (Despenser's distinguishing title) was chosen by Urban VI to lead a campaign against the followers of Clement VII in Flanders. Urban issued bulls for the proclamation of a 'crusade' to be conducted by him, and granted him extraordinary powers for the fulfilment of his mission, and plenary indulgence to those who should take part in or contribute support to it (WALSINGHAM, *Hist. Angl.* ii. 76–8; *Ypodigma Neustriæ*, p. 336 et seq.; *Chron. Angl.* p. 355; KNYGHTON, p. 2671). The king ordered the crusade to be published throughout England, 6 Dec. 1382 (RYMER, iv. 157); and in February the parliament, after some hesitation in entrusting so unprofessional a command to a churchman, ultimately assigned to him the subsidy which it had granted the king in the previous October for carrying on the war in Flanders (*Rot. Parl.* iii. 146; WALSINGHAM, *Hist. Angl.* ii. 84). The bishop issued mandates for the publication of the bulls (WALSINGHAM, *Hist. Angl.* ii. 78 et seq.; KNYGHTON, p. 2673 et seq.); the archbishop did the same (WILKINS, *Concil. Magnæ Brit.* iii. 176–8). The enterprise was ardently seconded by the friars, and contributions of immense value were made from all quarters, but especially, says Knyghton (p. 2671), from the rich ladies of England.

In the middle of May the expedition started. It consisted of some eight thousand men, and among its leaders Sir Hugh Calverley, Sir William Elmham, Sir William Faringdon, and Sir Thomas Trivet are particularly mentioned. They crossed to Calais 17 May, and proceeded to attack Gravelines, which place, together with the surrounding territory, was now in the hands of the French (MALVERNE, p. 15). Gravelines and Dunkirk soon fell; but reinforcements arriving, of Flemings, French, Bretons, and mercenaries, under the command of the Bastard of Flanders, a pitched battle had to be fought near Dunkirk, 25 May, in which the crusaders were victorious. Despenser next subdued the neighbouring country, including the towns of Bourbourg, Bergues, Poperinghe, and Nieuport, and was persuaded by his followers to attempt the siege of Ypres (9 June). In the meantime the success of the expedition had roused such enthusiasm in England that crowds of people, armed and unarmed, crossed the Channel, more, it is said, in the hope of booty than from any nobler motive; so that the bishop was reputed to have sixty thousand men under his command. This number, however, must evidently include the force, by some reckoned at thirty thousand men, supplied by the town of Ghent.

The siege of Ypres was long and disastrous. The burghers bribed some of the English commanders into inactivity; the army gradually fell away; and, after more than one unsuccessful assault, the siege had to be raised (8 Aug.) When Despenser then proposed to invade Picardy, he was firmly withstood by his principal officers, who established themselves apart at Bergues and Bourbourg. The bishop, after entering Picardy for some distance, was obliged to fall back upon Gravelines. At this juncture, in the totally demoralised state of the English forces, numbers of the soldiers being attacked by disease, the arrival, about the end of August, of a French army headed by the king was decisive. The English troops were driven out of Bergues, and concentrated themselves in Bourbourg. The mediation of the Duke of Brittany put an end to the war, but this was not effected without humiliating circumstances. Large bribes were sent to the English commanders, and they surrendered Bourbourg. Despenser himself came to terms with the French, quitted Gravelines, and shortly after returned to England. The town was burned to the ground by the English, but, according to one account (FROISSART, x. 270 *n.*), not until the bishop had made good his escape. The war terminated about the middle of September.

The eagerness with which the crusade had been hailed could not survive the inglorious collapse in which it had ended. Despenser was received with reproaches by John of Gaunt, who was perhaps mortified at not having been given the command of the expedition (WALSINGHAM, *Hist. Angl.* ii. 104; cf. MON. EVESH. p. 44); and when parliament met in November the bishop was called upon to

account for subsidies entrusted to him, and his temporalities were seized into the king's hands. The more sober judgment of the time was, however, that the blame should fall mainly on those officers who had set the example of mutiny in the army, and some of them were condemned to imprisonment (*Rot. Parl.*, Cotton MS. Titus E. II., printed by Kervyn de Lettenhove, notes to FROISSART, x. 517–33; WALSINGHAM, *Hist. Angl.* ii. 108 et seq.; MALVERNE, pp. 25 et seq.)

At the same time, from the first Despenser's crusade had raised a loud outcry against him on the part of Wycliffe and his followers. Wycliffe wrote a special tract against it—the 'Cruciata, contra bella Clericorum' (*Polemical Works*, ii. 588–632, ed. R. Buddensieg, London, 1883)—during the time that the crusade was on foot, and he repeatedly refers to the subject in terms of severe reprobation elsewhere in his writings (e.g. 'De fundat. Sectarum,' ii., *l. c.* i. 19; De dissens. paparum,' *ib.* ii. 574; 'De Christo et suo advers. Satana,' xi., *ib.* p. 682; Serm. ciii. in 'Select English Works,' ii. 166, ed. T. Arnold, 1871; 'The Church and her Members,' v., *ib.* iii. 349; 'Fifty Heresies and Errors of Friars,' xxiv., *ib.* pp. 385 et seq.; 'Expos. of Matth. xxiv.,' MS. ap. F. D. Matthew, notes to Wyclif's 'Select English Works,' pp. 491, 511, &c. Cf. LECHLER'S *John Wiclif*, pp. 408–19, Engl. transl., ed. 1884). But even orthodox monks like the author of the 'Eulogium Historiarum' considered Despenser 'magis militari levitate dissolutus quam pontificali maturitate solidus.'

Still the bishop remained high in King Richard's favour. He accompanied him in July 1385 in his march northward to repel the French invasion of Scotland (MALVERNE, p. 62), and in the autumn parliament of that year he was restored to his temporalities, 24 Oct. (MALVERNE, p. 69; LE NEVE, *l. c.*), when the good offices of Bishop Arundel of Ely were successful against the objections raised by the chancellor, Michael de la Pole (WALSINGHAM, *Hist. Angl.* ii. 141). Once more Despenser returned to arms, taking part in the naval expedition of the Earl of Arundel against the Flemish coast, 1386–7 (FROISSART, xi. 361 et seq.) In 1388, after the impeachment of Sir Simon Burley by the 'merciless' parliament, Despenser is found in the royal council (FROISSART, xii. 259). As an indication of his religious attitude it is noted that he alone among the English bishops took active steps to suppress lollardy in 1389 (WALSINGHAM, *Hist. Angl.* ii. 189; *Ypodigma Neustriæ*, p. 360).

On the appearance of the future king, Henry IV, in 1399, Despenser was among the few who stood loyally by Richard II. He was with the Duke of York at Berkeley in July, and when York came to terms he remained firm, was arrested, and suffered imprisonment (MON. EVESH. p. 152; Bodleian MS. Dodsworth 116, in appendix E to the *Chronique de la trahison et mort de Richart II*, p. 292, ed. B. Williams, 1846). Adam of Usk (p. 42), however, places his imprisonment in the following year, and connects it with the bishop's supposed complicity in the plot in which his brother Thomas, lord Gloucester, was concerned. In any case he was not reconciled to the new king until the parliament of 1401 (STUBBS, *Constit. Hist. of Engl.* vol. iii. § 306). He died 23 Aug. 1406 (*Reg. Arundel.* ap. Le Neve, *l. c.*), and was buried in Norwich Cathedral before the high altar, with a brass inscription now destroyed (BLOMEFIELD, *Hist. of Norfolk*, ii. 372).

[The chief authorities for Despenser's crusade are Froissart's Chroniques, x. 205–55, 265–73, ed. Kervyn de Lettenhove, with the editor's valuable notes, pp. 505–33; Walsingham's Historia Anglicana, ii. 84–6, 88–96, 98–104, ed. H. T. Riley, 1864; and his Ypodigma Neustriæ, pp. 336–338, ed. Riley, 1876; Chronicon Angliæ, 355–8, ed. E. M. Thompson, 1874; J. Malverne's contin. of Higden's Polychronicon, ix. 16–23, ed. J. R. Lumby, 1886; Monach. Evesham. Vita Regis Ricardi II, pp. 44–8, ed. Hearne, 1729; Knyghton De Eventibus Angliæ, in Twysden's Scriptores Decem, pp. 2671–4; Eulogium Historiarum, iii. 356 et seq., ed. F. S. Haydon, 1863; royal instruments, &c., in Rymer's Fœdera, iv. 157, 164, 168–72, Record edit.; see also Adam of Usk, Chron. pp. 6, 42, ed. E. M. Thompson, 1876, and the life of the bishop by Capgrave, De illustribus Henricis, pp. 170–4, ed. F. C. Hingeston, 1858. The account of Jean Juvénal des Ursins (a. 1383, in Michaud and Poujoulat's Nouv. Coll. de Mém. ii. 358, 1854), is quite legendary.] R. L. P.

DESPENSER, HUGH LE (*d.* 1265), justiciary of England, was of somewhat uncertain parentage. Dugdale thought he might be grandson of the Hugh le Despenser who occurs as a sheriff and custodian of castles between 1224 and 1237. The future justiciary is first mentioned in 1256, when Harestan Castle in Derbyshire was entrusted to him (*Pat.* 40 Hen. II, m. 20). In 1257 he accompanied Richard, the newly elected king of the Romans, to Germany (RYMER). Returning to England the following year, he was one of the twelve representatives elected by the barons in the parliament of Oxford (June 1258) to the council of twenty-four (*Annals of Burton*, p. 447). He was also, by the same 'Provisions of Oxford,' named as one of the twelve commissioners for the barons in parliament ('les duze ke sunt eslu

per les baruns a treter a treis parlemenz') and confirmed in his constableship of the royal castle of Harestan (*ib.*) In 1260 he acted as a justice itinerant in three counties, and in October (1260) succeeded Hugh Bigod (*d.* 1266) [q. v.], the original justiciary of the barons, in his office (MATT. PARIS). He appears in the Fine Rolls, as justiciary, March and June 1261 (*Rot. Fin.* ii. 348, 352). On the king regaining power, to some extent, Hugh's father-in-law, Sir Philip Basset [q. v.], a royalist, was appointed justiciary 24 April 1261 (*Liber de Ant. Leg.* p. 45). But the two appear to have acted concurrently for about a year, when Basset, with the growing strength of the king, obtained sole power. But a reaction in the spring of 1263 led to a fresh submission of the king and the reappointment of Hugh as justiciary 15 July 1263 (RYMER), the Tower being also placed in his charge (*Liber*, p. 55). He appears on the rolls in that capacity 1 Oct. 1263 (*Rot. Fin.* ii. 405). On 16 Dec. 1263 he became one of the sureties *ex parte baronum* for the observance of the Mise of Amiens (RYMER). Heartily joining the baronial party on the outbreak of hostilities, he sallied forth from the Tower, and at the head of a mob of citizens burnt and sacked the residence of the king of the Romans at Isleworth (*Liber de Ant. Leg.* p. 61), and on the arrival of the barons he was one of their sixteen leaders who signed a convention with the mayor of London (*ib.* p. 62) before the advance on Lewes. At the battle (13 May 1264) he fought in the foremost ranks, capturing Marmaduke Thwenge and forcing his own father-in-law to surrender to him, sorely wounded (*Ann. Worc.* p. 452). He was then made governor by the victorious party of six castles, including Oxford, Nottingham, and the Devizes (*Pat.* 48 Hen. III, m. 7; 49 Hen. III, m. 20). On 13 Sept. (1264) he was named (as 'nobilis vir Hugo Dispensator') one of the arbitrators agreed on by the king and barons for arranging terms of peace (*Royal Letters*, ii. 275), and at once crossed with them to France (*Liber*, p. 69); in the same month he received a thousand marcs for his support as justiciary (RYMER), and on 14 Dec. (1264) he was summoned (as 'Hugo le Despenc' Justic' Angliæ') to Simon de Montfort's parliament (*Lords' Reports*, iii. 34). In the following year, 'between Easter and Whitsuntide,' he was appointed one of the four arbitrators to mediate between the Earls of Leicester and Gloucester (*Liber*, p. 73). Some difficulty is caused by the occasional adoption by Simon de Montfort, from January 1265 to his death, of the style of justiciary (see the writer's remarks on this point in the *Antiquary*, ix. 17–19). Undue stress has been laid on this by some writers, as Professor Shirley, Pauli, &c., who assume that it implies the deposition of Hugh. But it is certain that Hugh remained in office, for Simon's proclamation prohibiting the tournament was addressed to him (16 Feb. 1265) as 'Hugo le Dispenser, Justic' Angliæ' (*Pat.* 49 Hen. III, n. 101, printed in RYMER); he witnessed, as justiciary, a grant to the chancellor in March (MADOX, *Exchequer*, i. 76); was again so designated in the first week in May (*ib.* ii. 36); tested, as justiciary, a document (unprinted) issued at Hereford on 19 June (*Pat.* 49 Hen. III, m. 13); and fell at Evesham (4 Aug.) as 'Hugo le Dispenser, Justitiarius Angliæ'—

> Sir Hue le fer, ly Despenser
> Tres noble Justice
> (WRIGHT, *Political Songs*, p. 126)—

after being in vain entreated by Simon to seek safety in flight. Moreover, a passage in the 'Coram Rege Rolls' (50 Hen. III, rot. xvii.) reveals to us an emissary sent to rouse the county of Essex, in support of Simon, for the campaign of Evesham, 'cum litteris Hugonis le Despencer, tunc Justiciarii Anglie.' There can, consequently, be no doubt that Hugh was, when he fell, the last of the justiciaries of England. His widow, Aliva, released the royalist prisoners in her charge and betook herself to her father (WYKES). She afterwards married Roger Bigod [q. v.], earl of Norfolk and marshal of England (*Esch.* 56 Hen. III, n. 31). By her former husband she was mother of Hugh le Despenser, 'senior,' earl of Winchester [q. v.], and grandmother to Hugh le Despenser, 'junior,' [q. v.], the ill-fated favourites of Edward II.

[Patent, Fine, and Coram Rege Rolls; Rymer's Fœdera; Madox's Exchequer; Dugdale's Baronage; Annales Monastici (Rolls Ser.); Shirley's Royal Letters (ib.); Wykes's Chronicle (ib.); Liber de Antiquis Legibus (Camd. Soc.); Lords' Reports on the Dignity of a Peer; Wright's Political Songs; Antiquary, vol. ix.] J. H. R.

DESPENSER, HUGH LE, the elder, EARL OF WINCHESTER (1262–1326), the son of Hugh le Despenser [q. v.], the justiciar of the barons, who fell at Evesham, by his wife Aliva, daughter of Philip Basset, was born in 1262, for he was twenty-one on 1 March 1283. He served with Edmund, earl of Cornwall, in the Welsh war, and soon afterwards was fined two thousand marks for marrying Isabel, daughter of William Beauchamp, earl of Warwick, and widow of Patrick of Chaworth, without the king's license. In 1294 he was with the king in Gascony, and the next year received a summons to parliament. He marched with Edward into Scotland, was

present at the battle of Dunbar, took part in the expedition to Flanders in 1297, and was employed to treat for peace between Edward and the king of the Romans and the king of France. The next year he again served in Scotland, and was sent on an embassy to Boniface VIII. He took part in other Scotch campaigns, and in the negotiations with France which preceded the peace of 1303. In 1305 he was sent to Clement V at Lyons, and obtained a bull absolving the king from the oaths which he had taken to his people. At the coronation of Edward II he carried part of the royal insignia. When in 1308 the barons leagued themselves together against Gaveston, he stood alone in upholding the king's favourite. His conduct was put down to avarice, he was regarded as a deserter from the common cause, and the parliament which met at Northampton procured his dismissal from the council (*Vita Edwardi II*, ii. 158; *Annales Paulini*, i. 264). His disgrace was not of long duration; he received the castles of Devizes and Marlborough, and became the chief adviser of the king. In 1312 he was sent with Aymer de Valence, earl of Pembroke [q. v.], and others to endeavour to secure London for the king. The commissioners arrested some of the citizens, a tumult was raised, and they were forced to leave the city (*Annales Londonienses*, i. 215). On the death of Gaveston, Despenser became the chief man of the court party, and encouraged the king to form plans of revenge against the barons. He was bitterly hated by the Earl of Lancaster, and was excluded from the general pacification of 1313. He accompanied the king on his unfortunate expedition to Scotland in 1314, and when the defeat of Bannockburn placed Edward at the mercy of Lancaster, was forced to withdraw from the court and the council. In 1318 the king seemed on the point of making a vigorous effort to overthrow the power of Lancaster, and Despenser, with the other lords of the same party, attended the parliament at Northampton armed, and at the head of his retainers. A pacification followed, greatly to the king's disadvantage, and he stood alone in refusing to bend to the earl's will. About this time his son, Sir Hugh le Despenser [q. v.], joined the king's side. Both the Despensers received many large grants from the crown; they were generally hated, and were accused of many acts of oppression and wrongful dealing. Although both, and especially the son, succeeded Gaveston in the royal favour, they had little in common with him. Unlike Gaveston, they were of noble family, and were connected with many great baronial houses. They held the most prominent place in the party opposed to the unscrupulous designs of Lancaster, and sought their own advancement through alliance with the crown, while the earl carried on an equally selfish policy by thwarting and limiting the royal power. Greedy and ambitious, they used the influence they gained over the king for their own aggrandisement. The wealth and honours he showered upon them strengthened the hatred in which they were held. In the case of Gaveston, the hatred of the barons was mixed with contempt for the upstart foreigner; in the case of the Despensers, it was near akin to fear. It appears impossible to decide whether the father or the son was the more to blame. From almost the beginning of the reign the elder Despenser had taken a leading part on the king's side, and the hostility of the barons towards him was of long standing. After the son adopted the same policy both worked together for their common advantage, and the elder Despenser was concerned in the quarrels with other baronial families consequent on the marriage of his son (on the position of the Despensers see Introduction to *Chronicles of the Reign of Edward I and Edward II*, ii. by Bishop Stubbs).

The quarrel between the younger Despenser and Humphrey Bohun, earl of Hereford [see under HUGH LE DESPENSER the younger], led to a league against both the Despensers, which was joined by the great lords of the Welsh marches and many other powerful nobles, who in 1321 ravaged their lands and took their castles in Wales, and spoiled their manors and levelled the fences of their chaces in England. The king was anxious to interfere on their behalf; he was prevailed on to call a parliament, and pressed to consent to their banishment. He consented, and in July the charges against them were formally stated and considered in parliament. They had estranged the king from his people, had usurped his authority, and had debarred the magnates of the realm from access to him. Sentence of banishment was pronounced against them both. The elder Despenser went abroad. In the following December the king obtained a condemnation of this sentence from the convocation of the clergy, and on 1 Jan. 1322 Archbishop Reynolds pronounced it illegal. Despenser returned, joined the king in his attack on his enemies, and after the battle of Boroughbridge assisted at Lancaster's trial and condemnation. He was created earl of Winchester in the parliament held at York. Although they were the king's favourites, the Despensers did not aim at establishing a royal tyranny; they inherited some of the doctrines of the baronial party

of the time of Henry III, and 'the elder Hugh, as an old servant of Edward I, may have preserved some traditions of his constructive policy.' The proceedings of this parliament are marked by a distinctly constitutional spirit, by an endeavour to establish an accord between the crown and the people as a counterpoise to the power of the nobles, and this can scarcely fail to have been the work of the king's favourites (STUBBS, *Const. Hist.* ii. 351). They were now all powerful, and put no bounds to their greediness. Grants were made to them in extraordinary profusion. The queen hated them, and when some difficulty arose with France she gladly left the kingdom on an embassy to her brother Charles IV. There was some talk of war between the two countries, and Edward spoke of leading an expedition in person. To this, however, Despenser would not consent, for he knew that if he was deprived of the support of the king's presence he would not be able to stand against his enemies, and Edward, who was now wholly under the dominion of the two favourites, gave up the idea. When the queen was summoned to return to England, she declared that she would not do so as long as Despenser was in power, and a plot was made in France to overthrow him and his son. He declared his innocence towards her before the magnates, and a letter was sent to her by the bishops informing her that he had done so, and urging her to return. She refused, and by Despenser's advice the king outlawed her and his son, who was with her. The queen landed in England with an armed force in September 1326, and put out a proclamation against the favourites. Edward retreated before her, and from Chepstow sent Despenser to secure the town and castle of Bristol. The queen marched by Gloucester to Berkeley, where she restored the castle which had been seized by the Despensers to its rightful owner, Thomas, lord Berkeley. Thence she advanced against Bristol. The town was on her side, and the earl, unable to hold it against her, surrendered at once. The next day, 27 Oct., he was sentenced, and was forthwith put to death as a traitor on a common gallows outside the town amidst the shouts of the Bristol people. His head was sent to Winchester. He was put to death at the age of sixty-four.

[Annales Londonienses, Annales Paulini, Bridlington, Vita Edwardi II, T. de la Moore's Vita et Mors Edwardi II in Chronicles of Edw. I and Edw. II, i. ii. ed. Dr. W. Stubbs (Rolls Ser.); J. Trokelowe, ed. Riley (Rolls Ser.); A. Murimuth (Eng. Hist. Soc.); Rymer's Fœdera, ii. passim, ed. 1735; Stubbs's Constitutional History, ii. 336–360; Dugdale's Baronage, i. 389; Sir H. Nicolas's Historic Peerage, ed. Courthope.] W. H.

DESPENSER, HUGH LE, the younger (*d.* 1326), baron, son of Hugh le Despenser the elder [q. v.], received knighthood with the Prince of Wales at Easter 1306, and about 1309 married Eleanor, daughter of Gilbert of Clare, earl of Gloucester, and sister and coheiress of the next Earl Gilbert. During the early years of the reign of Edward II he evidently belonged to Lancaster's party, for in 1313, with the consent of the prelates and others, he was made the king's chamberlain in the place of Gaveston, because the barons knew that Edward hated him (T. DE LA MOORE, ii. 299). He was ordered to march with his father to Scotland, and on his return the next year was summoned to Parliament as 'Hugo le Despencer, junior.' He served in Scotland in 1317, and in 1319 was one of the commissioners appointed to treat with the Scots. Gilbert, earl of Gloucester, his brother-in-law, was slain at Bannockburn in 1314, and in 1317 his inheritance was divided between the husbands of his three sisters: Despenser, who had married the eldest, and who was accordingly sometimes called Earl of Gloucester, Hugh of Audley, and Roger d'Amory. It was probably the ill-feeling that arose about this division that caused Despenser to desert the baronial party and attach himself to the king, for as late as 1318, when the barons were all powerful, he was continued in office, and was appointed by parliament a member of the permanent council (STUBBS, *Introduction to Chronicles of the Reigns of Edward I and Edward II*, liv.) At all events from soon after the date of the partition of the Gloucester inheritance he appears to have taken the place of Gaveston in the king's favour, and to have begun to work with his father. He obtained nearly the whole of Glamorgan as his share, and set himself to add to his possessions at the cost of his neighbours. He surprised and held Newport, which belonged to Audley, and it was known that he was begging the king to resume certain grants made to Roger of Mortimer, hoping to get hold of them also. As the Mortimers at Wigmore and Chirk 'ruled the northern marches almost as independent princes' (STUBBS, *Const. Hist.* ii. 386), Despenser, by his own greediness, laid the foundation of a confederacy that was strong enough to crush him should opportunity offer. The grudge against him broke out into open quarrel in 1320. John Mowbray entered on certain lands in Gower, which came to him in right of his wife, the daughter and heiress of William of Braose, without obtaining the

license of the king, of whom he held in chief. On this, Edward commenced a suit against him at the instance of Despenser, who wished to see the lands forfeited and transferred to himself. Mowbray pleaded that he was acting within his right according to the custom of the marches, and in this he was upheld by Humphrey Bohun, earl of Hereford, while Despenser contended that the king's prerogative in such a case was the same in Wales as in England. Hereford, the chief of the marchers, regarded the advance of Despenser's power with anger, and formed a confederacy against him of the various lords he had offended. Private leagues of this kind were common during the reign of Edward II, and Despenser himself had lately entered into a bond with John Birmingham to stand together in any quarrel except against the king. Hereford's confederacy included Mowbray, the Mortimers, Audley, D'Amory, Clifford, and the rest of the marchers; it was upheld by the good-will of Lancaster, and messages were sent throughout the whole of England calling on other lords to array themselves against the favourites. Edward in vain ordered the nobles to abstain from unlawful assemblies, held for the disturbance of the peace of the realm. War began in the marches, and during the early part of 1321 the lands of the Despensers were ravaged both in England and Wales. All joined against them. The charges brought specially against the younger Despenser in parliament were that he had formed a league to constrain the will of the king, that he had asserted that the allegiance of the subject was due to the crown and not to the person of the sovereign, and that therefore a king who acted wrongly might lawfully be compelled to do right, and that he had been guilty of certain definite acts of violence and fraud.

When sentence of banishment was pronounced against Despenser and his father, he put to sea, and about Michaelmas attacked two large ships that were carrying merchandise to England and robbed them of their cargoes. He was recalled early in 1322, and marched with the king against Lancaster. When, however, the royal army had crossed the Trent, he is said to have prevented Edward from unfurling his standard by representing to him the terrible consequences of such a formal declaration of civil war (Bridlington, ii. 75). The king's cause was successful. Later in the year he was with Edward when the Scots invaded the kingdom, and nearly fell into their hands at the surprise of Byland. In 1323 he was employed to negotiate a thirteen years' truce with Scotland. It is evident from the charge brought against him with reference to his doctrine of allegiance that he had very clear constitutional ideas, and he may at least, equally with his father, be credited with the spirit manifested in the parliament that was held at York after the overthrow of the king's enemies. It was then declared that nothing could be established as law for the estate of the king and for the estate of the realm and of the people unless it had first been treated and established in parliament by the three estates. While the ordinances of 1311 were repealed, the action of the crown was not left without restraint. Despenser and his father alike seem to have recognised the importance of agreement between the king and the people as a means of checking the turbulent aggressiveness of the barons (Stubbs, *Const. Hist.* ii. 351, 352). Despenser, however, allowed nothing to stand in the way of his own avarice. He received an enormous number of grants of lands and offices, and among them the custody of Bristol Castle and the isle of Lundy. He acted with insolent violence and utter disregard of law, forcing, for example, Elizabeth, wife of Richard, lord Talbot, to give him up the manor of Painswick, Gloucestershire, and other lands. When Edward left London on 2 Oct. 1326, Despenser accompanied him to Gloucester and the other places whither he fled, arriving at Cardiff on the 27th. While there the fugitives made an attempt to reach Lundy; it failed, and they sought refuge in the Despensers' castles at Caerphilly and Neath. The queen made her quarters at Hereford and sent William de la Zouche and Rhys ap Howel to take them. They surrendered, perhaps were surprised, at Llantrissaint on 16 Nov. and were brought to Hereford by Henry of Lancaster (a full itinerary of their flight, as far as it can be made out, will be found in the Introduction to *Chronicles of Edward I and Edward II*, ii. xciv–vi). There on 24 Nov. Despenser was brought to trial, before William Trussel, the earl of Lancaster, and other nobles, men who hated him bitterly. Among the various charges brought against him were his piracy during his exile, and his share in the death of Thomas, earl of Lancaster. He was condemned and was forthwith put to death as a traitor. He suffered with great patience, asking forgiveness of the bystanders. His head was sent to London and fixed on London Bridge; his quarters were distributed among four other towns. He left, besides other children, his eldest son Hugh, who was summoned to parliament in 1338, and died without issue in 1349; and Edward, who died in 1342, leaving a son, Edward le Despenser, who married Elizabeth, daughter of Bartholomew, lord Burghersh. This Edward le De-

spenser was present at the battle of Poitiers, and took part in other campaigns in France. He accompanied the Duke of Clarence to Italy and distinguished himself in the service of Urban V (*Cont.* MURIMUTH, 207). He was summoned to parliament in 1357, was a knight of the Garter, and died 1375, leaving a son, Thomas le Despenser, created Earl of Gloucester [q. v.], and daughters.

[Annales Londonienses, Annales Paulini, Bridlington, Vita Edwardi II, T. de la Moore's Vita et Mors Edwardi II in Chronicles of Edw. I and Edw. II, i. ii. ed. Dr. W. Stubbs, Rolls Ser.; J. Trokelowe, ed. Riley, Rolls Ser.; A. Murimuth, Eng. Hist. Soc.; Rymer's Fœdera, ii. passim, ed. 1735; Stubbs's Constitutional History, ii. 336–360; Dugdale s Baronage, i. 393; Sir H. Nicolas's Historic Peerage, ed. Courthope.] W. H.

DESPENSER, THOMAS LE, EARL OF GLOUCESTER (1373–1400), son of Edward le Despenser [see HUGH LE DESPENSER the younger], by Elizabeth, daughter of Bartholomew, lord Burghersh, was two years old at his father's death in 1375, and was given in wardship to Edmund Langley, earl of Cambridge (duke of York), fifth son of Edward III. He married Constance, daughter of his guardian, and was summoned to parliament in 1396. He belonged to the party of the Earl of Rutland, his brother-in-law, and of the earls of Derby (Henry IV), Kent, Nottingham, and other lords, who in 1397 upheld Richard II against Gloucester, Arundel, and Warwick; he advised the arrest of these lords, and on 21 Aug. joined in the appeal of treason against them. As a reward for his support the king on 29 Sept. created him Earl of Gloucester, an honour to which he had a claim in virtue of his descent from Eleanor, sister and coheiress of Gilbert of Clare, earl of Gloucester, and wife of Hugh le Despenser the younger. He accompanied Richard on his expedition to Ireland in 1399, and led the rear guard of his army. He had an interview with Art MacMurrough, whom the Leinster Irish had accepted as their king, but failed to bring him to terms. The campaign was interrupted by the news of the landing of Henry of Lancaster. Richard left Ireland, taking with him Humphrey, son of the late Duke of Gloucester, who had been imprisoned in that country. He died at Chester, and people said that he had been poisoned by Despenser, a report that may be accounted for by the veneration in which the memory of the duke was held, and the hatred felt for the party that caused his death. When Richard in his interview with Northumberland at Chester offered to resign the crown, he named Despenser as one of those for whose safety he stipulated. Like every one else, however, the earl deserted him, and was one of the commissioners appointed by parliament to pronounce the sentence of deposition. In common with the other appellants of 1397, he was called on to answer for his conduct in the first parliament of the new reign. He denied that he had had any share in the death of Gloucester. The case was tried, and he was sentenced to be degraded from his earldom. He was set at liberty after a short imprisonment. He joined in the conspiracy of the earls of Rutland, Kent, and Huntingdon, who had been degraded from their rank as earls, and was with their army at Cirencester on 6 Jan. 1400. The conspiracy was betrayed by Rutland. The rebel lords were attacked by the townsmen, who burnt the house in which Despenser lodged. He jumped from a window, helped to set fire to two or three houses in the town, and then fled and escaped to his castle of Cardiff. Hearing that the king had sent to take him, he went on board a ship in the Severn. The captain refused to carry him anywhere save to Bristol; he resisted, was overpowered, and taken before the mayor of the town. The day after his capture the Bristol people, who hated his family, demanded that he should be brought forth. The mayor yielded to their clamour, and Despenser was beheaded at the high cross. He was buried at Tewkesbury. He left a son, Richard, who died under age in 1414, and a daughter, Isabel, heiress to her brother, who married Richard Beauchamp, earl of Worcester. Despenser's widow, Constance, lived with the Earl of Kent as his wife, and in 1405 accused her brother, the Duke of York, of treason.

[Walsingham, ed. Riley, Rolls Ser.; Annales Ricardi II et Henrici IV, ed. Riley, Rolls Ser.; Chronique de la Traison, Eng. Hist. Soc.; Monk of Evesham, ed. Hearne; Adam of Usk, ed. E. M. Thompson; Dugdale's Baronage, i. 396; Stubbs's Const. Hist. ii.; Wylie's England under Henry IV, i.; Bagwell's Ireland under the Tudors, i. 86; Sir H. Nicolas's Historic Peerage, ed. Courthope.] W. H.

D'ESTE, SIR AUGUSTUS FREDERICK (1794–1848), was son of the Duke of Sussex. On 4 April 1793 the Duke of Sussex, youngest son of George III, was married by an English clergyman at Rome to Lady Augusta Murray, second daughter of John, fourth earl of Dunmore. The marriage ceremony was repeated on 5 Dec. following, in St. George's Church, Hanover Square, London. George III was much displeased at the union. The marriage was annulled by the court of arches in August 1794, the provisions of the Royal

Marriage Act (12 George III) having declared that marriages of descendants contracted without the royal assent should be invalid. Two children were the fruit of the marriage: Ellen Augusta, who in 1845 married Sir Thomas Wilde, afterwards Lord Truro, and the above-named Augustus Frederick. The name of D'Este, anciently belonging to the house of Brunswick, was given to the two children, and their mother, on separating from the duke in 1806, assumed the name of De Ameland. D'Este was born in 1794, and entered the army as lieutenant in the royal fusiliers, which regiment he accompanied to America, where, as aide-de-camp to Sir John Lambert, he participated in the attack on New Orleans. In 1817 he received the command of a troop in the 9th lancers, and five years later was appointed major in the 4th royal Irish dragoons. In 1824 he was promoted to a lieutenant-colonelcy, and became full colonel in 1838, the first year of Queen Victoria's reign. From William IV in 1830 he received a knight commandership of the Hanoverian Guelphic order, a pension of 500*l.* a year out of the civil list, and the appointment of deputy-ranger of St. James's Park and Hyde Park. 'The chancellor,' writes Greville in 1831, 'told me that the young man Sir Augustus d'Este had behaved very ill, having filed a bill in chancery, into which he had put all his father's love letters, written thirty years ago, to perpetuate evidence; that it was all done without the Duke of Sussex's consent, but that D'Este had got Lushington's opinion that the marriage was valid on the ground that the Marriage Act only applied to marriages contracted here, whereas this was contracted at Rome. He said Lushington was a great authority, but that he had no doubt he was wrong. The king is exceedingly annoyed at it.' In 1834 he presented to the Duke of Cambridge, viceroy of Hanover, a memorial entreating his 'powerful intercession' with the king for the restoration of his rights as a legitimate son of the Duke of Sussex. Nine years later, in 1843, when the Duke of Sussex died, D'Este preferred to the House of Lords a claim to succeed to his father's honours. The house, after consulting with the judges, resolved that the claim was not established. D'Este died unmarried on Thursday, 28 Dec. 1848, at the age of fifty-four.

[Gent. Mag. 1849, i. 203–4; Dillon's Case of the Children of the Duke of Sussex; Times, 29 Dec. 1848; Greville Memoirs, 1875, ii. 195.]

R. H.

DE TABLEY, first Baron (1762–1827). [See Leicester, John Fleming.]

DETHICK, Sir GILBERT (1519?–1584), Garter king-of-arms, was probably born in 1519 or 1520, although according to the inscription on his portrait the date is as early as 1500. The Dethicks pretended that they were descended from a family of that name seated at Dethick Hall, Derbyshire. Ralph Brooke, York herald, asserts, on the other hand, that their origin was derived from Robert Dericke, a Dutchman, who came to England with Erasmus Crukenez, yeoman armourer to Henry VIII, and whose wages amounted to only tenpence a day. It is said that this Robert married Agatha, daughter of Matthias Leydendecker, a Dutch barber of Acon [Aachen?] in Germany, who also became an armourer to Henry VIII; the issue of the marriage being three sons, Dericke, Matthias, and Gilbert. The latter procured for himself and his brothers denization by parliament; and by the daughter of one Leonard, a Dutch shoemaker, at the sign of the Red Cock, in St. Martin's Lane, London, became father of Sir Gilbert. There can be little doubt that the Dethicks were of Dutch extraction, but it is improbable that their connections were as mean as Brooke suggests. The three brothers Dericke, Matthias, and Gilbert were all opulent. The younger Gilbert entered the College of Arms at the age of sixteen, being created Hampnes pursuivant extraordinary, 16 June 1536, at Hampton Court, then called York House. He was appointed Rouge Croix pursuivant in December 1540, and Richmond herald on the 25th of the same month. William Fellow, Norroy king-of-arms, dying shortly before Christmas 1546, Dethick was nominated to succeed him in Henry VIII's reign, and he obtained from Edward VI, on 16 Aug. 1547, a patent confirming the appointment. After the death of Sir Christopher Barker he was created Garter king-of-arms on 20 April 1550, and on 14 April 1551 he received the honour of knighthood.

He was employed in public affairs by several sovereigns, and Henry VIII rewarded him with the grant of a mansion and an acre of land at Poplar, in the parish of Stepney, where his descendants resided for nearly two centuries. In Henry's reign he went several times to the court of Denmark to claim ships; he was also sent to the Duke of Cleves concerning the royal marriage; and he attended the diet of Ratisbon. In 1547 he accompanied the lord protector Somerset in the expedition against the Scots, and in 1549 he was sent to deliver to the rebels in Kent, Essex, Suffolk, and Norfolk a summons to surrender. It has been stated that he was the envoy who, in July 1549, boldly pro-

ceeded to the 'Tree of Reformation,' near Norwich, and promised a free pardon to the followers of Kett the tanner if they would quietly disperse. It appears, however, that the officer of arms was York herald, and not Norroy (Russell, *Kett's Rebellion in Norfolk*, pp. 59, 73–6). The Marquis of Northampton when commissioned to invest Henry II of France with the order of the Garter was accompanied by Dethick. In the reigns of Mary and Elizabeth, Dethick frequently went abroad on similar missions, and at home it became his duty to proclaim declarations of war and treaties of peace on various occasions. He died in London on 3 Oct. 1584, and was buried in the church of St. Benet, Paul's Wharf.

He married, first, Alice, daughter of Leonard Peterson, a Dutchman (she died 13 Jan. 1572); secondly, Jane, daughter of Richard Duncomb, esq., of Moreton, Buckinghamshire, and widow of William Naylor, one of the six clerks in chancery. By the former marriage he had three sons: Nicholas Dethick, Windsor herald; Sir William Dethick [q. v.]; and Henry Dethick, B.D., LL.B., chancellor of the diocese of Carlisle, who died in or about 1613. The children of the second marriage were Robert; and Mary, wife of Thomas Butler, barrister-at-law, of Orwell, Cambridgeshire.

Dethick was a good scholar and a member of the old Society of Antiquaries (*Archæologia*, i. p. xvi). His works are: 1. 'The manner of carryinge and deliveringe of the Garter to Henry II, king of France, in the time of Edward VI (1551), the Lord Marquess of Northampton, Ambassador, with the Bishop of Ely, and Sir Gilbert Dethick, Garter.' In Harl. MS. 1355, art. 6. 2. Heraldical papers and collections. Harl. MS. 5826; Addit. MS. 10110. 3. 'Dethickes Guiftes,' being his grants and confirmations of armorial bearings (1549–84), with the arms in trick. Addit. MS. 12454; cf. Harl. MS. 5847.

A private plate of his portrait has been engraved by Audinet, and another portrait, from an initial letter in a manuscript, will be found in Dallaway's 'Heraldry.'

[Addit. MSS. 14293, 15215, 15565, 17434; Anstis's Order of the Garter, i. 381–6; Cotton MSS. Cal. E. ix. 384*, Faust. E. i. 10, 31; Dallaway's Heraldry, p. 174; Dugdale's St. Paul's, p. 51; Evans's Cat. of Engraved Portraits, No. 15041; Guillim's Heraldry, p. 353; Harl. MSS. 1359, art. 1, 3, 1412, art. 18, 1438, art. 2, 1441, art. 36, 37, 1453, art. 6; Hist. MSS. Comm. Rep. iv. 596, viii. 261, viii. Append. pt. iii. p. 35; Report on the Gawdy Papers, p. 149; Noble's College of Arms, pp. 120, 126, 128, 133, 142, 143, 144, 151, 164; Notes and Queries, 1st ser. v. 366, 2nd ser. xi. 420, xii. 383; Weever's Funeral Monuments, p. 670.] T. C.

DETHICK, Sir WILLIAM (1543–1612), Garter king-of-arms, second son of Sir Gilbert Dethick [q. v.], born in 1543, was introduced into the College of Arms at an early age, and in 1564 went to France with his father to present the order of the Garter to Charles IX. On 11 Feb. 1566–7 he was appointed Rouge Croix pursuivant, and in that capacity he in 1568 accompanied his father, with the Earl of Sussex, to invest the emperor Maximilian II. Leaving the earl's suite at Salzburg, he travelled in Italy. He was promoted to the office of York herald by patent 24 March 1569–70 (Rymer, *Fœdera*, ed. 1713, xv. 679). He now presumed to issue grants of arms, and in issuing these documents used a seal inscribed 'Gulielmus Dethicke armig. Primarius Heraldus Eboracensis,' thus invading the office of Norroy, the king-of-arms of the north (*Addit. MS.* 25247, f. 291 *b*). By patent, 21 April 1586, he was created Garter king-of-arms in succession to his father. He induced Nicasius or Yetzworth, one of the clerks of the signet, to insert words in the bill with a view to usurp the offices of the provincial kings-of-arms, Norroy and Clarenceux, who had the sole right of granting arms, with the consent of the earl-marshal. Glover, Somerset herald, complained to the queen, who ordered Sir Francis Walsingham and Sir Francis Roe to investigate the matter, and they reprehended Nicasius for his oversight so sharply that 'the poor old man for very grief died' (*Harl. MS.* 1453, p. 82). Under the terms of his patent Dethick interfered with Clarenceux when that official visited Lincolnshire, and long and acrimonious disputes ensued. Dethick was accused of having in 1571 emblazoned in a pedigree the arms of the Duke of Norfolk on the right, and those of the queen of Scots on the left. It was further alleged that he had granted the royal arms of England, with very little difference, to one Daukin, a plasterer. A royal commission suspended Dethick from his office, to which, however, he was restored by the clemency of the queen. In August 1587 he assisted in conveying the remains of Mary Queen of Scots from Fotheringhay to Peterborough Cathedral, where they were 'royally and sumptuously interred by the said Garter' (Nichols, *Progresses of James I*, i. 252).

In 1593 he became a member of the old Society of Antiquaries (Hearne, *Curious Discourses*, ed. 1771, ii. 431). In 1595 he was censured by the commissioners for exe-

cuting the office of earl marshal on a charge of having given to George Rotherham, esq., the arms of Lord Grey of Ruthyn. In 1596 he was sent with the Earl of Shrewsbury to present the Garter to Henry IV of France. When the Earl of Essex, in February 1600–1, entered London with the alleged intention of seizing the queen's person, Dethick accompanied Lord Burghley into the city to proclaim him a traitor. Essex at his trial exclaimed, 'I saw no herald but that branded fellow, whom I took not for an herald.' To this the answer was that 'an herald, though a wicked man, is nevertheless an herald.'

James I knighted Dethick 13 May 1603 (*Addit. MS.* 32102, f. 149 *b*; Nichols, *Progresses of James I*, i. 120). He was present at the coronation, but became unpopular at court on account of a rumour that he had hinted something derogatory to the title of the Stuarts to the English crown. He was temporarily supplanted by Segar, Somerset herald, who by a bill passed under the signet was appointed Garter king-of-arms. But Dethick soon after this disseisin was reinstated, for in August 1603 the king despatched him to Peterborough to place a rich pall of velvet on the coffin of Mary Queen of Scots, and on the 8th of the following month he was joined in a commission, by his proper style, to invest the Duke of Würtemberg. The circumstances of this investiture led to fresh censures of his conduct. Upon his return home a warrant passed the signet office in May 1604 to pay yearly to William Segar, therein named Garter, the charges of the escutcheons for the knights companions. Dethick was forbidden to wear his tabard on Christmas day 1604, and in the court marshal held on 26 Jan. 1604–5 the lords commissioners declared his majesty's pleasure that Dethick, 'upon some approved misdemeanours' committed in the execution of his office of Garter, should be deprived of it. Dethick sought redress from parliament and from the court of common pleas, but finally, at the request of the king, he submitted and surrendered his office, having his annuity increased from 40*l.* to 200*l.* during his life, together with an exemption from all taxes. He died in 1612, and was buried in St. Paul's Cathedral, where a monument with a Latin epitaph was erected to his memory.

Dethick was a man of the most tyrannical disposition, and had an ungovernable temper. He drew on himself the paternal curse for striking his father with his fist, and he wounded his brother with a dagger in Windsor Castle. He charged some members of the College of Arms 'with felony, some he beate, others he reviled, and all he wronged' (*Addit. MS.* 25247, f. 293). At the funeral of Sir Henry Sidney at Penshurst he beat the minister in the church. In Westminster Abbey, at the funeral of the Countess of Sussex, he struck two persons with his dagger. For this offence he was indicted at Newgate, but got off through the favour of Fleetwood, the recorder. For calling a clergyman 'a bald, rascally priest' and striking him he was sentenced by the spiritual court to imprisonment and a fine of 100*l.* While acknowledging these faults, Anstis observes that 'this Garter was very active and diligent in his imployment,' and a man of good capacity and much knowledge.

He married Thomasine, only daughter of Robert Young, citizen and fishmonger of London, and had issue three sons.

His works are: 1. 'A Brief Account of Germany, according to its several Divisions or Circles, with the Descents of its Chiefest Families,' Harl. MS. 2287. 2. 'Account of the Grisons and of their Government,' Harl. MS. 2287. 3. 'A Booke of the Armes of the Noblemen in Henry the Fifts tyme,' Harl. MS. 1864; cf. Addit. MS. 6298. This splendidly written and illuminated volume was presented by Dethick to Queen Elizabeth on 1 Jan. 1588–9. 4. Account of his mission with the Earl of Shrewsbury to invest Henry IV of France, 1596, Addit. MS. 6298, f. 280. 5. A collection of papers formed by his father and himself, consisting of documents relating to the order of the Garter, the installation of knights, royal and other funerals, with many warrants and letters chiefly on heraldic subjects, Addit. MS. 10110. 6. Historical and heraldic collections, Harl. MS. 2227. 7. 'On the Antiquity of Ceremonies used at Funeralls,' 1599, in Hearne's 'Curious Discourses,' ed. 1771, i. 199. 8. 'On the Antiquity of Epitaphs in England,' in 'Curious Discourses,' i. 256. 9. 'On the Antiquity of the Christian Religion in this Island,' in 'Curious Discourses,' ii. 164.

[Addit. MSS. 5843, p. 180, 19816, ff. 80–99, 22591, f. 95, 23750, f. 43, 25247, ff. 291 *b*–96; Anstis's Order of the Garter, i. 386–99; Beltz's Memorial of the Order of the Garter, p. xcvi; Dugdale's St. Paul's, p. 51; Egerton MS. 2581; Gent. Mag. new. ser. ix. 31; Guillim's Heraldry (1724), 383; Harl. MSS. 304, art. 65, 1429, art. 23, 1438, art. 2, 1441, art. 37, 1453, art. 5, 6; Historical Manuscripts Commission, Rep. iii. 163, vi. 227, 244, vii. 139, 657, viii. Append. pt. iii. p. 35, x. 10; Lansd. MSS. 13 art. 62, 18 art. 5, 43 art. 27, 51 art. 30, 54 art. 83, 84, 77 art. 86, 80 art. 22, 25, 85 art. 62, 66, 67, 73, 74, 108 art. 97, 285 f. 216; Noble's College of Arms, pp. 168, 178, 184, 197; Notes and Queries, 1st ser. v. 366.] T. C.

DETROSIER, ROWLAND (1800?–1834), popular lecturer and political reformer, was the illegitimate son of a Manchester man and of a Frenchwoman named Detrosier, who deserted him when he was a month old. Brought up by a benevolent fustian-cutter as one of the family, he was apprenticed to that trade at the age of twelve, and as a boy was noted for his quickness, vivacity, and good nature. Reading and writing he learned at a Sunday school. Marrying at an imprudently early age, he and his family knew actual want at times of depression in his trade, and he afterwards described himself as 'for whole days without food.' He turned, however, his enforced leisure to account, and when half-starved studied assiduously his own few books, and such as he could borrow, teaching himself French and Latin, and acquiring some knowledge of physics, mathematics, and natural history. He took a principal part in the direction of a school connected with a Swedenborgian chapel in Hulme, a township of Manchester, where he encouraged the teaching of much more than elementary knowledge. He had considerable skill in exposition, and obtaining apparatus he formed classes, to which he lectured. When himself in a state of destitution, and without any aid from his superiors, he founded mechanics' institutions in Hulme and Salford, said to have been the earliest of the kind in England. About 1821, being in extreme distress, Mr. Shuttleworth, who after his death wrote a biographical sketch of him, procured him a situation as clerk and salesman in a 'spinning concern,' his employer allowing him to lecture on science to classes, which he might form in the towns round Manchester. After holding several other situations he entered into partnership with a manufacturing chemist, and introduced into processes of production some important improvements, which would have made the firm prosperous had not the commercial crisis of 1826 put an end to it. It was probably after this that, having left the Swedenborgians, and been an occasional preacher in Manchester and elsewhere, he collected and ministered to a congregation at Brinksea, Stockport, in what was called ironically the Beefsteak Chapel, because Detrosier and several of his hearers were vegetarians. Richard Carlile preached his atheism in it in 1828, after having had in his periodical, the 'Lion,' a controversy with Detrosier, who defended the argument from design, and whom he speaks of as 'a very warm and zealous theist or deist' (*The Lion*, i. 9). Detrosier framed and published a liturgy for his chapel, with a preface, in which his criticisms on orthodox liturgies seem to have been trenchant. He was also clerk and buyer to a foreign house in the twist trade. On 5 Jan. 1829 he delivered at the opening meeting of the Banksian Society of Manchester, of which he was the founder and the president, a popular address on 'The Benefits of General Knowledge, more especially the Sciences of Mineralogy, Geology, Botany, and Entomology.' It was afterwards published, and a posthumous London edition of it calls itself the seventh. Published also and reprinted, both in London and Glasgow, was his 'Address delivered to the Members of the New Mechanics' Institution, Manchester . . . 25 March 1831, on the Necessity of an Extension of Moral and Political Instruction among the Working Classes.' Detrosier urged emphatically that unless the working classes improved in morality no political change could ameliorate their condition. 'Science,' he said, 'creates wealth, but it is morality that perfects man.' This address aroused a curiosity respecting Detrosier, even in London, which was very imperfectly satisfied by a brief and meagre memoir of him prefixed to some early reprint of it. Lady Byron commissioned a friend to find him out in Manchester, and presented him with 20*l.*, giving him also an invitation, of which he subsequently availed himself, to visit her in the neighbourhood of London. Jeremy Bentham was so interested by his address that he opened up a correspondence with Detrosier, to whom he sent some of his books. Having also taken a prominent part at public meetings in Manchester in favour of parliamentary and other reforms (PRENTICE, p. 371, where he is called 'a very eloquent young man'), he was offered and he accepted the secretaryship of the National Political Union, founded in London (31 Oct. 1831), to aid in carrying the first Reform Bill. When this measure became law, Detrosier reverted to his occupation of popular lecturer. On the title-page of a London edition of his address at the Manchester Mechanics' Institution he is described as 'lecturer at the New Mechanical Hall of Science, Finsbury.' He died in London 23 Nov. 1834 of an illness caused by a cold taken when delivering the opening lecture at the Mechanics' Institution, Stratford. Like Bentham he bequeathed his remains to be utilised for scientific purposes. In his essay on Ebenezer Elliott, published in 1832 (*Miscellanies*, edition of 1840, iv. 235), Carlyle couples with the corn-law rhymer 'a Manchester Detrosier' as a phenomenon 'astonishing and alarming' to the 'clearer-sighted' among the aristocratic idlers of that time.

[Obituary notice (by the late Mr. Alderman Shuttleworth of Manchester) in Manchester Times

for December 1834; reprinted with emendations in a posthumous edition (not in the British Museum Library) of the Address on Moral and Political Instruction; Prentice's Historical Sketches and Personal Recollections of Manchester, 1851.] F. E.

DEUSDEDIT (*d.* 663?), the sixth archbishop of Canterbury, and the first of English origin, was a West-Saxon by birth. His original name is said to have been Frithona, and he succeeded Honorius, who died 30 Sept. 653, after an interim of a year and a half. He was ordained by Ithamar, bishop of Rochester, himself the first bishop of English or Saxon blood appointed to a see in this island. His consecration took place 26 April 654 or 655 (BÆDA, lib. iii. c. 20, with which cf. CAPGRAVE, 87 *a*, and ELMHAM, 183, 193). He ruled the province of Canterbury for nine years four months (or seven months) and two days, according to varying manuscripts of Bede, and according to this computation must have died 28 Aug. or 28 Nov. 663 A.D. This date, however, is at variance with Bede's chronology in another place, where Deusdedit's death is assigned to 14 July, in the year of the eclipse and the plague, which events, a few pages before, are referred to 664 A.D. (BÆDA, lib. iv. c. 1, with which cf. iii. c. 27, and CAPGRAVE, f. 87 *b*). Erconbert, king of Kent, died the same day (BÆDA, lib. iv. c. 1).

Of Deusdedit's episcopate little is known, and this perhaps justifies the strong words of Bright: 'Under Deusdedit as under Honorius the archbishopric continued to be little else than a high dignity shut up within a narrow area.' Dr. Hook sees in him a prelate chosen as a compromise between the Roman and Celtic churches in Britain; but much of the long chapter devoted to this archbishop is somewhat vague and unchronological. The ascertained facts of his archbishopric are very few. He is found consecrating St. Damian, a South Saxon, to Rochester, when Ithamar died (*ib.* iii. 20), and his name occurs in one copy (the so-called Peterborough MS.) of the 'Anglo-Saxon Chronicle,' under the year 657 A.D., when he hallowed Wulfhere's new monastery of Medehamstede (Peterborough), and signed its charter. As, however, the signatures to this charter include those of Ithamar and Tuda, there must be some mistake here; and Haddan and Stubbs, while admitting that this foundation dates from the time of Deusdedit, show that even if we omit the archbishop's name, the charter can only belong to the middle of 664 A.D. (*Anglo-Saxon Chron.* ii. 26–8; cf. HADDAN and STUBBS, iii. pp. 99–100). Simeon of Durham [makes Deusdedit consecrate Eormenburga's nunnery in the Isle of Thanet; but the whole story, as related by him, smacks of legend (*Mon. Hist. Brit.* p. 649). The comparative unimportance of the see of Canterbury during Deusdedit's lifetime seems shown by the fact that during the ten years of his episcopate all the new English bishops, with one exception, were consecrated abroad, or at the hands of Celtic bishops (cf. STUBBS, *Reg.* pp. 2–3). Thus Wina was consecrated in Gaul; Colman by the Irish bishops ('missus a Scottiâ'); and Ceadda only arrived at Canterbury to find the archbishop already dead (EDDIUS, *Vita Wilf.* c. 12; BÆDA, iii. c. 25, 28). Deusdedit does not seem to have been present at the great synod of Whitby (664 A.D.), when the Roman party gained the victory over the Celtic in the English church, though at so important a congress he can hardly have been left unrepresented. He is said to have been buried at Canterbury, in the porch of St. Peter's Church (HADDAN and STUBBS, iii. 99), or according to Elmham (*fl.* 1426), 'juxta suos prædecessores in præsenti ecclesia.' Dr. Hook's account of the friendly intercourse between the shipwrecked Wilfrid and Deusdedit before the latter's death, and of Deusdedit's commendation of his diocese to Wilfrid's, though perhaps true as regards the general outline of the facts, is certainly false as regards the introduction of Deusdedit's name and the chronology, and is dropped out of the second edition.

[Bæda, ed. Mayor (Pitt Press Series) and Stevenson (Eng. Hist. Soc.); Anglo-Saxon Chronicle, ed. Thorpe (Rolls Series); Lives of Archbishops of York, ed. Raine (Rolls Series); Monumenta Historica Britannica, ed. Petrie and Sharpe (Rolls Series); Florence of Worcester, ed. Thorpe (Eng. Hist. Soc.); Haddan and Stubbs's Councils of Great Britain and Ireland. Gozelin's Life of Deusdedit is partly printed in the Bollandist Acta Sanctorum for 15 July (July, iv. 48–50), and in Capgrave's Nova Legenda Angliæ. Thomas of Elmham (Rolls Series, ed. Hardwick) gives his epitaph. Hook's Lives of the Archbishops of Canterbury, i. 124–44; Bright's Early English Church, 174; Dictionary of Christian Biography.] T. A. A.

DEUTSCH, EMANUEL OSCAR MENAHEM (1829–1873), Semitic scholar, was born at Neisse in Silesia, 28 Oct. 1829, and at the age of six entered the local gymnasium. Two years later his education was entrusted to his uncle, Rabbi David Deutsch of Mislowitz, a learned Talmudist, who subjected his pupil to a truly Spartan discipline. Winter and summer he had to rise at five o'clock, and his whole day was devoted to study, save half an hour for exercise and recreation. At thirteen he returned to Neisse, where, since

he had attained the necessary standard for his final examination at the gymnasium before the prescribed period, the usual rules were relaxed in his favour, and he was allowed to proceed to the theological faculty of the university of Berlin at the age of sixteen. There he supported himself by giving lessons, and a little later by contributing Jewish tales and poems to German magazines, until in 1855 he was selected, at the recommendation of the publishers Asher, for the post of assistant in the library of the British Museum. Seldom has the 'department of printed books' acquired the services of so variously accomplished a man. A Hebrew scholar of the first rank he was also an excellent classic, and had gained such insight into ancient Greece as only Boeckh could impart; he had taken his Latin from Meineke, his history from Ranke, while Von Hagen had initiated him into the charmed fairy land of old German poetry and legend. For fifteen years he did helot's work at the museum, while his leisure was devoted to articles for Smith's 'Dictionary of the Bible' ('Targums,' 'Samaritan Pentateuch'), Kitto's 'Cyclopædia of Biblical Literature' ('Semitic Languages'), and a long series of contributions to Chambers's 'Cyclopædia.' His first and last great success, however, was the famous essay on the 'Talmud,' in the 'Quarterly Review' of October 1867 (cxxiii. 246), which created an extraordinary sensation, as much by the vigour and richness of its language as by the novelty of its subject. Thenceforward he was besieged with applications for lectures and articles; he delivered courses of lectures at the Royal Institution 1868, the Midland Institute and elsewhere, and his excessive labours, joined to habitual neglect of ordinary precautions of health, undermined a naturally robust constitution. A visit to Egypt and Palestine, suggested by an invitation from Nubar Pasha to be present at the opening of the Suez Canal in the spring of 1869, furnished excitement rather than rest, and after his return renewed activity in lecturing and writing confirmed the terrible malady which was then taking root in his system. It was at this time that he wrote his article on 'Islam' in the October 'Quarterly' (cxxvii. 254), in which, despite the epigrammatic brilliancy of the style and the imaginative glow which were inseparable from his writings, a marked falling off from the 'Talmud' essay was clearly discernible. Like too many 'sequels' it failed to sustain the reputation which the earlier article had created. The 'Talmud' was practically introduced by the brilliant Hebrew scholar for the first time to English readers; Islam was well understood before, and Deutsch was not a sufficiently good Arabist to add materially to what had been previously discovered. Still further removed from his proper studies were the striking articles he contributed to the 'Times' of September-November 1869 on the œcumenical council. He wrote with the bitter memories of a Jew, and his retrospect of papal history at once startled and fascinated by its wealth of imagery and its unsparing irony. In 1870 his health visibly broke down; the dull routine of official work, augmented by private study at night, destroyed what little health remained, and a last despairing journey to Egypt was ineffectual to cure what was indeed incurable. He died of cancer at Alexandria 12 May 1873, still young, with the promise of his life unfulfilled. Of the breadth of his acquirements it is impossible to give an adequate idea in few words. His true place in Hebrew scholarship was to have been decisively established by a great work, never completed, on the Talmud, of which the 'Quarterly' article was but the foretaste; but his lecture on 'Semitic Palæography,' 1866, his writings on Phœnician inscriptions, the Moabite Stone, &c., demonstrate an epigraphist of a high order, and his numerous articles on Semitic subjects in the 'Saturday Review,' 'Athenæum,' and other journals, reveal extensive reading and wide grasp of oriental history and philosophy. In whatever he wrote his vividly poetic nature asserted itself; his prose is the prose of a poet and musician. Little as he accomplished, at least he opened many doors for others to enter; had he spared himself more, he would himself have been spared to vindicate his title to fellowship with the highest scholars.

[Lit. Remains of E. Deutsch, with Memoir [by Lady Strangford], 1874; personal knowledge.]

S. L.-P.

DE VERE. [See also VERE.]

DE VERE, SIR AUBREY (1788-1846), poet, eldest son of Sir Vere Hunt of Curragh Chase, co. Limerick, first baronet, by Eleanor, only daughter of William Cecil Pery, lord Glentworth, bishop of Limerick, was born 28 Aug. 1788. His father, created baronet 4 Dec. 1784, was descended from Vere Hunt, a Cromwellian officer who settled in Curragh in 1657, and whose grandmother, Jane de Vere, was daughter of Aubrey de Vere, second son of the fifteenth Earl of Oxford. Aubrey Hunt was at a private tutor's at Ambleside, and afterwards a contemporary of Byron and Peel at Harrow. He succeeded to the baronetcy on the death of his father, 11 Aug. 1818, and took the name of De Vere by letters patent of 15 March 1832. He married, 12 May 1807, Mary, eldest daughter

of Stephen Edward Rice of Mount Trenchard, co. Limerick, and sister to the first Lord Monteagle. By her he had five sons, the third of whom was the distinguished poet, Aubrey Thomas de Vere (1814–1902), and three daughters. De Vere led the life of a quiet country gentleman, and his modesty prevented him from publishing much in his lifetime. He was a man of high patriotic feeling, attached to no party, and, though inclining to toryism, averse to the old-fashioned prejudices of his party. His sonnets show his chivalrous sentiment, and were pronounced by Wordsworth to be the 'most perfect of our age' (with perhaps a tacit exception). He died at Curragh Chase 5 July 1846.

He published: 1. 'Julian the Apostate, a Dramatic Poem,' 1822. 2. 'The Duke of Mercia, an Historical Drama, the Lamentations of Ireland, and other Poems,' 1823. 3. 'The Song of Faith, Devout Exercises and Sonnets,' 1842. 4. 'Mary Tudor, an Historical Drama' (written in 1844 and published posthumously), 1847. The two first were republished together in 1858. The 'Sonnets' were republished in 1875, and 'Mary Tudor' in 1884, with a memoir by his son, Aubrey de Vere, prefixed to each.

[Memoir as above; Gent. Mag. 1846, ii. 317; Burke's Peerage and Baronetage under 'Vere.']

DEVERELL, formerly **PEDLEY**, **ROBERT** (1760–1841), an eccentric author, son of Simon Pedley of Bristol, was born in that city in 1760. After being educated in the school there under Mr. Lee he was admitted a pensioner of St. John's College, Cambridge, on 27 June 1777. He proceeded B.A. in 1781, being seventh wrangler and second chancellor's medallist. In the following year he obtained the member's prize for a Latin essay on the theme, 'Utrum ad emendandos magis, an corrumpendos, civium mores conferat Musica?' Sir Robert Heron, who was admitted a fellow-commoner of St. John's in 1783, remarks: 'Sir Richard Heron consulted the present Lord Harrowby, who had just left Cambridge, for a tutor for me. He could not entirely recommend any, but on the whole preferred Mr. Pedley, afterwards Deverell. He had some learning and much ignorance, but being a little mad, his strange ideas taught me to think for myself. We spent two summers together in France, Germany, and Holland.' On 30 March 1784 Pedley was admitted a fellow of St. John's on the Lady Margaret's foundation as a native of Gloucestershire, and in the same year he commenced M.A. Subsequently he changed his name to Deverell, and was in 1802 elected M.P. for Saltash, being, it seems, a whig, but an advocate of the slave trade. He died in New Norfolk Street, London, on 29 Nov. 1841. Under the erroneous date of 1842 Sir Robert Heron thus records his tutor's death: 'This year died my old tutor Robert Deverell, formerly Pedley. He wrote works which decidedly proved insanity, and his conduct was also sometimes such as to admit of no other excuse; yet he was the best tutor I could have had; for with a private education, without companions of any ability, I was in need of his strange and active imagination to excite my reasoning faculties.'

His works, most of them privately printed, are: 1. 'Alter et Idem, a new Review,' No. I. Reading, 1794. 2. 'A Guide to the Knowledge of the Ancients,' 1803. 3. 'Andalusia; or notes tending to show that the Yellow Fever of the West Indies and of Andalusia in Spain was a disease well known to the Ancients,' Lond. [1805] 4to. 4. 'A Supplement to notes on the ancient method of treating the Fever of Andalusia, deduced from an explanation of the Hieroglyphics painted on the Cambridge Mummy,' Lond. 1805, 4to. 5. 'Two Letters addressed to the Right Hon. William Pitt on the subject of the Ancient Aries, or Battering Ram,' Lond. 1805, 4to. 6. 'Letter to Mr. Whitbread on two bills pending in Parliament,' 1807, 8vo. 7. 'A new view of the Classics and Ancient Arts; tending to show their connection with the Sciences,' Lond. [1806] 4to. 8. 'Hieroglyphics and other Antiquities. In treating of which many favourite pieces of Butler, Shakespeare, and other great writers are put in a light entirely new,' 6 vols. 1813, 8vo; 2nd edit. 6 vols. Lond. 1816, 8vo. The author endeavours to show that all the phrases, characters, and incidents in Shakespeare's plays are merely allusions to the appearances of the moon, a representation of which, and of Shakespearean characters, bearing supposed resemblance to its lights and shadows, form the staple of the illustrations.

[Gent. Mag. new ser. xvii. 112; Heron's Notes, 2nd edit. pp. 263–5, 290; Lowndes's Bibl. Man. (Bohn), 634; Watt's Bibl. Brit.; Notes and Queries, 1st ser. i. 469, ii. 61, ix. 577, x. 236, 2nd ser. v. 466, 4th ser. iv. 503; Martin's Privately Printed Books, 2nd edit. 128, 159, 161, 167; Biographical Dictionary of Living Authors (1816), 92.] T. C.

DEVEREUX, **Sir JOHN**, second **Lord Devereux** (*d.* 1393), belonged to a family which takes its name, according to Dugdale, from the town of Evreux in Normandy. It is found in English annals so early as 1140. Sir John Devereux was the son of Sir Walter Deve-

reux, and grandson of William, summoned as baron in 1298. He was one of the English knights who apparently accompanied Du Guesclin into Spain in 1366 to dethrone Don Pedro. He was recalled by the Black Prince with other English and the Gascons for the new invasion of Spain. Devereux was present at the battle of Navarrette, in which the English defeated the French and Castillians (3 April 1367). An eye-witness describes him, at the opening of the battle, as being in the front rank, placed, with Sir John Chandos and Sir Stephen Cossington, a little to the right of the Duke of Lancaster, each of them having his banner displayed and his lance couched, 'while the arrows flew in clouds, thicker than feather had ever flown before.'

In 1370 he was governor of Limousin, and was with the prince at Limoges. During the decline of the English power in Aquitaine he maintained a bold front. He could only leave small garrisons in the principal towns, and depended on his activity in coming to their assistance if they were attacked. Froissart delights to relate his various feats of chivalry. While governor of Niort in March 1373 he was outnumbered, defeated, and taken prisoner by Du Guesclin in trying to relieve Chisey. He was made seneschal of La Rochelle and governor of Sainte-Sévère. This latter place was attacked while he was at Poitiers, and was captured before he was able to arrive to its assistance. He was at La Rochelle during the defeat of the English fleet by the Spaniards, and their capture of the Earl of Pembroke. He, however, escaped and continued to serve during the wars in Spain and Gascony, even after the death of the Black Prince. He obtained during the reign of Edward III an annuity of two hundred marks, of which he procured an assignation on the accession of Richard II. In 1377 he served with the fleet at sea, and was afterwards appointed governor of Leeds Castle in Kent. He was governor of Calais in 1380, and at this time received from John, duke of Brittany, an annuity of a hundred marks for life. In 1382, being still governor of Calais, he was named with Lord Cobham and others to treat for peace with France. The following year he was again named a commissioner with John, duke of Lancaster, to treat with the Flemings. Having become a banneret he obtained a grant for life of the priories of Frampton and Newent in Gloucestershire. Two years after he is mentioned as steward of the king's household. In 1387 he was warden of the Cinque Ports, and the following year he was made a knight of the Garter, being the seventy-sixth in order of creation. On the attainder of Sir Richard Burley in 1390 he obtained a grant of the castle and manor of Leonhales in Hertfordshire, which had been forfeited to the king. Being also possessed of the lordship of Penhurst in Kent, he obtained license to make a castle of his manor-house there. He was summoned to parliament from 1385 until his death in 1393. He married a daughter of Sir John Barre, kt., by whom he had a son, John, who died before he came of age, and a daughter.

[Chandos Herald, ed. Michel, 183; Froissart's Chronicle; Dugdale's Baronage.] J. G. F.

DEVEREUX, ROBERT, second EARL OF ESSEX (1566-1601), eldest son of Walter Devereux, first earl [q. v.], by his wife, Lettice Knollys, was born 19 Nov. 1566 at Netherwood, Herefordshire (*Sloane MS.* 1697, f. 54 *b*). His father asked Burghley on 1 Nov. 1573 to become his guardian, and to marry the boy to Anne Cecil, the latter's daughter. When the father was on his deathbed (21 Sept. 1576), the request was repeated, with the proviso that his military education should be directed by the Earl of Sussex, the lord chamberlain. He was a delicate child, but is described in November 1576 as master of Latin and French, as well as English. The letter in which after his father's death he acknowledges Burghley's guardianship (18 Nov. 1576) shows remarkable precocity for a boy of nine. The first earl left his affairs much embarrassed. The child's grandfather, Sir Francis Knollys, told him (14 Nov. 1585) that the lands he inherited were insufficient to maintain 'the state of the poorest earl in England,' and that the sale of one fourth of his landed inheritance would not satisfy his father's creditors.

On 11 Jan. 1576-7 Essex left Chartley, Staffordshire, where he was residing with his mother, for Burghley's house, and made the acquaintance of Robert Cecil. After Essex's death Cecil wrote to James I of 'the mutual affections' in their 'tender years' (*Hatfield MS.* in *Quarterly Review*, 1876), but the natural incompatibility of their temperaments can hardly have allowed them to have been close friends, even in youth. In May the earl was sent to Trinity College, Cambridge, but he did not matriculate till 1 July 1579. In June he complained to Burghley in a Latin letter of the scantiness of his wardrobe, which was with difficulty supplied. His tutors included Whitgift, afterwards archbishop, and Gervase Babington [q. v.] At Christmas 1577 Essex first appeared at court. The queen offered to kiss the boy, who was only ten years old, but the offer was rejected, and some badinage passed about his wearing his

hat in the royal presence (Bagot, *Memorials*, p. 31). After visiting Wanstead, the home of Leicester, who was about to marry his mother, Essex returned to Cambridge. In 1580 he spent his vacations with Lord Rich, the future husband of his sister Penelope. His chief friend at the university was a youth named Anthony Bagot (*b.* 1558), son of a country neighbour, Richard Bagot of Blithfield, Staffordshire (*d.* 1596), and the extant letters of both father and son contain much information about the earl. Essex was created M.A. 6 July 1581. In 1582 he apologised to Burghley for having passed 'the bounds of frugality.' For the two succeeding years he lived in peaceful seclusion at his house at Lamphey (Llanffydd) in Pembrokeshire, chiefly engaged in study. He signed and sealed for the county the instrument of association for the defence of the queen late in 1584.

Soon afterwards Essex's stepfather, Leicester, induced him to reappear at court, where his 'goodly person' and 'innate courtesy' made him popular. In the autumn of 1585 he was irritated by the queen's proposal to confine Mary Queen of Scots in his house at Chartley. His consent was not asked, and he told Walsingham that the house was small, ill-furnished, and required by himself. His maternal grandfather, Sir Francis Knollys, added that it was bad policy to lodge the queen 'in so young a man's house' (Knollys to Walsingham, 6 Oct.) In spite of these remonstrances Mary was a prisoner at Chartley from January to 24 Sept. 1586, but at the time Essex was out of England. In August 1585 he was appointed 'general of the horse' to the expedition sent under Leicester to the aid of the States-General. He spent 1,000*l.* in equipping his attendants, 'a wasteful prodigality' which excited the anger of his grandfather Knollys. In Holland nearly twelve months were spent in camp in feasting and quarrelling with his fellow-officers; but his boldness in the skirmish before Zutphen (21 Sept. 1586), where Sidney fell, was rewarded by Leicester with the dignity of a knight banneret.

In 1587 Essex—now a handsome youth of twenty—was again at court, and the queen showed him unmistakable attentions. 'When she is abroad,' wrote Anthony Bagot, 3 May, 'nobody with her but my lord of Essex, and at night my lord is at cards, or one game or another with her, that he cometh not to his own lodging till birds sing in the morning.' Leicester was said to have thrust his stepson forward in order to diminish Sir Walter Raleigh's influence with his sovereign. It is certain that Essex and Raleigh from the time of their first meeting were on bad terms. In July 1587 Essex attended the queen on a visit to the Earl of Warwick at North Hall. His sister—either Penelope, the wife of Lord Rich, or Dorothy, who had recently married Thomas Perrot—was staying in the house, and the queen declared herself affronted by her presence. Late one night Essex boldly remonstrated with Elizabeth for offering an insult to his family, 'only to please' (he asserted) 'that knave Raleigh.' The queen defended Raleigh. Essex grew hotter in his denunciations, left the house with his sister near midnight, and hurried to Lord Burghley's mansion at Theobalds. The next day his rage was unabated, and he rode to Sandwich, resolved to return to the Low Countries, but Sir Robert Carey was sent by Elizabeth to bring him back. The quarrel was soon at an end, and on 23 Dec. 1587 Essex was appointed master of the horse, an office which he had coveted since May. A similar exhibition of temper quickly followed. Essex's boyish vanity was hurt by the favour Elizabeth showed to Charles Blount (1563–1606) [q. v.] on his first appearance at court. He noticed that Blount wore about his arm a gold chess-queen which the queen had given him, and he remarked at sight of it, 'Now I perceive every fool must wear a favour.' Blount was informed of the expression, and a duel took place in Marylebone Park, in which Essex was disarmed and slightly wounded. Both courtiers were reprimanded by Elizabeth, and became good friends afterwards. 'By God's death,' Elizabeth truly said of Essex, 'it were fitting some one should take him down and teach him better manners, or there were no rule with him' (Naunton).

On 11 April 1588 Essex was incorporated M.A. at Oxford, where Leicester was chancellor, and on 24 April was installed K.G. While the Spanish armada threatened the coast Essex was kept, against his will, in personal attendance on Elizabeth at Tilbury. When his stepfather died in September, Essex expressed a desire to succeed him as chancellor of Oxford, but Sir Christopher Hatton was nominated. In December 1588 Essex was again quarrelling with Raleigh, and sent him a challenge, but the council endeavoured to bring about a reconciliation before the queen heard of the affair (*Cal. State Papers*, 1581–90, p. 566). Restless and dissatisfied with his position at court, the earl made his escape early in 1589. On Thursday, 8 April, he rode to Plymouth when Norris and Drake were about to set sail with a naval expedition to support Don Antonio, a claimant to the throne of Portugal, whom Philip II had notoriously maltreated. The earl induced the captain of the Swiftsure to leave Plymouth harbour at once, and he was at Falmouth be-

fore the main body of the fleet put to sea. To his brother-in-law, Lord Rich, Essex sent the key of his desk, where forty letters were found addressed to the queen and her council, in which he stated that he would return alive at no one's bidding. As soon as his departure from London was known, the queen sent his uncle, Sir Francis Knollys, and Lord Huntingdon, to recall him, and blamed Norris and Drake for allowing the Swiftsure to sail. On 13 May Essex's ship, after a very long voyage, joined its companions off Portugal. Essex distinguished himself in an aimless way in the operations that followed. He was the first Englishman who waded (16 May) through the surf to the Portuguese shore (off Peniche), and when the English were preparing to attack Lisbon he went up to the gates, and offered to fight any of the Spanish garrison in the name of his mistress. Ships soon arriving with provisions brought an angry letter from Elizabeth, demanding Essex's immediate return. Norris and Drake insisted on his departure.

Elizabeth was once again soon reconciled with her favourite. She seems, however, to have pressed him for the repayment of 3,000*l.* which she had lent him, and he had to sell his manor of Keyston, Huntingdonshire, to discharge the debt (May 1590). About the same time he was granted, in succession to his stepfather Leicester, 'the farm of sweet wines.' For the present Essex took no prominent part in home politics. It was reported that the puritans 'hoped well' of him (22 March 1590–1), and that he induced Raleigh, with whom he was for the moment on friendly terms, to join him in obtaining increased toleration from the queen (Edwards, *Ralegh*, i. 132). The story runs that at the time of the excitement caused by the Mar-Prelate controversy he impudently flourished about at court a copy of a forbidden tract. It is certain that Udall, the suspected author, petitioned him to help him out of prison. In 'The Just Censure . . . of Martin Junior,' a reply to a Mar-Prelate tract, the writer acknowledged that Essex was popularly credited with favouring Martin, but the earl was warned that, 'if he doe, her Majesty, I can tell him, will withdraw her gracious favour from him.' Another of Essex's protégés was the unfortunate William Davison [q. v.] Soon after his trial Essex, with his usual impetuosity, had entreated the queen to reinstate Davison in her service, and when Walsingham died (6 April 1590) he energetically endeavoured to obtain for him the vacant post of secretary of state. With curious infelicity he wrote to James of Scotland, soliciting his influence in the matter; but his letters to Davison show that he was thwarted at every turn. At the time of Walsingham's death the earl more seriously risked his fortunes at court by secretly marrying Walsingham's daughter, Frances, the widow of Sir Philip Sidney. The queen's anger knew no bounds. It is said that, at Burghley's suggestion, all Essex's papers were seized (Goodman, i. 147). Essex consented that his wife should live 'very retired in her mother's house,' and on 24 Nov. 1590 he was once more 'in very good favour.'

Soon afterwards Henry of Navarre sent an envoy (Turenne) to beg for the aid of English troops in his struggle with the league. An autograph letter from the French leader secured Essex's enthusiastic support, and he entreated the queen for the command of the expedition, against the advice of friends, who urged him to seek 'a domestical greatness like to his father-in-law [Walsingham].' With much reluctance Elizabeth granted him the commission (21 July 1591), and Essex left Dover for Dieppe at the head of four thousand men. His brother Walter and his friend, Anthony Bagot, for whom he arranged a marriage in May, accompanied him, and he insisted on his Chartley tenants joining him. Soon after arriving in Normandy he forced a march with a few companions through the enemy's country to Noyon, to interview Henry and Marshal Biron. After three days spent chiefly in athletic sports Essex returned to his neglected camp, and in a skirmish before Rouen (8 Sept.) his brother Walter was killed. He besieged Gournay, which fell on 27 Sept., and exhibited there, according to Sir Henry Wotton, 'true valour and discretion.' He shared all the toils of the common soldiers, and knighted twenty-one of his followers, a lavish distribution of honours of which Burghley, speaking in the queen's name, strongly disapproved (22 Oct.) At the end of September he was temporarily recalled, in order, apparently, to allay the queen's anxiety caused by reports of his reckless exposure to danger. It was said that he used to hawk in the enemy's country. A week was passed with Elizabeth 'in jollity and feasting,' and she wept when, under strict injunctions to avoid all personal peril, he left to resume his command (17 Oct.) While engaged at the siege of Rouen he challenged the enemy's commander Villars to single combat (9 Nov.)—fruitless conduct which offended the queen, and evoked from the French contemporary chronicler a compliment on the knight-errantry of Englishmen (Cayet, *Chronologie Nouvenaire*, ii. 502 *v*). After a second visit paid to Elizabeth in December, Essex was finally recalled on 8 Jan. 1591–2, and his place was taken by Sir Roger Williams (Coningsby, *Siege of Rouen*, Camd. Soc. Miscell. i.)

For the four following years Essex remained at home, resolved to secure 'domestical greatness.' He used his territorial influence during the parliamentary election of 1593 to return his own nominees for Staffordshire and Lichfield, Tamworth and Newcastle. On 25 Feb. 1592–3 he became a privy councillor, and he regularly attended the House of Lords during the session, where he was appointed almoner of a fund raised in the house in aid of discharged soldiers. He soon suspected that Burghley's son Robert, whose influence was rapidly growing, was the chief obstacle to his own advance, and obvious signs of rivalry between the two men brought to Essex's aid all who deemed themselves injured by the Cecilian ascendency. Chief among these was Francis Bacon, then a struggling barrister, who apparently anticipated a great career for Essex, and affected to regard him as 'the fittest instrument to do good to the state.' From the first Essex regarded Bacon with real affection, and an arrangement was come to in 1592 by which Bacon was to supply the earl with political advice. The 'device' with which Essex celebrated 'the queen's day,' 17 Nov. 1592, is ascribed by Mr. Spedding to Bacon (cf. *Mr. Bacon in Praise of Knowledge; Mr. Bacon's Discourse in Praise of his Sovereign*). But at first the connection only showed itself outwardly, in Essex's persistent and over-sanguine appeals to Elizabeth, first in 1593 to promote Bacon to the vacant attorney-generalship, and again in 1594 to confer on him the post of solicitor-general. Both applications failed. Essex exhibited his customary impatience under defeat, but he also showed characteristic generosity in consoling Bacon for his disappointment by presenting him in 1595 with land at Twickenham worth 1,500*l*. Meanwhile Bacon's influence on Essex was making itself apparent. As if to secure for himself a new character for sobriety, the earl distributed at court early in 1596 copies of a letter on foreign travel, purporting to be addressed by him to his young cousin, the Earl of Rutland. The weighty style and sentiment prove that Bacon rather than Essex was the author of the document, although it was published as the earl's in 'Profitable Instructions for Travellers' in 1633. Three other letters of the same date (1596) were clearly written by Bacon under like conditions. Two were continuations of the advice offered by Essex to Rutland; the third, addressed to Sir Fulke Greville, was a comprehensive essay on the best course of study to be pursued by a Cambridge freshman (Spedding, ii. 5–26).

To further strengthen his position at court, Essex concentrated his chief energies on foreign affairs. Francis Bacon probably suggested this field of work; he certainly introduced his brother Anthony [q. v.] into Essex's service about 1593, so that the earl might benefit by Anthony's unrivalled knowledge of foreign politics and his intimacy with English agents abroad. Essex and Anthony Bacon were soon fast friends, and in October 1595 Anthony took up his residence in Essex House. Through Anthony, Essex was in repeated communication with all parts of Europe, and his correspondents included Henry IV of France and James VI of Scotland. His house rivalled the foreign office in the quality and quantity of its 'intelligence,' and besides Anthony Bacon and his clerk, Edward Reynolds, Essex kept in regular employment Henry Cuffe [q. v.] and Henry Wotton [q. v.], with two others named Temple and Jones. Francis Bacon was also freely consulted by Essex and his brother Anthony.

In 1592 Essex welcomed Don Antonio to England, and with his aid tracked out in 1594 an alleged conspiracy on the part of Spanish spies in England to poison the queen. When Essex informed Elizabeth that the chief actor was her Jewish physician, Roderigo Lopez, she emphasised her incredulity by calling her favourite 'a rash and temerarious youth.' Essex succeeded, however, in collecting sufficient evidence to secure the doctor's conviction soon afterwards (see Goodman, *Court*, i. 145–56; *Gent. Mag.* February 1880). Bacon drew up 'a true report' justifying Essex's action. Subsequently Elizabeth consulted him with greater confidence, and would occasionally give him a foreign letter to read and answer before Burghley saw it. The queen's refusal of the command of an expedition bound for Brest in July 1594 caused a quarrel of the usual kind, and in 1595 Parsons, the jesuit, tried to compromise Essex by dedicating to him 'A Conference about the Succession to the Crown of England,' in which the claims of the Spanish infanta were advanced, on the ground of her descent from John of Gaunt. But in November 1595 the queen was more favourable than usual to Essex; he drew up for her a memorial about protecting England from foreign invasion (printed in 1794), and entertained her, on the anniversary of her accession, with two pageants, one by Francis Bacon and the other by Essex himself (see Spedding, i. 374–91). The Cecils looked with jealous eyes on Essex's rapid advance, and in the autumn of 1596 a sister of Lord Burghley made a determined but fruitless effort to detach Anthony Bacon from the earl's service.

Early in 1596 Essex advocated an attack on the shipping in Spanish ports as the best

means of checking Spanish aggression. Lord Howard of Effingham supported him. Burghley hesitated, but events proved in favour of Essex's plan. Drake's last expedition had failed; the disaffected in Ireland were expecting Spanish assistance; on 7 April Calais was taken by the Spaniards, and Essex went to Dover to prepare the necessary measures of defence. A letter (23 April) from Henry IV entreating Essex to obtain a large English force to attack the Spaniards in France failed to meet Essex's views, much to the irritation of the envoys from France. In May Essex was at Plymouth personally superintending the fitting out of a fleet to bear a great army to the Spanish coast. In his anxiety to obtain the office of leader of the expedition, he forgot 'those reverent forms' with which he ought to have addressed the queen, and angrily reproached her with her indecision. The queen at last yielded to his importunity, and appointed him commander of the land forces, or general-in-chief. She took leave of him in a pathetic letter, and forwarded a prayer of her own composition for his success. Essex secured the valuable services of Sir Walter Raleigh, after some delay attributed to Raleigh's unwillingness to serve under his rival. While making, with extraordinary energy, his final arrangements, Essex found time to write to Lord-keeper Egerton, Lord Buckhurst, and Sir John Fortescue, urging them to use their influence to promote Francis Bacon to the mastership of the rolls, then just vacant. On 1 June the ships sailed from Plymouth. In a long letter to the council Essex promised to cripple Spain by intercepting her treasure fleet from the Indies, by harrying her coasts, and by leaving a thorn in her side. By the thorn Essex obviously intended the capture of Cadiz. The four squadrons included in all ninety-three ships and nearly thirteen thousand men. Essex commanded the first squadron. His colleagues were Lord Howard of Effingham, Lord Thomas Howard, and Raleigh. A fifth squadron was sent out by the Dutch.

On 20 June the fleet was westward of Cadiz. After some dispute among the commanders an attack on the Spanish fleet drawn up in the bay was resolved upon, in accordance with Raleigh's suggestions and against the wish of Essex, who urged an immediate advance by land upon the town. To Essex's annoyance the duty of leading the attack was entrusted by the council of war to Raleigh. When the battle commenced he thrust his ship, the Repulse, close to Raleigh's vessel, and, excited by the prospect of immediate action, flung his heavily plumed hat into the sea. After a few hours' fierce fighting, the enemy's fleet was utterly defeated. Essex thereupon found his opportunity. He put to land with three thousand men, dashed at the Spanish soldiers on shore, and drove all before him until he entered the market-place at Cadiz. The town surrendered, and on 22 June his flag floated from the citadel. The exploit excited general admiration, and was performed, according to his colleagues, 'in great order and discipline.' Raleigh wrote to Cecil that 'the earl hath behaved himself both valiantly and advisedly in the highest degree; without pride; without favour; and hath gotten great favour and much love of all.' Some pillage was allowed, but outrages were few, and those were attributed on good grounds to the Dutch allies. As soon as the capture of Cadiz was assured, Essex advised a march into Andalusia, but his companions deprecated attacks by land, and on 5 July the fleet left Cadiz, making comparatively easy terms with the enemy. At Faro more shipping was destroyed, and Essex seized the library of Jerome Osorio, bishop of Algarve, which afterwards passed to the Bodleian (1603). Off Lisbon Essex entreated his colleagues to entrust him with twelve ships in order to prosecute the war at sea and intercept the treasure fleet. The request was refused. The expedition passed Corunna and Ferrol, where no Spanish shipping was visible, and then turned homewards. Essex arrived at Plymouth on 10 Aug. with the prizes, which were valued at about 13,000*l.* (cf. Raleigh's *Relation of Cadiz*, for full account of the expedition and other narratives, in Hakluyt).

Essex was the popular hero of the campaign. At a thanksgiving service held at St. Paul's he was eulogised from the pulpit amid applause. But at court his rivals had gained strength in his absence. Sir Robert Cecil was now the queen's secretary, and when Essex appeared at court he was, he wrote to Anthony Bacon, 'more braved by your little cousin than ever I was by any one in my life' (8 Sept.) His late colleagues complained of his high-handed speeches. Cuffe drew up a reply to these attacks under Essex's direction, but the council forbade its circulation, and Elizabeth gave him no opportunity of justifying himself. A tract by Essex, entitled 'Omissions of the Cales Voyage,' in which the failure to intercept the treasure fleet is bitterly commented on, was published from a manuscript belonging to the Marquis of Stafford in Hakluyt's 'Voyages' (1812), v. 593–5. With characteristic meanness the queen complained of the smallness of the booty, and haggled relentlessly over its disposal. The wife of Lord Howard asserted

that Essex had not secured a fair share for her husband. Personally Essex was wholly indifferent as to the amount of spoil to be assigned to him. When news arrived that the Spanish treasure fleet entered the Tagus only two days after the English ships, contrary to Essex's wish, quitted it, Essex's policy was vindicated. This practical vindication, wrote Anthony Bacon with reference to Burghley, 'hath made the old Fox to crouch and whine.' A great entertainment (13 Nov.) to Bouillon, Henry IV's envoy, and a promise to support the despatch of another expedition to the French king's aid, renewed Essex's friendly relations with France.

On 4 Oct. 1596 Francis Bacon sent Essex his first extant letter of political advice. He was recommended to win the queen at all hazards; to give up military ambition; to remove the impression that he was self-opinionative; to seek the highest offices of state; to disguise his feelings; and to curry favour at court by cultivating an apparent willingness to yield his personal inclinations at his sovereign's will. It was impossible for a man of Essex's impulsive and frank temperament to gain much from such counsel. In accordance with it, he seems to have applied for the vacant posts of governor of the Brill and warden of the Cinque ports (March 1596–7); both were refused. The latter was bestowed on Lord Cobham, who henceforth was one of Essex's chief enemies. Essex expostulated with Elizabeth in a private audience (10 March), and was appointed master of the ordnance (19 March 1597). He had been suffering from a severe attack of ague, a malady to which he was repeatedly subject, and had prolonged his seclusion from court for a fortnight. Lady Bacon, meanwhile, charged him (1 Dec. 1596) with misconduct with a court lady; he denied the charge, but admitted similar errors. Religious scruples seemed to be troubling him, and he was reported to be hearing many sermons. It is more difficult to explain his new attitude towards Cecil and Raleigh. The old quarrels were to all appearance at an end. Early in 1597 Essex was much in their company, and was frequently entertaining them at Essex House. Probably he was trying to obtain the command of another expedition against Spain. At any rate this was the only visible sign of their intercourse. He declined the offer of a co-ordinate command, and on 15 June 1597 was nominated commander of a fleet of twenty ships, carrying six thousand men. Bacon strongly warned Essex not to exaggerate the value of military glory, and obviously thought his conduct in pressing for the command imprudent. The fleet reached Plymouth from Sandwich 10 July; Sir Walter Raleigh joined it as rear-admiral, and Lord Thomas Howard as vice-admiral. The object of the expedition was (as before) to intercept a Spanish treasure fleet, to destroy Spanish shipping at Ferrol, and to seize the Azores. Essex's correspondence on the subject with Sir Robert Cecil is couched in the friendliest terms, and his parting letter to the queen embodies the boldest flattery. The expedition is known as the Islands' or Azores' Voyage.

On the 13th a storm scattered the fleet and did the ships terrible havoc. Essex was forced to put in at Falmouth (19 July), and Raleigh, who had parted company with him, returned to Plymouth. At the end of July Lord Thomas Howard rejoined the fleet there, but contrary winds delayed the second departure till 17 Aug. Many soldiers deserted in the interval, and the reduced number necessitated a change of plan. It was resolved to rely chiefly on fireships for purposes of destruction, but under restrictions which deprived these tactics of much effect. Essex visited the queen while the fleet was refitting, and Sir Robert Cecil wrote to him (26 July): 'The queen is now so disposed to have us all love you, as she and I do talk every night like angels of you.' On 23 Aug. the fleet arrived safely off Cape Ortegal, but a storm there injured the only vessels which it was allowable to use as fireships, and the projected attack on Ferrol, where a formidable Spanish armada was awaiting him, was abandoned. Raleigh's squadron parted company with Essex off Ferrol, but rejoined him at Flores. An attack on the Azores was resolved upon. Essex, deeming himself too weak to attempt the capture of Terceira, the stronghold of the group of islands, undertook to capture Fayal. But, to his indignation, Raleigh unexpectedly anticipated him in this operation. Raleigh was reprimanded by the council of war, but Lord Thomas Howard brought about an apparent reconciliation, and, according to Gorges's narrative, Essex and Raleigh were subsequently on good terms (Purchas, *Pilgrimes*, 1625, iv. 1950). The Indian treasure fleet, with much Spanish shipping, passed the English expedition at night, and although four heavily laden vessels were captured, an attempt to engage the enemy next day failed. Thereupon Essex landed at Villa Franca in St. Michael's Isle without meeting resistance, and after three days' stay there sailed home (15 Oct.), without adventure and with little booty. The Spanish fleet from Ferrol had already reached Falmouth with the intention of intercepting Essex on his return; but a terrible storm dispersed it, and Essex, whose ships were

scattered, was thus enabled by the merest chance to reach home in safety. That Essex's want of success was largely due to his inexperience and incapacity is amply proved by the various extant accounts of the expedition. Edward Squire and Richard Walpole, a jesuit, were executed for conspiring to poison the queen and Essex in 1598. Squire admitted that he had sailed in the Islands' Voyage in Essex's ship, and had made an attempt, which failed, on the earl's life between Fayal and St. Michael's.

The queen received him coldly. She complained not only of the wastefulness of so inconclusive a campaign, but reproached him with ill-treating Raleigh. Essex went into seclusion at Wanstead, and insisted that his health was failing. He entreated Elizabeth in flattering letters to restore him to her favour. At court his companion Sir Francis Vere defended him. But Essex soon found an additional grievance. Lord Howard of Effingham was made Earl of Nottingham (22 Oct.), on account (according to the patent) of his services at Cadiz. The dignity of lord high admiral already in Howard's hands gave the new earl precedence over all other earls. Essex angrily asserted that he was dishonoured, and applied either for a commission to examine the justice of promoting another in the peerage on account of services which he himself had rendered, or for a trial by combat between Nottingham, or any son of his, and himself. Nottingham wrote courteously to Essex. Hunsdon, Raleigh, and Burghley entreated him to reappear at court, but all was without effect. When, however, the cause of his continued absence was explained to the queen, she took Essex's side, and protested that Burghley had misled her. After attempts to induce Nottingham to forego his right of precedency, Essex was made earl marshal (28 Dec. 1597), and thus, to Nottingham's annoyance, secured precedency of his rival. At the suggestion of Sir Robert Cecil, who was going to France on diplomatic business and desired to secure Essex's friendly support in his absence, the queen gave Essex early in 1598 a present of 7,000*l.* worth of cochineal—part of the booty of the last voyage. On St. David's day, 1598, the queen consented, at Essex's earnest solicitation, to receive his mother—the widow of the Earl of Leicester, and now the wife of Sir Christopher Blount—whose marriage with Leicester she had not forgiven, but the visit was never repeated. While Cecil was in France, Essex was much employed by Elizabeth in secretarial work. Bacon advised him to pay special attention to Irish affairs. On 14 Feb. Essex gave an elaborate entertainment to his friends at Essex House, and two plays were performed.

But Essex's peace with the court was short-lived. He abetted in August 1598 the secret marriage of his friend the Earl of Southampton with Elizabeth Vernon, a maid of honour, which caused Elizabeth intense annoyance, and scandal renewed its attack on Essex's manner of life, charging him with illicit relations with no less than four ladies of the court—Elizabeth Southwell, Elizabeth Brydges, daughter of the third Lord Chandos, Mrs. Russell, and Lady Mary Howard. Meanwhile in the council a peace with Spain had been under discussion (June). Essex strongly opposed it, and envoys from the States-General of Holland urged a continuance of the war. Burghley energetically supported the opposite view. In the heat of the debate Burghley drew a prayer-book from his pocket and called Essex's attention to the text from the Psalms, 'The bloodthirsty and deceitful men shall not live out half their days.' Finally an agreement to continue the war was made with the States-General, to the discomfiture of the Cecils. Their attacks on Essex grew more bitter, and by way of reply the earl circulated a letter to Anthony Bacon refuting those who maliciously taxed him with being 'the only hinderer of the peace and quiet of his country' (published in 1603). Elizabeth apparently disliked an appeal to the public, and treated him coolly when she next met him in council. The question of appointing a lord deputy in Ireland was under consideration about July 1598. The queen suggested Sir William Knollys; Essex with warmth ridiculed the proposal, and advised the appointment of Sir George Carew, a protégé of the Cecils, and a personal enemy of Essex. In the heat of the dispute Essex turned his back on the queen with a gesture of contempt. Sir Walter Raleigh asserted that he told her that 'her conditions were as crooked as her carcase.' Elizabeth, stung beyond endurance, struck him a violent blow on the ear, and bade him go and be hanged. Clasping his sword, Essex swore that he would not suffer this indignity in peace. He was induced to retire, but the ill-feeling produced by this scene was never completely effaced on either side.

Burghley died 4 Aug., and Essex, carrying 'the heaviest countenance of the company,' attended the funeral. He succeeded Burghley as chancellor of Cambridge University (10 Aug. 1598). In September and October he was occasionally at court; his mother and uncle, Sir William Knollys, and Lord-keeper Egerton entreated him to abandon his 'careless humour' and seek a genuine reconciliation

with the queen. He offered to advise Elizabeth when the news of the disaster at Blackwater (14 Aug.) in Ireland arrived, but an audience was refused him. To Lord-keeper Egerton he wrote, proudly protesting that he alone was the injured party in the recent dispute in the council, and that the queen had nothing to complain of. About 18 Oct. Essex received the queen's pardon, but the reconciliation was not very genuine.

Affairs in Ireland were growing critical; the rebellion of O'Neil, earl of Tyrone, was threatening the English dominion, not only in Ulster, but in Munster, Connaught, and Leinster. It was therefore resolved to despatch thither a larger army than had ever been collected in Ireland. Francis Bacon had since 1597 strongly urged Essex to study Ireland, the statesman's puzzle, and when the choice of a commander was under consideration in October 1598, Essex allowed his name to be freely mentioned in connection with it. He had misgivings about the policy of accepting a post in which failure was probable, and into which his enemies at court were therefore anxious to thrust him. But his father's misfortunes spurred him on, and his jealous disposition allowed him to support no rival candidate. He vigorously opposed the appointment of Lord Mountjoy, who was undoubtedly better fitted for the post. On 8 Nov. Chamberlain reported that Essex was going to Ireland, but in December the queen was still hesitating, and it was rumoured that a new quarrel was brewing with reference to the debts to the queen, which Essex's father had never paid. In January, while the matter was still unsettled, Elizabeth treated the earl with favour, and danced with him at a twelfth-night ball. On 6 March 1598-9 his father's debt to the crown was pardoned, and on 25 March instructions were issued to him as lieutenant and governor-general of Ireland. Essex manifested boyish exultation. His army was to consist of sixteen thousand foot and thirteen hundred horse; nearly sovereign powers were delegated to him, and he was ordered to grant Tyrone his life if he honestly submitted to Elizabeth. Essex left his clerk Reynolds to represent him at court in his absence, and Reynolds informed his master soon afterwards that he had only three friends in the council, Egerton, Archbishop Whitgift, and his uncle Sir William Knollys. Bacon had for many months held aloof from Essex, doubtless from a feeling of disappointment at his inability to maintain an influential position at court. But before the Irish appointment was definitely made, Bacon wrote in encouraging terms of the greatness of the honour conferred on his patron, and presaged success. After Essex's death, Bacon untruthfully asserted that he had discouraged the earl from accepting the command of the expedition (Abbott, *Bacon and Essex*, 111-115). Friend and foe at court alike asserted that in the queen's present temper failure would mean complete ruin for Essex (cf. Harington, *Nugæ*, i. 240).

On 27 March 1599 Essex left London amid marked displays of popular enthusiasm, although as he passed through Islington a great thunderstorm broke forth, 'which some held as an ominous prodigie' (Stow). Three poems by Thomas Churchyard—'A wished Reformation of Wicked Rebellion' (1598), 'A Fortunate Farewell' (1599), and 'A Welcome Home' (1599)—were all written in honour of Essex, and testify to his personal popularity and to the popular belief that he alone was able to cope with the persistent Irish difficulty. While Essex was actively engaged in Ireland, Shakespeare's 'Henry V' was first performed, and in the chorus to the fifth act an enthusiastic reception is promised him on his return to London:—

> Were now the general of our gracious empress,
> As in good time he may, from Ireland coming,
> Bringing rebellion broached on his sword,
> How many would the peaceful city quit
> To welcome him!

Essex marched slowly towards Beaumaris, and after a rough passage he arrived at Dublin, 15 April. His letters to the council, when he was halting on the journey at Helbre, on the Dee, show him to have been little sanguine as to the result, and the unwillingness of the queen to allow Sir Christopher Blount to serve with him on the Irish council annoyed him. An immediate advance on the rebels in Ulster was proposed by Essex and rejected by the Irish council, on the ground that it was impossible to feed an army there. On 10 May Essex left Dublin for the south with three thousand foot and three hundred horse. Ormonde joined him the next day with nine hundred men. Lords Mountgarret and Cahir came in and made their submission while Essex was marching to Kilkenny (20 May). Many castles surrendered on the road, and English garrisons were placed in them. The guerrilla warfare to which the native Irish were accustomed prevented an open engagement. The Irish council had directed Essex to confine his operations to Leinster, but he quickly marched into Munster, contrary to the official plan of campaign. Although the English authorities had not sanctioned the movement, Sir Robert Cecil knew of it as early as 23 May (Winwood, i. 40). From Kilmallock he went to Water-

ford by Dungarvan. At Arklow (21 June) alone did he meet with much resistance. Essex's new levies behaved badly under fire, and the rebels gained the upper hand in the skirmish. On 25 June Essex sent a survey of his difficulties to the queen; he pointed out that to bring the Irish to subjection by military force would be a costly and tedious operation, and advised the hunting down the priests, and the creation of a strong English party, by bribery or otherwise, among the Irish nobility.

On his return to Dublin (11 July) he tried by court-martial the officers and men who, under Sir Henry Harington, had suffered defeat by the Irish near Wicklow through cowardice (29 May). Lieutenant Pierce Walsh was ordered to be shot, and the other officers, including Harington, were sent to prison. Of the soldiers every tenth man was executed.

But Essex's fortune was fast waning. His army of sixteen thousand had dwindled to little more than four thousand—a reduction that is only partially accounted for by the garrisons assigned to captured castles in the south, and is doubtless to be chiefly attributed to disease and desertion. He had appointed his friend Southampton, still out of favour with the queen on account of his marriage, general of his horse; the lords of the council announced the queen's displeasure (10 June), and on 11 July Essex replied from Dublin, refusing to part with Southampton, and expressing himself thoroughly disheartened by Elizabeth's reprimand. The queen insisted on Southampton's removal, and Essex yielded. Opinions at home were divided as to Essex's wisdom in going south, instead of first attacking Tyrone. The queen wrote angrily to Essex; called in question his whole policy, and bade him proceed at once against Ulster. On 30 July she informed him that she had withdrawn the permission previously granted him to return at will and to constitute another temporary governor in his absence. 'We do charge you as you tender our pleasure,' the letter concluded, 'that you adventure not to come out of that kingdom by virtue of any former license whatever.'

While preparing to obey orders and march on Ulster, Essex sent Blount to attack the O'Connors and O'Mearas at Leix, and directed Sir Conyers Clifford [q. v.], governor of Connaught, to divert Tyrone's attention by attacking him from the Curlew mountains. The former movement was successful; the latter ended in disastrous failure. On 21 Aug. the Irish council advised Essex to delay his advance. He was himself unwilling to hurry; his troops grew dispirited, and all was at a standstill. To his friend, Sir Christopher Blunt, he freely expressed his disgust at Elizabeth's imperious behaviour, and discussed the policy of returning to England with two or three thousand soldiers. This plan he was induced to abandon, but he still entertained a vague notion of returning with 'some competent number of choice men' in order to remove from the queen's councils those statesmen to whose personal hatred he attributed his critical position (Abbott, pp. 127–8). The queen renewed her complaints of his conduct, and resented the freedom with which he dispensed at Dublin the order of knighthood. Recriminations on details passed between them, and Cuffe was sent over to reason with her in vain. On 28 Aug. Essex left Dublin and fixed his camp on 3 Sept. at Ardloff. Tyrone was encamped near at hand. Some slight skirmishing followed, but Tyrone sent a messenger to beg a private interview with Essex, and declined to fight. Essex at first hesitated, but on 6 Sept. had a half-hour's conversation with Tyrone at a ford on the river Lagan, now called Anagh Clint, on the borders of the counties of Monaghan and Louth (*Notes and Queries*, 4th ser. viii. 346). The horse which Tyrone rode was well in the water, and Essex stood on the bank when the conversation took place. No one overheard it, and what passed is much disputed. Next day the meeting was repeated with six companions on each side (see Dymmock, 'Treatise of Ireland,' in *Tracts relating to Ireland*, printed for Irish Archæol. Soc., i. 50–2). As a result commissioners were appointed to treat for peace, and a truce was arranged for six weeks to continue from six weeks to six weeks, till 1 May, and not to be broken without fourteen days' notice on either side; all spoil was to be restored within twenty days; Tyrone's chieftains were to ignore the truce at their own risk. Essex agreed that the terms were not to be committed to writing, owing to Tyrone's fear of Spain. On 9 Sept. Essex gave his word and Tyrone his oath to adhere to the truce, whereupon Essex 'went himself to take physic at Drogheda' (Harington, i. 301). On 17 Sept. Essex received a passionate letter from Elizabeth, written after the news of the first interview alone had reached her. She altogether disavowed his action, and warned him at his peril against 'making any absolute contract' with Tyrone 'till you do particularly advise us by writing.' On 24 Sept. Essex hurriedly swore in lords justices at Dublin, and appointed Ormonde to the command of the army. On 28 Sept., accompanied by not more than six attendants, Essex arrived in London.

Travel-stained he hastened to Nonsuch,

and rushed into the queen's bedchamber at ten o'clock in the morning. She received him kindly, and an hour later he saw her again and had an hour and a half's interview. Cecil treated him coldly, and when Essex saw the queen for a third time in the afternoon of the same day, her manner had changed. She told him that the council would require an explanation of his desertion of his post without leave, and he was ordered to keep his chamber. The next day a secret meeting of Essex with the council took place; he was charged with disobedience in leaving Ireland, with sending presumptuous letters to the queen, with adopting a course of action contrary to his instructions, with intruding himself into the queen's bedchamber on his arrival in London, and with knighting too many of his companions. On 1 Oct. Essex was committed to the care of the lord keeper, and was confined in York House. The day before his wife was delivered of a child, and Essex was forbidden to see her. Essex wrote humbly to the queen for pardon, and drew up a 'precise' account of the arrangements he had made on leaving Dublin. At first he fully expected to return in a few days to his post in Dublin; afterwards (6 Oct.) he expressed an intention of retiring from politics, and of leading 'a private country life.' He was kept by the royal order in complete seclusion, and all expressions of sympathy with him, even among his servants, were strongly deprecated by the authorities.

A letter from Tyrone to Essex, complaining that he 'could not draw O'Donnell and the rest of his confederates to agree' to the articles of peace, fell into the queen's hands, and reinvigorated her anger. She declined to act on the council's recommendation to release the earl (21 Oct.), although Cecil declared that he bore him no malice and would not stand in the way. Nor did the news that Essex was seriously ill (November) soften her. The countess was refused admittance to him, and forbidden the court. Elizabeth's irritation broke out in a passionate attack on Sir John Harington, who had been knighted by Essex in Ireland, and came to court as soon as he returned to England. Popular manifestations of sympathy were growing daily, and on 29 Nov. the Star-chamber issued a declaration of the earl's offences, in which no charge of treasonable conspiracy with Tyrone was alleged against Essex. At the same time the publication of pamphlets in his defence was prohibited. His health became worse; on 13 Dec. his wife was allowed to see him, and on the 15th the queen sent eight physicians to report on his illness. They stated that he was suffering from a serious complication of internal disorders, and that they despaired of his life. A day or two later Elizabeth paid a visit to York House; but if she saw Essex she was not pacified. On Christmas day prayers were offered in the city churches for the restoration of Essex to health and to the queen's favour. At the same time he began to recover, and on New Year's day sent a gift to the queen, which was returned to him. An appeal from his sister, Lady Rich, to visit him was refused. A scheme of bringing Essex to trial in the Star-chamber in February was abandoned, owing partly to his ill-health, and partly to a note sent by Essex to the queen entreating her to spare him the indignity. On 19 March he was removed to Essex House, which all his friends who were residing there had previously quitted by the queen's express command. Sir Richard Berkeley was appointed his gaoler. On 4 April and 12 May Essex sent very flattering but fruitless appeals to the queen. His wife was allowed to visit him, but not to live in the house. Francis Bacon professed that he was working for him at court, but public rumour pointed him out plainly as one of the queen's advisers who was seeking to undermine the earl by emphatic assertions of the illegality of Essex's conduct in Ireland. Sir Walter Raleigh was also reported to be encouraging the queen in her hostile course of action, and Cecil was stated to be playing a neutral part.

On 5 June 1600 Essex was brought before a specially constituted court at York House, consisting of all the high officers of state and the judges. Three charges were formally preferred against him: 1. The journey into Munster. 2. 'The dishonourable and dangerous treaty' with the arch-rebel Tyrone. 3. 'The contemptuous leaving of his government.' Two other charges, according to an eye-witness, were the promotion of Southampton and the lavish distribution of the honour of knighthood (Abbott, 174–5). The proceedings began at 8 A.M. with a short speech from Christopher Yelverton, queen's serjeant, which was followed by an intemperate attack by Attorney-general Coke, and a pertinent description by Solicitor-general Fleming of the increased strength of Tyrone since Essex's negotiation. Francis Bacon spoke last; he insisted that Essex's letter to Egerton derogated from the queen's reputation, and complained that Essex had allowed Hayward's 'Henry IV' to be dedicated to him, in an address which Chamberlain declared to be quite unobjectionable. Letters were read from Ormonde and some of Essex's associates in Ireland to show that Essex had

made 'odious conditions' with Tyrone. Essex replied that he intended to submit himself entirely to the queen's will, but made an impassioned speech, denying the specific charges, and contesting the genuineness of the Irish letters. When he began to deny any disloyalty, he was informed that he was only accused of contempt and disobedience. Cecil admitted that the earl had cleared himself of having yielded to all Tyrone's demands, 'though, by reason of Tyrone's vaunting afterwards, it might have some show of probability.' Coke made no reply. The lord keeper finally sentenced him, when nearly nine at night, to dismissal from all offices of state, and to remain a prisoner in Essex House at the queen's pleasure.

No full report of these proceedings is extant. Bacon drew up an apparently complete account, but only a fragment dealing with the first charge (the journey into Munster) survives. The rest has to be gathered chiefly from Fynes Morison's 'History of Ireland' and garbled accounts of Essex's Irish action published officially after his death. The gist of the accusations lay in the negotiations with Tyrone, and no authentic record of these is accessible. Essex declared that he returned to England to submit Tyrone's proposals to the queen, and he doubtless informed her of them, although he had other objects in view in his hasty journey to London. On 6 Nov. 1599 Elizabeth described Essex's negotiation with Tyrone as 'full of scandal to our realm and future peril to the state.' Essex seems to have entertained the notion of formally recognising the rights of Tyrone and the other Ulster chiefs to their lands, and this would fully account for the unfavourable construction placed on his intercourse with Tyrone. But his enemies asserted that he also promised to secure a full recognition of papal supremacy in Ireland. A document, entitled 'Tyrone's Propositions, 1599,' is printed in Winwood's 'Memorials' (i. 119), and the alleged promise about the Roman catholic religion forms the first of the twenty-one articles which appear there. All of them undoubtedly derogated from England's predominance in Ireland, and aimed at the practical extirpation of protestantism there. But the whole document, although unsuspected by Mr. Spedding, is almost certainly the concoction of a hostile hand, a species of forgery at which the highest dignitaries at Elizabeth's court habitually connived. At his trial little appears to have been said as to the proposal to reinstate the Romish religion: Cecil clearly disbelieved that Essex had accepted it, and it is not mentioned in the contemporary correspondence of court gossips (Abbott, 134–47). At a later date vague confessions of Irish servants and retainers were produced to prove that Essex had discussed the probability of his becoming king of England, and had promised in that case to make Tyrone viceroy of Ireland. Mysterious hints, it was also stated, had been given out at Dublin of coming commotion in England. Essex had undoubtedly meditated at one time returning to England with an army, but this was before he went into Ulster, and it seems undoubted that he formed no real plan of action then. His relations with Tyrone undoubtedly contradicted his instructions, but they do not seem to have involved a treasonable conspiracy.

On 23 June the lord-keeper explained in a charge to the judges that Essex had been treated by the queen with exceptional clemency, and on 5 July Essex was allowed to leave York House for Grafton, Oxfordshire, the seat of his uncle, Sir William Knollys. After more humble appeals to the queen, Essex, whose health was again failing, was set at liberty on 26 Aug.

On obtaining his freedom Essex looked to regain his old position at court. He freely forgave Francis Bacon, who wrote to him on their former terms on 20 July, for appearing against him at his trial, and sent many letters to Elizabeth couched in very submissive language, and full of the personal flattery which she loved. But he was not 'freed of her majesty's indignation' (*Carew MS.* 29 Aug.) Francis Bacon, whose conduct it is difficult to regard as honest, fashioned a correspondence between Essex and his brother Anthony Bacon, which was to be shown to Elizabeth to prove the earl's humble frame of mind. On 22 Sept. Essex petitioned for a renewal of the patent of sweet wines, which had just expired, on 18 Oct. appealed for an audience, and on 17 Nov., the anniversary of her accession, sent a letter of congratulation. No replies were received. The Countess of Warwick advised him to lodge at Greenwich and waylay the queen when leaving the palace. But friends were about him who deprecated such counsel, and taunted him with making too many useless proffers of submission. Oppressed by a sense of impotency, Essex was easily drawn to reconsider the vague notion, entertained at Dublin, of recovering his position at court by a show of force. He convinced himself that to remove those of the queen's counsellors who had shown jealousy of his early successes in court-life would secure his reinstatement, and he felt convinced that he could obtain means to this end from Scotland.

While at York House Southampton and

Mountjoy had suggested to Essex various means of escape from his position. Forcible seizure of the court, an appeal for men to Wales, where Essex had property, and a flight to France, had each been discussed and been rejected. Later, Mountjoy had sent an agent to Scotland to inform James VI that Essex ardently desired his accession to the English throne, and to advise a military demonstration on the borders in order to secure a formal recognition of his title. When Mountjoy went to Ireland to succeed Essex, proposals were made that he should carry four thousand men to Scotland, to march with James's army into England. James hesitated, and Mountjoy changed his mind as soon as he was immersed in Irish affairs. Essex, when expecting his release (July 1600), sent Southampton on a fruitless mission to Mountjoy to suggest his returning with an army to Wales. Subsequently Essex saw that these schemes were unworkable, and confined himself to urging James to send a special embassy to Elizabeth to obtain a formal recognition of him as her successor. Essex's diplomacy so far succeeded that James privately instructed his envoys, the Earl of Mar and Lord Bruce of Kinloss, to give what assistance they could to Essex, and to follow his guidance; but James, although really alarmed by a rumour that Elizabeth's ministers were treating for the succession of the Spanish infanta, delayed the envoys' departure from Scotland till he had gained more knowledge of Essex's plans.

Meanwhile, Essex House was thrown open to its master's friends, and a crowd of discontented men, whom the earl had personally attached to him in Ireland and the earlier expeditions, gathered there to discuss Essex's position. Southampton deemed it advisable to lend the party Drury House for more secret consultations, and there the best means of securing his access to the queen was discussed daily. At length, in January, a plot was hatched, by which Whitehall should be suddenly seized and Essex admitted to an audience with Elizabeth, when he should demand the dismissal of her present counsellors and the summoning of a parliament. The date of the rising was not fixed. All was to depend on the time of the arrival of the Scottish envoys; but all was over before they set out. Essex drew up instructions to be delivered to them, in which he urged the Earl of Mar to poison the queen's mind against all her present advisers. Early in February Essex was suddenly ordered to appear before the council, and an anonymous letter of warning reached him. The court had some news of his scheme. A panic seized his followers, and it was decided that a rising should take place on Sunday, 8 Feb. All the plans seem to have been written out by Essex himself, whose nervous energy embarrassed his followers. Puritan preachers had recently been in constant attendance at Essex House, and they and others led Essex to believe that the city of London was willing to rebel in his behalf at a single word from him. With a few companions he therefore resolved to ride through the city on the Sunday morning calling the citizens to arms. His friends visited the Globe Theatre on Thursday, 5 Feb., and paid forty shillings to the actors to perform Shakespeare's play of 'Richard II' on the Saturday, so that the people might be excited by the representation of the deposition of a king on the stage.

On Saturday three hundred persons gathered at Essex House. To rouse their enthusiasm Essex told them that his life was threatened by Cobham and Raleigh. The authorities were on the alert, and early next morning the lord-keeper, Lord-chief-justice Popham, Earl of Worcester, and Sir William Knollys came to Essex House to demand a private interview with Essex. This was refused, but, amid the excited threats of his followers, they were admitted to the house and kept prisoners. Immediately afterwards Essex, with two hundred men, hurried forth towards the city. He went first to Fenchurch Street, to the house of a sheriff whom he believed to be favourable to him. But the sheriff escaped before he arrived, and the shouts of Essex and his friends to the astonished populace to join him were received in grim silence. Sir Robert Cecil's brother (Lord Burghley) was in the city at the same time, proclaiming Essex and his adherents traitors in the queen's name, and all the approaches to Whitehall were barricaded. One of Essex's followers shot a pistol at Burghley, but the people stood by unconcerned. Thoroughly disheartened Essex and his men retired by Ludgate Hill, where a troop of soldiers, brought together by the bishop of London, dispersed them, and Essex was shot through the hat. He managed, however, to reach Queenhithe, and there took boat for Essex House. One of his followers had already released the lord keeper, and a strong force quickly arrived to arrest the rebels. Essex, who had burnt a number of private papers, at first declined to yield. A bombardment was threatened, and an hour's delay allowed for the ladies to depart. Essex was at a loss how to act. At first he wished to go forth alone and die fighting. At length he agreed to surrender if promise were made that the occupants should be civilly treated and legally tried. A third condition was that his chaplain, Abdie Ashton, might attend him in prison. The requests were granted,

and Essex was taken to the Tower. His adherents were distributed among the London prisons (for full lists see *Notes and Queries*, 2nd ser. vi. 5; Townshend MSS. in *Hist. MSS. Comm.* 11th Rep. 10–1). The queen, who never lost her presence of mind, issued a proclamation on the Monday thanking the citizens for their loyalty. Thomas Leigh, a captain of Essex's Irish army, was found a day or two later lurking near Whitehall, and was executed on 17 Feb. on a charge of meditating the queen's assassination. He confessed that he sought an interview with Elizabeth to petition for Essex's pardon, and made some very compromising admissions respecting Essex's conduct in Ireland, on which it is impossible to place much reliance.

Two days later (19 Feb.) Essex and Southampton were brought before a commission of twenty-five peers and nine judges, sitting in Westminster Hall. Essex was refused permission to challenge three of his judges, who were his personal enemies, and he laughed contemptuously when the name of Lord Grey de Wilton, with whom he had quarrelled in Ireland, was called. Serjeant Yelverton, Coke, the lord keeper, Sir Ferdinando Gorges, and Raleigh spoke in support of the charge of compassing the queen's death. Essex interrupted the proceedings by asserting that Sir Robert Cecil had declared the Spanish infanta to be the queen's rightful successor; but this Cecil emphatically denied. Essex appealed to Southampton as his informant, and Southampton stated that Sir William Knollys, Essex's uncle, gave him the information. Knollys was summoned, but discredited the assertion. The confessions of his friends, taken on 18 Feb., revealed the deliberations at Drury House, and showed incidentally that in case of success Essex promised increased toleration for the catholics. All the actors in the rebellion freely cast the blame on one another, but by the official suppression of some material points in their testimonies the case against Essex was made to look blacker than the facts warranted. Francis Bacon was the last to speak for the prosecution, and Essex frequently interposed reproaches. But the old personal relations between the men seemed to increase the heinousness of the earl's offences, and Bacon contributed almost more than any other to his summary conviction. After he was declared guilty Essex asserted that he was ready to die, and was neither an atheist nor a papist. At seven at night sentence of death was passed, and Essex accepted the intimation with dignity, asking for the attendance of a clergyman in the Tower, and praying Lords De la Warr and Morley for forgiveness for leading their sons into error. He also apologised to Worcester and Lord-chief-justice Popham for having detained them in Essex House. Essex, on returning to prison, declined the services of Dove, dean of Norwich, but talked freely to Ashton, his own chaplain, who advised him to repent. Two other divines, Thomas Montford and William Barlow [q. v.], were in attendance on Essex. Essex denied that he had either aimed at the throne or meditated doing the queen any bodily injury: on 21 Feb. he confessed his negotiations with Mountjoy. At his request his secretary, Cuffe, was brought before him. The earl charged Cuffe with having instigated him in his treasonable devices. His friends entreated him to beg for pardon; but this advice was rejected, although he did not give up all hope that Elizabeth would show him mercy spontaneously. His wife appealed to Sir Robert Cecil, who was at first greatly incensed by Essex's charge of his support of the Spanish infanta's claim to the throne, but subsequently showed signs of willingness to act with Lady Essex. Raleigh wrote to Cecil warning him not to relent. While awaiting execution Essex wrote a pathetic letter to Southampton, which was first published in 1642.

The story that Essex, when in favour, had received a ring from Elizabeth, with an undertaking that she would pardon him any offence if he sent it her when in danger, and that just before his death he forwarded it to the Countess of Nottingham, who retained it, is quite apocryphal. Manningham the diarist is the only contemporary writer who makes any reference to a ring when noticing Essex's relations with Elizabeth, and, contrary to the popular version of the story, he merely notes that the queen wore till her death a ring given her by Essex (*Diary*, p. 159). Clarendon, writing after 1641 in reply to Wotton's 'parallel,' refers to a rumour about a ring sent by Essex to Elizabeth before his death, but rejects it as 'a loose report.' About 1650 was published a 'History of the most renowned Queen Elizabeth and her great Favourite, the Earl of Essex. In Two Parts. A Romance.' Here the story is told at length, but the whole tract abounds in glaring historical errors, and is quite worthless as an historical authority. The queen, the Countess of Nottingham, and the Countess of Rutland are each represented as rivals for Essex's love, and Essex is made to marry Lady Rutland, the author being quite ignorant of the fact that Essex was already a married man. Cecil is said to have intercepted the ring when in Lady Nottingham's hands. This tract was repeatedly reissued in the seventeenth and

eighteenth centuries, and its popularity fully accounts for the wide dissemination of the anecdote of the ring. Francis Osborn, in his 'Traditionall Memoires of Elizabeth' (1658), repeats this version, but he is not to be trusted, and in 1682 the story was dramatised by John Banks (*fl.* 1696) [q.v.] in the 'Unhappy Favourite.' In 1680 Louis Aubery, Sieur du Maurier, issued at Paris a French history of Holland, and in the course of his account of Prince Maurice tells the tale again, alleging that Sir Dudley Carleton told it to Prince Maurice (pp. 260–1). Here the Countess of Nottingham is induced by her husband to retain the ring, and Cecil is not mentioned. Aubery's book was translated into English in 1693, but the ring episode was omitted. That Essex should have committed the care of so precious a token to the wife of his enemy, the Earl of Nottingham, is sufficiently improbable. To meet this criticism Lady Elizabeth Spelman, at the end of the seventeenth century, related, on the alleged authority of her ancestor, Sir Robert Carey, that Essex directed a boy to carry the ring to Lady Scrope, the Countess of Nottingham's sister, who was in attendance on Elizabeth, and that the boy gave it by mistake to Lady Nottingham. According to the later portions of the story, Lady Nottingham fell ill soon after Essex's death; when dying was visited by the queen, and confessed that she had wilfully withheld the ring. The queen is stated to have burst into a violent passion, and on her return home sickened of remorse and died. This account of Elizabeth's death is quite unsupported by contemporary authorities. Their silence as to the whole episode, the improbability of its details, and the suspicious character of all the testimony in its favour stamp it as spurious (cf. Ranke, *Hist.* Oxf. transl. i. 352–3; Brewer in *Quart. Rev.* 1876, i. 23). A ring, stated to be the identical token, was in the possession of Lord John Thynne at Hawnes, Bedfordshire, and is said to have descended to him through Essex's daughter Frances. Other rings, of which the same story is told, exist, and have as little claim to authenticity (Devereux, ii. 183–4; Nichols, *Progresses*, iv. 550).

Elizabeth showed great reluctance to sign Essex's death-warrant. The first signature was recalled. On 24 Feb. she signed the warrant a second time, and it was duly executed. On Wednesday, the 25th, Essex, dressed in black and accompanied by Ashton, Barlow, and Montford, was led to the high court above Cæsar's Tower, within the Tower precincts. About a hundred persons were present. Essex acknowledged the justice of his sentence, and asseverated that he died a protestant. After praying aloud his head was severed at three blows. Cecil wrote that he 'suffered with great patience and humility.' Marshal Biron, who met with a similar fate soon afterwards, declared that he died more like a minister than a soldier. He was buried in the Tower. By the queen's special order his banner as knight of the Garter was not removed from St. George's Chapel. Elizabeth doubtless grieved deeply over Essex's death, but when in April 1601 she thanked James VI for his congratulations on the suppression of the rebellion, her words prove that she did not doubt the justice of Essex's execution (*Correspondence of Elizabeth and James VI*, p. 136). When Henry IV of France sent his envoy Biron to England in September, Elizabeth is stated by Camden and Stow to have dwelt in vigorous language on the heinousness of Essex's crimes. A speech purporting to have been delivered by her on the occasion was published in French at the Hague in 1607. Elizabeth is there made to acknowledge that she would have pardoned Essex had he appealed to her for mercy and confessed himself worthy of death. Identical expressions are attributed to the queen by George Chapman the dramatist in his tragedy of 'Marshal Biron' (probably written in 1602).

The populace regretted Essex's fall, and Derrick, the executioner, is said to have narrowly escaped death at the hands of the mob on the day of the earl's death. Two extant ballads (*Roxburghe Coll.* i. 274–5) attest the popular sympathy, but show that his execution was generally judged to be inevitable. An official 'Declaration of the Treasons' was drawn up and published by Bacon in 1601, and in 1603 Bacon published an 'Apologie,' in which he endeavoured to justify his complicated relations with Essex. For many years the government, apparently fearing the effects of a bad example, rigorously suppressed all published apologies for Essex. Father Parsons states that a defence entitled 'The Finding of the Rayned Deer' was issued at Antwerp (*Notes and Queries*, 1st ser. ii. 103). In 1604 a panegyric by Robert Pricket, entitled 'Honor's Fame in Triumph Riding,' attempted to exculpate Essex, and seems to have been suppressed (*Gawdy MSS.* 1885, p. 92). Samuel Daniel's 'Philotas' was censured on a like suspicion in 1605 [see Daniel Samuel, 1562–1619]. But Sir Thomas Smith, in his 'Voiage in Rushie,' 1605, was allowed to make honourable mention of the earl. The permanence of Essex's popular reputation as a sturdy champion of British interests against Spain was attested in 1624 by the publication of 'Robert, Earl of Essex, his Ghost sent from Elizium to the Nobility,

Gentry, and Commonaltie of England,' a warning against Prince Charles's Spanish marriage, and the maintenance of peaceful relations with Spain. A second part was added in 1642.

Essex left three sons, Robert (baptised 22 Jan. 1591), Walter (baptised 21 Jan. 1592), and Henry (baptised 14 April 1595), and two daughters, Frances (*b.* 30 Sept. 1599) and Dorothy (*b.* about 20 Dec. 1600). Walter and Henry died young. Robert is separately noticed. Frances married, 3 March 1617, Sir William Seymour, afterwards Marquis of Hertford and Duke of Somerset, whose first wife was Arabella Stuart; she died in 1674. Dorothy married, 18 May 1615, first, Sir Henry Shirley (*d.* 1634), and secondly, William Stafford; she died 30 March 1636. Essex's widow married, early in 1603, Richard de Burgh, earl of Clanricarde, who was said to resemble Essex in person.

Essex's character is a simple one. He was devoid of nearly every quality of which statesmen are made. Frank, passionate, and impulsive as a schoolboy, he had no control whatever over his feelings; and at a court like Elizabeth's, split into warring factions, whose members strove to supplant one another by intricate diplomacy, his attempt to make a great political position by force of his personal character was doomed to failure. He had no large political views on home affairs. Vain of the influence he exercised over most women, and misled by the personal attentions paid him by the queen, he sought to rule her and thus to vanquish his rivals. For a time she played with him, as though he were a jealous lover; but she despised his political advice. On foreign affairs he imbibed ideas from the Bacons; but he formulated no policy, except one of active aggression against Spain, and of offensive alliances with the protestant powers of Europe. Physically brave, even to recklessness, he was no military tactician, and could not support a general's responsibilities. As soon as he perceived himself worsted in the struggle for the control of the queen, he proved his intellectual helplessness, and, placing himself in the hands of reckless advisers, was rapidly hurried into crime. His generosity to his friends is the best trait in his character, although beside it must be set his habitual extravagance. Sir Henry Wotton describes Essex as tall and able-bodied, stooping a little from the shoulders, and with very delicate hands. In later life he was always thoughtful and reserved, especially at meal times, and grew indifferent to matters of dress and diet.

According to Wotton, 'to evaporate his thoughts in a sonnet' was Essex's 'common way,' and several short poems appear in many seventeenth-century manuscript collections with his name attached to them. A love song, 'There is none, Oh! none but you;' 'a passion of my lord of Essex' beginning 'Happy were he could finish forth his fate;' and 'verses made . . . in his trouble' (a sonnet), show some poetic feeling. Two other pieces —'Change thy mind since she doth change' and 'To plead my faith, where faith hath no reward'—are printed as by Essex in John Dowland's 'Musical Banquet,' 1610. A sixth poem attributed to Essex ('It was a time when silly bees could speak') was also printed in Dowland's 'Third Book of Songs and Airs,' 1603, but in Egerton MS. 923, f. 5, this is attributed to Henry Cuffe [q. v.] Essex's 'Last Voyage to the Haven of Happiness' is undoubtedly an elegy on his death, and not his own composition. Wotton quotes the final couplet of one of Essex's sonnets. These lines are not met with elsewhere (cf. Hannah, *Poems of Raleigh*, &c., 176–7, 248–9, and Grosart, *Fuller Worthies Library Miscellany*, iv. 82–102, where all the poems attributed, rightly or wrongly, to Essex are printed). Wotton also credits Essex with special skill in masques or 'devices.' The 'darling piece of love and self love' described by Wotton as one of Essex's literary achievements is perhaps identical with the device with which he entertained the queen in 1595. Some examples of his ingenuity in constructing 'impreses' are given by Ben Jonson (*Conversations with Drummond*, p. 35). Jonson (*ib.* p. 25) also ascribes to Essex 'the epistle to the reader' signed 'A. B.' in Greenway's translation of Tacitus's 'Annals,' 1598.

Of Essex's patronage of literature and the drama much evidence is extant. Numberless books are dedicated to him. Spenser, who prefixed a sonnet in his honour to the 'Faery Queene,' is stated to have refused, just before his death, 'twenty pieces' sent him by Essex (*ib.* p. 12). His intimacy with Southampton doubtless brought him into personal relations with Shakespeare. Daniel knew him and panegyrised him in his 'Civill Warres.' Chapman refers to him with affection in 'Biron's Tragedie;' Barnabe Barnes writes enthusiastically of him in 'Four Bookes of Offices' (1606); and in 'England's Hope' (1600) and Sir William Vaughan's 'Poematum Libellus' (1598) like reference is made to him. Mr. J. P. Collier has described a copy of Michael Drayton's 'Idea' (1599) which bears Essex's autograph (*Bibl. Cat.* i. 227), and in the archives of the College of Physicians are many letters introducing foreign men of science. Sir Thomas Bodley was an intimate friend.

A portrait of Essex of doubtful authorship, dated 1597, is in the National Portrait Gallery. Another, by Hilliard, is at Gorhambury, and miniatures by Oliver are known. Engravings appear in Holland's 'Herœologia,' in Duncumb's 'Herefordshire' (from a portrait at Kyre House, Tenbury), and in Devereux's 'Earls of Essex' (after Hilliard). Houbraken, Boissard, Stent, and Pass are among the engravers of extant prints of the earl's portraits, all of which are rare.

[All the letters and despatches known to be extant, except those at Hatfield, are printed in Devereux's Lives of the Earls of Essex. A French life (Hague, 1607) is chiefly drawn from Bacon's Declaration. The contemporary authorities are Anthony Bacon's Papers (to 1597), printed in Birch's Memoirs of Queen Elizabeth; Wotton's Parallel between Essex and Buckingham (1641); Correspondence with James VI (Camd. Soc.), where many important papers from Hatfield are printed in Appendix ii.; Winwood's Memorials; Camden's Annals; Stow's Chronicle; Cal. State Papers, Dom. and Irish, 1589–1601; Egerton Papers (Camden Soc.); Sidney Papers; Chamberlain's Letters (Camden Soc.); and Harington's Nugæ Antiquæ. The chief modern authority is Spedding's Bacon, i. and ii. Spedding in order to exculpate Bacon from the charge of treachery to Essex, which his public conduct after the earl's return from Ireland goes far to justify, takes the worst view of Essex's conduct in Ireland. He accepts all the accusations made against him, whether officially or unofficially; and treats Bacon's 'Declaration' and 'Apologie' as true throughout. But this view cannot be upheld when the original authorities are carefully re-examined. Dr. Abbott, in his 'Bacon and Essex' (1877), has examined the evidence exhaustively, and Spedding's conclusions should be corrected by it. See also Lingard's History, E. P. Shirley's Hist. of Monaghan, and article by Professor Brewer on the Hatfield Papers with extracts in Quarterly Review for 1876. For the history of a pocket-dial given by Essex to his chaplain Ashton, see Archæologia, xl. pt. ii. 344 et seq., and Notes and Queries, 4th series, ix. 9. Besides Banks's play about Essex, mentioned above, Henry Brooke produced another in 1749. The valueless History of Elizabeth's Amours with Essex was reprinted at Cologne in 1695, and repeatedly in London in the eighteenth century. Other authorities are mentioned in the text.] S. L.

DEVEREUX, ROBERT, third **Earl of Essex** (1591–1646), parliamentary general, was son of Robert, second earl of Essex [q. v.], and Frances, daughter of Sir Francis Walsingham, and widow of Sir Philip Sidney. His father having been attainted in 1601, he was restored in blood and honour by act of parliament in 1604.

On 15 Jan. 1606, when Essex was almost fourteen, he was married to Frances Howard, a younger daughter of the Earl of Suffolk. The marriage had been arranged by the king, who was favourably disposed to all who were connected with the late Earl of Essex, and who was glad to bring about an alliance between his son and the Howard family, which now stood high in his favour. About the end of 1607 the earl was sent abroad to travel on the continent, and towards the end of 1609 he returned to England.

During the earl's absence, his young wife attracted the notice of Sir Robert Carr and warmly returned his affection. Her husband's advances were repugnant to her, and for three years she succeeded in remaining his wife only in name. In 1613 she thought, or was advised to think, that it would be expedient to procure a sentence of nullity of marriage on the ground of physical incapacity in her husband. On 16 May a commission was issued to adjudge the case, and on 25 Sept. the commissioners, by a majority of seven to five, pronounced in favour of the nullity on the ground that Essex was incapable of marriage, not with women in general, but with the particular person who happened to be his wife. Lady Essex was shortly afterwards married to Carr, who was now created Earl of Somerset [see **Carr, Robert, Earl of Somerset**].

In 1620 Essex commanded a company in the regiment of English volunteers which set forth under Sir Horace Vere to defend the Palatinate. He saw scarcely any service, as he returned speedily to England to attend to his parliamentary duties, and on 18 Jan. 1621 he became a member of the council of war, appointed to consider the measures to be taken for the defence of the Palatinate if, as was then expected, James should interfere in person. During the summer of that year he visited the Netherlands, and accompanied the Prince of Orange to the field, but he again returned to be present at the winter sitting of parliament.

In 1625 Essex was vice-admiral in the Cadiz expedition. In 1626 he refused payment to the forced loan, and in the debates in 1628 on the petition of right he sided with the popular party. In 1631 he married a second time, Elizabeth, daughter of Sir William Paulet. The marriage did not turn out well. A child was born who died in infancy, and the mother was accused of adultery. A separation took place, though the lady affirmed that the charge against her was the result of a conspiracy among Essex's attendants, who were jealous of her influence over him. Whatever may be the truth, subsequent events showed that over-confidence in

those about him was one of the chief weaknesses in his high character.

It is not likely that Essex looked with other than aversion upon the political and ecclesiastical proceedings of Charles; but as a nobleman he was bound to certain occasional courtly duties. He bore the sword before the king at his visit to Oxford in 1636, and in what is usually known as the first bishops' war in 1639 he was appointed second in command. Fighting there was none, but on 24 April he received a letter from the covenanters which he handed unopened to the king.

On the whole the scanty records of Essex's life thus far proclaim him a man with a punctilious sense of duty and a retiring disposition, which was in remarkable contrast with the popularity-hunting disposition of his father. The time was now coming when every man of position must of necessity declare himself.

The opportunity came on 24 April 1640, when Charles appealed to the House of Lords in the Short parliament to support him against the commons. Essex gave his vote in the minority, which wished to refuse the king's request. On 8 July he took a more decided step, if, as there can be little doubt, the letter sent to Scotland by seven peers, among whom was Essex, is a genuine one. Yet this letter contained a refusal to commit a treasonable act, such as a direct invitation to the Scots to invade England would have been; and it was only upon a further letter, to which the name of Essex as well as of other peers was forged by Savile, that the invasion actually took place. In the conferences with the other leaders of the opposition and in the movement for the gathering of another parliament Essex took part, and he was one of the twelve peers who on 28 Aug. signed the petition drawn up by Pym and St. John to urge Charles to summon parliament.

When the Long parliament met, Essex naturally worked with those with whom he had been hitherto co-operating, and he was one of those leaders of the opposition who, on 19 Feb. 1641, were created privy councillors by Charles in the hope that they might be won over to take a lenient view of the charges against Strafford. It is not unlikely that, if he could have been assured that the king would really have banished Strafford from his presence for ever, he would have joined in voting for a penalty less than death; but his language to Hyde, 'Stone-dead hath no fellow,' only gave expression to a feeling which was widely entertained of the difficulty of dealing with a king like Charles.

Charles could never understand that political principle could be conscientiously held by those who differed from him, when it made against himself, and he was too prone to attempt to conciliate his opponents by personal favours, rather than by meeting them halfway in their public efforts. In July he made Essex lord chamberlain, and nominated him as commander of all the forces south of the Trent, if any need should arise for their employment during his own visit to Scotland. Essex was, however, entirely unmoved by these compliments. When the houses met after the summer adjournment, he expressed his fear of the danger of a repetition in England of the attack which was then believed to have been made by Charles upon three Scottish lords. The king's opponents came to look upon him as a man who could be trusted. On 6 Nov. Cromwell carried a motion calling on Essex to assume the authority given him by the king over the forces south of the Trent, and to retain that power 'till this parliament shall take further orders.' As yet, however, the assent of the lords was lacking to the bold proposal, as it was also lacking to a resolution of the commons that Essex should command a guard placed at the disposal of the houses.

When the struggle could no longer be carried on on purely parliamentary ground, it was Essex who conveyed to the accused five members the warning of the king's intention to arrest them, and though he accompanied Charles on his journey to the city after his failure, and tried to induce him to abandon his intention of leaving Whitehall, he was nothing loth to obey the orders to the House of Lords to remain at Westminster when the king summoned him to York. On 4 July 1642 he took a further step, and became a member of the parliamentary committee of safety. On the 12th he was appointed general of the parliamentary army, and was consequently declared a traitor by the king.

On 9 Sept. Essex took leave of the houses to take up his command at Northampton. His military experience was of the slightest, but it was character not soldiership which was chiefly in demand, and Essex was not long in showing that he could be relied on. At Edgehill, when others fled, he snatched a pike from a soldier and took up his place at the head of a regiment of foot to die if the battle went against him. At Turnham Green he was somewhat distracted by opposing advice from different quarters, but he maintained his ground, and after the king's retreat threw a bridge of boats across the Thames to enable his army to operate on both sides of the river.

The summer campaign of 1643 was opened by Essex's advance from Windsor on 13 April. He laid siege to Reading, which capitulated

on the 26th. With this his successes came to an end. Disease and the consequences of financial disorder thinned his army, but there was always a want of initiative in Essex which prevented him from making the best of adverse circumstances. It must, however, be borne in mind that, though he was nominally commander-in-chief of all the parliamentary armies, he practically exercised no authority over other generals.

On 10 June Essex, having again advanced, occupied Thame. This tardy effort to attack Oxford was marked by the mortal wound received by Hampden on the 18th. On the 28th Essex tendered his resignation upon a sharp letter from Pym throwing blame upon him for the unsatisfactory result of his operations. His offer was, however, refused, and in the beginning of July Essex returned to Brickhill, where he learned of Waller's disaster at Roundway Down.

Essex and Waller each threw the blame of the misfortune on the other. The jealousy of Essex was increased when on 27 July Waller was enthusiastically received in the city, and when on the 29th the houses agreed to appoint the defeated general to the command of a separate army. The day before Essex had made demands for the increase of his own force and for the maintenance of his authority over all the other generals. To these demands the houses yielded, placing Waller once more nominally under his orders. It was when Essex was still sore at the bad treatment which he considered himself to have received that the peace party in the houses hoped to obtain his military assistance in supporting the proposals for an accommodation made by the House of Lords. Yet, annoyed as he was at what he considered to be the hard measure dealt out to him, he was loyal to his trust, and when on 3 Aug. Holland on behalf of the peace party and Pym on behalf of the war party applied to him, he declared in favour of Pym.

In August the siege of Gloucester by the king roused the anxiety of the parliamentary leaders. Essex, it was resolved, should be sent to relieve it, and his army should be recruited for the purpose. He accomplished his task successfully, entering by Gloucester on 8 Sept., the king having abandoned the siege on the 5th. On his way home he was outmarched by Charles, and on 20 Sept. he was obliged to fight at Newbury to force his way through the king's army. At the end of the day, though he had gained ground, the enemy was still in front of him, and his own troops were so badly supplied with provisions as to make him apprehensive of the worst. Fortunately for him the king had exhausted his ammunition, and on the following morning Essex was able to push on in the direction of London.

At the opening of the campaign of 1644, Essex, though firmly resolved to do his duty, was very sore at the feeling which had led the houses to entrust armies to Manchester and Waller which were virtually independent. On 8 April he addressed to the lords a remonstrance in which his wounded feelings made themselves felt in the midst of his protestations of devotion. Though much was done to supply his army, it was some time before he was able to stir. On 28 May he crossed the Thames at Sandford to assail Oxford on the east, while Waller assailed it from the south and west. Charles's escape into the open country on 3 June rendered these operations nugatory; and on 6 June, at a council of war held at Stow-on-the-Wold, Essex insisted on leaving Waller to follow the king, while he turned aside to relieve Lyme and to gain fresh ground in the west. In vain the houses ordered him to return. He was determined to take his own council, and after the relief of Lyme pushed on into Cornwall, induced, it is said, by the representations of Lord Robartes, who had property in those parts, but also, no doubt, influenced by his persuasion that to regain the western counties would be to deprive Charles of a large district in which considerable supplies of men and money could be levied.

Strategically, Essex's march into Cornwall was a blunder of the worst description. The king followed Essex up with an army numerically superior to his own, and the parliamentary general, cooped up at Lostwithiel, was too little of a tactician to make good on the battle-field the blunder of the campaign. On 1 Sept., after his cavalry had escaped, Essex, finding that the capitulation of his infantry was inevitable, made off in a small vessel for Plymouth, leaving Skippon to arrange the terms of surrender.

In the remainder of that year's fighting Essex took no part. He was too ill to be present at the second battle at Newbury. During the winter he was irritated by Cromwell's proceedings against Manchester, and it was at his house and in his presence that was held, probably on the night of 3 Dec., a conference between some of the Scots in London and some English members of the peace party in the House of Commons, in which a proposal was made to bring Cromwell to account as a stirrer-up of ill-will between the two nations. Upon the rejection of this proposal, Essex, as far as can be gathered, took a share in the opposition raised in the House of Lords to the measures for the reorganisation

of the army which were supported by the commons, but on 2 April he anticipated the action of the second self-denying ordinance which passed on the following day, by formally resigning his command in a dignified speech.

Essex died on 14 Sept. 1646, and was buried in great state at the public expense. With him the earldom became extinct.

[The life of Essex in the second volume of Devereux's Lives of the Devereux contains many of the earl's letters and despatches, and the references there given will direct attention to the original authorities on which it is based. See also, especially with respect to the later part of Essex's career, Gardiner's Hist. of England 1603–1642, and Hist. of the Great Civil War.] S. R. G.

DEVEREUX, WALTER, first Viscount Hereford (*d.* 1558), son of John, lord Ferrers, of Chartley, Staffordshire, and Cecily, sister of Henry Bourchier, earl of Essex, was born before 1490 (Doyle), succeeded his father as third baron Ferrers in 1501, and on 7 Dec. 1509 received special livery of the lands of his inheritance, being then under full age (*Cal. of Henry VIII*, vol. i. No. 736). He was appointed high steward of Tamworth in 1510 (*ib.* 1354), and joint-constable of Warwick Castle with Sir Edward Belknap in February 1511 (*ib.* 1499). He accompanied his brother-in-law, the Marquis of Dorset, on the expedition sent to Guipuscoa in 1512, in order to act with the Spaniards in an intended invasion of Guienne (Herbert, *History of Henry VIII*, p. 127). In the December of that year he was appointed captain of the Imperyall Carrik (*Cal.* ii. No. 3591), and the next year commanded the Trinitye, receiving 6*s.* 8*d.* a day as pay (*ib.* 4533). While serving under Admiral Sir Edward Howard he took a prominent part in the engagement off Conquêt on 25 April, in which the admiral fell (Herbert, p. 138). On 1 Aug. following he was appointed a member of the council of Wales and the marches. He was made a knight of the Garter in 1523, and served in the ineffectual campaign of the Duke of Suffolk against France. In 1525 he was appointed steward of the household of Mary, princess of Wales, and chief justice of South Wales, and the next year chamberlain of South Wales (*Cal.* iv. No. 2200), and appears to have been actively engaged in fulfilling the duties of these offices. When Henry made his expedition against France in 1544, he marched in the rear guard of the army under the command of Lord Russell (Herbert, p. 690). He was sworn of the privy council of Edward VI in January, and created Viscount Hereford on 2 Feb. 1550 (Doyle). He died 27 Sept. 1558, and was buried in the parish church of Stowe, near Stafford, under a monument erected during his lifetime (Dugdale). By his first wife, Mary, daughter of Thomas Grey, marquis of Dorset, he had two sons and a daughter. His eldest son, Richard, married Dorothy, daughter of George Hastings, earl of Huntingdon, and predeceased him in 1547, leaving a son Walter, created earl of Essex [q. v.], and other children. His second wife was Margaret, daughter of Robert Garnish of Kenton, Suffolk, by whom he had an only son, Sir Edward Devereux.

[Several notices of Walter Devereux, lord Ferrers, will be found in Calendar of Henry VIII, vols. i–vii.; Lord Herbert's Hist. of the Reign of Henry VIII, ed. 1870; Doyle's Official Baronage, ii. 167, where a portrait of Devereux is given from the Stowe monument; Dugdale's Baronage, ii. 177.] W. H.

DEVEREUX, WALTER, first Earl of Essex, and second Viscount Hereford (1541?–1576), Irish adventurer, was elder son of Sir Richard Devereux by his wife Dorothy, daughter of George Hastings, first earl of Huntingdon. Sir Richard, who was made a knight of the Garter on 20 Feb. 1547–8, died in 1548, in the lifetime of his father, Walter Devereux, viscount Hereford [q. v.] The family, which traced its descent from Robert D'Évreux, a companion of William I, was originally settled in Herefordshire, and for twelve generations was distinguished in border warfare. In 1461 a Sir Walter Devereux, who married the heiress of Lord Ferrers of Chartley, Staffordshire, was summoned to the House of Lords by that title; and met his death while fighting for Richard III at Bosworth, 22 Aug. 1485. His son John succeeded as Lord Ferrers, and married Cecily, granddaughter of Henry Bourchier [q. v.], earl of Essex (*cr.* 1461), and heiress of her brother, also Henry Bourchier [q. v.], earl of Essex, who died in 1539. The offspring of this marriage, Walter (Lord Bourchier and Lord Lovaine through his mother, Lord Ferrers of Chartley through his father, and Viscount Hereford by his creation in 1550), was, on his death in 1558, succeeded in all his dignities by his grandson, the subject of this memoir, who was born in 1541.

> Wales did rejoice her in his birth,
> And there a while he spent his youth,

is the account given of him in an elegy written on his death, first printed by J. P. Collier. His family had large estates in Wales and a house at Lamphey (Llanffydd) in Pembrokeshire; the statement may, therefore, be true.

After a careful education at home, young Lord Hereford came to court on Elizabeth's

accession, and about 1561 married Lettice, eldest daughter of Sir Francis Knollys, K.G., who was no older than himself. For seven years he lived in retirement at his house at Chartley. In 1568 he was called upon to play his first part in public life, when he was ordered to keep in readiness a body of horse to prevent any attempt to release Mary Queen of Scots, then in the charge of the Earl of Shrewsbury at Tutbury. Lesly, bishop of Ross, an envoy of the Scottish queen, tried to poison Elizabeth's mind against the young nobleman by retailing a story to show that he had slandered the favourite Leicester. Later events alienated Leicester and Hereford, but Hereford now protested to Cecil (29 Sept. 1569) that he bore Leicester no ill-will (*Burghley Papers*, p. 522). Two months later (27 Nov.) he wrote a loyal letter to the queen announcing that he had raised a troop of soldiers to aid in the suppression of the northern rebellion under the Earls of Northumberland and Westmorland. A day or two afterwards he joined the Earl of Warwick's army at Leicester and was appointed 'high marshal of the field.' The rebellion soon collapsed, and Hereford's conduct was generally applauded. On 23 April 1572 he was created a knight of the Garter, and on 4 May Earl of Essex, the title borne by his great-granduncle.

In the spring of 1573 Essex volunteered for the task which gives him his fame. He undertook, as a private adventurer, to colonise Ulster and bring it under English dominion. The province, whose inhabitants were in a state of semi-savagery, was known to statesmen as 'the gall and misery of all evil men in Ireland' (Essex to Burghley, 23 June 1574); feeble attempts to settle Englishmen there had failed, and very little of it had been explored. The sept of the O'Neills held chief sway; their most influential chieftains were Tirlogh Luineach and Sir Brian MacPhelim, while Sorley Boy, brother of James Macdonnell, lord of Antrim and Cantire, and leader of the Scots or Islesmen settled on the northern coast of Antrim, gave them effective support. In a formal agreement the queen made over to Essex the country of Clandeboye (now the county of Antrim), excluding only the town of Carrickfergus and some mountainous districts to the north. The territory, which was alienable to Englishmen at Essex's pleasure, was to be free of cess for seven years, and Essex was guaranteed free trade with England and all manorial rights except pleas of the crown for a similar period. An army of twelve hundred men was to be raised jointly by Essex and the queen, and costs of fortifications were to be shared equally between them. In 1572 a somewhat similar patent had been granted to Thomas, natural son of Sir Thomas Smith, but his attempt to colonise Ards in county Down had failed miserably, although he was still struggling to convert failure into success when Essex went to Ulster. No statesman seemed, however, to regard this precedent as of any weight, and the new scheme was heartily encouraged. Elizabeth privately lent Essex 10,000*l.* to pay preliminary expenses, and became first mortgagee of his property in Buckinghamshire and Essex. If the sum was not repaid in three years, the property pledged was to be forfeited. In July the earl took leave of the queen, and was advised by her to avoid bloodshed as far as possible and not to enforce a change of religion hastily. Lord Rich, Sir Peter Carew, William and John Norris quickly raised detachments of volunteers, and Essex in a very sanguine mood left Liverpool with a part of the expedition on 19 July 1573.

A storm scattered the little fleet, some ships were blown as far south as Cork, and Essex landed with difficulty at Carrickfergus, where the baron of Dungannon (Hugh O'Neill) joined him. He issued a proclamation, addressed to Tirlogh Luineach, in which he declared that his sole business was to rid Ulster of the Scots under Sorley Boy, and that all who helped him in the work would be well received. Sir Brian MacPhelim at once made a feint of submission and drove large herds of cattle into the neighbourhood of Carrickfergus; but a few days later he withdrew to rejoin the forces of Tirlogh, and, with the treasonable aid of some of the citizens of Carrickfergus, drove his cattle home. Essex's provisions began to run short; a fierce attack was made on MacPhelim near Massereene and some cattle captured and kerne killed. But at the same moment a raid by the Scots on the neighbouring district of Ards resulted in the death of Thomas Smith, from whom Essex had looked for support. A catholic envoy encouraged MacPhelim to resist, and made illusory promises of Spanish help. Essex's difficulties increased. His men grew discontented; they had come out as volunteer adventurers in hope of booty, and, now that they were disappointed, openly announced their intention of going home. He implored the queen to give him a new commission, to make him her general and take full responsibility for the expedition (2 Nov. 1573). Contrary to the terms of his original proclamation, he suggested the policy of winning the support of Sorley Boy and the Scots and using it against the Irishry under the O'Neill. The deputy Fitzwilliam, who had

deprecated the expedition from the first, declined all assistance. Essex sent his secretary, Edward Waterhouse, to explain his situation to Elizabeth and her council. By way of reply orders were sent to Fitzwilliam to succour Essex in Ulster. A proposal to recall Fitzwilliam and replace him by Essex came to nothing. Leicester seems to have opposed the scheme, and Elizabeth adopted his view. Early in March 1574 Essex applied to Fitzwilliam for aid in a projected expedition against Tirlogh; a handful of men were sent him from the Pale, but the project was abandoned through want of food and the men's desertion. A truce was arranged with the rebel leader before the end of the month.

'For my part, I will not leave the enterprise,' Essex wrote to the council (8 March), 'as long as I have any foot of land in England unsold,' but, as 'a general without wages,' he began to foresee financial ruin unless the terms of his bargain were altered. He asked the queen to support seven hundred men while he continued to maintain one hundred, and to grant him at a nominal rent Island Magee. As an alternative he petitioned Elizabeth to take 250*l.* a year in land in discharge of the 10,000*l.* debt which held a third of his property in pledge. Elizabeth, who had contemplated Essex's recall, yielded to his first proposal and graciously encouraged him to pursue his enterprise. Some reinforcements reached him, but disease and famine ravaged Carrickfergus, and the new and old recruits died amid fearful suffering at the rate of fifteen or twenty a day. Essex with heroic foolhardiness shared all their perils, and sought his rest at night in rooms filled with the dead and dying. In May 1574, with two hundred sick men, the remnants of his army, he escaped to the Pale. The only encouraging sign in the gloomy crisis was that MacPhelim once more offered to submit to Elizabeth. But Essex's failure was patent to everybody.

At Fitzwilliam's request Essex visited Desmond in the south of Ireland in June 1574 to learn, if possible, that earl's mysterious intentions. He induced Desmond to confer with the English authorities at Dublin, and took part in the succeeding negotiations. When released from this labour, Essex renewed his endeavours in Ulster. He took the offensive with all the men he could get together; made a murderous raid on an island near Banbridge occupied by members of the O'Neill family; failed to bring Tirlogh Luineach to an interview; entered the district of Tyrone, burning all the corn-stacks between Benburb and Clogher; drove Tirlogh's son-in-law out of Lifford Castle, and handed it over to O'Donnell, a friendly chieftain. Essex then turned to the south, carefully burning the O'Neills' corn on the journey, and in November received a summons to London. The queen, although apparently satisfied with Essex's latest exploits, expressed a belated desire to know what was the object of his policy and what were his future aims. Essex replied that he was unable to leave his post.

A fearful crime on Essex's part followed in October (1574). He invited MacPhelim to confer with him at Belfast. A rich feast was prepared, and the Irish chief, his wife, brother, and retainers were royally entertained. In the midst of the banquet Essex's soldiers rushed into the hall, seized the three chief visitors, and murdered all their attendants. MacPhelim, his wife, and brother were despatched to Dublin and executed there. No justification for this conduct is in evidence, but Essex boasted that 'this little execution hath broken the faction and made them all afeard' (17 Nov.)

Differences between Essex and Fitzwilliam continued. Fitzwilliam deemed it wise to disband all above two thousand soldiers in Ireland, and Essex, whose army was thus threatened with extinction, resigned his office. But the queen declared that the enterprise was not to be abandoned, and liberally praised Essex's earlier efforts (11 April 1575). On 9 March 1574-5 a patent was issued appointing Essex earl-marshal of Ireland (Morrin, *Cal. Pat.* and *Close Rolls*, Ireland, i. 556), and on 7 May 1575 he was granted the country of Farney, in the barony of Donymayne, co. Monaghan (*ib.*) Essex marched again to Tyrone in April, and Tirlogh opened negotiations with him at Drogheda in May. The queen and her advisers were always vacillating between mutually inconsistent policies, and they once more suddenly changed their minds. On 22 May Elizabeth wrote to Essex that the Ulster scheme was at an end, and that he was to retire as soon as he could.

Essex, deeply regretting the decision, made arrangements for evacuating the territory. He hastily threw up a fort on the Blackwater and came to terms with Tirlogh by which the chief undertook to confine himself to Tyrone and to surrender his claim to rule his neighbours. Essex then drove the Scots under Sorley Boy out of Clandeboye and handed it over to an insignificant chieftain, Brian Ertagh O'Neill (Essex to Queen, 22 July 1575). From Carrickfergus he despatched an expedition under John Norris in three frigates, of one of which Francis Drake was captain, to drive the Scots out of the island of Rathlin. The island was subject to Sorley Boy, who had recently sent thither many members of his own family, and was ordinarily inhabited by Scottish

freebooters and pirates. After four days' siege (22–6 July) the inhabitants surrendered and were ruthlessly slaughtered; a raid was made on the old women and children who had taken refuge in the caves of the island, and all were put to the sword (cf. *Notes and Queries*, 3rd ser. v. 89–92; HILL, *Macdonnells of Antrim* (1873), pp. 183–7; M'SKIMIN, *Carrickfergus* (Belfast, 1832), pp. 31–2). A useless fort was erected on the island. Mr. J. S. Brewer in letters to the 'Athenæum,' 1870 (pt. i. pp. 261, 326), questioned the accuracy of Mr. Froude's description of this massacre of Rathlin. Mr. Froude states that Sorley Boy witnessed the murder of his children from the mainland, and that Essex and the queen regarded the success of the operation with special gratification. The former statement has been practically proved to be possibly true (*ib.* p. 516), and extant despatches leave little doubt that Mr. Froude is right on the second point. Although (as Mr. Brewer insists) the victims were Scots and not Irish, their sufferings were long remembered as one of Ireland's grievances against England. This massacre was Essex's final operation. When Sir Henry Sidney, the new lord-deputy, visited Clandeboye and other parts of Ulster in the following November, he found it 'utterly disinhabited'—such was the final result of Essex's scheme of an Ulster plantation.

Early in November Essex arrived at his house at Lamphey (Llanffydd), Pembrokeshire. The passage from Dublin was stormy, and seasickness aggravated his anxieties. In December he was at Durham House, London, and on the 29th of the month petitioned the privy council to take his misfortunes into consideration, and to determine his future position in Ireland. Some compensation was, he argued, due to him for the dissipation of his fortune in his defeated enterprise; he suggested a confirmation of the grant of the estate of Farney in Monaghan with Island Magee, and that the government should use its influence in mollifying his numerous creditors. The negotiations dragged. Certain offers were made which Essex rejected. Burghley was irritated by the refusal, and complained that it was needful 'to humiliate the style' of the letter in which Essex repudiated the proposed arrangement before showing it to the queen. At length, on 9 May 1576, the queen signed a warrant reappointing Essex 'earl marshal of Ireland,' and confirmed the grant of the Irish territory, which embraced all the barony of Donymayne—a fifth part of county Monaghan. After selling lands in Staffordshire, Cornwall, Essex, Wiltshire, and Yorkshire in order to defray some of his debts, which amounted in all to 35,478*l.*, Essex left Chartley in the middle of July for Holyhead, and was at Dublin on the 23rd. Sir Henry Sidney was absent, but Essex was warmly welcomed by the chancellor, Gerrard, and the Archbishop of Dublin. On 8 Aug. he was entertained by the Earl of Ormonde [see BUTLER, THOMAS, tenth earl], and two days later met Sidney twenty-eight miles from Dublin. Soon afterwards Essex visited his land at Farney, and was publicly invested by Sidney in the office of earl marshal. Early in September Essex was seized with violent dysentery. He bore intense suffering with marvellous fortitude; on 20 Sept. he wrote to the queen that he was on his deathbed, and begged her to favour his eldest son; and on the next day sent a pathetic note to the same effect to Lord Burghley. He died calmly on 22 Sept. 1576, aged 35, and was buried at Carmarthen on 26 Nov. By his will he left money to be expended on the fortification of the English Pale, at the will of the lord-deputy. A funeral sermon by Richard Davies, bishop of St. David's, was published (Lond. 1577). An 'epitaph' was entered in the Stationers' Company's register in 1575. This may be identical with 'The Death of Devoreux' printed by J. P. Collier, from a manuscript in his possession, in his 'Extracts from the Stationers' Company's Registers,' ii. 35–7 (Shakespeare Soc.) Thomas Churchyard published an elegy in his 'Generall Rehearsall of Warres,' 1579, which may possibly have been issued separately at the time of the earl's death.

A report that Essex had been poisoned caused Sir Henry Sidney to order an investigation immediately after the earl's death. The rumour proved groundless; the post-mortem examination showed no trace of poison. Sidney's report, addressed to Walsingham, describes minutely Essex's last days, and Essex's secretary, Edward Waterhouse, also wrote a pathetic account, printed in Camden's 'Annals' (ed. Hearne, 1717). A manuscript copy of the latter, erroneously said to be in the handwriting of Thomas Churchyard the poet, once belonged to William Cole, the Cambridge antiquary; Cole's copy is now in the British Museum (Addit. MS. 5845, ff. 337–49). In spite of this convincing testimony, Father Parsons, in 'Leicester's Commonwealth' (1584), insisted that Leicester was responsible for Essex's death, and that the murder was prompted by Leicester's adulterous connection with Essex's wife. The same story is repeated in a ballad entitled 'Leicester's Ghost,' not published till 1641, although obviously written many years earlier. We know that Lady Essex did not accompany her husband to Ireland; that in 1575 she was at Kenilworth when

Leicester entertained the queen there; that on the queen's departure from Kenilworth, the countess, in her husband's absence, received her sovereign at Chartley (6 Aug.); that Leicester showed himself anxious in March 1576 for Essex's return to Ireland, and that on 21 Sept. 1578 Leicester and the widowed countess were married. But although it is probable that Essex and his wife were not on affectionate terms, there is no proof that the countess intrigued with Leicester in her husband's lifetime. By her second marriage she had a son, who died in 1584. After Leicester's death (4 Sept. 1588) she married a third husband, Sir Christopher Blount [q. v.], in July 1589. He was executed in 1601 for his connection with the plot of her son, Robert, second earl of Essex, and she lived a widow till her death at the age of ninety-four on 25 Dec. 1634. She was buried by the side of Leicester at Warwick. Two daughters and two sons survived Essex. His elder daughter, Penelope, he desired to see matched to Sir Henry Sidney's famous son Philip, with whom he was on intimate terms, but she married Lord Rich in 1580, and subsequently Charles Blount [q. v.], lord Mountjoy. The second daughter, Dorothy, first, privately married, in July 1583, Sir Thomas, son of Sir John Perrot, well known in Irish history (cf. STRYPE, *Aylmer*); and, secondly, Henry Percy, ninth earl of Northumberland, in 1595. She died 3 Aug. 1619. The elder son, Robert, is separately noticed. Walter, the younger son, born in 1569, was entered at Christ Church, Oxford, 12 June 1584, and was killed in a skirmish before Rouen, 8 Sept. 1591. He married Margaret, daughter of Arthur Dakin, but had no issue.

The testimony of Sir Henry Sidney, of Burghley, and of those who served with Essex in Ulster, proves him to have been exceptionally courageous. He shared without complaint the famine and long exposure to which his men were constantly subjected. But his failure in Ireland was due as much to his lack of foresight and irrational enthusiasm at the outset as to the subsequent hesitation of the home authorities and the jealousy of Lord-deputy Fitzwilliam. The sanguinary, and often treacherous, policy which Essex pursued towards the native Irish was in accord with popular feeling, but no English official practised it more wantonly than Essex did in the capture of MacPhelim and the attack on Rathlin. Davies, the author of the funeral sermon, says that Essex was learned in history and genealogy, and 'excelled in describing and blazing of arms.' On his deathbed he sang, according to Waterhouse, a hymn of his own composition. In Addit. MS. 5830, f. 122, in Sloane MS. 1896, f. 58, and in the Gough MSS. in the Bodleian Library, there are sixteenth-century copies of a poem attributed to Essex which has been identified with the one mentioned by Waterhouse. These verses were, however, printed as 'The Complaynt of a Sinner' in the 'Paradise of Dainty Devices' (1576), above the initials F. K., i. e. Francis Kinwelmersh, Gascoigne's friend. Some doubt attaches to their authorship (see *Notes and Queries*, 4th ser. iii. 361). They are printed as Essex's work in Farr's 'Select Poetry of the Reign of Elizabeth,' i. 316, and in Dr. Grosart's 'Fuller Worthies Miscellany,' iv. 102–6. Mr. J. P. Collier, reprinting them from the Gough MSS., in the 'Camden Society Miscellany,' vol. iii. (1855), is inclined to credit Kinwelmersh with them. There is a portrait of Essex by Zucchero, and an engraving appears in Holland's 'Herωologia.'

[Devereux's Lives of the Devereux earls of Essex, vol. i., where most of Essex's letters to the council from Ireland are printed at length; Bagwell's Ireland under the Tudors, ii.; Froude's Hist.; Cal. of Carew MSS. with Introduction; Cal. of Irish State Papers, 1573–6, with Introduction; E. P. Shirley's Hist. of Monaghan; Annals of the Four Masters, ed. O'Donovan; Bagot's Memorials of the Bagot Family (letters describing Essex's return to Ireland and death), 1823, pp. 29–30; George Hill's Macdonnells of Antrim (1873), pp. 152–5, 416–21; information kindly supplied by Mr. R. Dunlop.] S. L.

DEVEY, GEORGE (1820–1886), architect, was born in London in 1820, travelled in Italy and Greece, and the experience he thus acquired, joined to his artistic talents, aided him considerably in making designs for country houses. He was principally known by the successful manner in which he added to and altered many of the English mansions. Among these may be mentioned those of the Duke of Argyll, Lord Granville, Lord Rosebery, Lord Wolverton, Lord Revelstoke, Lord Kenmare, and others. He died at Hastings in November 1886. He was a fellow of the Royal Institute of Architects, and exhibited at the Royal Academy between 1841 and 1848.

[Times, 23 Nov. 1886, p. 6; Builder, 1886, p. 728.] L. F.

DEVIS, ARTHUR (1711?–1787), portrait-painter, was born about 1711 at Preston in Lancashire, and was a pupil of Peter Tillemans. He exhibited at the Free Society of Artists twenty works, chiefly portraits, between 1762 and 1780. He also was employed to restore Sir James Thornhill's paintings in

the hall at Greenwich, for which he received 1,000*l.* He died at Brighton 24 July 1787. When residing in London his address was Great Queen Street, Lincoln's Inn Fields. There is a print by Chamber from a picture painted by Devis; it represents a whole-length portrait of Miss Conyers of Copthall, Essex. She is represented sitting at the mouth of a cave and playing on a guitar. In 1763 he exhibited at the Free Society of Artists 'A Family, with a view of the Gentleman's House,' 'A Gentleman's Portrait,' and 'Two Young Ladies, with Grapes, &c., in a landscape.' In 1767 he sent 'A Lady, whole length,' 'A Gentleman on Horseback,' and 'A Small Portrait.' In 1768 'a portrait, three-quarters, a new species of painting.'

[Redgrave's Dict. of English Artists.] L. F.

DEVIS, ARTHUR WILLIAM (1763–1822), portrait and history painter, was born in London 10 Aug. 1763. He was the son of Arthur Devis [q. v.], the portrait painter, from whom he received his art education. When about twenty years of age he was appointed draughtsman in a voyage projected by the East India Company, and sailed in the Antelope packet, commanded by Captain Wilson. The vessel was wrecked off the Pelew Islands, on one of which the crew landed. The island was uninhabited, but the sailors formed a friendly intercourse with a neighbouring people, and took part in the wars of the natives. The Antelope crew having built a vessel, the king confided to Captain Wilson his son, Prince Lee Boo, and they sailed for Macao. On the voyage Devis received two wounds from arrows shot from the coast, one in his body, the other in his cheek; the latter caused a permanent injury to the jaw. On arriving at Macao the captain sold the little vessel and proceeded to Canton, whence, with the exception of Devis, they embarked with Prince Lee Boo for England. The prince died in London 27 Dec. 1784, aged 20. After having passed one year at Canton, Devis proceeded to Bengal, where he was noticed by Sir William Jones, Lord Cornwallis, and General Harris. In 1795 he returned to England and painted 'The Conspiracy of Babington in the reign of Queen Elizabeth,' engraved in mezzotint by John Bromley; 'Cardinal Langton and the Barons forcing King John to sign Magna Charta;' 'Lord Cornwallis receiving the two sons of Tippoo Saib as Hostages;' the portraits of Admiral Peter Rainier and Sir Isaac Heard, &c. After the battle of Trafalgar he went out to meet the Victory, and painted 'The Death of Vice-admiral Lord Viscount Nelson, K.B., in the cockpit of H.M.S. Victory, 21 Oct. 1805.' This picture, engraved by W. Bromley (1812), was presented by the Right Hon. Lord Bexley to the gallery of Greenwich Hospital in 1825 (size 8 feet 7 inches by 6 feet 4 inches). He also painted a commemorative picture on the death of Princess Charlotte. In 1812 Devis abandoned the Artists' Fund, to aid which he had made great exertions in 1810 and 1811. He fell a victim to apoplexy, and died in London 11 Feb. 1822, and was buried in St. Giles's churchyard. He exhibited sixty-five pictures at the Royal Academy between 1779 and 1821. His equestrian portrait of 'Alexander Sinclair Gordon, Esq., captain and adjutant of the light horse volunteers of London and Westminster,' was engraved by Anthony Cardon in 1805; 'The Battle of Waterloo,' engraved by John Burnet in 1819; 'An Indian Interior,' by P. W. Tomkins in 1797; 'The Little Mountaineer,' by E. Scriven in 1809, who also engraved Devis's illustrations to J. J. Howard's translation of the 'Metamorphoses of Ovid,' London, 1807, 8vo. There is in the department of prints and drawings, British Museum, a portrait of Arra Kovger in pencil by him, and at the National Portrait Gallery is his portrait of Governor Herbert, painted in 1791.

[Manuscript notes in Brit. Mus.; Redgrave's Dict. of English Artists.] L. F.

DEVISME, LOUIS (1720–1776), diplomatist, third son of Phillippe de Visme, a Huguenot, of distinguished family, who fled from Normandy to England after the revocation of the edict of Nantes, was born on 25 Sept. 1720. He was educated at Westminster School, and proceeded thence to Christ Church, Oxford, where he took the B.A. degree in 1743 and his M.A. in 1746. Being destined for the church he was ordained a deacon, but abandoned that career for the diplomatic service. In 1763, a few months after the second Catherine's accession to the throne of Russia, Devisme was appointed secretary to the British embassy at St. Petersburg. His next appointment was as minister plenipotentiary to the electorate of Bavaria. He was concurrently the representative of England at the diet of Ratisbon (1769–73), and in 1773 he succeeded Sir John Goodrich as envoy extraordinary and minister plenipotentiary at Stockholm, where he died, unmarried, on 4 Sept. 1776. Frederick the Great of Prussia allowed him, as a proof of esteem, to bear the Prussian eagle as a crest. Devisme's character for penuriousness peeps out in Lady Minto's 'Memoir of Hugh Elliot,' whose predecessor he was at the court of Munich (1775). 'He had no secretary, contenting himself with a boy who understood no language but his own, merely to copy for him.'

[Welch's Alumni Westmonasterienses (1852), p. 320; Oxford Graduates; Burke's Commoners, iv. 321; Memoir of Hugh Elliot, by the Countess of Minto (1868).] R. H.

DEVONSHIRE, Dukes of. [See Cavendish, William, first Duke, 1640–1707; Cavendish, William, fourth Duke, 1720–1764; Cavendish, William George, sixth Duke, 1790–1858.]

DEVONSHIRE, Duchess of (1757–1806). [See Cavendish, Georgiana.]

DEVONSHIRE or DEVON, Earls of. [See Stafford, Humphrey, 1439–1469; Courtenay, Henry, 1496?–1538; Courtenay, Edward, 1526?–1556; Blount, Charles, 1563–1606; Cavendish, William, first Earl, *d.* 1626; Cavendish, William, second Earl, 1591?–1628; Cavendish, William, third Earl, 1617–1684; Cavendish, William, fourth Earl, 1640–1707.]

DEVONSHIRE, Countess of (*d.* 1675). [See Cavendish, Christiana.]

DEWAR, JAMES (1793–1846), musician, born in Scotland 26 July 1793, became deputy leader of the band at the Theatre Royal, Edinburgh, in 1807, and was afterwards musical director. From 1815 to 1835 he was organist at St. George's Episcopal Church, Edinburgh; he also conducted the Edinburgh Musical Association. He died at Edinburgh on 4 Jan. 1846. An arrangement of Scotch airs for the piano, which he had orchestrated for the theatre, was published after his death.

[Brown's Dict. Musicians; Edinburgh newspapers, Jan. 1847.] W. B. S.

D'EWES or DEWES, GERRARD, GEERARDT, or GARRET (*d.* 1591), printer, was the eldest son of Adrian D'Ewes (*d.* 1551), descended from the ancient lords of Kessel in Guelderland, who settled in England about the beginning of the reign of Henry VIII. Adrian D'Ewes married Alice Ravenscroft, a gentlewoman of good family, who bore to him Peter, James, and Andrew, besides Gerrard. A woodcut of a glass window and inscription erected by Sir S. D'Ewes to the memory of Adrian and his wife in the old church of St. Michael Bassishaw is given by Weever (*Ancient Funerall Monuments*, 1631, p. 698). The first book which bears the name of Gerrard D'Ewes is 'Epitome troporum ac schematum, Io. Susenbroto collectore,' 1552. He was made free of the Stationers' Company 4 Oct. 1557. In 1562 he printed a broadside, 'The Description of a Monstrous Pig,' reproduced by Huth (*Ancient Ballads and Broadsides*, 1867, pp. 163–5). He was taken into the livery of the Stationers' Company in 1568, served renter in 1572 and 1573 and under-warden in 1581. His house was at the sign of the Swan in St. Paul's Churchyard, and his device a rebus mentioned by Camden: 'And if you require more, I referre you to the wittie inventions of some Londoners; but that for Garret Dews is most remarkable, two in a garret, casting dews at dice' (*Remaines*, 1629, p. 142). Between 1552 and 1587 he only printed about thirteen pieces. He married Grace Hynde of Cambridgeshire. She died in 1583, and was buried in St. Faith's Chapel, under the old cathedral of St. Paul's, London. He left the city and retired some years before his death to South Ockendon in Essex, where he also purchased the manor of Gaines, chiefly in the parish of Upminster. Here he lived as a country gentleman and bore coat armour. He died 12 April 1591, and was buried at Upminster Church, where a brass still exists. His only surviving son, Paul (1567–1631), one of the six clerks in chancery, was father of Sir Simonds D'Ewes [q. v.] He had also a daughter, Alice, married to William Lathum of Upminster, Essex.

[Autobiography of Sir S. D'Ewes, 1845, i. 6–18; Ames's Typogr. Antiq. (Herbert), ii. 940–2; Morant's Hist. of Essex, 1768, i. 108; Cat. books in Brit. Mus. to 1640.] H. R. T.

DEWES or DUWES, GILES (*d.* 1535), was a writer on the French language. The real form of his name, as used by himself, is found, from a double acrostic in the treatise noticed below, to have been Du Wés, *alias* De Vadis, and it appears in the 'State Papers' as Duwes, but his recent French editor, F. Génin, gives Du Guez as its more exact equivalent. Of his life before his settlement in England nothing is known, but for nearly forty years he held office in the courts of Henry VII and Henry VIII. He was, as we learn from his epitaph, teacher of French to Prince Arthur, who died in 1502, and 'clerk of their libraries,' or librarian, to both Henry VII and Henry VIII. In the epistle dedicatory to Henry VIII which is prefixed to John Palsgrave's French grammar, printed in 1530, we are told that he was also French tutor to that monarch .being mentioned as 'the synguler clerke, Maister Gyles Dewes, somtyme instructour to your noble grace in this selfe tong.' His warrant of appointment as keeper of the king's library at Richmond, on the accession of Henry VIII, with a salary of 10*l.* per annum, is dated 20 Sept. 1509, and on 24 March 1512 there is a fresh grant of this salary. Licenses for

importation of wine were granted to him at various times from 1511 up to 1533, with a liberal grant in 1514 of 1,000*l.* of the custom duties upon goods imported by him during five years, and a new year's gift of plate from the king was made to him in 1528. A warrant for dress occurs under date of 29 Sept. 1525. It appears to have been in 1527 that he was appointed French teacher to the Princess Mary (when, he says, he had been for thirty years 'besyed' in teaching the language); and on 1 Oct. 1533 he was appointed a gentleman-waiter in the princess's household, his wife being also made one of the ladies-in-waiting. He died in 1535, and, in anticipation, as it seems, of his death, the reversion of his office of keeper of the royal library was granted to William Tyldesley on 11 March 1534–5. He was buried in London, in the church of St. Olave, Jewry. His grammatical work (which is divided into two books, the first containing a grammar, and the second consisting of dialogues) is entitled 'An Introductorie for to Lerne to Rede, to Pronounce, and to Speke French trewly, compyled for the right high, exellent, and most vertuous lady, the lady Mary of Englande, doughter to our most gracious soverayn lorde kyng Henry the Eight.' There are three early quarto editions of it, all without date, but all apparently between 1528 and 1536; the first printed by Thomas Godfray, the second by Nicholas Bourman for John Reynes, the third, 'newely corrected and amended,' by John Waley. This last edition omits in the dedication to Henry VIII of the second book the names of Queen Anne [Boleyn] and her daughter Elizabeth, which are found in the other texts; it is therefore to be inferred that it was printed subsequently to the king's marriage to Jane Seymour. The book was reprinted, under the editorship of F. Genin, in the French official series of 'Documents inédits sur l'histoire de France' in 1852, in conjunction with John Palsgrave's large French grammar, originally published in 1530. The dialogues in the second part of the book are very interesting as illustrating the character of the Princess Mary herself and her intercourse with her attendants and instructors. They profess to represent conversations between the princess and messengers from her father and others, the Lady Maltravers, Giles Duwes himself, the almoner of the princess when she was 'with a privy family' at Tewkesbury Park (in which she taxes her almoner with neglect of his duties) and the treasurer of her chamber (whom she is represented as addressing jocularly as 'her husband adoptif'), together with a letter from John ap Morgan, esq., her carver. Duwes when ill with gout sends her an 'epitaph upon the deth of Frenche' as the consequence of his absence, as well as verses on his own illness, and holds a philosophical dialogue with her upon the soul, according to St. Isidore, while the almoner discourses of the exposition of the mass. Strange to say, Dewes was also a student of alchemy. A Latin dialogue, 'Inter Naturam et Filium Philosophiæ,' of which the dedication, 'Ægidius de Vadis amico suo N.S.P.D.,' is dated 'ex bibliotheca regia Richemetum, 17 idus Julii anno 1521,' is printed at pp. 95–123, vol. ii., of 'Theatrum Chemicum,' printed at Ursel in 1602; and is reprinted, pp. 326–35, vol. ii., of J. J. Manget's 'Bibliotheca Chemica,' Geneva, 1702. Two copies of an English translation (of which the second gives the author's name as 'Devadius') are in Ashmole MSS. (Bodleian Library), 1487 and 1490.

[Weever's Funerall Monuments, p. 397; Cal. State Papers, Dom., of the reign of Henry VIII; Preface to Genin's edition of the Introductorie.]

W. D. M.

D'EWES, Sir SIMONDS (1602–1650), antiquarian writer, son of Paul D'Ewes, esq., of Milden, Suffolk, by Cecilia, daughter and heir of Richard Simonds of Coxden, in the parish of Chardstock, Dorsetshire, was born at Coxden on 18 Dec. 1602. Gerard D'Ewes [q. v.] was his grandfather. His early education was conducted by the Rev. Richard White, vicar of Chardstock, from whom, he says, 'the chief thing I learnt was the exact spelling and reading of English.' He continued to reside with his grandfather at Coxden till the spring of 1610, when, in consequence of a dangerous illness which had nearly proved fatal, it was thought advisable that he should remove into Suffolk for change of air. A year or two after his birth his father had been made one of the six clerks in chancery, and as the duties of this office kept him in London during the greater part of the year, father and son saw but little of one another.

The boy was soon put to school at Lavenham in Suffolk, but on the death of his grandfather, Richard Simonds of Coxden, who left him a large fortune, he was removed to the care of a Mr. Christopher Malaker of Wambrook, Dorsetshire, with whom he remained for three years. It was while he was at Wambrook that Prince Henry died, and Sir Simonds has left on record a remarkable testimony to the grief that was felt and expressed by all classes on the occasion of this national loss. He remained under the charge of Malaker till November 1614, and by this time had become a good Latin scholar, his master having been an excellent teacher and a man of learning and taste. 'In one thing he was to blame,

that he had no regard to the souls of his scholars, though he himself was a minister, never causing them to take notes of his sermons in writing, or so much as to repeat any one note they had learned out of them.' His next teacher was a Mr. Henry Reynolds, 'dwelling in St. Mary Axe parish in London,' whom he describes as a mere pretender, and whose reputation had been won for him by his daughter, Bathshua, a young woman of extraordinary ability who had 'much more learning than her father.' Nevertheless, D'Ewes tells us that he made good use of his time while at this school, acquired some knowledge of French and Greek, and 'to write a moderate good English phrase.' Above all, under Reynolds's influence he became strongly affected in favour of the puritan theology, 'and attained, even at my fourteenth year, to two or three several "Forms of Extemporary Prayer," which I was able not only to make use of in secret, being alone, but even in family also before others.' He had some disagreement with Reynolds in 1616, and as his parents had now removed to Stow Langtoft Hall in Suffolk, they were prevailed on to place him under John Dickenson, upper master of Bury School, with whom he remained for a year and a half, and to whom he gives the credit of having taught him more than any of his other teachers. It seems clear that Dickenson first stimulated in young D'Ewes that ardent enthusiasm for learning and that passion for research which characterised him through life. On 21 May 1618 he entered as a fellow commoner at St. John's College, Cambridge, under the tutorship of Richard Holdsworth, one of the fellows, who was subsequently professor of theology at Gresham College. Shortly after his entrance at Cambridge his mother died, and this event contributed to increase the somewhat sombre and ascetic habits of the young man. He gives a very dark picture of the manners of Cambridge at this time, but as he had no difficulty in finding congenial friends who were strongly inclined to his own puritanical opinions, it is probable that he exaggerates the follies and irregularities of those with whom he did not think fit to associate. For himself he was a hard student and a diligent attendant at lectures and the ordinary university exercises. In September 1620 his father, who appears to have been a very difficult person to get on with—passionate, obstinate, and avaricious—ordered him to remove from Cambridge and enter at the Middle Temple. Some dispute arose regarding the chambers to which he laid claim, and D'Ewes took up his residence with his father at the office of the six clerks in Chancery Lane. The office was burnt down next year, and his father lost nearly 6,000*l.* by the conflagration. After this he removed to the Temple, though no record of his admission at the inn has been found. He was called to the bar on 27 June 1623, but though he was indefatigable in his attendance at the 'moots' and disputations which were then part of a barrister's training in the Inns of Court, he never seems to have laid himself out for securing a large practice, and devoted himself rather to the study of history and legal antiquities. He tells us that it was on 4 Sept. 1623 that he first began 'studying records at the Tower of London,' and from that day till his death he never ceased to be an enthusiastic student of our ancient muniments and a constant copyist and analyser of such manuscripts as would throw any light upon English history. He had already conceived some very ambitious designs, intending, as he says, 'if God permit and that I be not swallowed up of evil times, to restore to Great Britain its true history—the exactest that ever was yet penned of any nation in the christian world.' If he erred, as antiquaries have been prone to err, by over-estimating their powers of carrying out their projects, it was not because he under-estimated the value and the completeness of the evidence which lay ready at hand. About this time he became acquainted with Sir Robert Cotton, who took great notice of him, gave him much encouragement, and introduced him to Selden, 'a man,' he says, 'exceedingly puffed up with the apprehension of his own abilities.' The example and countenance of Sir Robert Cotton acted as a great stimulus upon him, and led him to turn his attention to constitutional history. In 1625 he came upon 'an elaborate journal I had borrowed of the parliament held in the thirty-fifth year of Queen Elizabeth,' of which he seems to have made an analysis, and thus laid the foundation of his great work on the parliamentary history of the queen's reign. In this year too his attention was first turned to the importance of numismatics. In 1626 he joined with Sir Robert Cotton in investigating the claim of Robert Vere to the earldom of Oxford, as against Robert Bertie, lord Willoughby d'Eresby, who had assumed the title, and so completely established the right of his client that the earldom was confirmed to him by the House of Lords in the next parliament (the 'case' which D'Ewes drew up on this question is now among the manuscripts of Lord Mostyn at Mostyn Hall, *Hist. MSS. Comm.* 4th Rep. 356*b*). In August of this year he gave up his practice at the bar just at a time when a brilliant career seemed

to be opening for him. 'But,' he tells us, 'when I saw the church of God and the gospel to be almost everywhere ruined abroad, or to be in great peril and danger, and daily feared that things would grow worse at home, I laid by all these aspiring hopes, and . . . I resolved to moderate my desires, and to prepare my way to a better life with the greater serenity of mind and reposedness of spirit, by avoiding these two dangerous rocks of avarice and ambition.' The real, or at any rate the moving cause of his retirement from the bar, however, was that at this time he had been fortunate enough to arrange a marriage for himself with Anne, daughter and heir of Sir William Clopton, late of Lutons Hall in Suffolk. The lady had a considerable estate, and her lands marched with his father's property. The love-letter in which he made his first advances to the young lady, though a ridiculous composition, D'Ewes was so proud of, that he has given it us in his 'Autobiography.' The marriage was solemnised in Blackfriars Church on 24 Oct. 1626, the bride being then in her fourteenth year. On 6 Dec. D'Ewes received the honour of knighthood at Whitehall, and shortly afterwards he took a house in Islington and devoted himself with extraordinary industry to the study of the 'Records,' copying out or analysing such manuscripts as could throw any light on English history and genealogy. But frightened by what he calls the 'terrible censure' passed upon a Mr. Palmer by the Star-chamber, which inflicted upon the unhappy man a fine of a thousand pounds for staying in London during the last long vacation, notwithstanding the king's proclamation, D'Ewes removed in 1632 to Bury St. Edmunds, and occupied himself there in making copious extracts from the registers and other documents which had once formed part of the muniments of the great abbey, and had come into the possession of Sir Edmund Bacon of Redgrave. His father had died in March 1631, but D'Ewes did not take up his residence in the family mansion, Stow Langtoft Hall, till June 1633. Here he was much worried by the parson of the parish, who was a careless and quarrelsome man, and had no sympathy with D'Ewes's pronounced puritanical views, or his studious habits. From his boyhood he had kept an elaborate record of all he read and wrote and saw, and as these diaries had grown to some bulk, he appears to have conceived the design of summarising them in the form of an autobiography first in 1637 (cf. i. 402). If he ever continued this work after the death of his little son in 1636, the manuscript has not been preserved. In 1639 he was appointed to serve the office of high sheriff for the county of Suffolk, and when the Long parliament was summoned to meet at Westminster on 3 Nov. 1640, D'Ewes took his seat as M.P. for the borough of Sudbury, and soon began to play a part in the debates and became a person of consideration. He was one of the committee to whom Prynne's and Burton's petitions were referred in December (ii. 251), and he spoke on more than one occasion, siding with the puritan faction in the house, but already taking up ground which the more fiery spirits could not tolerate, inasmuch as it indicated a resolution to follow reason and law rather than passion. The king, always on the watch to secure the support of any among the moderate party, offered D'Ewes a baronetcy, which was accepted and conferred upon him 15 July 1641. Whatever satisfaction he may have felt on acquiring this barren honour, was speedily spoilt by the loss of his young wife, for whom he entertained a romantic affection, and who died a fortnight after her husband had been made a baronet. When the civil war began D'Ewes threw in his lot with the parliament, and took the solemn league and covenant in 1643. Nevertheless he was not considered a safe man by the party he had allied himself to. Though he had begun by taking notes of the business in parliament, he soon tired of it, and probably was no very assiduous attendant at the house during the stormy debates, that scarcely deserved to be called such, while the war was raging. On 6 Dec. 1648 D'Ewes was one of the first forty-one members who were expelled the house by Colonel Pride (Carlyle, *Cromwell*, i. 399). He never returned; perhaps he was glad to escape the duties which had become distasteful and odious to a man of earnestness and sobriety, and he retired to his estate in Suffolk, and died at Stow Langtoft Hall on 8 April 1650, in his forty-ninth year. D'Ewes married as his second wife Elizabeth, daughter of Sir Henry Willoughby, bart., of Risley in Derbyshire, by whom he had a son Willoughby, who succeeded him in his title and estates. The baronetcy became extinct in 1731 (Burke, *Extinct Baronetage*).

D'Ewes was the beau-ideal of an antiquary; with no masculine tastes or interests, his very political opinions were the result of his researches. With a power of continuous application that knew no weariness, and an insatiable curiosity which kept him always on the watch for new evidence that might throw some light on the past, with ample means, which he never grudged spending when there was a coin to buy or a manuscript to get copied, and so courageous a belief in his own capacity of work that he was not afraid to map

out undertakings which would have required three such lives as his own, he yet died without having printed anything but a few speeches of no great merit and a dull essay (published in 1645) entitled 'The Primitive Practice for Preserving Truth.' His great and very valuable work, 'Journals of all the Parliaments during the Reign of Queen Elizabeth,' was not published till 1682; the work was edited by his nephew, Paul Bowes of the Inner Temple, and dedicated to his son. Fifty-five years after D'Ewes's death all his collections were sold by his grandson to the Earl of Oxford, then Sir Robert Harley. There is a story that Harley advised Queen Anne to purchase them, and that on her refusal Harley secured them for himself at the cost of 6,000*l.* (*Notes and Queries*, 2nd ser. xi. 181). The sum named must be very much exaggerated. Certainly the library was offered to Wanley, Harley's agent in the matter, for 500*l.*, but how much was included in this agreement does not appear. A list of D'Ewes's manuscripts, apparently drawn up by himself, has come down to us (*Harl. MS.* 775), and a brief but sufficient analysis of those now in the British Museum may be found in the Harleian catalogue. The collection is very miscellaneous, embracing even such trifles as his school exercises, a large number of letters to his sisters and family, and a great deal else that is really worthless. On the other hand, the voluminous transcripts from cartularies, monastic registers, early wills and records, and from public and private muniments which he ransacked with extraordinary diligence, constitute a very valuable apparatus for the history of English antiquities and law. Among other of his projects was the compilation of an Anglo-Saxon Dictionary. This work, which he undertook in conjunction with Francis Junius, has never been printed, though it is among the Harleian MSS. and seems to have been made ready for the press. D'Ewes's 'Diaries,' now in the British Museum, written some in Latin and some in cipher, extend from January 1621 to April 1624, and from January 1643 to March 1647. From an earlier diary, preserved at Colchester (Baker, *Hist. of St. John's*, by Professor Mayor, p. 615, l. 35), Mr. Marsden in 1841 compiled a work which he calls 'College Life at the Time of James I,' and from the original manuscript in the Harleian collection (No. 646) Mr. Halliwell-Phillipps published in 1845 'The Autobiography and Correspondence of Sir Simonds D'Ewes during the Reign of James I and Charles I.' There are some judicious omissions from the author's lengthy narrative, and the letters are few but interesting. From D'Ewes's own reminiscences almost exclusively are any sources for his biography to be drawn. He was on intimate terms with all the great antiquaries of that antiquarian age, but, unlike such men as Selden, Twysden, Dugdale, Holdsworth, and many others who were more or less associated with him, D'Ewes had very little constructive ability; he was a mere copyist and collector, though as a collector he has rarely been surpassed for conscientiousness, industry, and accuracy. With the captiousness which is the vice of narrow minds, he was not above disparaging the work of others; he sneered at Selden, and found much fault with Camden's work (see p. xlv of the *Life of Camden*, by Thos. Smith, prefixed to *Camdeni Epistolæ*, 1691). Perhaps the most valuable of his transcripts which remain to us are those which he made from monastic cartularies and registers, the originals of which have fallen into other hands since his day, and some of them have perished, or at any rate disappeared.

[D'Ewes's Autobiography, ed. Halliwell, 1845.]
A. J.

DE WILDE, SAMUEL (1748–1832), portrait-painter, the son of Dutch parents, was born in Holland, 1 July 1748, and was brought as an infant to England by his widowed mother. He was apprenticed to a carver in Denmark Street, Soho. His earliest essays in art seem to have been a series of etchings and mezzotint engravings, published under the pseudonym of 'Paul' from about 1770 to 1777. As the etchings are signed 'P. Paul' and the mezzotint engravings 'S. Paul,' it is difficult to believe that De Wilde was the engraver of both, though Mr. Sutherland (*Catalogue of the Sutherland Collection of Portraits*) states that he was. Among the former were portraits of John, lord Byron, Patrick Ruthven, earl of Brentford, and Sir Francis Windebank; and among the latter portraits of Sir William Parsons, the Misses Wright, after Wright, a few after Reynolds, and some subject pictures after Steen, Vanloo, Vernet, and others. He first appears as an exhibitor of paintings at the exhibition of the Society of Artists at Spring Gardens in 1776, to which he contributed some portraits. To the Royal Academy in 1782 he sent some sketches of 'Banditti,' in 1784 'A Sportsman with Spaniels,' in 1786 a frame containing ten small portraits in oil and three fancy pictures, in 1788 another 'Banditti.' In 1795 he exhibited two theatrical scenes, and in 1797 some portraits of actors in character, a line of art to which from that time he almost wholly devoted himself, and throughout a long lifetime there was hardly an actor or actress whom

he did not draw in their principal characters, thereby forming a storehouse for theatrical biography. Charles Mathews, jun., describes De Wilde towards the close of his life as constantly to be found at the corner of Drury Lane Theatre, portfolio under his arm, and as having had a happy knack of invariably hitting off a likeness. Many portraits by De Wilde collected by Mr. Harris, the lessee of Covent Garden Theatre, were purchased in 1820 by Charles Mathews, sen. [q. v.], and were presented by John Rowland Durrant to the Garrick Club in 1852, where they now remain. Twenty similar portraits are in the print-room at the British Museum. Another collection of De Wilde's theatrical portraits, formed by Charles Mathews the younger, became the property of a collector named Wylie, who died in 1901. This collection was exhibited at the Fine Art Society, New Bond Street, London, in June 1902, and was dispersed. A catalogue, with an introduction by Joseph Grego, was issued. De Wilde died in London 19 Jan. 1832, aged eighty-four, and was buried in the burial-ground adjoining Whitefield's Tabernacle in Tottenham Court Road. Among other children he left a son, George James De Wilde, born in London 1804, who, originally destined for an artist, adopted a literary career. A friend of Leigh Hunt, the Cowden Clarkes, Sir James Stephen, and others, he wrote for various periodicals. He was long editor of the 'Northampton Mercury.' He died on 16 Sept. 1871. He was twice married, and much respected at Northampton. 'Rambles round about,' a collection of his writings, chiefly topographical, was edited after his death by his friend Edward Dicey.

[Information from Robert Walters, esq.; Redgrave's Dict. of Artists; Chaloner Smith's British Mezzotinto Portraits; Fortnightly Review, March 1886; Catalogues of the Royal Academy, &c.] L. C.

DE WINT, PETER (1784–1849), landscape-painter, was born at Stone in Staffordshire on 21 Jan. 1784. His father was a physician descended from a Dutch family which had settled in America. He was the fourth son, and was intended for his father's profession, but, preferring art, he was apprenticed in 1802 to John Raphael Smith [q. v.], to learn engraving and portrait-painting. In 1806 his indentures were cancelled, and after this he spent much time with Dr. Monro of the Adelphi, the well-known patron of young artists, who much admired his sketches. It was not till 1809 that he entered the schools of the Royal Academy. In 1810 he joined the (now Royal) Society of Painters in Water-Colours, of which he became a full member in 1812. For nearly forty years he was a contributor to the exhibitions of this society, where most of his works appeared, but between 1807 and 1828 he also exhibited at the Royal Academy and the British Institution. In 1810 he married Harriet, the sister of William Hilton, R.A. [q. v.], who was a fellow-pupil of his under John Raphael Smith. The two friends lived together from 1802 to 1827, when Hilton was made keeper of the Royal Academy. Till De Wint married they lived in Broad Street, Golden Square, and afterwards in Percy Street. In 1827 De Wint moved to 40 Upper Gower Street, where he remained till his death. There is little to record of a life so devoted to art. He was never so happy as when painting directly from nature in the open air, and he was very popular as a teacher. He made many friends among the nobility and gentry, at whose country seats he was a frequent visitor. Among these were the Earl of Lonsdale, the Earl of Powis, the Marquis of Ailesbury, Mr. Fawkes of Farnley Hall, Yorkshire, and Mr. Ellison of Sudbrooke Holme, Lincolnshire. He died of disease of the heart at 40 Upper Gower Street, London, 30 Jan. 1849, and was buried in the ground of the Royal Chapel in the Savoy.

De Wint was not only one of the finest water-colour painters of the English school, but an admirable painter in oils. His art was distinctly national, his subjects chosen mainly in the eastern and northern counties of England, and especially at or near Lincoln, where his wife's parents lived. In 1828 he took a short tour in Normandy, his only visit to the continent, and in 1829 he went to Wales for the first time. In 1843 he visited Hampshire and the New Forest, and his last excursion was to Devonshire in 1848. His works are distinguished by their powerful, deep, and blooming, but somewhat grave colouring, by strength and simplicity of light and shade, and fidelity to ordinary aspects of nature.

The national collections are richer in the works of De Wint than of any other of the greater English landscape-painters except Turner. To the South Kensington Museum Mrs. Tatlock, the daughter of the painter, presented four oil paintings, including two of his largest and finest works, 'A Corn Field' and 'Woody Landscape with water and a horseman attended by dogs.' The same lady also presented two out of the twenty-eight water-colours by De Wint in the same collection. To the National Gallery the late Mr. Henderson bequeathed twenty-three drawings in 1880, including some of De Wint's finest works, such as 'Lincoln Cathedral,' 'Bray-on-the-Thames,'

'Ruins of Lincoln Castle,' and 'Harvest Time, Lancashire.'

After his death his works were sold at Christie's and realised 2,364*l.* 7*s.* 6*d.* for 493 lots, the largest price brought by any one drawing being 31*l.* 10*s.*

[Redgrave's Dict.; Wedmore's Studies in English Art.] C. M.

DEWSBURY, WILLIAM (1621–1688), an early quaker preacher and author, was born in 1621 at Allerthorpe, near Pocklington in the East Riding of Yorkshire. Up to his thirteenth year he was a shepherd's boy, and afterwards served his apprenticeship to a cloth-weaver at Holbeck, Leeds. He was a pious youth, and used to take down in shorthand the sermons he heard. When the civil war broke out he joined the parliamentary army, because its partisans said they fought for the gospel. His comrades were not like-minded with himself, and, feeling conscious of a command to put away his sword, he left the army and returned to his former calling. He heard George Fox preach at Balby in Yorkshire, and at once was in accord with him in the doctrine of the 'inward divine reproving for that which is evil.' He became a zealous preacher and went through great sufferings. He was imprisoned for no less than nineteen years for the sake of his religion. The places of his confinement were York in 1654, 1658, and 1661, Derby in 1654, Northampton in 1654, Newgate in 1660, and Warwick in 1660, and again there from 1663 to 1671, and from 1678, at the time of the popish plot, to April 1685, when he was set at liberty on the general proclamation of James II. He was taken ill in May 1688 in London, whither he had come to attend the yearly meeting of Friends, but returned to Warwick and died on 17 June 1688. He was twice married, first in 1646, and a second time in 1667.

Between 1654 and 1686 he wrote and published many tracts, which were collected in 1689 under the title of 'The Faithful Testimony of that Antient Servant of the Lord and Minister of the Everlasting Gospel, William Dewsbury, in his Books, Epistles, and Writings, collected and printed for future service,' 4to. Two Dutch epistles to Friends in Holland have never been translated into English.

[Edward Smith's Life of W. Dewsbury, 1836; Sewel's Hist. of the Quakers, 1834, ii. 345; Jos. Smith's Cat. of Friends' Books, i. 523–8; Besse's Sufferings of the Quakers, i. 518, 763, ii. 496; Fox's Journal, 1836, i. 153.] C. W. S.

D'EYNCOURT, CHARLES TENNYSON (1784–1861), politician, second son of George Tennyson of Bayons Manor, Lincolnshire, M.P. for Bletchingley, who died on 4 July 1835, by Mary, daughter of John Turner of Castor, was baptised at Market Rasen on 20 July 1784, and educated at Trinity College, Cambridge, where he proceeded B.A. in 1805 and M.A. in 1818. He was called to the bar at the Inner Temple on 21 Nov. 1806, but does not appear to have practised. As member for Great Grimsby he entered parliament in 1818, and retained his seat for that borough till 1826. He sat for Bletchingley from 1826 to 1831, and on 3 May in that year, after a contest, obtained a seat for Stamford, in opposition to Lieutenant-colonel Thomas Chaplin. The excitement attending this election was very great, and led to a duel on Wormwood Scrubbs between Lord Thomas Cecil, the other member for Stamford, and Tennyson. After the passing of the Reform Bill the new metropolitan borough of Lambeth selected him as its first representative. He sat for that constituency twenty years, being defeated in 1852, when he withdrew to literary life at Bayons Manor. During his early parliamentary career he carried through the commons a Landlord and Tenant Bill, which afterwards became law, and on 28 May 1827 he succeeded in passing a measure to prohibit the setting of spring guns (7 & 8 Geo. IV, cap. xviii.) On the accession of the whig party to power he was appointed clerk of the ordnance (30 Dec. 1830), but retired in February 1832, ostensibly from ill-health, and was named a privy councillor on 6 Feb. He made unsuccessful attempts in 1833 and 1834 to bring in bills to shorten the duration of parliament and to repeal the Septennial Act. He gave his energetic support to all liberal measures, and advocated municipal reform and the repeal of the corn and navigation laws. On 22 June 1853 his friends in Lambeth presented him with a testimonial. He succeeded his father in 1835, and on 27 July in that year took by royal license the additional surname of D'Eyncourt, being descended in the female line from the earls of Scarsdale and barons D'Eyncourt of Sutton, honours extinct since 1736. His father disinherited in his favour his eldest son, George Tennyson, rector of Somersby, Lincolnshire, whose fourth son was Alfred, Lord Tennyson, the poet [see SUPPLEMENT].

Tennyson D'Eyncourt was high steward of Louth, and a magistrate and deputy-lieutenant for Lincolnshire. He was much devoted to antiquarian subjects, and showed his architectural taste by the additions he made to the castellated mansion of Bayons Manor. On 19 Feb. 1829 he was elected F.R.S., having previously been nominated F.S.A. His death took place at the residence of his son-in-law, John Hinde Palmer, Q.C., 8A Gloucester Place, Portman Square, Lon-

don, on 21 July 1861. He married, on 1 Jan. 1808, Frances Mary, only child of Rev. John Hutton, by whom he had eight children. She died on 26 Jan. 1878. The second son, Edward Clayton (1813–1903), died an admiral. The third son, Louis Charles Tennyson D'Eyncourt (1815–1896), was a police magistrate in London from 1851 to 1890, and his son, Edward Charles Tennyson D'Eyncourt, filled a like position from 1901.

The names Tennyson and D'Eyncourt are found in connection with the following works by Charles Tennyson D'Eyncourt: 1. 'Observations on the Proceedings against the Queen [Caroline], addressed to his Constituents by C. Tennyson, Esq.,' 3rd edit. 1821. 2. 'Report of a Speech on seconding Mr. John Smith's Motion for the Restoration of the Queen's Name to the Liturgy,' 1821. 3. 'Report of Speech on moving Second Reading of the Bill for Prohibiting the Use of Spring Guns,' 1825. 4. 'Speech on Motion to substitute the Hundred of Bassetlaw for the Town of Birmingham in the Bill for Disfranchising East Retford,' 1828. 5. 'Eustace, an elegy,' 1851.

[Gent. Mag. Sept. 1861, pp. 328–30; Illustrated London News, 25 June 1853, pp. 515–16, and 8 Jan. 1859, p. 28; Foster's Royal Lineage (1883), pp. 24, 25; Lord Tennyson's Life of Lord Tennyson (the poet), 1897.] G. C. B.

DIAMOND, HUGH WELCH (1809–1886), photographer, eldest son of William Batchelor Diamond, a surgeon in the East India Company's service, was educated at Norwich grammar school under Dr. Valpy. His family claimed descent from a French refugee named Dimont or Demonte, who settled in Kent early in the seventeenth century. Diamond became a pupil at the Royal College of Surgeons in London 5 Nov. 1828, a student at St. Bartholomew's Hospital in 1828, and a member of the College of Surgeons in 1834. While a student he assisted Dr. Abernethy in preparing dissections for his lectures, and subsequently practised in Soho, where he distinguished himself in the cholera outbreak in 1832. He soon made mental diseases his speciality, and studied at Bethlehem Hospital. From 1848 to 1858 he was resident superintendent of female patients at the Surrey County Asylum, and in 1858 he established a private asylum for female patients at Twickenham, where he lived till his death on 21 June 1886.

Diamond interested himself largely in the early success of photography. While improving many of the processes, he is said to have invented the paper or cardboard photographic portrait; earlier photographers produced portraits only on glass. He very carefully studied all the discoveries of William Henry Fox Talbot [q. v.], the great English rival of the French photographic inventor Louis Jacques Mondé Daguerre [see Archer, Frederick Scott; Reade, Joseph Bancroft; and Wedgwood, Thomas]. In 1853 he became secretary of the London Photographic Society, and edited its journal for many years. The Society, which assumed the epithet 'royal' in 1894, was founded in 1852. In 1853 and following years Diamond contributed a series of papers to 'Notes and Queries' on photography applied to archæology and practised in the open air, and on various photographic processes. He read a paper before the Royal Society 'On the Application of Photography to the Physiognomic and Mental Phenomena of Insanity.' Scientific men testified their gratitude to Diamond for his photographic labours by presenting him, through Professor Faraday, with a purse of 300*l*. Collections made by Diamond for a work on medical biography were incorporated by John Cordy Jeaffreson in his 'A Book about Doctors' (London, 2 vols. 1860). Diamond was a genial companion and an enthusiastic collector of works of art and antiquities. Several valuable archæological memoirs by him appeared in the 'Archæologia.'

[Athenæum, 3 July 1886; Medical Directory, 1886; Notes and Queries, 1st ser. passim; W. J. Harrison's History of Photography, 1888; Brothers' Manual of Photography, 1892.]

DIBBEN, THOMAS, D.D. (*d.* 1741), Latin poet, a native of Manston, Dorsetshire, was admitted into Westminster School on the foundation in 1692, and thence elected in 1696 to a scholarship at Trinity College, Cambridge, of which he became a fellow in 1698 (B.A. 1699, M.A. 1703, B.D. 1710, D.D. 1721). On 16 July 1701 he was instituted to the rectory of Great Fontmell, Dorsetshire. He was chaplain to Dr. John Robinson, bishop of Bristol and lord privy seal, with whom he went to the congress of Utrecht, and who on being translated to the see of London collated him in 1714 to the precentorship of St. Paul's Cathedral. He represented the diocese of Bristol in the convocations of 1715 and 1727. Afterwards he became mentally deranged, left his house and friends, spent his fortune, and died in the Poultry compter, London, on 5 April 1741.

He published two sermons, one of which was preached at Utrecht before the plenipotentiaries 9–20 March 1711 on the anniversary of the queen's accession. As a Latin poet he acquired considerable celebrity. He wrote one of the poems printed at Cambridge on the return of William III from the continent in 1697, and translated Matthew Prior's 'Carmen Seculare' for 1700 into Latin verse.

Of this translation Prior, in the preface to his 'Poems' (1733), says: 'I take this occasion to thank my good friend and schoolfellow, Mr. Dibben, for his excellent version of the "Carmen Seculare," though my gratitude may justly carry a little envy with it; for I believe the most accurate judges will find the translation exceed the original.'

[Addit. MS. 5867, f. 64; Hutchins's Dorsetshire (1813), iii. 161; London Mag. 1741, p. 206; Welch's Alumni Westmon. (Phillimore), pp. 222, 231, 232; Le Neve's Fasti (Hardy); Watt's Bibl. Brit.] T. C.

DIBDIN, CHARLES (1745–1814), dramatist and song-writer, was born at Southampton on or before 4 March 1745. The date 1748 is commonly but inaccurately given; his baptismal register shows that he was privately baptised, being no doubt sickly at birth, on 4 March, and christened on the 26th at Holyrood Church, Southampton, where his father, Thomas Dibdin, was parish clerk.

Charles was probably the twelfth of fourteen children of his father, 'a silversmith, a man of considerable credit.' Charles had been intended for the church, but music alone delighted him; his good voice in boyhood won him the position of chorister at Winchester Cathedral, under Fussell the organist, and soon the Winchester concert-rooms at the races and assizes 'echoed with his vocal fame' (*Professional Life*, i. 14). When he was 'twelve' (or fifteen?) years old he was kindly treated by Archdeacon Eden and John Hoadly (1711–1776) [q.v.], chancellor of the diocese. He became the principal singer at the Subscription Concerts; but his popularity with the clergy and officers left him little leisure even for musical study. He was rejected on account of his youth when he applied for the post of organist at Waltham, Hampshire. Invited to London, at free quarters, by his elder brother Thomas the seaman, he visited the theatres, made a position for himself by playing voluntaries at the churches, and often 'played out the congregation of St. Bride's' before he was sixteen. He was employed by Old Johnson, who kept a music-shop in Cheapside, but his sole employment was to tune harpsichords. His brother Tom had started in the Hope, West-Indiaman, and had been captured by a French seventy-four, so that no help could be expected from him. The Thompsons of St. Paul's Churchyard gave him his first three guineas for the copyright of six ballads, published at three halfpence each, after they had been sung by Kear at Finch's Grotto. He had not learnt music scientifically until he was sixteen, when he put in score Corelli's harmonies. He was introduced by Berenger to John Beard [q. v.], who accepted and produced for him a pastoral operetta, 'The Shepherd's Artifice,' 21 May 1764, and twice repeated it next season. In the summer of 1762 he had performed with Shuter, Weston, and Miss Pope at the Richmond Theatre, then called the Histrionic Academy. Next summer he went to Birmingham with Younger's company, and took some extra work at Vauxhall there; visited Coventry to see the Lady Godiva pageant, and 31 Jan. 1765 at Covent Garden played the part of Ralph in Isaac Bickerstaffe's 'The Maid of the Mill,' on Dunstall's incapacity becoming evident. He was encored in all the songs, and set the fashion of wearing 'Ralph handkerchiefs.' His salary was raised ten shillings a time in each of three successive weeks. He signed articles for three years, at 3*l.*, 4*l.*, and 5*l.* per week. Bickerstaffe's 'The Maid of the Mill' ran fifty nights. Dibdin condemns the envy and opposition of brother actors, which gradually drove him away from the profession in disgust. His taste was for operatic music, not for acting. After a second season at Birmingham he performed at Love's new theatre at Richmond. In 1767 he was the original Watty Cockney in 'Love in the City,' afterwards altered into 'The Romp,' for which he composed choruses and songs, including the popular 'Dear me! how I long to be married!' Dr. T. A. Arne [q. v.] generously saved him from the malignity of Simpson the hautboy player, but the piece lasted one week only. He next composed two-thirds of the music for 'Lionel and Clarissa,' by Bickerstaffe [q. v.], which was given in 1770 the sub-title of 'The School for Fathers,' of which nearly all the music was Dibdin's. For this he got no more than 48*l.* According to a current report he had already married the daughter of a respectable tradesman, a woman without beauty, but a handsome portion, and had deserted her when her fortune was dissipated, with the result that she lived on a scanty pittance till 1793 or later; no imputation was thrown on her character (Crosby, p. 103). In 1767 he had formed an illicit connection with Harriet Pitt, a dancer at Covent Garden, who played small parts. Her children by Dibdin included Charles Isaac Mungo Dibdin (1768–1833) (see below), and Thomas John Dibdin (1771–1841) [q. v.] Dibdin deserted Harriet Pitt about 1774, and she then returned to the stage under the name of Mrs. Davenet.

George Colman, succeeding Beard in the last year of Dibdin's articles, treated him harshly and with meanness. His benefit night was spoilt by the compulsory closing of the theatre on the death of Princess Louisa Ann. On 30 Oct. 1768 Bickerstaffe's 'Padlock,' produced at Drury Lane theatre, enabled Dibdin

to make his 'greatest hit' as Mungo, after Moody had rehearsed and resigned the part. Twenty-eight thousand copies of the 'Padlock' were sold; whereby Bickerstaffe, as author of the words, realised fully 1,700*l.* by 1779 (G. Hogarth); but Dibdin received only 43*l.* for having composed the music. His brother Thomas had been released from imprisonment, and got an appointment for India through Sir William Young; Charles having crippled himself to pay his brother's debts and assist his outfit. He secured good terms at Ranelagh Gardens, 100*l.*, each season, for the music of 'The Maid and Mistress,' 'Recruiting Sergeant,' and 'Ephesian Matron.' In September 1769 Garrick's Shakespeare Jubilee at Stratford gave him employment in setting and resetting music to the songs. Before the celebration came off Dibdin and Garrick had quarrelled; Garrick, quoting Othello, threatened the composer, 'I can take down the pegs that make this music!' Dibdin capped the Othello verse by the happy rejoinder, 'Yes, as *honest* as you are!' The breach was widened when Dibdin praised as Garrick's best work the rondeau 'Sisters of the Tuneful Strain,' which proved to have been borrowed from Jerningham. The quarrel wellnigh interrupted the Stratford music, but Dibdin repented, composed 'Let Beauty with the Sun arise!' hastened after Garrick, and caused the performers to serenade him with the piece, when all was considered hopeless. A reconciliation followed, Dibdin receiving a reward of 20 guineas, having expended 26 guineas in travelling. This is Dibdin's unsupported account.

Dibdin got 50*l.* for music to 'Dr. Ballardo,' but no more than 15*l.* for copyright from the Thompsons for resetting 'Damon and Phillida.' When Bickerstaffe absconded in 1772, Dibdin publicly rebuked Dr. Kenrick, author of the scurrilous libel on Garrick, 'Roscius's Lamentation.' He now composed an opera, 'The Wedding Ring,' 1773, but concealed the authorship. This led to a legal squabble with Newbery, publisher of the 'Public Ledger,' Dibdin having avowed himself the writer, to the anger of Garrick, after surmises that it was a work of Bickerstaffe. For King, purchaser of the Sadler's Wells, Dibdin had composed two interludes, 'The Palace of Mirth' and 'The Brickdust Man,' and 'The Ladle' and 'The Mischance' among other pieces of 1772. A pantomime, 'The Pigmy Revels' (26 Oct. 1772), and a trifle on the installation of new Garter knights (26 Oct. 1771), were produced at Drury Lane. He wrote songs for 'The Deserter,' 1773, and was ordered to set music to Garrick's 'Christmas Tale,' 1774; but met increased animosity from him, chiefly on account of Dibdin's ill-usage of Miss Pitt, whom, with the three children he had by her, he deserted about this time. Garrick felt so indignant that he discharged him. He had transferred himself and his truant affections to a Miss Anne Maria Wylde, of Portsea, probably a relation of James Wild, the prompter, but was unable to marry her until long afterwards, when his neglected first wife died. Garrick rejected contemptuously Dibdin's 'Waterman,' and Foote accepted it for the Haymarket, where it became instantly and lastingly popular. 'The Cobler' followed, memorable for the song of "Twas in a Village near Castlebury,' but a clique secured its removal on the tenth night. 'The Quaker' was sold to Brereton for 70*l.* for his benefit; and ultimately Garrick purchased it, but kept it back. Dibdin then spitefully wrote a pamphlet against him as 'David Little,' advertised it, but withdrew it from publication in time. He satirised Garrick, nevertheless, in a puppet-play, 'The Comic Mirror,' at Exeter Change (*Prof. Life*, i. 153). Entangled in debt, and with angry creditors threatening imprisonment, he sought flight to France, to stay two years, 'to expand my ideas and store myself with theatrical materials,' as he himself declared. Sheridan avowed the impossibility of Dibdin's reinstatement at Drury Lane, where Linley now ruled, but affected to have prevailed on T. Harris to engage him at Covent Garden. Harris declined, saying, 'Surely Mr. Sheridan is mad.' Harris produced Dibdin's 'Seraglio' in November 1776, which was favourably received, after Dibdin had left England. In it was sung 'Blow high, blow low,' an early example of Dibdin's sea songs. It was written in a gale of wind, during a thirteen-hours' passage from Calais. 'Poor Vulcan' was altered beyond recognition, and produced successfully 4 Feb. 1778, yielding the author above 200*l.* He disparaged Calais, but confessed that he 'muddled away five months there,' before moving with his irregular family to Nancy, the journey taking ten days. He felt happier at Nancy, often visiting Le Chartreux, two miles distant. He remained in France twenty-two months, but disliked the French with stubborn prejudice. Impending war caused Englishmen to be ordered out of the country. Early in June 1778 he returned from Calais to Dover, narrowly escaping an American frigate. Harris engaged him at 10*l.* a week. To his after-piece, 'The Gipsies,' written while in France, Thomas Arnold had set the music. Of six interludes which he had prepared abroad, his 'Rose and Colin' and 'The Wives Revenged' were injudiciously but successfully produced together, 18 Sept. 1778,

at Covent Garden. 'Annette and Lubin' followed, and later in the year 'The Touchstone,' a speaking pantomime, which Fred. Pilon, Mrs. Cowley, Cumberland, and even Lee Lewis were allowed to interlineate and spoil. In a fit of disgust Dibdin threatened to go to India and join his brother Tom at Nagore, but first wrote 'The Chelsea Pensioners.' He had wished his 'Mirror' to be entitled 'Hell broke Loose;' it was a mythological burlesque of Tartarus. He at last prevailed on Harris to produce his 'Shepherdess of the Alps' in 1780. His brother died at the Cape of Good Hope, when voyaging homeward, after having been struck by lightning and been partially paralysed. Seeing India thus closed to him, Dibdin became reconciled to Harris, who produced for him 'Harlequin Freemason' at Covent Garden 1780, but 'The Islanders' came out before it. His 'Amphitryon,' a musical adaptation of Dryden's, was a failure, and it probably deserved to be, but he had secured himself as to profits, and got 285*l.* for it. 'Pretty well for an unsuccessful piece,' Dibdin said. This brought a fresh rupture with Harris.

Dibdin projected the Royal Circus, on the site of the Surrey Theatre, where musical entertainments of his own composition were given. He found enemies in Hughes and the elder Grimaldi, father of 'Joey,' the future clown [q. v.] But he was continually finding enemies, according to his own account. His numerous interludes were sandwiched between equestrian feats in the circle. 'The Cestus,' 'Tom Thumb,' and 'The Benevolent Tar,' were brought out in 1783, 1784, and 1785. Troubles were incessant. His 'Liberty Hall,' full of songs, was produced at Drury Lane in 1785. By the destruction of another place of entertainment, named Helicon, he lost 290*l.*, and 460*l.* by failure of a Dublin manager to pay him for musical work done, soon after the death of his mother at Southampton. He removed with one of his families to a village five miles off, and began his novel of 'The Younger Brother,' published in 1793. He began a weekly satire called 'The Devil,' which died within the half year. His 'Harvest Home' was produced on 21 May 1787 after he started to give entertainments in various towns for fourteen months. He was the sole performer. Of this 'Musical Tour' he published at Sheffield, in 4to, an account in 1788. He was continually embroiled with managers, and again quarrelled with Harris in March that year. Even as his own master and servant he was dissatisfied, and he once more resolved to go to India, being again in danger of arrest. He left the Thames for Madeira, expecting to be 'picked up' there. He sold all that he could, obtaining merely two guineas for his 'Poll and my Partner Joe,' which brought 200*l.* to the publisher, and half a guinea for 'Nothing like Grog.' He got to Dunkirk with his family, but he had quarrelled with the captain, the crew were mutinous, and by stress of weather they were driven to Torbay, and never got nearer to India. Threatened by creditors he returned to London, took lodgings near the Old Bailey, and made a fresh start with one of his best entertainments, 'The Whim of the Moment,' in which he introduced his favourite song of 'Poor Jack.' This was parodied ruthlessly by John Collins, but held its ground. After this the entire interest of his life centres in his sea songs and various 'entertainments sans souci.' He amused the public with anecdotes and gossip, interspersed with his ditties. He resided at St. George's Fields, and engaged the Lyceum for his 'Oddities,' 1789–90, seventy-nine nights, and 'The Wags,' 1790, for 108 nights: 'Private Theatricals' and 'The Quizzes' were the names of entertainments given at the Royal Polygraphic Rooms, Strand, 1791–2, followed by 'Coalition,' 1792, and 'Castles in the Air,' 1793. It was at this, his most successful time, that warm-hearted John O'Keeffe saw him, and without any professional jealousy praised him generously: 'Dibdin's manner of coming on the stage was in happy style; he ran on sprightly, and with nearly a laughing face, like a friend who enters hastily to impart to you some good news. Nor did he disappoint his audience; he sang, and accompanied himself on an instrument, which was a concert in itself; he was, in fact, his own band. A few lines of speaking happily introduced his admirable songs, full of wit and character, and his peculiar mode of singing them surpassed all I had ever heard.'

Other sketches that followed were 'Nature in Nubibus' and 'Great News,' 1794. 'Will of the Wisp' and 'Christmas Gambols,' 1795. 'Datchet Mead,' 'General Election' (in which came 'Meg of Wapping' and 'Nongtongpaw'), 1796, and 'The Sphinx,' 1797, were performed at Leicester Place, and he also produced there 'The Goose and Gridiron' and 'Tour to the Land's End,' 1798, founded on his own adventures; 'King and Queen' and 'Tom Wilkins,' 1799, with his song of 'The Last Shilling.' He went to Bath and Bristol with success, and soon after to Scotland, making sketches with pen and pencil, and composing new sketches ('The Cake House,' 1800; 'A Frisk,' 1801; 'Most Votes,' 1802; 'Britons Strike Home!' 1803; 'Valentine's Day,' 'The Election,' 'The Frolic,' and 'A Trip to the Coast,' 1804; 'Heads or Tails' and 'Cecilia,' 1805). He now wished

to retire into private life, for he knew that he had lost power of voice and popularity. Government had granted him a pension of 200*l.*, June 1803. In 1805, being more than sixty, he retired from the theatre in Leicester Place, and sold his stock and copyright of three hundred songs to Bland and Weller, the music-sellers of Oxford Street, for 1,800*l.*, and three years' annuities of 100*l.* a year for such songs as he might compose in that time. He removed to a quiet home at Cranford. His pension was withdrawn by the Grenville government, 1806–7. After this loss of income he returned to the Lyceum, adding other singers, and produced in 1808 'Professional Volunteers' and 'The Rent Day,' followed finally by 'A Thanksgiving' and 'Commodore Pennant.' He also opened a music-shop opposite the theatre, but failure and bankruptcy followed. Mr. Oakley, of Tavistock Place, advocated in the 'Morning Chronicle' of 16 March 1810 the opening a subscription for Dibdin. At a public dinner on 12 April the musicians of the day generously gave their valuable help, and 640*l.* was raised. Of this 80*l.* was paid to him at once, and the remainder invested in long annuities, to benefit his second wife and their daughter Anne thereafter. He removed to Arlington Street, Camden Town, where he remained until he died. He tried one more play, 'The Round Robin,' at the Haymarket, in 1811, but the public, caring nothing for a worn-out favourite, rejected it, and he composed a dozen songs for 'La Belle Assemblée' of his friend, Dr. Kitchener, afterwards his biographer, obtaining 60*l.* for them. Struck by paralysis in 1813, he lingered at Arlington Street until 25 July 1814, dying about the age of sixty-nine. A stanza from one of his most beautiful and unaffected songs, 'Tom Bowling' (from the 'Oddities,' and said to have been intended as a description of his own brother Tom), was carved on his tombstone at St. Martin's burial-ground in Camden Town. His widow, Anne, and her daughter, also Ann (*b.* 1787), enjoyed a pension of 100*l.* besides the annuity of 30*l.*; three other children by the union with Miss Wylde died in infancy; a son, John, was drowned. Ann married an officer in the army. Her daughter appears to have been the last legitimate descendant of Charles Dibdin. Dibdin left no provision for his illegitimate offspring.

Of these the eldest son was Charles Isaac Mungo (so named after his father, Bickerstaffe, and the character in the 'Padlock,' which Dibdin performed in early life, and had set music for). The son's real surname was Pitt, but he is known generally as 'Charles Dibdin the younger;' he was born in 1768 and became a proprietor and acting manager of Sadler's Wells Theatre, for which he wrote many plays and songs. Among the plays printed were: 'Claudine,' a burlesque, 1801; 'Goody Two-Shooes' (*sic*), a pantomime, n.d.; 'Barbara Allen,' spectacle, n.d.; 'The Great Devil,' comic spectacle, 1801; 'Old Man of the Mountains,' spectacle, n.d.; and, one of his best, 'The Farmer's Wife,' comic opera, after 1814. He also wrote a 'History of the London Theatres,' 1826. He was popular and fairly successful. He died in 1833. His son, Henry Edward Dibdin, is separately noticed.

Besides 'The Younger Brother,' 1793, the elder Charles Dibdin published in 1796 a novel entitled 'Hannah Hewit; or the Female Crusoe,' introducing the loss of the Grosvenor, of which a dramatised version was acted for a benefit in 1797; 'The Devil,' 2 vols., *circa* 1785; 'The Bystander,' in which he published one song and an essay each week, 1787; his 'Musical Tour' in the year 1788; his 'History of the Stage,' 5 vols., 1800, hurriedly written in scraps while travelling; 'Observations of a Tour through Scotland and England,' with views by himself, 1803; and his 'Professional Life,' with the words of six hundred songs, 4 vols., 1803 (vide infra); besides many previous smaller selections, 12mo, such as one in 1790. His irritating letter to Benjamin Crosby ought to be remembered as a proof of his cross-grained disposition. Crosby having courteously requested biographical information from him, as from others, in 1796, Dibdin replied: 'Mr. Dibdin is astonished at Mr. Crosby's extraordinary request; he not only refuses it, but forbids Mr. Crosby to introduce anything concerning his life in his production. If he should, Mr. Dibdin may be under the necessity of publicly contradicting what, according to Mr. Crosby's own confession, cannot be authentic' (Crosby, p. 100). But the great merit of Dibdin's best songs, his sea-songs especially, words and music, is undeniable. His autobiography is dreary and egotistical in the extreme, and he is loose and inaccurate, whether by defect of memory or by intentional distortion of truth. His sea-songs are full of generous sentiment and manly honesty. Somehow he cared less for a practical fulfilment of the ethics that he preached so well. He invented his own tunes, for the most part spirited and melodious, and in this surpassed Henry Carey [q. v.] beyond all comparison. They were admirably suited to his words. He boasted truly: 'My songs have been the solace of sailors in long voyages, in storms, in battle; and they have been quoted in mutinies to the restoration of order and discipline' (*Life*, i. 8). He brought more men into the navy in war

time than all the press-gangs could. Exclusive of the 'entertainments sans souci,' commenced in 1797, with their 360 songs, he wrote more than seventy dramatic pieces, and set to music productions of other writers. He claimed 900 songs as his own, of which 200 were repeatedly encored, ninety of them being sea-songs, and undoubtedly his master-work. He was a rapid worker. No one of his entertainments cost him more than a month; his best single songs generally half an hour, e.g. his 'Sailor's Journal.' Music and words came together. His portrait, showing his handsome face and hearty boisterousness, was painted by Devis, by Thomas Phillips, R.A. (now in the National Portrait Gallery), by Thomas Kearsley (at Southampton), by S. Drummond, R.A., by Dighton, and by De Wilde. The earliest portrait of Dibdin is in a picture of 'The Maid of the Mill' (sc. i.), by John Inigo Richards, R.A. (1765). Dibdin figures as Ralph. Devis's portrait was several times engraved.

[Professional Life of Mr. Dibdin, written by Himself, with the Words of Six Hundred Songs, 4 vols., 1803; Benjamin Crosby's Pocket Companion to the Playhouses, pp. 99–105, 1796; Dibdin's own Royal Circus Epitomised, 1784, a full account of his difficulties and imprisonments; A Brief Memoir of Charles Dibdin, by William Kitchener, with some Documents supplied by his (Dibdin's) Granddaughter, Mrs. Lovat Ashe, London, n.d. (1823), a slight work, 24 pp.; Recollections of John O'Keeffe, ii. 322, 323, 1826; Biographia Dramatica, ed. 1812, i. 187; Notes and Queries, 2nd ser. x. 415, 4th ser. v. 155, &c.; The London Stage, 1826–7, 4 vols.; Bell's British Theatre; Cumberland's Plays; G. H. Davidson's Songs of Charles Dibdin, with Memoir by George Hogarth, 2 vols. 1842 and 1848, very inaccurate and ill-edited; Annual Register, lvi. 137; Dibdin's own books; Hervey's Celebrated Musicians, App. p. 32, 1883–5; Musical Times, March 1886; Gent. Mag. lxxxv. 285 (1815); Europ. Mag. July 1810.] J. W. E.

DIBDIN, HENRY EDWARD (1813–1866), musician, the youngest son of Charles Dibdin the younger [q. v.], born at Sadler's Wells 8 Sept. 1813, was taught music by his elder sister, Mary Anne (*b.* 1800), afterwards Mrs. Tonna, who was an excellent harpist and musician, and the composer of several songs and instrumental pieces. Dibdin studied the harp with her, and afterwards with Bochsa. He also performed on the viola and organ. His first public appearance took place at Covent Garden Theatre on 3 Aug. 1832, when he played the harp at Paganini's last concert. In 1833 he settled at Edinburgh, where he remained for the rest of his life, holding the honorary post of organist of Trinity Chapel, and occupied with private teaching and composition. In 1843 he published (in collaboration with J. T. Surenne) a collection of church music, a supplement to which appeared in the following year. His best known work is the 'Standard Psalm Book' (1852), an admirable collection, with a useful historical preface. In 1865 he also compiled another collection, 'The Praise Book.' His remaining published works, about forty in number, consist of songs, pianoforte and harp pieces, and a good many hymn tunes. Dibdin was also a skilled artist and illuminator. His death took place at Edinburgh 6 May 1866.

[Information from Mr. E. R. Dibdin; Crawford and Eberle's Biog. Index to the Church Hymnal, 3rd ed. 1878; Grove's Dict. of Music, i. 444.] W. B. S.

DIBDIN, THOMAS FROGNALL (1776–1847), bibliographer, son of Thomas Dibdin, elder brother of Charles Dibdin the song-writer [q. v.], was born in India in 1776. His mother's maiden name was Elizabeth Compton. His father, a captain in the navy, died in 1780 on his way to England; his mother soon afterwards at Middelburg in Zeeland. Brought up by his uncle, William Compton, the boy was educated first at Reading, at a small school kept by a Mr. John Man, then at a school at Stockwell, and afterwards at a school near Brentford, kept by Mr. Greenlaw. From this he went to St. John's College, Oxford, and passed his examination for his degree in 1797, though he did not take it till March 1801. He proceeded M.A. on 28 April 1825, and B.D. and D.D. on 9 July 1825. He at first chose the bar as his profession, and studied under Basil Montagu. He married early in life, and went to reside at Worcester, intending to establish himself as a provincial counsel. He, however, soon abandoned all thoughts of the law, and determined to take holy orders. He was ordained deacon in 1804, and priest in 1805 by Bishop North of Winchester, to a curacy at Kensington, where he spent all the earlier portion of his life.

While quite a young man he became an author; after some scattered essays in the 'European Magazine,' and in a periodical called 'The Quiz,' put forth by Sir R. K. Porter and his sisters, which came to an untimely end in 1798, he published a small volume of poems in 1797, and two tracts on legal subjects. He began his career as a bibliographer in 1802 by an 'Introduction to the Knowledge of rare and valuable editions of the Greek and Latin Classics,' which was published in a thin volume at Gloucester. It is chiefly founded on Edward Harwood's 'View' of the classics (1790); but it was the means of introducing him to Lord Spencer, who even then was known as the possessor of one

of the most valuable private libraries in the country. Lord Spencer proved his patron through life, made him at one time his librarian, obtained church patronage for him, and made the Althorp library the wonderful collection it since became, very much under his direction. The 'Introduction to the Classics' was reprinted in 1804, 1808, and 1827, each time with great enlargements, but its intrinsic value is very small. In 1809 appeared the first edition of the 'Bibliomania,' which caught the taste of the time, and the second edition of which in 1811 had considerable influence in exciting the interest for rare books and early editions, which rose to such a height at the Roxburghe sale in 1812. Soon afterwards he undertook a new edition of Ames's and Herbert's 'Typographical Antiquities.' The first volume, which is confined to Caxton, appeared in 1810; the fourth, which goes down to Thomas Hacket, in 1819; the work was never finished.

At the Roxburghe sale the edition of Boccaccio printed by Valdarfer sold for the enormous sum of 2,260*l.*, and to commemorate this Dibdin proposed that several of the leading bibliophiles should dine together on the day. Eighteen met at the St. Alban's Tavern, in St. Alban's Street (now Waterloo Place), on 17 June 1812, with Lord Spencer as president, and Dibdin as vice-president. This was the beginning of the existence of the Roxburghe Club. The number of members was ultimately increased to thirty-one, and each member was expected to produce a reprint of some rare volume of English literature. In spite of the worthless character of some of the early publications (of which it was said that when they were unique there was already one copy too many in existence), and of the ridicule thrown on the club by the publication of Haslewood's 'Roxburghe Revels,' this was the parent of the publishing societies established in this country, which have done so much for English history and antiquities, to say nothing of other branches of literature; and Dibdin must be credited with being the originator of the proposal.

Soon after this he undertook an elaborate catalogue of the chief rarities of Lord Spencer's library, and here his lamentable ignorance and unfitness for such a work are sadly conspicuous. He could not even read the characters of the Greek books he describes; and his descriptions are so full of errors that it may be doubted if a single one is really accurate. On the other hand, the descriptions were taken *bonâ fide* from the books themselves, and thus the errors are not such as those of many of his predecessors in bibliography, who copied the accounts of others, and wrote at second hand without having seen the books. The 'Bibliotheca Spenceriana,' which is a very fine specimen of the printing of the time, has had the effect of making Lord Spencer's library better known out of England than any other library, and certainly led many scholars to make a study of its rarities. In 1817 appeared the most amusing and the most successful (from a pecuniary point of view) of his works, the 'Bibliographical Decameron,' on which a great sum was spent for engravings and woodcuts. The reader will find a great deal of gossip about books and printers, about book collectors and sales by auction; but for accurate information of any kind he will seek in vain. In 1818 Dibdin spent some time in France and Germany, and in his 'Bibliographical, Antiquarian, and Picturesque Tour,' a very costly work from its engravings, which appeared in 1821, he gives an amusing account of his travels, with descriptions of the contents of several of the chief libraries of Europe. But the style is flippant, and at times childish, and the book abounds with follies and errors. It would have been (it has been said) 'a capital volume, if there had been no letterpress.' In 1824 appeared his 'Library Companion,' the only one of his works which was fully (and very severely) reviewed at the time of its publication. In 1836 he published his 'Reminiscences of a Literary Life,' which gives a full account of his previous publications, and the amount spent on them for engravings and woodcuts; and in 1838 his 'Bibliographical, Antiquarian, and Picturesque Tour in the Northern Counties of England and Scotland,' amusing, as all his books are, but full of verbiage and follies, and abounding with errors. Some time before this he had projected a 'History of the University of Oxford' on a large scale (three folio volumes), with especially elaborate illustrations; but this never was carried out, those who would have been inclined to patronise it knowing how unfit he was for such an undertaking. It must be confessed that Mr. Dyce's words afford only a too just character of Dibdin: 'an ignorant pretender, without the learning of a schoolboy, who published a quantity of books swarming with errors of every description.' He is said to have been of pleasant manners and good-tempered, and had a fund of anecdote. His preferments were the preachership of Archbishop Tenison's chapel in Swallow Street, the evening lectureship of Brompton Chapel, preacherships at Quebec and Fitzroy chapels, the vicarage of Exning, near Newmarket (1823), the rectory of St. Mary's, Bryanston Square (1824), and a royal chaplaincy (1831 till death). He was unsuccessful candidate for

the librarianship of the Royal Institution in 1804, and for one of the secretaryships of the Society of Antiquaries in 1806. His two sons died before him; a daughter survived him. His own death took place on 18 Nov. 1847.

The following, it is believed, is a complete list of his publications, in chronological order; those enclosed in brackets were issued privately, from twenty-four to fifty copies only of each being printed: 1. Essays in the 'European Magazine,' and contributions to the 'Quiz' (Nos. 20, 33), 1797. 2. 'Poems,' 1797. 3. 'Chart of an Analysis of Blackstone on the Rights of Persons,' 1797. 4. 'The Law of the Poor Rate,' 1798. 5. 'Introduction to the Knowledge of the Editions of the Greek and Latin Classics,' 1802; 2nd edition, 1804; 3rd edition, 1808; 4th edition, 1827. 6. 'History of Cheltenham,' 1803. 7. Translation of 'Fénelon's Treatise on the Education of Daughters,' 1805. 8. 'The Director,' a periodical which extends to 2 vols. Of this he wrote, perhaps, two-thirds, the 'Bibliographiana' and 'British Gallery,' 1807. 9. Quarles's 'Judgment and Mercy for Afflicted Souls,' 1807, edited under the name of Reginald Wolfe. 10. ['Account of the first printed Psalter at Mentz, and the Mentz Bible of 1450–5 reprinted from Dr. Aikin's 'Athenæum' and the 'Classical Journal'], 1807–11. 11. 'More's Utopia,' translated by R. Robinson, 1808, reprinted, Boston, 1878. 12. ['Specimen Bibliothecæ Britannicæ'], 1808. 13. 'Bibliomania,' 1809; 2nd edition, 1811; 3rd edition, 1842, with a supplement giving a key to the characters in the dialogue; 4th edition, 1876. 14. ['Specimen of an English De Bure'], 1810. 15. 'The Typographical Antiquities of Great Britain,' 1810, 1812, 1816, 1819. 16. 'Rastell's Chronicle,' 1811. 17. ['The Lincolne Nosegay'], 1811. 18. ['Book Rarities in Lord Spencer's Library,' consisting chiefly of an account of the Dantes and Petrarchs at Spencer House], 1811. 19. ['Bibliography, a Poem'], 1812. 20. 'Bibliotheca Spenceriana,' 1814–15. 21. 'Bibliographical Decameron,' 1817. 22. [Feylde's 'Complaynt of a Lover's Life. Controversy between a Lover and a Jaye,' for the Roxburghe Club], 1818. 23. 'Sermons preached in Brompton, Quebec, and Fitzroy Chapels,' 1820. 24. 'Bibliographical, Antiquarian, and Picturesque Tour in France and Germany,' 1821. A second edition, in a smaller form and with fewer, but some additional, illustrations, appeared in 1829. It was translated into French in 1825 by Licquet and Crapelet. 25. There appeared also at Paris in 1821, 'Letter 9me relative à la Bibliothèque publique de Rouen,' with notes by Licquet, and 'Lettre 30me concernant l'Imprimerie et la Librairie de Paris,' with notes by Crapelet. 26. ['Roland for an Oliver,' an answer to Crapelet's notes on the 30th letter of the 'Tour'], 1821. 27. 'Ædes Althorpianæ,' 1822, with a supplement to the 'Bibliotheca Spenceriana.' 28. Contributions to a periodical called 'The Museum,' 1822–5. 29. 'Catalogue of the Cassano Library,' with a general index to the Spencer Catalogue, 1823. 30. ['La Belle Marianne'], 1824. 31. 'Library Companion,' 1824; 2nd edition, 1825. 32. [A Reply to the Critiques on this in various reviews], 1824. 33. 'Sermons preached in St. Mary's, Bryanston Square,' 1825. 34. Payne's Translation of Three Books of the De Imitatione Christi, ascribed to T. à Kempis, with an introduction on the author, the editions, and the character of the work, 1828. 35. 'A Sermon on the Visitation of Archdeacon Cambridge,' 1831. 36. 'A Pastor's Advice to his Flock in Time of Trouble,' 1831. 37. 'Sunday Library,' 1831. 38. 'Bibliophobia,' 1832. 39. 'Lent Lectures preached in St. Mary's, Bryanston Square,' 1833. 40. Holbein's 'Icones Biblicæ,' with an introduction, 1834; 2nd edition (in Bohn's Illustrated Library), 1858. 41. 'Reminiscences of a Literary Life,' 1836. 42. 'Bibliographical, Antiquarian, and Picturesque Tour in the Northern Counties of England and Scotland,' 1838. 43. 'Cranmer, a Novel,' 1839; 2nd edition, 1843. This is utterly worthless, but it mentions the price given by Lord Spencer for the 'Stuttgart Virgils,' which is studiously concealed in the 'Tour,' where the account of the transaction is told at length. 44. Sermons, 1843. 45. Three letters to the Bishop of Llandaff, 1843. 46. 'The Old Paths,' 1844.

Among his contemplated publications was a 'History of Dover,' of which one sheet was printed and some of the engravings finished, and he wrote a small portion of a 'Bibliographical Tour in Belgium.' He published also a few single sermons, and a preface to a guide to Reading: these may be seen in a volume in the British Museum marked C. 28 i., formerly belonging to Dr. Bliss. It contains also several prospectuses of his literary undertakings, and many autograph letters written to Dr. Bliss, which give a sad picture of the poverty and illness by which his latter days were harassed.

[Dibdin's Reminiscences of a Literary Life, Lond. 1836; Haslewood's Roxburghe Revels, privately printed, Edinb. 1837; Gent. Mag. vol. xxix. new ser. pp. 87–92, 338, January 1848; Lowndes's Bibl. Man. (Bohn), pp. 639–42; Jordan's Men I have Known, Lond. 1866, pp. 169–77.]

H. R. L.

DIBDIN, THOMAS JOHN (1771–1841), actor and dramatist, illegitimate son of Charles Dibdin the elder [q. v.], and younger brother of Charles Isaac Mungo Dibdin, by the same mother, who had taken the name of Mrs. Davenet at Covent Garden Theatre, but was the unmarried sister of Cecil Pitt, was born in Peter Street, London (now Museum Street, Bloomsbury), on 21 March 1771. One of his godfathers was David Garrick, the other Frank Aiken, one of Garrick's company. Garrick warmly befriended the family, and showed resentment when they were deserted. Mrs. Siddons led the boy, when four years old, before the audience at Drury Lane, as Cupid in a revival of Shakespeare's 'Jubilee' in 1775, she representing Venus. His maternal grandmother, Mrs. A. Pitt, had been for half a century a popular actress at Covent Garden. In 1779 he entered the choir of St. Paul's, under the tuition of Mr. Hudson. He was then removed, at his mother's expense, for a year to Mr. Tempest of Half-farthing Lane Academy, Wandsworth; next to Mr. Galland, a Cumberland man, classical scholar and disciplinarian, who taught Virgil—'Arma virumque *cano*,' which a pupil translated feelingly into 'With a strong arm and a thick stick.' He remained three years in the north country, at Durham, was recalled to London, and apprenticed in the city to his maternal uncle, Cecil Pitt of Dalston, upholsterer, but turned over to William Rawlins, afterwards Sir William and sheriff of London, who during four years declared him to be 'the stupidest hound on earth;' but who in later years always echoed the newspaper praise of the successful farce-writer by saying, 'That's a boy of my own, and I always said he was clever!' Thomas had seen many plays acted at Durham, and had constructed a toy theatre. An acquaintanceship with Jack Palmer, who built the Royalty in 1786, developed his inherited dramatic instincts, and for rough treatment he summoned his master before John Wilkes, who acted with thorough justice and impartiality, sending him back to business. Forbidden to witness any plays he abstained for two months, when he went to the Royalty sixpenny gallery and was nearly detected by his master, who sat beside him. At eighteen he fled to Margate, soon obtained an engagement with the Dover company at Eastbourne, assumed the name of S. Merchant, and made his first appearance as Valentine in O'Keeffe's 'Farmer,' singing 'Poor Jack,' his father's ditty, which was quite new, and was repeated nearly every night in the season. Here he wrote the first of his 'two thousand ditties' (*sic*), a hunting song, and his first burletta, 'Something New,' also prospering in scene-painting with 'Tilbury Fort' and the 'Spanish Armada' of 1588 for The Critic,' including unlimited smoke. He had adventures with smugglers, and got a better engagement from Gardner of the Canterbury and Rochester circuit, parting on friendly terms with Russell; they afterwards exchanged compliments by playing for each other's benefits. Dibdin acted at Deal, Sandwich, Canterbury, Beverley, Rochester, Maidstone, and Tunbridge Wells. At Beverley he first met Miss Nancy Hilliar, a young actress, whom, three years later, he met again at Manchester, and married 23 May 1793. He got a Theatre Royal engagement at Liverpool in 1791, and appeared as Mungo in the 'Padlock' at the opening of a new theatre at Manchester, the old one having been burnt. Here he again met his Scotch godfather Aiken, and was able to gain for his half-brother Cecil Pitt the leadership of the orchestra, in requital for hospitality at Eastbourne. He was scene-painter in chief, and produced 'Sunshine after Rain.' Small provincial engagements, including some in Wales, followed. In 1794 an opening at Sadler's Wells, Islington, presented itself, with a salary of five guineas a week, immediately after the birth of his daughter Maria.

A farce called the 'Mad Guardian' was published under the name of Merchant in 1795. In 1796 he wrote for Sadler's Wells, of which his brother Charles T. M. Pitt was now manager, many dramatic trifles. He had a fatal facility. More important were these: 'Sadak and Kalasrade, or the Waters of Oblivion,' and 'John of Calais,' in 1798, and an opera, 'Il Bondocani,' from the 'Arabian Tales,' or Florian's 'New Tales,' accepted by Harris, but not represented for five years. 'Blindman's Buff, or Who pays the Reckoning?' with 'The Pirates,' and two others, he sold to Philip Astley for fourteen guineas. Assured by Rawlins against prosecution, he now dropped the name of S. Merchant, and assumed that of Dibdin (against the wish of Charles, his father), instead of resuming that of Pitt. Unlike his father, he was faithful in friendships, and at this time had such genial spirits that he was a favourite everywhere. In later life he became soured and more exacting. He became prompter and joint stage-manager at Sadler's Wells. Without being a brilliant he was always a conscientious actor, of close study, letter-perfect, and paying attention to costume. On the Kent circuit he never lost ground, and when the mayor of Canterbury visited him in town (at Easter 1804), Dibdin was able to take him round the chief theatres; when at Covent Garden

three of his pieces were being acted the same night. At Canterbury he wrote 'The British Raft,' ridiculing the threatened French invasion, and its one song, 'The Snug Little Island,' attained astonishing popularity. It was first sung by 'Jew' Davis at Sadler's Wells, on Easter Monday, 1797, while Dibdin was acting at Maidstone, where he himself sang it before Lord Romney, and it gained him the friendship of the Duke of Leeds. For Dowton he wrote a farce, 'The Jew and the Doctor,' but it was not produced until 1798, except for Dibdin's benefit, at the time of the state trials of O'Coigley and Arthur O'Conner. Harris wanted the 'Jew and the Doctor' for Covent Garden. Rumour arising of Nelson's victory at the Nile, June 1798, Richard Cumberland [q. v.] advised Dibdin to write a piece on it, with songs, and this was done with wonderful speed and success, as 'The Mouth of the Nile.' He was a most devoted son to his mother, allowing her an increased income of 100*l.*, besides another allowance to her aged mother. He was proud of his father's abilities, but resented his cruel neglect of his family, and, from sympathy with his mother, avoided mention of his name. His engagement at Covent Garden lasted seven years, and his wife also joined him there, at a smaller salary. George III honoured Dibdin's 'Birthday' several times with a bespeak, as well as attending the performance of 'The Mouth of the Nile.' Tom paid fifty guineas, instead of the penalty, 50*l.*, to Sir W. Rawlins to cancel his indenture and make him free. He wrote 'Tag in Tribulation' for Knight's benefit. On 16 Sept. 1799 his wife made her first appearance as Aura in 'The Farm House,' at the re-opening of Covent Garden. Among other merits she was an excellent under-study, and her versatility was displayed in becoming a substitute for Miss Pope as Clementina Allspice, for Mrs. Litchfield as Millwood, and for Mrs. Jordan as Nell in 'The Devil to Pay.' On 7 Oct. 1799 Dibdin produced his musical 'Naval Pillar,' in honour of victories at sea, Munden acting a quaker. In December old Mrs. Pitt died, in her seventy-ninth year, at Pentonville. On 19 Feb. one of his farces, 'True Friends,' failed, but crawled through five nights. He worked hard at a ballad-farce (two acts), 'St. David's Day,' and gained by it a lasting success. 'Hermione' followed, and 'Liberal Opinions,' a three-act comedy, which brought him 200*l.*, which Harris prevailed on him to enlarge to five acts as 'The School for Prejudice;' he also wrote 'Of Age To-morrow,' and successful pantomimes each Christmas. 'Harlequin's Tour,' two nights before Christmas, pleased the public. His 'Alonzo and Imogine' was revived for his wife's benefit. They usually spent summer-time at Richmond, professionally. At Colchester he joined Townsend in a musical entertainment, 'Something New,' followed next night by 'Nothing New,' with additions. He adapted the story of the old garland, 'The Golden Bull,' changing the bull into a wardrobe, and within three weeks composed his first and best opera, 'The Cabinet;' it was delayed by Harris, but ran thirty nights at the end of the season 1801–2. 'Il Bondocani, or the Caliph Robber,' opened the season September 1802, and brought him 60*l.* His Jew's song, 'I courted Miss Levi,' &c., as sung by Fawcett (which was misunderstood by the Israelites as an attack on Jewesses), raised a riot, but the sale of the song-books brought him in 630*l.*, and it triumphed over opposition. He himself wrote good-humouredly the parody on 'Norval'—

> My name 's Tom Dibdin: far o'er Ludgate Hill
> My master kept his shop, a frugal cit, &c.

On 13 Dec. 1803 his opera of 'The English Fleet in 1342' appeared, running thirty-five nights, and repaying him with 550*l.* A comedy, 'The Will for the Deed,' brought him 320*l.*, and on Easter Monday 1804 came his 'Valentine and Orson,' performed with it, and his 'Horse and Widow;' he had the whole playbill to himself. In this year he made 1,515*l.*, of which 200*l.* was for 'Guilty or Not Guilty.' He then began to traffic in risky investments, theatre shares, joining Colman and David Morris in the Haymarket. This fell through, and he recalled his 4,000*l.* to lose it elsewhere. His opera 'Thirty Thousand' brought him 360 guineas in 1805, soon followed by 'Nelson's Glory,' an unsuccessful farce, 'The White Plume,' and 'Five Miles Off,' on 9 July 1806, which last gave him 375*l.* By evil speculation in a Dublin circus he and his brother Charles lost nearly 2,000*l.*, but this loss inspired the wish to have Grimaldi at Covent Garden in his new pantomime 'Mother Goose,' 1807, which brought to the management close on 20,000*l.* 'Two Faces under a Hood,' opera, gave him 360*l.* On 20 Sept. 1808 Covent Garden Theatre was burnt to the ground; twenty-three lives were lost; but the proprietors opened the opera house with Dibdin's 'Princess or no Princess,' and his 'Mother Goose' had a third run. On 24 Feb. 1809 Drury Lane Theatre was burnt, while Dibdin was at a ball close by with his wife. The latter now retired from the stage and went to Cheltenham. Dibdin's 'Lady of the Lake' came out at the Surrey, which he now managed at 15*l.* a week and two benefits; he stayed with Elliston for a year, till the autumn, 1812, at which time he

adapted, as a pantomime for the Royal Amphitheatre of Davis and Parker, his own father's 'High-mettled Racer,' by which they cleared 10,000*l.*, and he himself got 50*l.* When new Drury Lane was almost finished he was engaged by Arnold on the annual salary of 520*l.* as prompter and writer of the pantomimes. The first of these was 'Harlequin and Humpo.' His 'Orange Bower' was announced for 8 Dec. 1813, but could not get licensed and appear till the 10th. In August 1814 came his 'Harlequin Hoax.' He lost his daughter, his father, and his mother respectively in March, August, and on 10 Oct. the same year. Among his numerous remaining dramas are 'The Ninth Statue,' 1814, 'Zuma,' 'The Lily of St. Leonards,' January 1819, 'The Ruffian Boy,' dramatised from Mrs. Opie, and 'The Fate of Calas,' 1820.

After the death of Samuel Whitbread, Dibdin was appointed manager at his prompter salary, but saddled with a colleague, Mr. Rae, and there were discomforts with the committee. In 1816 he rashly took the Royal Circus, renamed the Surrey, of which his father had been first manager. This was disastrous. He opened it on 1 July, depending chiefly on his melodramas. The death of the Duke of Kent and of George III stopped the success of the theatre. On 19 March 1822 he closed the theatre, and gave the remainder of his lease to Watkyns Burroughs; but all went wrong. Morris offered him the management of the Haymarket at 200*l.* per season. Dibdin became insolvent. By the Surrey and Dublin ventures he had lost 18,000*l.* He scarcely succeeded at the Haymarket; his temper was soured, and he had not his old command of resources. He entered into a lawsuit with Elliston, who had dismissed him from Drury Lane, and he quarrelled with D. E. Morris, was arrested and put in prison. The two lawsuits he gained; but his career was over, the remaining years passing in petty squabbles, inferior work, and discontent. He tried to be cheerful, and his retrospect was that of nearly two hundred plays ten only were failures, and sixteen had attained extraordinary success. Nearly fifty were printed, besides thirty books of songs.

His 'Reminiscences' in 1827 were illustrated with an excellent portrait by Wageman, engraved by H. Meyer. In these volumes he far surpasses the 'Professional Life' of his father; Thomas's being, though necessarily egotistical and devoted to theatrical recollections, lively and amusing, full of interesting anecdotes of old companions: on the whole generous to all in the earlier portions, not embittered and abusive like his father's. Among his versatile literary employments were 'A Metrical History of England,' 2 vols., 1813 (published at 18*s.*), begun at Cheltenham in 1809, anticipating G. A. à Beckett's 'Comic History;' 'Bunyan's Pilgrim's Progress metrically condensed,' 1834; and 'Tom Dibdin's Penny Trumpet,' a prematurely stifled rival to 'Figaro in London,' four penny numbers, October and November 1832, the least viperous of the many satires in the reform excitement. He claimed to have written nearly two thousand songs, of which a dozen or more were excellent, such as 'The Oak Table,' 'Snug Little Island,' the duet of 'All's Well,' and most of those sung in 'The Cabinet,' 'The British Fleet,' &c. It was 'feared that he died in indigence' (*Annual Register*), but he had been fairly prudent, was of steady domestic habits, and had made money constantly until near his closing years, when his toilsome life had enfeebled him and made him querulous. He wrote his own epitaph in the Ad Libitum Club:

> Longing while living for laurel and bays,
> Under this willow a poor poet 'lays;'
> With little to censure, and less to praise,
> He wrote twelve dozen and three score plays:
> He finish'd his 'Life,' and he went his ways.

He died at his house in Myddleton Place, Pentonville, in his seventieth year, 16 Sept. 1841, and was buried on the 21st in the burial-ground of St. James's, Pentonville, close by the grave of his old friend, Joseph Grimaldi [q. v.], and of his grandmother, Anne Pitt.

[Reminiscences of Thomas Dibdin, of the Theatres Royal Covent Garden, Drury Lane, Haymarket, &c., and Author of The Cabinet, &c., 2 vols. 8vo, H. Colburn, 1827; Athenæum, September 1841, p. 749; Tom Dibdin's Penny Trumpet, 20 Oct. to 10 Nov. 1832; Annual Biography, 1841; Biographical Dictionary of Living Authors, 1816; Last Lays of the Three Dibdins, 1833; Cumberland's edition of Operas and Farces, The Cabinet, &c., with Remarks by D. G.; works mentioned above, with anecdotes from family knowledge of personal acquaintance.]

J. W. E.

DICCONSON, EDWARD, D.D. (1670–1752), catholic prelate, was born in 1670, being the third son of Hugh Dicconson, esq., of Wrightington Hall, Lancashire, by Agnes, daughter of Roger Kirkby, esq., of Kirkby in that county. He was educated in the English college at Douay, and at the end of his course of philosophy, in 1691, returned to England. Subsequently he resumed his studies at Douay, where he took the oath on 8 March 1698-9. He took priest's orders; became procurator of the college in 1701; and in 1708–9 he was professor of syntax and a senior. In 1709–10 he was professor of poetry, and in 1711–12 professor of philo-

sophy. He was made vice-president and professor of theology in 1713-14.

He left Douay college to serve the English mission on 13 Aug. 1720, having been invited by Peter Giffard, esq., to take the ministerial charge at Chillington, Staffordshire. While there he was Bishop Stonor's principal adviser and grand vicar. Afterwards he was sent to Rome as agent extraordinary of the secular clergy of England. On the death of Bishop Thomas Williams he was nominated vicar apostolic of the northern district of England, by Benedict XIV, in September 1740, and he was consecrated on 19 March 1740-1 to the see of Malla *in partibus infidelium* by the bishop of Ghent. Proceeding to his vicariate he fixed his residence at a place belonging to his family near Wrightington, called Finch Mill. He died there on 24 April (5 May N.S.) 1752, and was buried in the private chapel attached to the parish church of Standish, near Wigan. Francis Petre was his successor in the northern vicariate.

He wrote: 1. A detailed account of his agency at Rome in four manuscript volumes, full of curious matter. 2. Reports and other documents relating to the state of his vicariate. Manuscripts preserved among the archives of the see of Liverpool. Six volumes of his papers were formerly in the possession of Dr. John Kirk of Lichfield. Dicconson copied for Dodd, the ecclesiastical historian, most of the records from Douay college, besides writing other parts of his work.

Dicconson's name was falsely affixed to a portrait of Bishop Bonaventure Giffard [q.v.], engraved by Burford from a painting by H. Hysing.

[Brady's Episcopal Succession, iii. 207, 250, 255-9; Gillow's Bibl. Dict.; Bromley's Cat. of Engraved Portraits, p. 271; Chambers's Biog. Illustr. of Worcestershire, p. 592; Catholic Miscellany, vi. 251-4, 260; Addit. MSS. 20310 ff. 188, 190, 208, 20312 ff. 139, 141, 20313 ff. 173, 175.] T. C.

DICETO, RALPH DE (*d.* 1202?), dean of St. Paul's, bears a surname otherwise entirely unknown. The presumption is that it is derived from the place of Ralph's birth. This place has often been identified with Diss in Norfolk, but the conjecture is not supported by any evidence either in the history of Diss or in the writings of Diceto, while it is contradicted by the mediæval forms of spelling the name of the town (Dize, Disze, Disce, Dysse, Dice, Dicia, Dyssia). After an exhaustive investigation of the subject Bishop Stubbs leans towards the conclusion that De Diceto 'is an artificial name, adopted by its bearer as the Latin name of a place with which he was associated, but which had no proper Latin name of its own;' and this, he suggests, may probably be one of three places in Maine, Dissai-sous-Courcillon, Dissé-sous-le-Lude, or Dissé-sous-Baillon. If this theory be correct, still Ralph de Diceto, who must have been born between 1120 and 1130, was probably brought at an early age into England, since, as Bishop Stubbs observes, 'his notices of events touching the history of St. Paul's begin in 1136, and certainly have the appearance of personal recollections.' His first known preferment was that of the archdeaconry of Middlesex, void by the election of Richard of Belmeis (the second of that name) as bishop of London. Richard's consecration took place on 28 Sept. 1152 (STUBBS, note to Gervase of Canterbury, *Chron.* a. 1151; *Hist. Works*, i. 148, Rolls Series, 1879), and the appointment of his successor in the archdeaconry was his first act as bishop, an act which the pope endeavoured to set aside in favour of a nominee of his own, and which he only sanctioned on the bishop's urgent petition, preferred through the mediation of Gilbert Foliot. From the fact of the appointment, and from the tenacity with which the bishop held to it, Dr. Stubbs conjectures that Diceto was a member of his family; for it was the prevailing practice to confer the confidential post of archdeacon upon a near kinsman; the family of Belmeis had long engrossed many of the most important offices in the chapter; and it was thus natural that this hereditary tendency should affect the archdeaconry. If this assumption be accepted, it is not hard to go a step further and suppose that Ralph was son or nephew of Ralph of Langford, the bishop's brother, who was dean of St. Paul's from about 1138 to 1160.

Diceto is described on his appointment as a 'master,' and he is known to have studied at Paris at two periods of his life (ARNULF. LEXOV. ep. xvi.; MIGNE, *Patrol. Lat.* cci. 29, 30); the first time no doubt in his youth, the second some years after his preferment, probably between 1155 and 1160. Besides his archdeaconry, which was poorly endowed, he held two rectories in the country, Aynhoe in Northamptonshire, and Finchingfield in Essex, but at what date or whether at the same time is unknown. He performed his duties in them by means of a vicar. Apparently also he was once granted and then dispossessed of a prebend at St. Paul's, since Foliot, soon after he became bishop of London in 1162, exerted his influence with the king in vain to secure its restitution.

In the long conflict between Henry II and Thomas à Becket, Diceto's sympathies were

divided. Himself on intimate terms with Foliot, and loyally attached to the king, he was careful to maintain friendly relations with the other side; and his cautious reserve made him useful as an intermediary between the parties. In 1180 he was elected dean of St. Paul's and prebendary of Tottenhale in the same cathedral. His activity in his new position is attested by the survey of the capitular property, which he made so early as January 1181, and of which all that remains has been printed, among others, by Archdeacon Hale (*Domesday of St. Paul's*, pp. 109–17, Camden Society, 1857); not to speak of a variety of charters and other official documents, many of which are still preserved among the chapter muniments. The cathedral statute-book also contains abundant evidence of the dean's work (*Registrum Statutorum Ecclesiæ Sancti Pauli*, pp. 33 *n.* 2, 63, 109, 124, 125, &c., ed. W. Sparrow Simpson, 1873). He built a deanery-house and a chapel within the cathedral precincts, which he bequeathed, together with the books, &c., with which he had furnished them, to his successors in office (see the bishop's confirmation, *Opera*, ii. pref. p. lxxiii). To the cathedral itself he gave a rich collection of precious reliques, as well as some books (Dugdale, *History of St. Paul's Cathedral*, pp. 337, 320, 322, 324–8, ed. H. Ellis, 1818). Finally, in 1197 he instituted a 'fratery' or guild for the celebration of religious offices and for the relief of the sick and poor (*Registrum*, pp. 63–5). He died on 22 Nov. (Simpson, *Documents*, p. 72), in all probability in 1202, though it is just possible that the date may be a year earlier or later. His anniversary was kept by the canons as that of 'Radulfus de Disceto, decanus bonus.'

The historical writings by which Diceto is chiefly remembered were the work of his old age. The prologue to the 'Abbreviationes Chronicorum' (*Opera*, i. 18) seems to show that this book was already in process of transcription in 1188, and there are signs that it cannot have been composed before 1181, and was probably begun a few years later. Some isolated passages, however, look as though they had been reduced to writing at an earlier time. The 'Abbreviationes,' which are based principally on Robert de Monte, run as far as 1147. Their continuation, the 'Ymagines Historiarum,' carries the history from 1149 to 25 March 1202, but Diceto's authorship cannot be extended with certainty beyond 27 May 1199, where the most valuable manuscript of the book stops short. As far as 1171, if not as far as 1183, Diceto seems to have continued to make use of the work of Robert de Monte, though in these later years it is quite possible that the two historians exchanged notes. Besides Robert, Diceto derived much of his information down to the date of Becket's murder from the letters of Gilbert Foliot. In later years he was assisted in the collection of materials for his work by Richard FitzNeal, who was bishop of London from 1189 to 1198, and was in all probability the author of the 'Gesta Henrici' which pass under the name of Benedict of Peterborough, as well as by William Longchamp, the justiciar, and Walter of Coutances, bishop of Lincoln, and subsequently archbishop of Rouen. The peculiar advantages which Diceto thus possessed for knowing the secrets of the government, while his position in the cathedral of London gave him facilities for hearing all the ordinary news of the day, makes his 'Ymagines' an authority of the first rank for the latter part of Henry II's reign, and for the whole of that of Richard I. 'It seems clear,' says Bishop Stubbs, 'that Ralph de Diceto wrote with a strong feeling of attachment to Henry II and the Angevin family; with considerable political insight and acquaintance with both the details and the moving causes of public affairs; in a temperate and business-like style, but with irregularities in chronology, arrangement, and proportion of detail which mark a man who takes up his pen when he is growing old; now and then he gossips, now and then he attempts to be eloquent, but he is at his best in telling a straightforward tale.'

Besides his two principal works Diceto wrote a variety of Opuscula, including regnal and pontifical lists and other historical abridgments and compendia, and a 'Series causæ inter Henricum regem et Thomam archiepiscopum,' mainly taken from the 'Ymagines.' Of all his historical writings we have the rare advantage of possessing manuscripts not merely contemporaneous, but written at St. Paul's and under the author's direct supervision. The greater part of the 'Abbreviationes' and the whole of the 'Ymagines' were printed by Twysden in the 'Scriptores Decem' (1652); all his historical works are collected by Bishop Stubbs, 'Radulfi de Diceto Decani Lundoniensis Opera Historica,' in 2 vols. (Rolls Series, 1876).

Besides these Diceto wrote 'Postilla super Ecclesiasticum et super librum Sapientiæ,' of which a copy was long preserved in the old library of St. Paul's (Dugdale, p. 393). He is also credited by Bale, possibly as a matter of course, with 'Sermones' (*Scriptt. Brit. Cat.* iii 62, pp. 255 et seq., ed. 1557). Bale further unduly extends the list of his

historical works by separating portions of the 'Abbreviationes' and 'Ymagines' as distinct works.

[Except that the references have been verified, this notice is almost entirely based upon the elaborate biography and the criticism of Diceto's works contained in Bishop Stubbs's prefaces to his edition. Compare also W. Sparrow Simpson's Documents illustrating the History of St. Paul's Cathedral, Camden Society, 1880.]

R. L. P.

DICK, Sir ALEXANDER (1703–1785), physician, born in October 1703, was the third son of Sir William Cunyngham of Caprington, bart., by Janet, only child and heiress of Sir James Dick of Prestonfield near Edinburgh. Not sharing in the large fortunes inherited by his elder brother William, Alexander determined to qualify himself for a profession. He began the study of medicine at the university of Edinburgh, and afterwards proceeded to Leyden, where he became a pupil of Boerhaave, and proceeded M.D. 31 Aug. 1725. His inaugural dissertation, 'De Epilepsia,' was published. A similar degree was conferred on him two years later by the university of St. Andrews. In 1727 he began practising as a physician in Edinburgh, and on 7 Nov. of the same year he was enrolled a fellow of the Royal College of Physicians of Edinburgh. Ten years later he travelled on the continent with his friend Allan Ramsay the painter, son of the well-known Scottish poet. During his travels Cunyngham, as he was still called, added largely to his scientific acquirements, and on his return home he settled in Pembrokeshire, where he earned great reputation as a successful practitioner. Meanwhile he maintained a constant correspondence with Allan Ramsay the poet and other friends in Scotland.

In 1746, by the death of his brother William, he succeeded to the baronetcy of Dick, and took up his residence in the family mansion of Prestonfield, which lies at the foot of Arthur's Seat, near Edinburgh. Abandoning his profession as a lucrative pursuit, he still cultivated it for scientific purposes, and in 1756 was elected president of the College of Physicians of Edinburgh, an office which he continued to hold for seven successive years. He voluntarily relinquished the chair in 1763 on the ground 'that it was due to the merits of other gentlemen that there should be some rotation.' He continued to devote some portion of his time to the service of the college, and contributed liberally to the building of the new hall. His portrait was afterwards placed in the college library as a mark of respect. Dick helped to obtain a charter for the Royal Society of Edinburgh, and promoted the establishment of a medical school in the Royal Infirmary. When Dr. Mounsey of St. Petersburg first brought the seeds of the true rhubarb into Great Britain, Dick, who probably knew the properties of the plant from his old master's nephew, A. K. Boerhaave, bestowed great care on its cultivation and pharmaceutical preparation. The Society of Arts presented him in 1774 with a gold medal 'for the best specimen of rhubarb.' Dick corresponded with Dr. Johnson, who paid a visit to Prestonfield during his celebrated journey to Scotland. Dick married first, in 1736, Sarah, daughter of Alexander Dick, merchant, in Edinburgh, a relative on his mother's side; secondly, in 1762, Mary, daughter of David Butler, esq., of Pembrokeshire. He died at the age of eighty-two, on 10 Nov. 1785. A memoir of Dick, published soon after his death in the 'Edinburgh Medical Commentaries,' was reprinted for private distribution, in 1849, by Sir Robert Keith Dick-Cunyngham, his third son. An account of his 'Journey from London to Paris in 1736' was also printed privately.

[Gent. Mag. 1853, xxxix. 22; Irving's Book of Scotsmen; Edinburgh Medical Commentaries, 1785.] R. H.

DICK, ANNE, Lady (*d.* 1741), verse writer, was a daughter of a Scotch law lord, Sir James Mackenzie (Lord Royston), a son of George Mackenzie, first earl of Cromarty. The date of Anne's birth does not appear, nor the date of her marriage to William Cunyngham, who adopted the name of Dick, and became Sir William Dick of Prestonfield, bart., in 1728, on the death of his maternal grandfather without male issue. Lady Dick made herself notorious by many unseemly pranks. She was in the habit of walking about the Edinburgh streets dressed as a boy, her maid with her, likewise in boy's attire. She also was known as a writer of coarse lampoons and epigrams in verse, which drew upon her the reproof of friends who admired her undoubted gifts and desired her to turn them to better purpose. Three specimens of her verse are in C. Kirkpatrick Sharpe's 'Book of Ballads.' She died in 1741, childless; and her husband, who survived her till 1746, was succeeded in his baronetcy by his brother, Sir Alexander Dick, physician [q. v.] A portrait of Lady Dick in a white dress at Prestonfield is mentioned by C. K. Sharpe.

[Anderson's Scottish Nation, ii. 33; Sharpe's Ballad Book, pp. 118, 121, 131, 139.] J. H.

DICK, JOHN, D.D. (1764–1833), theological writer, was born on 10 Oct. 1764 at Aberdeen, where his father was minister of

the associate congregation of seceders. His mother's name was Helen Tolmie, daughter of Captain Tolmie of Aberdeen, a woman of well cultivated intellect and deep piety, who exercised a strong influence over her son. Educated at the grammar school and King's College, Aberdeen, he studied for the ministry of the Secession church, under John Brown of Haddington. In 1785, immediately after being licensed as a probationer, he was called by the congregation of Slateford, near Edinburgh, and ordained to the ministry there. His love of nature and natural objects was intense, and at Slateford he had the opportunity of gratifying it abundantly. A few years after his settlement he married Jane, daughter of the Rev. G. Coventry, Stitchell, Roxburghshire, and sister of Dr. Andrew Coventry of Shanwell, professor of agriculture in the university of Edinburgh.

At Slateford, Dick was a laborious student and a diligent pastor, and he began early to take an active share in the business of his church. In 1788, when Dr. M'Gill of Ayr alarmed the religious community of Scotland by an essay on the death of Christ, of unitarian tendencies, Dick published a sermon in opposition entitled 'The Conduct and Doom of False Teachers.' In 1796, when objection had been taken by several ministers in his church to the teaching of the confession of faith on the duty of the civil magistrate to the church, he preached and published a sermon entitled 'Confessions of Faith shown to be necessary, and the duty of churches with respect to them explained.' He vindicated the use of confessions, but inculcated the duty of the church to be tolerant of minor disagreements. In 1799 this controversy was ended by the synod enacting a preamble to the confession, declaring that the church required no assent to anything which favoured the principle of compulsory measures in religion. A minority dissented from this finding, and, withdrawing from their brethren, formed a new body entitled 'The Original Associate Synod.'

In 1800 he published an 'Essay on the Inspiration of the Scriptures,' which gave him considerable standing as a theological writer. The occasion of this publication was, that in a dispute in the Secession church regarding the descending obligation of the Scottish covenants, it had been affirmed that those who were not impressed by arguments in its favour from the Old Testament, could not believe in the inspiration of the Old Testament books. Dick wrote his book to rebut this argument. The position assumed in it is thus stated by his biographer: 'He held the doctrine of plenary inspiration; i.e. that all parts of scripture were written by persons, moved, directed and assisted by the Holy Spirit, his assistance extending to the words as well as to the ideas. But under the term 'inspiration' he included several kinds or degrees of supernatural influence, holding that sometimes a larger and sometimes a smaller degree of inspiration was necessary to the composition of the books, according to the previous state of the minds of the writers and the matter of their writings.'

In 1801 he became minister of an important and prominent congregation in Glasgow, now called Greyfriars, in which charge he continued up to the time of his death. In 1815 he received the degree of D.D. from Princeton College, New Jersey, one of the oldest colleges of America. In 1819 the death of Dr. Lawson of Selkirk left vacant the office of theological professor to the associate synod, which had been filled for a long time by him in a distinguished manner, and in 1820 Dr. Dick was chosen to succeed him. In this charge he was eminently successful, enjoying at once the approval of the church and the confidence and admiration of his students. He was now one of the leading men in his church. Regarding his theological standpoint, his son says: 'He was distinguished from many theologians by the honour in which he held the scriptures, and by the strictness with which he adhered to the great protestant rule of making the Bible, in its plain meaning, the source of his religious creed, and the basis of his theological system. His distrust of reason as a guide in religion was deeply sincere, and never wavered; and so was his confidence in revelation. Both were the result of inquiry; and the perfect reasonableness of his faith was in nothing more evident than in the limits which he set to it; for he had taken pains to ascertain the bounds of revelation, and while within these he was teachable as a child, to everything beyond our own resources no man could apply the test of reason with more uncompromising boldness.'

In politics Dick sympathised with the reforming party, and he objected to church establishments. He combined the offices of professor of divinity and minister of Greyfriars Church up to the time of his death, which occurred rather suddenly on 25 Jan. 1833.

Besides the sermons already noticed, and his 'Essay on the Inspiration of the Scriptures,' Dick published during his lifetime 'Lectures on some Passages of the Acts of the Apostles;' and, in 1833, after his death, his theological lectures were published in 4 vols. 8vo, a second edition being published in 1838.

[Memoir of Dr. Dick, by his son, Andrew Coventry Dick, prefixed to Lectures in Theology; McKerrow's Hist. of the Secession Church; Funeral Sermons by Rev. Andrew Marshall and Rev. Professor Mitchell, D.D.; Memoir by Rev. W. Peddie, United Secession Mag. May 1833.]

W. G. B

DICK, ROBERT (1811–1866), a self-taught geologist and botanist, son of an exciseman, was born at Tulliboddy in Clackmannanshire in January 1811, according to his tombstone, in 1810 according to his half-sister. Though an apt scholar he was not sent to college, but at the age of thirteen was apprenticed to a baker, mainly through the influence of his stepmother, who made his life miserable. Despite hard work he read largely, and acquired a knowledge of botany, and made a collection of plants while yet an apprentice. After serving as a journeyman in Leith, Glasgow, and Greenock, he went to Thurso in Caithness in 1830, where his father was then supervisor of excise, and set up as a baker, there being then only three bakers' shops in the county. While gradually making a business he began to study geology, and widened his knowledge of natural history, making large collections of rocks, insects, and plants. He ultimately accumulated an almost perfect collection of the British flora by collection and exchange. About 1834 he re-discovered the *Hierochloë borealis*, or northern holy-grass, an interesting plant which had been dropped out of the British flora; of this he contributed a brief account to the Botanical Society of Edinburgh (*Ann. Nat. Hist.* October 1854). In 1841 the appearance of Hugh Miller's 'Old Red Sandstone' led Dick to make further searches for fossils, and ultimately to commence a correspondence with the author, greatly to the advantage of the latter, who received from the poor baker fine specimens of holoptychius and many other remarkable fishes, besides much information possessed by no other man. The facts which Dick furnished led to considerable modifications in the 'Old Red Sandstone,' and were of great assistance in building up the arguments of 'Footprints of the Creator.' 'He has robbed himself to do me service,' wrote Miller.

Dick's extreme modesty and bluff independence prevented him from writing for publication, but he became a recognised authority on the geology and natural history of his county, and materially aided Sir Roderick Murchison and other scientific men in their researches. Among his intimate friends was Charles Peach [q. v.], a self-made naturalist and geologist like himself. His studies show a record of indefatigable perseverance under poverty, pain, illness, and fatigue not easily surpassed. He often walked fifty to eighty miles between one baking and another, eating nothing but a few pieces of biscuit. Competition and a loss of flour by shipwreck at length practically ruined him, and his last years were passed in great privation. He died on 24 Dec. 1866, prematurely old at fifty-five. A public funeral testified that his fellow-townsmen recognised his merits, if somewhat tardily.

Dick was never married, and was very solitary in his habits. His character is best revealed by his letters, which show him to have had a deep love of nature, both its history and its beauties, and a stern resolve to get at facts at first hand. He would labour for weeks, at every possible moment, to chisel out a single important specimen from the hardest rock, or when crippled with rheumatism would spend hours in emptying ponds on the sea shore to disinter fossils he could not otherwise obtain. 'I have nearly killed myself several times with over-exertion,' he says. He had considerable culture, derived from both religious and general literature. His biographer says: 'To those who knew him best he was cheerful and social. He had a vein of innocent fun and satire about him, and he often turned his thoughts into rhyme.' His moral character was blameless; indeed his integrity was sternly scrupulous. It was with the greatest difficulty that he was persuaded to sell his fossils when in great privation; but he lavishly gave them away to those whom he conceived entitled to them by their scientific eminence. Strange to say, all reference to Dick was omitted in Hugh Miller's life. A portrait of Dick etched by Rajon forms the frontispiece to his life.

[Smiles's Life of Robert Dick, 1878.]

G. T. B.

DICK, SIR ROBERT HENRY (1785?–1846), major-general, was the son of Dr. Dick of Tullimet, Perthshire, and, if a romantic story be true, must have been born in India about 1785. It is said (*Gent. Mag.* for May 1846) that when Henry Dundas and Edmund Burke were staying with the Duke of Athole at Dunkeld, they accidentally met a farmer's daughter, who gave them refreshment during a walk. Upon hearing their names she asked Dundas if he could help a young doctor (Dick) to whom she was betrothed, and who was too poor to marry. Dundas, hearing a good report of Dick, gave him an assistant-surgeoncy in the East India Company's service. Dick at once married and went to India, where he soon made a large fortune, with which he retired and pur-

chased the estate of Tullimet. Robert Dick, the son of this fortunate doctor, entered the army as an ensign in the 75th regiment on 22 Nov. 1800, and was promoted lieutenant into the 62nd on 27 June 1802, and captain into the 78th, or Rosshire Buffs, on 17 April 1804. He accompanied the 2nd battalion of this regiment to Sicily in 1806, and was wounded at the battle of Maida in the same year. In 1807 his battalion formed part of General Mackenzie Fraser's expedition to Egypt, and Dick was wounded again at Rosetta. He was appointed major on 24 April 1808, and exchanged into the 42nd Highlanders (the Black Watch) on 14 July in that year. In June 1809 he accompanied the 2nd battalion of his regiment to Portugal, and was soon after selected to command a light battalion of detachments, which he did efficiently, at the battle of Busaco, in the lines of Torres Vedras, in the pursuit after Masséna, and at the battle of Fuentes de Onoro. He then returned to regimental duty, and acted as senior major of the 42nd, 2nd battalion, at the assault of Ciudad Rodrigo, and in command of the 1st battalion at the battle of Salamanca and in the attacks upon Burgos and the retreat from that city. For these services he was promoted lieutenant-colonel by brevet on 8 Oct. 1812. He then returned to the majority of the 2nd battalion, which he held till the end of the Peninsular war, when he was made a C.B. At the peace of 1814 the 2nd battalion of the 42nd was disbanded, and Dick accompanied the only battalion left to Flanders, as senior major, in 1815. At Quatre Bras the 42nd bore the brunt of the engagement, and when Sir Robert Macara, K.C.B., the lieutenant-colonel, was killed, Dick, though severely wounded in the hip and the left shoulder, brought them out of action. He was nevertheless present at the battle of Waterloo, and his commission as lieutenant-colonel of the 42nd was antedated to the day of that great battle, as a reward for his valour. He was promoted colonel on 27 May 1825, and soon after went on half-pay, and retired to his seat at Tullimet, which he had inherited on his father's death. In 1832 he was made a K.C.H., and on 10 Jan. 1837 was promoted major-general, and in 1838, in the honours conferred on the occasion of the queen's coronation, he was made a K.C.B. He now applied for employment on the general staff, and in December 1838 he was appointed to command the centre division of the Madras army, and as senior-general in the presidency he assumed the command-in-chief at Madras on the sudden death of Sir S. F. Whittingham in January 1841. This temporary post Dick held for nearly two years, until September 1842, when the Marquis of Tweeddale went out as governor and commander-in-chief to Madras. As it was thought undesirable to send the general back to a divisional command, he was transferred to the staff of the Bengal army. He at first took command of the division on the north-west frontier; but his sturdy independence in holding his own opinion as to an expected mutiny in certain of the regiments led to his removal by the governor-general, Lord Ellenborough, to the presidency division. He at once sent in his resignation to the Horse Guards, but the authorities refused to receive it. His old comrade, Sir Henry Hardinge, went out as governor-general, and the commander-in-chief, Sir Hugh Gough, gave him the command of the Cawnpore division. From this post he was summoned by Sir Hugh Gough in January 1846 to take command of the 3rd infantry division of the army in the field against the Sikhs, in the place of Major-general Sir John M'Caskill, K.C.B., who had been killed at the battle of Moodkee in the previous December. Dick had thus lost the opportunity of being present at the first two important battles of the first Sikh war; but he played a leading part in the third and crowning victory of Sobraon. On the morning of 10 Feb. 1846 Sir Hugh Gough determined to attack the strong entrenchments of the Khalsa army, and Dick's division was ordered to head the assault. At four A.M. his men advanced to a ravine about a thousand yards from the Sikh entrenchments, and lay down while the English artillery played upon the enemy over their heads. By nine A.M. sufficient damage had been done for the infantry to charge, and Dick led his first brigade into the Sikh entrenchments. When it had effected a lodgment he returned to lead his second brigade, headed by the 80th regiment. While leading this brigade from battery to battery, taking them in flank, Dick was struck down by one of the last shots fired during the day, and only survived until six o'clock on the same evening. His funeral the next day at Ferozepore was attended by the whole army, and Lord Gough thus speaks of him in his despatch announcing the victory of Sobraon: 'I have especially to lament the fall of Major-general Sir Robert Dick, K.C.B., a gallant veteran of the Peninsular and Waterloo campaigns. He survived only till the evening the dangerous grapeshot wound, which he received close to the enemy's entrenchments whilst personally animating, by his dauntless example, the soldiers of her majesty's 80th regiment in their career of noble daring.'

[Gent. Mag. May 1846; Royal Military Calendar; Colburn's United Service Magazine, June 1846, for his dispute with Lord Ellenborough, and Lord Gough's Despatch for the battle of Sobraon; information contributed by General Sir H. Bates.] H. M. S.

DICK, THOMAS (1774–1857), scientific writer, was born in the Hilltown, Dundee, on 24 Nov. 1774. He was brought up in the strict tenets of the Secession church of Scotland, and his father, Mungo Dick, a small linen manufacturer, designed him for his own trade. But the appearance of a brilliant meteor impressed him, when in his ninth year, with a passion for astronomy; he read, sometimes even when seated at the loom, every book on the subject within his reach; begged or bought some pairs of old spectacles, contrived a machine for grinding them to the proper shape, and, having mounted them in pasteboard tubes, began celestial observations. His parents, at first afflicted by his eccentricities, left him at sixteen to choose his own way of life. He became assistant in a school at Dundee, and in 1794 entered the university of Edinburgh, supporting himself by private tuition. His philosophical and theological studies terminated, he set up a school, took out a license to preach in 1801, and officiated as probationer during some years at Stirling and elsewhere. An invitation from the patrons to act as teacher in the Secession school at Methven led to a ten years' residence there, distinguished by efforts on his part towards popular improvement, including a zealous promotion of the study of science, the foundation of a 'people's library,' and of what was substantially a mechanics' institute. Under the name of 'Literary and Philosophical Societies, adapted to the middling and lower ranks of the community,' the extension of such establishments was recommended by him in five papers published in the 'Monthly Magazine' in 1814; and, a year or two later, a society was organised near London on the principles there laid down, of which he was elected an honorary member.

On leaving Methven, Dick spent another decade as a teacher at Perth. During this interval he made his first independent appearance as an author. 'The Christian Philosopher, or the Connexion of Science and Philosophy with Religion,' was published in 1823. It ran quickly through several editions, the eighth appearing at Glasgow in 1842. Its success determined Dick's vocation to literature. He finally gave up school-teaching in 1827, and built himself a small cottage, fitted up with an observatory and library, on a hill overlooking the Tay at Broughty Ferry, near Dundee. Here he wrote a number of works, scientific, philosophical, and religious, which, from their lucidity and unpretending style, acquired prompt and wide popularity both in this country and in the United States. Their author, however, made such loose bargains with his publishers, that he derived little profit from them, and his poverty was relieved in 1847 by a pension from the crown of 50*l.* a year, and by a local subscription, bringing in a further annual sum of 20*l.* or 30*l.* He died, at the age of eighty-three, on 29 July 1857. An honorary degree of LL.D. was conferred upon him early in his literary career by Union College, New York, and he was admitted to the Royal Astronomical Society 14 Jan. 1853. A paper on 'Celestial Day Observations,' giving the results of a series of observations on stars and planets made during the daytime with a small equatoreal at Methven in 1812–13, was communicated by him in 1855 to the 'Monthly Notices' (xv. 222). He had written on the same subject forty-two years previously in Nicholson's 'Journal of Natural Philosophy' (xxxvi. 109).

Among his works may be mentioned: 1. 'The Mental Illumination and Moral Improvement of Mankind,' New York, 1836, developing a train of thought familiar to the writer during upwards of twenty-six years, and partially indicated in several contributions to periodical literature. 2. 'Celestial Scenery, or the Wonders of the Heavens displayed,' London, 1837, New York, 1845. 3. 'The Sidereal Heavens, and other subjects connected with Astronomy,' London, 1840 and 1850, New York, 1844 (with portrait of author), presenting arguments for the plurality of worlds. 4. 'The Practical Astronomer,' London, 1845, giving plain descriptions and instructions for the use of astronomical instruments; besides several small volumes published by the Religious Tract Society on 'The Telescope and Microscope,' 'The Atmosphere and Atmospherical Phenomena,' and 'The Solar System.' Several of the above works were translated into Welsh. Dick edited the first three volumes of the 'Educational Magazine and Journal of Christian Philanthropy,' published in London in 1835–6.

[R. Chambers's Eminent Scotsmen (Thomson's ed. 1868); Monthly Notices, xviii. 98; Athenæum, 1857, p. 1008; Roy. Soc. Cat. of Scientific Papers.] A. M. C.

DICK, SIR WILLIAM (1580?–1655), provost of Edinburgh, was the only son of John Dick, a large proprietor in the Orkneys, who had acquired considerable wealth by trading with Denmark, and becoming a

favourite of James VI, had taken up his residence in his later years in Edinburgh. The son in 1618 advanced 6,000*l.* to defray the household expenses of James VI when he held a parliament in Scotland in 1618. Through his influence with the government he greatly increased his wealth by farming the customs and excise; he extended the trade of the Firth of Forth with the Baltic and Mediterranean ports, and he had a lucrative business in negotiating bills of exchange. Besides his extensive estates in the Orkneys, he acquired several properties in the south of Scotland, including in 1631 the barony of Braid in Midlothian. He was elected lord provost of Edinburgh in the critical years 1638-9, and was a zealous covenanter. His fortune about this time was estimated at 200,000*l.*, and the Scottish estates were chiefly indebted to his advances for the support of the army to maintain the cause of the covenant. For the equipment of the forces of Montrose, despatched to the north of Scotland in 1639, he advanced two hundred thousand merks, and he was equally liberal in his advances for the southern army under Leslie. Sir Walter Scott, in the 'Heart of Midlothian,' represents David Deans as affirming that his 'father saw them toom the sacks of dollars out o' Provost Dick's window intill the carts that carried them to the army at Dunse Law.' When Charles I visited Scotland in 1641, a hundred thousand merks were borrowed from Dick to defray the expenses, for which he obtained security on the king's revenue. In the following January he received the honour of knighthood, and shortly afterwards he was created a baronet of Nova Scotia. On 19 June 1644 he presented a petition to the estates desiring payment of a portion of the sum of 840,000 merks then due to him, expressing his willingness to take the remainder by instalments (Balfour, *Annals*, iii. 189), and after the matter had been under consideration for some time by a committee, the parliament assigned him 40,000*l.* sterling, 'owing of the brotherly assistance by the parliament of England,' and ordained him to have real execution upon his bond of two hundred thousand merks, in addition to which they assigned him the excise of Orkney and Shetland, and also of the tobacco (*ib.* 291). These resolutions seem, however, to have had no practical effect, and in December he again entreated them to 'take some serious notice of the debts owing to him by the public' (*ib.* 329). On 31 Jan. 1646 he was chosen one of the committee of estates as representing Edinburgh. When the lord provost of Edinburgh and several eminent citizens paid a visit to Cromwell at Moray House in October 1645, 'Old Sir William Dick in name of the rest made a great oration' (Rushworth, *Historical Collection*, pt. iv. p. 1295). He advanced 20,000*l.* for the service of Charles II in 1650, and he was one of the committee of estates during the war with Cromwell. By the parliamentary party he was therefore treated as a malignant, and subjected to heavy fines, amounting in all to 64,934*l.* Being reduced almost to indigence, he went to London to obtain payment of the moneys lent by him on government security, the total of which then amounted to 160,854*l.* (*Lamentable State of Sir William Dick*). His petition of 1 March 1653 was referred to the Irish and Scotch committee (*State Papers*, Dom. Ser. 1652-1653, p. 196), and a second petition of 3 July to the committee at Haberdashers' Hall (*ib.* 376), the result being that all he ever received was 1,000*l.* in August of that year. Continuing his residence in London to prosecute his claims, he was more than once imprisoned for small debts. The common statement that he was thrown into prison by Cromwell is, however, erroneous, as is also the further assertion that he died in prison. His death took place at his lodgings in Westminster, 19 Dec. 1655, aged 75. Such were the straits to which he had been reduced, that money could not be raised sufficient to give him a decent funeral. The house of Sir William Dick in Edinburgh was situated in High Street, between Byre's and Advocates' Closes, and was subsequently occupied by the Earl of Kintore. By his wife, Elizabeth, daughter of John Morrison of Preston Grange and Saughton Hall, he had five sons and two daughters. His fourth son, Alexander, was father of James Dick, created a Nova Scotia baronet in 1677, M.P. for Edinburgh 1681-2, provost of Edinburgh 1682-3, and a favourite of the Duke of York. He died in 1728, aged 85. By his wife, Anne Paterson, he had a daughter, Janet, married to Sir William Cunyngham, whose sons assumed the name of Dick [see Dick, Alexander, and Dick, Anne, Lady].

[The Lamentable Estate and Distressed Case of Sir William Dick, published in 1657, contains the petition of his family and other papers, the originals of which are included in the Lauderdale Papers, Addit. MS. 23113. His case is set forth in verse as well as in prose, and is pathetically illustrated by three copperplates, one representing him on horseback superintending the unloading of one of his rich argosies, the second as fettered in prison, and the third as lying in his coffin surrounded by disconsolate friends who do not know how to dispose of the body. The tract, of which there is a copy in the British Museum, is much valued by collectors, and has been sold for 52*l.* 10*s.*; Acts of the Parliament

of Scotland; Balfour's Annals; Spalding's Memorials; Gordon's Scots Affairs; State Papers, Dom. Ser. 1652–3; Douglas's Baronage of Scotland, i. 269–70; Notes and Queries, 3rd ser. vi. 457.] T. F. H.

DICKENS, CHARLES (1812–1870), novelist, was born 7 Feb. 1812 at 387 Mile End Terrace, Commercial Road, Landport, Portsea. His father, John Dickens, a clerk in the navy pay office, with a salary of 80*l.* a year, was then stationed in the Portsmouth dockyard. The wife of the first Lord Houghton told Mr. Wemyss Reid that Mrs. Dickens, mother of John, was housekeeper at Crewe, and famous for her powers of story-telling (Wemyss Reid, in *Daily News*, 8 Oct. 1887). John Dickens had eight children by his wife, Elizabeth, daughter of Charles Barrow, a lieutenant in the navy. The eldest, Fanny, was born in 1810. Charles, the second, was christened Charles John Huffam (erroneously entered Huffham in the register), but dropped the last two names. Charles Dickens remembered the little garden of the house at Portsea, though his father was recalled to London when he was only two years old. In 1816 (probably) the family moved to Chatham. Dickens was small and sickly; he amused himself by reading and by watching the games of other boys. His mother taught him his letters, and he pored over a small collection of books belonging to his father. Among them were 'Tom Jones,' the 'Vicar of Wakefield,' 'Don Quixote,' 'Gil Blas,' and especially Smollett's novels, by which he was deeply impressed. He wrote an infantine tragedy called 'Misnar,' founded on the 'Tales of the Genii.' James Lamert, the stepson of his mother's eldest sister, Mary (whose second husband was Dr. Lamert, an army surgeon at Chatham), had a taste for private theatricals. Lamert took Dickens to the theatre, in which the child greatly delighted. John Dickens's salary was raised to 200*l.* in 1819, and to 350*l.* in 1820, at which amount it remained until he left the service, 9 March 1825. It was, however, made insufficient by his careless habits, and in 1821 he left his first house, 2 (now 11) Ordnance Terrace, for a smaller house, 18 St. Mary's Place, next to a baptist chapel. Dickens was then sent to school with the minister, Mr. Giles (see Langton, *Childhood of Dickens*). In the winter of 1822–3 his father was recalled to Somerset House, and settled in Bayham Street, Camden Town, whither his son followed in the spring. John Dickens, whose character is more or less represented by Micawber, was now in difficulties, and had to make a composition with his creditors. He was (as Dickens emphatically stated) a very affectionate father, and took a pride in his son's precocious talents. Yet at this time (according to the same statement) he was entirely forgetful of the son's claims to a decent education. In spite of the family difficulties, the eldest child, Fanny, was sent as a pupil to the Royal Academy of Music, but Charles was left to black his father's boots, look after the younger children, and do small errands. Lamert made a little theatre for the child's amusement. His mother's elder brother, Thomas Barrow, and a godfather took notice of him occasionally. The uncle lodged in the upper floor of a house in which a bookselling business was carried on, and the proprietress lent the child some books. His literary tastes were kept alive, and he tried his hand at writing a description of the uncle's barber. His mother now made an attempt to retrieve the family fortunes by taking a house, 4 Gower Street North, where a brass plate announced 'Mrs. Dickens's establishment,' but failed to attract any pupils. The father was at last arrested and carried to the Marshalsea, long afterwards described in 'Little Dorrit.' (Mr. Langton thinks that the prison was the king's bench, where, as he says, there was a prisoner named Dorrett in 1824.) All the books and furniture went gradually to the pawnbroker's. James Lamert had become manager of a blacking warehouse, and obtained a place for Dickens at 6*s.* or 7*s.* a week in the office at Hungerford Stairs. Dickens was treated as a mere drudge, and employed in making up parcels. He came home at night to the dismantled house in Gower Street till the family followed the father to the Marshalsea, and then lodged in Camden Town with a reduced old lady, a Mrs. Roylance, the original of Mrs. Pipchin in 'Dombey and Son.' Another lodging was found for him near the prison with a family which is represented by the Garlands in his 'Old Curiosity Shop.' The Dickenses were rather better off in prison than they had been previously. The maid-of-all-work who followed them from Bayham Street became the Marchioness of the 'Old Curiosity Shop.' The elder Dickens at last took the benefit of the Insolvent Debtors Act, and moved first to Mrs. Roylance's house, and then to a house in Somers Town. Dickens's amazing faculty of observation is proved by the use made in his novels of all that he now saw, especially in the prison scenes of 'Pickwick' and in the earlier part of 'David Copperfield.' That he suffered acutely is proved by the singular bitterness shown in his own narrative printed by Forster. He felt himself degraded by his occupation. When his sister won a prize at the Royal Academy, he was deeply humiliated by the contrast of his own position, though

incapable of envying her success. This was about April 1824.

The family circumstances improved. The elder Dickens had received a legacy which helped to clear off his debts; he had a pension, and after some time he obtained employment as reporter to the 'Morning Chronicle.' About 1824 Dickens was sent to a school kept by a Mr. Jones in the Hampstead Road, and called the Wellington House Academy. His health improved. His schoolfellows remembered him as a handsome lad, overflowing with animal spirits, writing stories, getting up little theatrical performances, and fond of harmless practical jokes, but not distinguishing himself as a scholar. After two years at this school, Dickens went to another kept by a Mr. Dawson in Henrietta Street, Brunswick Square. He then became clerk in the office of Mr. Molloy in New Square, Lincoln's Inn, and soon afterwards (from May 1827 to November 1828) clerk in the office of Mr. Edward Blackmore, attorney, of Gray's Inn. His salary with Mr. Blackmore rose from 13*s.* 6*d.* to 15*s.* a week. Dickens's energy had only been stimulated by the hardships through which he had passed. He was determined to force his way upwards. He endeavoured to supplement his scanty education by reading at the British Museum, and he studied shorthand writing in the fashion described in 'David Copperfield.' Copperfield's youthful passion for Dora reflects a passion of the same kind in Dickens's own career, which, though hopeless, stimulated his ambition. He became remarkably expert in shorthand, and after two years' reporting in the Doctors' Commons and other courts, he entered the gallery of the House of Commons as reporter to the 'True Sun.' He was spokesman for the reporters in a successful strike. For two sessions he reported for the 'Mirror of Parliament,' started by a maternal uncle, and in the session of 1835 became reporter for the 'Morning Chronicle.' While still reporting at Doctors' Commons he had thoughts of becoming an actor. He made an application to George Bartley [q. v.], manager at Covent Garden, which seems to have only missed acceptance by an accident, and took great pains to practise the art. He finally abandoned this scheme on obtaining his appointment on the 'Morning Chronicle' (Forster, ii. 179). His powers were rapidly developed by the requirements of his occupation. He was, as he says (*Letters*, i. 438), 'the best and most rapid reporter ever known.' He had to hurry to and from country meetings, by coach and post-chaise, encountering all the adventures incident to travelling in the days before rail roads, making arrangements for forwarding reports, and attracting the notice of his employers by his skill, resource, and energy. John Black [q. v.], the editor, became a warm friend, and was, he says, his 'first hearty out-and-out appreciator.'

He soon began to write in the periodicals. The appearance of his first article, 'A Dinner at Poplar Walk' (reprinted as 'Mr. Minns and his Cousin'), in the 'Monthly Magazine' for December 1833, filled him with exultation. Nine others followed till February 1835. The paper in August 1834 first bore the signature 'Boz.' It was the pet name of his youngest brother, Augustus, called 'Moses,' after the boy in the 'Vicar of Wakefield,' which was corrupted into Boses and Boz. An 'Evening Chronicle,' as an appendix to the 'Morning Chronicle,' was started in 1835 under the management of George Hogarth, formerly a friend of Scott. The 'Monthly Magazine' was unable to pay for the sketches, and Dickens now offered to continue his sketches in the new venture. His offer was accepted, and his salary raised from five to seven guineas a week. In the spring of 1836 the collected papers were published as 'Sketches by Boz,' with illustrations by Cruikshank, the copyright being bought for 150*l.* by a publisher named Macrone. On 2 April 1836 Dickens married Catherine, eldest daughter of Hogarth, his colleague on the 'Morning Chronicle.' He had just begun the 'Pickwick Papers.' The 'Sketches,' in which it is now easy to see the indications of future success, had attracted some notice in their original form. Albany Fonblanque had warmly praised them, and publishers heard of the young writer. Messrs. Chapman & Hall, then beginning business, had published a book called 'The Squib Annual' in November 1835, with illustrations by Seymour. Seymour was anxious to produce a series of 'cockney sporting plates.' Chapman & Hall thought that it might answer to publish such a series in monthly parts accompanied by letterpress. Hall applied to Dickens, suggesting the invention of a Nimrod Club, the members of which should get into comic difficulties suitable for Seymour's illustrations. Dickens, wishing for a freer hand, and having no special knowledge of sport, substituted the less restricted scheme of the Pickwick Club, and wrote the first number, for which Seymour drew the illustrations. The first two or three numbers excited less attention than the collected 'Sketches,' which had just appeared. Seymour killed himself before the appearance of the second number. Robert William Buss [q. v.] illustrated the third number. Thackeray, then an unknown

youth, applied to Dickens for the post of illustrator; but Dickens finally chose Hablot Knight Browne [q. v.], who illustrated the fourth and all the subsequent numbers, as well as many of the later novels.

The success of 'Pickwick' soon became extraordinary. The binder prepared four hundred copies of the first number, and forty thousand of the fifteenth. The marked success began with the appearance of Sam Weller in the fifth number. Sam Weller is in fact the incarnation of the qualities to which the success was due. Educated like his creator in the streets of London, he is the ideal cockney. His exuberant animal spirits, humorous shrewdness, and kindliness under a mask of broad farce, made him the favourite of all cockneys in and out of London, and took the gravest readers by storm. All that Dickens had learnt in his rough initiation into life, with a power of observation unequalled in its way, was poured out with boundless vivacity and prodigality of invention. The book, beginning as farce, became admirable comedy, and has caused more hearty and harmless laughter than any book in the language. If Dickens's later works surpassed 'Pickwick' in some ways, 'Pickwick' shows, in their highest development, the qualities in which he most surpassed other writers. Sam Weller's peculiar trick of speech has been traced with probability to Samuel Vale, a popular comic actor, who in 1822 performed Simon Spatterdash in a farce called 'The Boarding House,' and gave currency to a similar phraseology (*Notes and Queries*, 6th ser. v. 388; and *Origin of Sam Weller*, with a facsimile of a contemporary piratical imitation of 'Pickwick,' 1883).

Dickens was now a prize for which publishers might contend. In the next few years he undertook a great deal of work, with confidence natural to a buoyant temperament, encouraged by unprecedented success, and achieved new triumphs without permitting himself to fall into slovenly composition. Each new book was at least as carefully written as its predecessor. 'Pickwick' appeared from April 1836 to November 1837. 'Oliver Twist' began, while 'Pickwick' was still proceeding, in January 1837, and ran till March 1839. 'Nicholas Nickleby' overlapped 'Oliver Twist,' beginning in April 1838 and ending in October 1839. In February 1838 Dickens went to Yorkshire to look at the schools caricatured in Dotheboys Hall (for the original of Dotheboys Hall see *Notes and Queries*, 4th ser. vi. 245, and 5th ser. iii. 325). A short pause followed. Dickens had thought of a series of papers, more or less on the model of the old 'Spectator,' in which there was to be a club, including the Wellers, varied essays satirical and descriptive, and occasional stories. The essays were to appear weekly, and for the whole he finally selected the title 'Master Humphrey's Clock.' The plan was carried out with modifications. It appeared at once that the stories were the popular part of the series; the club and the intercalated essay disappeared, and 'Master Humphrey's Clock' resolved itself into the two stories, 'The Old Curiosity Shop' and 'Barnaby Rudge.' During 1840 and 1841 'Oliver Twist' seems to have been at first less popular than its fellow-stories; but 'Nicholas Nickleby' surpassed even 'Pickwick.' Sydney Smith on reading it confessed that Dickens had 'conquered him,' though he had 'stood out as long as he could.' 'Master Humphrey's Clock' began with a sale of seventy thousand copies, which declined when there was no indication of a continuous story, but afterwards revived. The 'Old Curiosity Shop,' as republished, made an extraordinary success. 'Barnaby Rudge' has apparently never been equally popular.

The exuberant animal spirits, and the amazing fertility in creating comic types, which made the fortune of 'Pickwick,' were now combined with a more continuous story. The ridicule of 'Bumbledom' in 'Oliver Twist,' and of Yorkshire schools in 'Nicholas Nickleby,' showed the power of satirical portraiture already displayed in the prison scenes of 'Pickwick.' The humorist is not yet lost in the satirist, and the extravagance of the caricature is justified by its irresistible fun. Dickens was also showing the command of the pathetic which fascinated the ordinary reader. The critic is apt to complain that Dickens kills his children as if he liked it, and makes his victims attitudinise before the footlights. Yet Landor, a severe critic, thought 'Little Nell' equal to any character in fiction, and Jeffrey, the despiser of sentimentalism, declared that there had been nothing so good since Cordelia (Forster, i. 177, 226). Dickens had written with sincere feeling, and with thoughts of Mary Hogarth, his wife's sister, whose death in 1837 had profoundly affected him, and forced him to suspend the publication of 'Pickwick' (no number was published in June 1837). When we take into account the command of the horrible shown by the murder in 'Oliver Twist,' and the unvarying vivacity and brilliance of style, the secret of Dickens's hold upon his readers is tolerably clear. 'Barnaby Rudge' is remarkable as an attempt at the historical novel, repeated only in his 'Tale of Two Cities;' but Dickens takes little pains to give genuine local colour, and appears to have regarded the

eighteenth century chiefly as the reign of Jack Ketch.

Dickens's fame had attracted acquaintances, many of whom were converted by his genial qualities into fast friends. In March 1837 he moved from the chambers in Furnival's Inn, which he had occupied for some time previous to his marriage, to 48 Doughty Street, and towards the end of 1839 he moved to a 'handsome house with a considerable garden' in Devonshire Terrace, facing York Gate, Regent's Park. He spent summer holidays at Broadstairs, always a favourite watering-place, Twickenham, and Petersham, and in the summer of 1841 made an excursion in Scotland, received the freedom of Edinburgh, and was welcomed at a public dinner where Jeffrey took the chair and his health was proposed by Christopher North. He was at this time fond of long rides, and delighted in boyish games. His buoyant spirit and hearty good-nature made him a charming host and guest at social gatherings of all kinds except the formal. He speedily became known to most of his literary contemporaries, such as Landor (whom he visited at Bath in 1841), Talfourd, Procter, Douglas Jerrold, Harrison Ainsworth, Wilkie, and Edwin Landseer. His closest intimates were Macready, Maclise, Stanfield, and John Forster. Forster had seen him at the office of the 'True Sun,' and had afterwards met him at the house of Harrison Ainsworth. They had become intimate at the time of Mary Hogarth's death, when Forster visited him, on his temporary retirement, at Hampstead. Forster, whom he afterwards chose as his biographer, was serviceable both by reading his works before publication and by helping his business arrangements.

Dickens made at starting some rash agreements. Chapman & Hall had given him 15*l.* 15*s.* a number for 'Pickwick,' with additional payments dependent upon the sale. He received, Forster thinks, 2,500*l.* on the whole. He had also, with Chapman & Hall, rebought for 2,000*l.* in 1837 the copyright of the 'Sketches' sold to Macrone in 1831 for 150*l.* The success of 'Pickwick' had raised the value of the book, and Macrone proposed to reissue it simultaneously with 'Pickwick' and 'Oliver Twist.' Dickens thought that this superabundance would be injurious to his reputation, and naturally considered Macrone to be extortionate. When, however, Macrone died, two years later, Dickens edited the 'Pic-Nic Papers' (1841) for the benefit of the widow, contributing the preface and a story, which was made out of his farce 'The Lamplighter.' In November 1837 Chapman & Hall agreed that he should have a share after five years in the copyright of 'Pickwick,' on condition that he should write a similar book, for which he was to receive 3,000*l.*, besides having the whole copyright after five years. Upon the success of 'Nicholas Nickleby,' written in fulfilment of this agreement, the publishers paid him an additional 1,500*l.* in consideration of a further agreement, carried out by 'Master Humphrey's Clock.' Dickens was to receive 50*l.* for each weekly number, and to have half the profits; the copyright to be equally shared after five years. He had meanwhile agreed with Richard Bentley (1794–1871) [q. v.] (22 Aug. 1836) to edit a new magazine from January 1837, to which he was to supply a story; and had further agreed to write two other stories for the same publisher. 'Oliver Twist' appeared in 'Bentley's Miscellany' in accordance with the first agreement, and, on the conclusion of the story, he handed over the editorship to Harrison Ainsworth. In September 1837, after some misunderstandings, it was agreed to abandon one of the novels promised to Bentley, Dickens undertaking to finish the other, 'Barnaby Rudge,' by November 1838. In June 1840 Dickens bought the copyright of 'Oliver Twist' from Bentley for 2,250*l.*, and the agreement for 'Barnaby Rudge' was cancelled. Dickens then sold 'Barnaby Rudge' to Chapman & Hall, receiving 3,000*l.* for the use of the copyright until six months after the publication of the last number. The close of this series of agreements freed him from conflicting and harassing responsibilities.

The weekly appearance of 'Master Humphrey's Clock' had imposed a severe strain. He agreed in August 1841 to write a new novel in the 'Pickwick' form, for which he was to receive 200*l.* a month for twenty numbers, besides three-fourths of the profits. He stipulated, however, in order to secure the much-needed rest, that it should not begin until November 1842. During the previous twelve months he was to receive 150*l.* a month, to be deducted from his share of the profits. When first planning 'Master Humphrey's Clock' he had talked of visiting America to obtain materials for descriptive papers. The publication of the 'Old Curiosity Shop' had brought him a letter from Washington Irving; his fame had spread beyond the Atlantic, and he resolved to spend part of the interval before his next book in the United States. He had a severe illness in the autumn of 1841; he had to undergo a surgical operation, and was saddened by the sudden death of his wife's brother and mother. He sailed from Liverpool 4 Jan. 1842. He reached Boston on 21 Jan. 1842, and travelled by

New York and Philadelphia to Washington and Richmond. Returning to Baltimore, he started for the west, and went by Pittsburg and Cincinnati to St. Louis. He returned to Cincinnati, and by the end of April was at the falls of Niagara. He spent a month in Canada, performing in some private theatricals at Montreal, and sailed for England about the end of May. The Americans received him with an enthusiasm which was at times overpowering, but which was soon mixed with less agreeable feelings. Dickens had come prepared to advocate international copyright, though he emphatically denied, in answer to an article by James Spedding in the 'Edinburgh Review' for January 1843, that he had gone as a 'missionary' in that cause. His speeches on this subject met with little response, and the general opinion was in favour of continuing to steal. As a staunch abolitionist he was shocked by the sight of slavery, and disgusted by the general desire in the free states to suppress any discussion of the dangerous topic. To the average Englishman the problem seemed a simple question of elementary morality. Dickens's judgment of America was in fact that of the average Englishman, whose radicalism increased his disappointment at the obvious weaknesses of the republic. He differed from ordinary observers only in the decisiveness of his utterances and in the astonishing vivacity of his impressions. The Americans were still provincial enough to fancy that the first impressions of a young novelist were really of importance. Their serious faults and the superficial roughness of the half-settled districts thoroughly disgusted him; and though he strove hard to do justice to their good qualities, it is clear that he returned disillusioned and heartily disliking the country. The feeling is still shown in his antipathy to the northern states during the war (*Letters*, ii. 203, 240). In the 'American Notes,' published in October 1842, he wrote under constraint upon some topics, but gave careful accounts of the excellent institutions, which are the terror of the ordinary tourist in America. Four large editions were sold by the end of the year, and the book produced a good deal of resentment. When Macready visited America in the autumn of 1843, Dickens refused to accompany him to Liverpool, thinking that the actor would be injured by any indications of friendship with the author of the 'Notes' and of 'Martin Chuzzlewit.' The first of the twenty monthly numbers of this novel appeared in January 1843. The book shows Dickens at his highest power. Whether it has done much to enforce its intended moral, that selfishness is a bad thing, may be doubted. But the humour and the tragic power are undeniable. Pecksniff and Mrs. Gamp at once became recognised types of character, and the American scenes, revealing Dickens's real impressions, are perhaps the most surprising proof of his unequalled power of seizing characteristics at a glance. Yet for some reason the sale was comparatively small, never exceeding twenty-three thousand copies, as against the seventy thousand of 'Master Humphrey's Clock.'

After Dickens's return to England, his sister-in-law, Miss Georgina Hogarth, became, as she remained till his death, an inmate of his household. He made an excursion to Cornwall in the autumn of 1842 with Maclise, Stanfield, and Forster, in the highest spirits, 'choking and gasping, and bursting the buckle off the back of his stock (with laughter) all the way.' He spent his summers chiefly at Broadstairs, and took a leading part in many social gatherings and dinners to his friends. He showed also a lively interest in benevolent enterprises, especially in ragged schools. In this and similar work he was often associated with Miss Coutts, afterwards Baroness Burdett-Coutts, and in later years he gave much time to the management of a house for fallen women established by her in Shepherd's Bush. He was always ready to throw himself heartily into any philanthropical movement, and rather slow to see any possibility of honest objection. His impatience of certain difficulties about the ragged schools raised by clergymen of the established church led him for a year or two to join the congregation of a unitarian minister, Mr. Edward Tagart. For the rest of his life his sympathies, we are told, were chiefly with the church of England, as the least sectarian of religious bodies, and he seems to have held that every dissenting minister was a Stiggins. It is curious that the favourite author of the middle classes should have been so hostile to their favourite form of belief.

The relatively small sale of 'Chuzzlewit' led to difficulties with his publishers. The 'Christmas Carol,' which appeared at Christmas 1843, was the first of five similar books which have been enormously popular, as none of his books give a more explicit statement of what he held to be the true gospel of the century. He was, however, greatly disappointed with the commercial results. Fifteen thousand copies were sold, and brought him only 726*l.*, a result apparently due to the too costly form in which they were published. Dickens expressed a dissatisfaction, which resulted in a breach with Messrs. Chapman & Hall and an agreement with Messrs. Bradbury & Evans, who were to advance

2,800*l.* and have a fourth share of all his writings for the next eight years. Dickens's irritation under these worries stimulated his characteristic restlessness. He had many claims to satisfy. His family was rapidly increasing; his fifth child was born at the beginning of 1844. Demands from more distant relations were also frequent, and though he received what, for an author, was a very large income, he thought that he had worked chiefly for the enrichment of others. He also felt the desire to obtain wider experience natural to one who had been drawing so freely upon his intellectual resources. He resolved, therefore, to economise and refresh his mind in Italy.

Before starting he presided, in February 1844, at the meetings of the Mechanics' Institution in Liverpool and the Polytechnic in Birmingham. He wrote some radical articles in the 'Morning Chronicle.' After the usual farewell dinner at Greenwich, where J. M. W. Turner attended and Lord Normanby took the chair, he started for Italy, reaching Marseilles 14 July 1844. On 16 July he settled in a villa at Albaro, a suburb of Genoa, and set to work learning Italian. He afterwards moved to the Peschiere Palace in Genoa. There, though missing his long night walks in London streets, he wrote the 'Chimes,' and came back to London to read it to his friends. He started 6 Nov., travelled through Northern Italy, and reached London at the end of the month. He read the 'Chimes' at Forster's house to Carlyle, Stanfield, Maclise, Laman Blanchard, Douglas Jerrold, Fox, Harness, and Dyce. He then returned to Genoa. In the middle of January he started with his wife on a journey to Rome, Naples, and Florence. He returned to Genoa for two months, and then crossed to St. Gothard, and returned to England at the end of June 1845. On coming home he took up a scheme for a private theatrical performance, which had been started on the night of reading the 'Chimes.' He threw himself into this with his usual vigour. Jonson's 'Every Man in his Humour' was performed on 21 Sept. at Fanny Kelly's theatre in Dean Street. Dickens took the part of Bobadil, Forster appearing as Kitely, Jerrold as Master Stephen, and Leech as Master Matthew. The play succeeded to admiration, and a public performance was afterwards given for a charity. Dickens is said by Forster to have been a very vivid and versatile rather than a finished actor, but an inimitable manager. His contributions to the 'Morning Chronicle' seem to have suggested his next undertaking, the only one in which he can be said to have decidedly failed. He became first editor of the 'Daily News,' the first number of which appeared 21 Jan. 1846. He had not the necessary qualifications for the function of editor of a political organ. On 9 Feb. he resigned his post, to which Forster succeeded for a time. He continued to contribute for about three months longer, publishing a series of letters descriptive of his Italian journeys. His most remarkable contribution was a series of letters on capital punishment. (For the fullest account of his editorship see WARD, pp. 68, 74.) He then gave up the connection, resolving to pass the next twelve months in Switzerland, and there to write another book on the old model. He left England on 31 May, having previously made a rather singular overture to government for an appointment to the paid magistracy of London, and having also taken a share in starting the General Theatrical Fund. He reached Lausanne 11 June 1846, and took a house called Rosemont. Here he enjoyed the scenery and surrounded himself with a circle of friends, some of whom became his intimates through life. He specially liked the Swiss people. He now began 'Dombey,' and worked at it vigorously, though feeling occasionally his oddly characteristic craving for streets. The absence of streets 'worried' him 'in a most singular manner,' and he was harassed by having on hand both 'Dombey' and his next Christmas book, 'The Battle of Life.' For a partial remedy of the first evil he made a short stay at Geneva at the end of September. The 'Battle of Life' was at last completed, and he was cheered by the success of the first numbers of 'Dombey.' In November he started for Paris, where he stayed for three months. He made a visit to London in December, when he arranged for a cheap issue of his writings, which began in the following year. He was finally brought back to England by an illness of his eldest son, then at King's College School. His house in Devonshire Terrace was still let to a tenant, and he did not return there until September 1847. 'Dombey and Son' had a brilliant success. The first five numbers, with the death, truly or falsely pathetic, of Paul Dombey, were among his most striking pieces of work, and the book has had great popularity, though it afterwards took him into the kind of social satire in which he was always least successful. For the first half-year he received nearly 3,000*l.*, and henceforth his pecuniary affairs were prosperous and savings began. He found time during its completion for gratifying on a large scale his passion for theatrical performances. In 1847 a scheme was started for the benefit of Leigh Hunt. Dickens became manager of a company which performed Jonson's comedy

at Manchester and Liverpool in July 1847, and added four hundred guineas to the benefit fund. In 1848 it was proposed to buy Shakespeare's house at Stratford-on-Avon and to endow a curatorship to be held by Sheridan Knowles. Though this part of the scheme dropped, the projected performances were given for Knowles's benefit. The 'Merry Wives of Windsor,' in which Dickens played Shallow, Lemon Falstaff, and Forster Master Ford, was performed at Manchester, Liverpool, Edinburgh, Birmingham, and Glasgow, the gross profits from nine nights being 2,551*l.* In November 1850 'Every Man in his Humour' was again performed at Knebworth, Lord Lytton's house. The scheme for a 'Guild of Literature and Art' was suggested at Knebworth. In aid of the funds, a comedy by Lytton, 'Not so bad as we seem,' and a farce by Dickens and Lemon, 'Mr. Nightingale's Diary,' were performed at the Duke of Devonshire's house in London (27 May 1851), when the queen and prince consort were present. Similar performances took place during 1851 and 1852 at various towns, ending with Manchester and Liverpool. A dinner, with Lytton in the chair, at Manchester had a great success, and the guild was supposed to be effectually started. It ultimately broke down, though Dickens and Bulwer Lytton were enthusiastic supporters. During this period Dickens had been exceedingly active. The 'Haunted Man or Ghostly Bargain,' the idea of which had occurred to him at Lausanne, was now written and published with great success at Christmas 1848. He then began 'David Copperfield,' in many respects the most satisfactory of his novels, and especially remarkable for the autobiographical element, which is conspicuous in so many successful fictions. It contains less of the purely farcical or of the satirical caricature than most of his novels, and shows his literary genius mellowed by age without loss of spontaneous vigour. It appeared monthly from May 1849 to November 1850. The sale did not exceed twenty-five thousand copies; but the book made its mark. He was now accepted by the largest class of readers as the undoubted leader among English novelists. While it was proceeding he finally gave shape to a plan long contemplated for a weekly journal. It was announced at the close of 1849, when Mr. W. H. Wills was selected as subeditor, and continued to work with him until compelled to retire by ill-health in 1868. After many difficulties, the felicitous name, 'Household Words,' was at last selected, and the first number appeared 30 March 1849, with the beginning of a story by Mrs. Gaskell. During the rest of his life Dickens gave much of his energy to this journal and its successor, 'All the Year Round.' He gathered many contributors, several of whom became intimate friends. He spared no pains in his editorial duty; he frequently amended his contributors' work and occasionally inserted passages of his own. He was singularly quick and generous in recognising and encouraging talent in hitherto unknown writers. Many of the best of his minor essays appeared in its pages. Dickens's new relation to his readers helped to extend the extraordinary popularity which continued to increase during his life. On the other hand, the excessive strain which it involved soon began to tell seriously upon his strength. In 1848 he had been much grieved by the loss of his elder sister Fanny. On 31 March 1851 his father, for whom in 1839 he had taken a house in Exeter, died at Malvern. Dickens, after attending his father's death, returned to town and took the chair at the dinner of the General Theatrical Fund 14 April 1851. After his speech he was told of the sudden death of his infant daughter, Dora Annie (born 16 Aug. 1850). Dickens left Devonshire Terrace soon afterwards, and moved into Tavistock House, Tavistock Square. Here, in November 1851, he began 'Bleak House,' which was published from March 1852 to September 1853. It was followed by 'Hard Times,' which appeared in 'Household Words' between 1 April and 12 Aug. 1854; and by 'Little Dorrit,' which appeared in monthly numbers from January 1856 to June 1857. Forster thinks that the first evidences of excessive strain appeared during the composition of 'Bleak House.' 'The spring,' says Dickens, 'does not seem to fly back again directly, as it always did when I put my own work aside and had nothing else to do.' The old buoyancy of spirit is decreasing; the humour is often forced and the mannerism more strongly marked; the satire against the court of chancery, the utilitarians, and the 'circumlocution office' is not relieved by the irresistible fun of the former caricatures, nor strengthened by additional insight. It is superficial without being good-humoured. Dickens never wrote carelessly; he threw his whole energy into every task which he undertook; and the undeniable vigour of his books, the infallible instinct with which he gauged the taste of his readers, not less than his established reputation, gave him an increasing popularity. The sale of 'Bleak House' exceeded thirty thousand; 'Hard Times' doubled the circulation of 'Household Words;' and 'Little Dorrit' 'beat even "Bleak House" out of the field;' thirty-five thousand copies of the second number were

sold. 'Bleak House' contained sketches of Landor as Lawrence Boythorn, and of Leigh Hunt as Harold Skimpole. Dickens defended himself for the very unpleasant caricature of Hunt in 'All the Year Round,' after Hunt's death. While Hunt was still living, Dickens had tried to console him by explaining away the likeness as confined to the flattering part; but it is impossible to deny that he gave serious ground of offence. During this period Dickens was showing signs of increasing restlessness. He sought relief from his labours at 'Bleak House' by spending three months at Dover in the autumn of 1852. In the beginning of 1853 he received a testimonial at Birmingham, and undertook in return to give a public reading at Christmas on behalf of the New Midland Institute. He read two of his Christmas books and made a great success. He was induced, after some hesitation, to repeat the experiment several times in the next few years. The summer of 1853 was spent at Boulogne, and in the autumn he made a two months' tour through Switzerland and Italy, with Mr. Wilkie Collins and Augustus Egg. In 1854 and 1856 he again spent summers at Boulogne, gaining materials for some very pleasant descriptions; and from November 1855 to May 1856 he was at Paris, working at 'Little Dorrit.' During 1855 he found time to take part in some political agitations.

In March 1856 Dickens bought Gadshill Place. When a boy at Rochester he had conceived a childish aspiration to become its owner. On hearing that it was for sale in 1855, he began negotiations for its purchase. He bought it with a view to occasional occupation, intending to let it in the intervals; but he became attached to it, spent much money on improving it, and finally in 1860 sold Tavistock House and made it his permanent abode. He continued to improve it till the end of his life.

In the winter of 1856–7 Dickens amused himself with private theatricals at Tavistock House, and after the death of Douglas Jerrold (6 June 1857) got up a series of performances for the benefit of his friend's family, one of which was Mr. Wilkie Collins's 'Frozen Deep,' also performed at Tavistock House. For the same purpose he read the 'Christmas Carol' at St. Martin's Hall (30 June 1857), with a success which led him to carry out a plan, already conceived, of giving public readings on his own account. He afterwards made an excursion with Mr. Wilkie Collins in the north of England, partly described in 'A Lazy Tour of Two Idle Apprentices.'

A growing restlessness and a craving for any form of distraction were connected with domestic unhappiness. In the beginning of 1858 he was preparing his public readings. Some of his friends objected, but he decided to undertake them, partly, it would seem, from the desire to be fully occupied. He gave a reading, 15 April 1858, for the benefit of the Children's Hospital in Great Ormond Street, in which he was keenly interested, and on 29 April gave the first public reading for his own benefit. This was immediately followed by the separation from his wife. The eldest son lived with the mother, while the rest of the children remained with Dickens. Carlyle, mentioning the newspaper reports upon this subject to Emerson, says: 'Fact of separation, I believe, is true, but all the rest is mere lies and nonsense. No crime and no misdemeanor specifiable on either side; *unhappy* together, these two, good many years past, and they at length end it' (Carlyle and Emerson, *Correspondence*, ii. 269). Dickens chose to publish a statement himself in 'Household Words,' 12 June 1858. He entrusted another and far more indiscreet letter to Mr. Arthur Smith, who now became the agent for his public readings, which was to be shown, if necessary, in his defence. It was published without his consent in the 'New York Tribune.' The impropriety of both proceedings needs no comment. But nothing has been made public which would justify any statement as to the merits of the question. Dickens's publication in 'Household Words,' and their refusal to publish the same account in 'Punch,' led to a quarrel with his publishers, which ended in his giving up the paper. He began an exactly similar paper, called 'All the Year Round' (first number 30 April 1859), and returned to his old publishers, Messrs. Chapman & Hall. Dickens seems to have thought that some public statement was made necessary by the quasi-public character which he now assumed. From this time his readings became an important part of his work. They formed four series, given in 1858–9, in 1861–3, in 1866–7, and in 1868–70. They finally killed him, and it is impossible not to regret that he should have spent so much energy in an enterprise not worthy of his best powers. He began with sixteen nights at St. Martin's Hall, from 29 April to 22 July 1858. A provincial tour of eighty-seven readings followed, including Ireland and Scotland. He gave a series of readings in London in the beginning of 1859, and made a provincial tour in October following. He was everywhere received with enthusiasm; he cleared 300*l.* a week before reaching Scotland, and in Scotland made 500*l.* a week. The readings were from the Christmas books, 'Pickwick,' 'Dombey,' 'Chuzzlewit,' and the Christmas num-

bers of 'Household Words.' The Christmas numbers in his periodicals, and especially in 'All the Year Round,' had a larger circulation than any of his writings, those in 'All the Year Round' reaching three hundred thousand copies. Some of his most charming papers appeared, as the 'Uncommercial Traveller,' in the last periodical. For his short story, 'Hunted Down,' first printed in the 'New York Ledger,' afterwards in 'All the Year Round,' he received 1,000*l.* This and a similar sum, paid for the 'Holiday Romance' and 'George Silverman's Explanation' in a child's magazine published by Mr. Fields and in the 'Atlantic Monthly,' are mentioned by Forster as payments unequalled in the history of literature.

In March 1861 he began a second series of readings in London, and after waiting to finish 'Great Expectations' in 'All the Year Round,' he made another tour in the autumn and winter. He read again in St. James's Hall in the spring of 1862, and gave some readings at Paris in January 1863. The success was enormous, and he had an offer of 10,000*l.*, 'afterwards raised,' for a visit to Australia. He hesitated for a time, but the plan was finally abandoned, and America, which had been suggested, was closed by the civil war. For a time he returned to writing. The 'Tale of Two Cities' had appeared in 'All the Year Round' during his first series of readings (April to November 1859). 'Great Expectations' appeared in the same journal from December 1860 to August 1861, during part of the second series. He now set to work upon 'Our Mutual Friend,' which came out in monthly numbers from May 1864 to November 1865. It succeeded with the public; over thirty thousand copies of the first number were sold at starting, and, though there was a drop in the sale of the second number, this circulation was much exceeded. The gloomy river scenes in this and in 'Great Expectations' show Dickens's full power, but both stories are too plainly marked by flagging invention and spirits. Forster publishes extracts from a book of memoranda kept from 1855 to 1865, in which Dickens first began to preserve notes for future work. He seems to have felt that he could no longer rely upon spontaneous suggestions of the moment.

His mother died in September 1863, and his son Walter, for whom Miss Coutts had obtained a cadetship in the 26th native infantry, died at Calcutta on 31 Dec. following.

He began a third series of readings under ominous symptoms. In February 1865 he had a severe illness. He ever afterwards suffered from a lameness in his left foot, which gave him great pain and puzzled his physicians. On 9 June 1865 he was in a terrible railway accident at Staplehurst. The carriage in which he travelled left the line, but did not, with others, fall over the viaduct. The shock to his nerves was great and permanent, and he exerted himself excessively to help the sufferers. The accident is vividly described in his letters (ii. 229–33). In spite of these injuries he never spared himself; after sleepless nights he walked distances too great for his strength, and he now undertook a series of readings which involved greater labour than the previous series. He was anxious to make a provision for his large family, and, probably conscious that his strength would not long be equal to such performances, he resolved, as Forster says, to make the most money possible in the shortest time without regard to labour. Dickens was keenly affected by the sympathy of his audience, and the visible testimony to his extraordinary popularity and to his singular dramatic power was no doubt a powerful attraction to a man who was certainly not without vanity, and who had been a popular idol almost from boyhood.

After finishing 'Our Mutual Friend,' he accepted (in February 1866) an offer, from Messrs. Chappell of Bond Street, of 50*l.* a night for a series of thirty readings. The arrangements made it necessary that the hours not actually spent at the reading-desk or in bed should be chiefly passed in long railway journeys. He began in March and ended in June 1866. In August he made a new agreement for forty nights at 60*l.* a night, or 2,500*l.* for forty-two nights. These readings took place between January and May 1867. The success of the readings again surpassed all precedent, and brought many invitations from America. Objections made by W. H. Wills and Forster were overruled. Dickens said that he must go at once if he went at all, to avoid clashing with the presidential election of 1868. He thought that by going he could realise 'a sufficient fortune.' He 'did not want money,' but the 'likelihood of making a very great addition to his capital in half a year' was an 'immense consideration.' In July Mr. Dolby sailed to America as his agent. An inflammation of the foot, followed by erysipelas, gave a warning which was not heeded. On 1 Oct. 1867 he telegraphed his acceptance of the engagement, and after a great farewell banquet at Freemasons' Hall (2 Nov.), at which Lord Lytton presided, he sailed for Boston 9 Nov. 1867, landing on the 19th.

Americans had lost some of their provincial sensibility, and were only anxious to

show that old resentments were forgotten. Dickens first read in Boston on 2 Dec.; thence he went to New York; he read afterwards at Philadelphia, Baltimore, Washington, again at Philadelphia, Syracuse, Rochester, Buffalo, Springfield, Portland, New Bedford, and finally at Boston and New York again. He received a public dinner at New York (18 April), and reached England in the first week of May 1868. He made nearly 20,000*l.* in America, but at a heavy cost in health. He was constantly on the verge of a breakdown. He naturally complimented Americans, not only for their generous hospitality, but for the many social improvements since his previous visits, though politically he saw little to admire. He promised that no future edition of his 'Notes' or 'Chuzzlewit' should be issued without a mention of the improvements which had taken place in America, or in his state of mind. As a kind of thank-offering, he had a copy of the 'Old Curiosity Shop' printed in raised letters, and presented it to an American asylum for the blind.

Unfortunately Dickens was induced upon his return to give a final series of readings in England. He was to receive 8,000*l.* for a hundred readings. They began in October 1868. Dickens had preferred as a novelty a reading of the murder in 'Oliver Twist.' He had thought of this as early as 1863, but it was 'so horrible' that he was then 'afraid to try it in public' (*Letters*, ii. 200). The performance was regarded by Forster as in itself 'illegitimate,' and Forster's protest led to a 'painful correspondence.' In any case, it involved an excitement and a degree of physical labour which told severely upon his declining strength. He was to give weekly readings in London alternately with readings in the country. In February 1869 he was forced to suspend his work under medical advice. After a few days' rest he began again, in spite of remonstrances from his friends and family. At last he broke down at Preston. On 23 April Sir Thomas Watson held a consultation with Mr. Beard, and found that he had been 'on the brink of an attack of paralysis of his left side, and possibly of apoplexy,' due to overwork, worry, and excitement. He was ordered to give up his readings, though after some improvement Sir Thomas consented to twelve readings without railway travelling, which Dickens was anxious to give as some compensation to Messrs. Chappell for their disappointment. In the same autumn he began 'Edwin Drood.' He was to receive 7,500*l.* for twenty-five thousand copies, and fifty thousand were sold during his life. It 'very, very far outstripped every one of its predecessors' (J. T. Fields, p. 246). He passed the year at Gadshill, leaving it occasionally to attend a few meetings, and working at his book. His last readings were given at St. James's Hall from January to March. On 1 March he took a final leave of his hearers in a few graceful words. In April appeared the first number of 'Edwin Drood.' In the same month he appeared for the last time in public, taking the chair at the newsvendors' dinner, and replying for 'literature' at the dinner of the Royal Academy (30 April), when he spoke feelingly of the death of his old friend Maclise. He was at work upon his novel at Gadshill in June, and showed unusual fatigue. On 8 June he was working in the 'châlet,' which had been presented to him in 1859 by Fechter, and put up as a study in his garden. He came into the house about six o'clock, and, after a few words to his sister-in-law, fell to the ground. There was an effusion on the brain; he never spoke again, and died at ten minutes past six on 9 June 1870. He was buried with all possible simplicity in Westminster Abbey 14 June following.

Dickens had ten children by his wife: Charles, 1837–1896 (see Supplement); Mary, *b.* 1838; Kate, *b.* 1839, wife (1) of Charles Allston Collins [q. v.], and (2) of Charles Edward Perugini; Walter Landor, *b.* 1841, *d.* 12 Dec. 1863 (see above); Francis Jeffrey, *b.* 1843; Alfred Tennyson, *b.* 1845, settled in Australia; Sydney Smith Haldemand, *b.* 1847, in the navy, buried at sea 2 May 1867; Henry Fielding Dickens, K.C., *b.* 1849; Dora Annie, *b.* 1850, *d.* 14 April 1851; and Edward Bulwer Lytton, *b.* 1852, settled in Australia.

Dickens's appearance is familiar by innumerable photographs. Among portraits may be mentioned (1) by Maclise in 1839 (engraved as frontispiece to 'Nicholas Nickleby'), original in possession of Sir Alfred Jodrell of Bayfield, Norfolk; (2) pencil drawing by Maclise in 1842 (with his wife and sister); (3) oil-painting by E. M. Ward in 1854 (in possession of Mrs. Ward); (4) oil-painting by Ary Scheffer in 1856 (in National Portrait Gallery); (5) oil-painting by W. P. Frith in 1859 (in Forster collection at South Kensington). Dickens was frequently compared in later life to a bronzed sea captain. In early portraits he has a dandified appearance, and was always a little over-dressed. He possessed a wiry frame, implying enormous nervous energy rather than muscular strength, and was most active in his habits, though not really robust. He seems to have overtaxed his strength by his passion for walking. All who knew him, from Carlyle downwards, speak of his many fine qualities: his generosity, sincerity, and kindliness. He

was intensely fond of his children (see Mrs. Dickens's interesting account in *Cornhill Magazine*, January 1880); he loved dogs, and had a fancy for keeping large and eventually savage mastiffs and St. Bernards; and he was kind even to contributors. His weaknesses are sufficiently obvious, and are reflected in his writings. If literary fame could be safely measured by popularity with the half-educated, Dickens must claim the highest position among English novelists. It is said, apparently on authority (Mr. Mowbray Morris in *Fortnightly Review* for December 1882) that 4,239,000 volumes of his works had been sold in England in the twelve years after his death. The criticism of more severe critics chiefly consists in the assertion that his merits are such as suit the half-educated. They admit his fun to be irresistible; his pathos, they say, though it shows boundless vivacity, implies little real depth or tenderness of feeling; and his amazing powers of observation were out of proportion to his powers of reflection. The social and political views, which he constantly inculcates, imply a deliberate preference of spontaneous instinct to genuine reasoned conviction; his style is clear, vigorous, and often felicitous, but mannered and more forcible than delicate; he writes too clearly for readers who cannot take a joke till it has been well hammered into their heads; his vivid perception of external oddities passes into something like hallucination; and in his later books the constant strain to produce effects only legitimate when spontaneous becomes painful. His books are therefore inimitable caricatures of contemporary 'humours' rather than the masterpieces of a great observer of human nature. The decision between these and more eulogistic opinions must be left to a future edition of this dictionary.

Dickens's works are: 1. 'Sketches by Boz, illustrative of Everyday Life and Everyday People,' 2 vols. 1835, 2nd series, 1 vol. December 1836, illustrated by Cruikshank (from the 'Monthly Magazine,' the 'Morning' and 'Evening Chronicle,' 'Bell's Life in London,' and the 'Library of Fiction'). 2. 'Sunday under Three Heads: as it is; as Sabbath-bills would make it; as it might be. By Timothy Sparks,' illustrated by H. K. Browne, June 1836. 3. 'The Strange Gentleman,' a comic burletta in two parts 1837 (produced 29 Sept. 1836 at the St. James's Theatre). 4. 'The Village Coquettes,' a comic opera in two parts, December 1836 (songs separately in 1837). 5. 'Is she his Wife? or Something Singular;' a comic burletta acted at St. James's Theatre, 6 March 1837, printed at Boston, 1877. 6. 'Posthumous Papers of the Pickwick Club,' November 1837 (originally in monthly numbers from April 1836 to November 1837), illustrated by Seymour, Buss, and H. K. Browne. 7. 'Mudfog Papers,' in 'Bentley's Miscellany' (1837–9); reprinted in 1880. 8. 'Memoirs of Joseph Grimaldi; edited by Boz,' 2 vols. 1838. 9. 'Oliver Twist; or the Parish Boy's Progress,' 2 vols. October 1838 (in 'Bentley's Miscellany,' January 1837 to March 1839), illustrated by Cruikshank. 10. 'Sketches of Young Gentlemen,' illustrated by H. K. Browne, 1838. 11. 'Life and Adventures of Nicholas Nickleby,' October 1839 (in monthly numbers April 1838 to October 1839). 12. 'Sketches of Young Couples, with an Urgent Remonstrance to the Gentlemen of England (being bachelors or widowers) at the present alarming Crisis,' 1840, illustrated by H. K. Browne. 13. 'Master Humphrey's Clock,' in eighty-eight weekly numbers, from 4 April 1840 to 27 Nov. 1841, first volume published September 1840; second volume published March 1841; third November 1841; illustrated by George Cattermole and H. K. Browne ('Old Curiosity Shop' from vol. i. 37 to vol. ii. 223; 'Barnaby Rudge' from vol. ii. 229 to vol. iii. 420). 14. 'The Pic-Nic Papers,' by various hands, edited by Charles Dickens, who wrote the preface and the first story, 'The Lamplighter' (the farce on which the story was founded was printed in 1879), 3 vols. 1841 (Dickens had nothing to do with the third volume, *Letters*, ii. 91). 15. 'American Notes for General Circulation,' 2 vols. 1842. 16. 'A Christmas Carol in Prose; being a Ghost Story of Christmas,' illustrated by Leech, 1843. 17. 'The Life and Adventures of Martin Chuzzlewit,' illustrated by H. K. Browne, July 1844 (originally in monthly numbers from January 1843 to July 1844). 18. 'Evenings of a Working Man,' by John Overs, with a preface relative to the author by Charles Dickens, 1844. 19. 'The Chimes; a Goblin Story of some Bells that Rang an Old Year out and a New Year in,' Christmas, 1844; illustrated by Maclise, Stanfield, R. Doyle, and J. Leech. 20. 'The Cricket on the Hearth; a Fairy Tale of Home,' Christmas, 1845; illustrated by Maclise, Stanfield, C. Landseer, R. Doyle, and J. Leech. 21. 'Pictures from Italy,' 1846 (originally in 'Daily News' from January to March 1846, where it appeared as a series of 'Travelling Letters written on the Road'). 22. 'The Battle of Life; a Love Story,' Christmas, 1846; illustrated by Maclise, Stanfield, R. Doyle, and J. Leech. 23. 'Dealings with the Firm of Dombey and Son, Wholesale, Retail, and for Exportation,' April 1848; illustrated by H. K. Browne (originally in monthly numbers from October

1846 to April 1848). 24. 'The Haunted Man, and the Ghost's Bargain; a Fancy for Christmas Time,' Christmas, 1848; illustrated by Stanfield, John Tenniel, Frank Stone, and J. Leech. 25. 'The Personal History of David Copperfield,' November 1850; illustrated by H.K. Browne (originally in monthly parts from May 1849 to November 1850). 26. 'Bleak House,' September 1853; illustrated by H. K. Browne (originally in monthly numbers from March 1852 to September 1853). 27. 'A Child's History of England,' 3 vols. 1854 (originally in 'Household Words' from 25 Jan. 1851 to 10 Dec. 1853). 28. 'Hard Times for these Times,' August 1854 (originally in 'Household Words' from 1 April to 12 Aug. 1854). 29. 'Little Dorrit,' June 1857; illustrated by H. K. Browne (originally in monthly numbers from December 1855 to June 1857). 30. 'A Tale of Two Cities,' November 1859; illustrated by H. K. Browne (originally in 'All the Year Round,' from 30 April to 26 Nov. 1859). 31. 'Great Expectations,' 3 vols. August 1861; illustrated (when published in one volume 1862) by Marcus Stone (originally in 'All the Year Round' from 1 Dec. 1860 to 3 Aug. 1861). 32. 'Our Mutual Friend,' November 1865; illustrated by Marcus Stone (originally in monthly numbers, May 1864 to November 1865). 33. 'Religious Opinions of the late Rev. Chauncy Hare Townshend,' edited by Charles Dickens, 1869. 34. 'The Mystery of Edwin Drood' (unfinished); illustrated by S. L. Fildes (six numbers from April to September 1870).

The following appeared in the Christmas numbers of 'Household Words' and 'All the Year Round:' 'A Christmas Tree,' in Christmas 'Household Words,' 1850; 'What Christmas is as we grow Older,' in 'What Christmas is,' *ib.* 1851; 'The Poor Relation's Story' and 'The Child's Story,' in 'Stories for Christmas,' *ib.* 1852; 'The Schoolboy's Story' and 'Nobody's Story,' in 'Christmas Stories,' *ib.* 1853; 'In the Old City of Rochester,' 'The Story of Richard Doubledick,' and 'The Road,' in 'The Seven Poor Travellers,' *ib.* 1854; 'Myself,' 'The Boots,' and 'The Till,' in 'The Holly Tree,' *ib.* 1855; 'The Wreck,' in 'The Wreck of the Golden Mary,' *ib.* 1856; 'The Island of Silver Store' and 'The Rafts on the River,' in 'The Perils of certain English Prisoners,' *ib.* 1857; 'Going into Society,' in 'A House to Let,' *ib.* 1858; 'The Mortals in the House' and 'The Ghost in Master B.'s Room,' in 'The Haunted House,' 'All the Year Round,' 1859; 'The Village' (nearly the whole), 'The Money,' and 'The Restitution,' in 'A Message from the Sea,' *ib.* 1860; 'Picking up Soot and Cinders,' 'Picking up Miss Kimmeens,' and 'Picking up the Tinker,' in 'Tom Tiddler's Ground,' *ib.* 1861; 'His Leaving it till called for,' 'His Boots,' 'His Brown Paper Parcel,' and 'His Wonderful End,' in 'Somebody's Luggage,' *ib.* 1862; 'How Mrs. Lirriper carried on the Business,' and 'How the Parlour added a few Words,' in 'Mrs. Lirriper's Lodgings,' *ib.* 1863; 'Mrs. Lirriper relates how she went on and went over' and 'Mrs. Lirriper relates how Jemmy topped up,' in 'Mrs. Lirriper's Legacy,' *ib.* 1864; 'To be Taken Immediately,' 'To be Taken for Life,' and 'The Trial,' in 'Dr. Marigold's Prescriptions,' *ib.* 1865; 'Barbox Brothers,' 'Barbox Brothers & Co.' 'The Main Line,' the 'Boy at Mugby,' and 'No. 1 Branch Line: the Signalman,' in 'Mugby Junction,' *ib.* 1866; 'No Thoroughfare' (with Mr. Wilkie Collins), *ib.* 1867.

Besides these Dickens published the 'Lazy Tour of Two Idle Apprentices' (with Mr. Wilkie Collins) in 'Household Words' for October 1857; 'Hunted Down' (originally in the 'New York Ledger') in 'All the Year Round,' August 1860; 'The Uncommercial Traveller' (a series of papers from 28 Jan. to 13 Oct. 1860, collected in December 1860). Eleven fresh papers from the same were added to an edition in 1868, and seven more were written to 5 June 1869. A 'Holiday Romance,' originally in 'Our Young Folks,' and 'George Silverman's Explanation,' originally in the 'Atlantic Monthly,' appeared in 'All the Year Round,' from 5 Jan. to 22 Feb. 1868. His last paper in 'All the Year Round' was 'Landor's Life,' 5 June 1869. A list of various articles in newspapers, &c., is given in R. H. Shepherd's 'Bibliography.'

The first collective edition of Dickens's works was begun in April 1847. The first series closed in September 1852; a second closed in 1861; and a third in 1874. The first library edition began in 1857. The 'Charles Dickens' edition began in America, and was issued in England from 1868 to 1870. 'Plays and Poems,' edited by R. H. Shepherd, were published in 1882, suppressed as containing copyright matter, and reissued without this in 1885. 'Speeches' by the same in 1884.

For minuter particulars see 'Hints to Collectors,' by J. F. Dexter, in 'Dickens Memento,' 1870; 'Hints to Collectors . . .' by C. P. Johnson, 1885; 'Bibliography of Dickens,' by R. H. Shepherd, 1880; and 'Bibliography of the Writings of Charles Dickens,' by James Cook, 1879.

[Life of Dickens, by John Forster, 3 vols. 1872, 1874; Letters (edited by Miss Hogarth and Miss Dickens), 2 vols. 1880, vol. iii. 1882; Charles Dickens, by G. A. Sala (1870); Charles Dickens

as I Knew Him, by George Dolby, 1885; Yesterdays with Authors, by James T. Fields, 1872; Charles Kent's Charles Dickens as a Reader, 1872; Percy Fitzgerald's Recreations of a Literary Man, 1882, pp. 48-172; E. Yates's Recollections and Experiences, 1884, pp. 90-128; Kate Field's Pen Photographs of C. Dickens's Readings, 1868; James Payn's Literary Recollections, 1884; Frith's Autobiography, 1887; Cornhill Mag. for January 1880, Charles Dickens at Home (by Miss Dickens); Macmillan's Mag. July 1870, In Memoriam, by Sir Arthur Helps; Macmillan's Mag. January 1871, Amateur Theatricals; Gent. Mag. July 1870, In Memoriam, by Blanchard Jerrold; Gent. Mag. February 1871, Guild of Literature and Art, by R. H. Horne; Dickensiana, by F. G. Kitton, 1886; Charles Dickens, by Frank T. Marzials, Great Writers series, 1887; Dickens, by A. W. Ward, in Men of Letters series, 1882; Childhood and Youth of Dickens, by Robert Langton, 1883.] L. S.

DICKENSON, JOHN (*fl.*1594), romance-writer, was the author of: 1. 'Arisbas, Euphues amidst his Slumbers, or Cupids Journey to Hell,' &c., 1594, 4to, dedicated 'To the right worshipfull Maister Edward Dyer, Esquire.' 2. 'Greene in Conceipt. New raised from his graue to Write the Tragique Historie of Faire Valeria of London,' &c., 1598, 4to, with a woodcut on the title-page representing Robert Greene in his shroud, writing at a table. 3. 'The Shepheardes Complaint; a passionate Eclogue, written in English Hexameters: Wherevnto are annexed other Conceits,' &c., n. d. (circ. 1594), 4to, of which only one copy (preserved at Lamport Hall) is extant. Dickenson was a pupil in the school of Lyly and Greene. He had a light hand for verse (though little can be said in favour of his 'passionate Eclogue') and introduced some graceful lyrics into his romances. Three short poems from 'The Shepheardes Complaint' are included in 'England's Helicon,' 1600.

There was also a John Dickenson who resided in the Low Countries and published: 1. 'Deorum Consessus, siue Apollinis ac Mineruæ querela,' &c., 1591, 8vo, of which there is a unique copy in the Bodleian Library. 2. 'Specvlum Tragicvm, Regvm, Principvm & Magnatvm superioris sæculi celebriorum ruinas exitusque calamitosos breviter complectens,' &c., Delft, 1601, 8vo, reprinted in 1602, 1603, and 1605. 3. 'Miscellanea ex Historiis Anglicanis concinnata,' &c., Leyden, 1606, 4to. It is not clear whether this writer, whose latinity (both in verse and prose) has the charm of ease and elegance, is to be identified with the author of the romances. Dr. Grosart has included the romances among his 'Occasional Issues.'

[Grosart's Introduction to Dickenson's Works; Collier's Bibl. Cat. i. 219-20; England's Helicon, ed. Bullen, p. xviii.] A. H. B.

DICKIE, GEORGE, M.D. (1812-1882), botanist, born at Aberdeen 23 Nov. 1812, was educated at Marischal College in that city, where he graduated A.M. in 1830, and prosecuted the study of medicine in the universities of Aberdeen and Edinburgh. From 1839 he lectured on botany for ten years in King's College, Aberdeen, and in that university for shorter periods on natural history and materia medica. In 1849 he was appointed professor of natural history in Belfast, where he taught botany, geology, physical geography, and zoology. From this he was transferred in 1860 to the chair of botany at Aberdeen, which he held until 1877, when failing health caused his retirement.

He was a fellow of the Royal and Linnean Societies, and was a constant contributor to many scientific journals, as may be seen by reference to the list given in the Royal Society's 'Catalogue of Scientific Papers.' His separate works are: 1. 'Flora of Aberdeen,' in 1838. 2. 'Botanist's Guide to the Counties of Aberdeen, Banff, and Kincardine,' in 1860. 3. 'Flora of Ulster,' in 1864. In conjunction with Dr. M'Cosh he wrote 'Typical Forms and Special Ends in Creation,' 1856; he also supplied much information to Macgillivray's 'Natural History of Deeside and Braemar,' 1855, and certain arctic narratives. His earlier articles deal with vegetable morphology and physiology, but from 1844 onwards his attention was increasingly devoted to algæ, and during his later years this group entirely engrossed his attention. His knowledge of marine algæ was very extensive, and collections which were received at Kew were regularly sent to him for determination and description. In 1861 a severe illness withdrew him from active fieldwork, while bronchial troubles and increasing deafness made him an invalid during his later years. He died at Aberdeen on 15 July 1882.

[Proc. Linn. Soc. 1882-3, p. 40; Cat. Scientific Papers, ii. 283, vii. 531.] B. D. J.

DICKINSON, CHARLES (1792-1842), bishop of Meath, was born in Cork in August 1792, being the son (the youngest but one of sixteen children) of a respectable citizen, whose father, an English gentleman from Cumberland, had in early life settled in that city. His mother, whose maiden name was Austen, was of an old family in the same part of Ireland. He was a precocious child, and his readiness at arithmetical calculation when only five or six years old was surprising. He entered Trinity College, Dublin, in 1810, under the tutorship of the Rev. Dr. Mere-

dith. Here he had some able competitors in his class, which was called 'All the Talents,' especially Hercules Henry Graves, son of Dr. Graves, fellow of the college, and subsequently regius professor of divinity and dean of Ardagh, and James Thomas O'Brien, subsequently a fellow, and bishop of Ossory, Ferns, and Leighlin. In 1813 Dickinson was elected a scholar, and about the same time he began to take a leading part in the College Historical Society. He graduated B.A. in 1815, and was awarded the gold medal for distinguished answering at every examination during his undergraduate course. He became M.A. in 1820, and B.D. and D.D. in 1834. In 1817 he stood for a fellowship unsuccessfully. A marriage engagement prevented him from again competing. In 1818 he entered into holy orders, and became curate of Castleknock, near Dublin, and in the following year was appointed assistant chaplain of the Magdalen Asylum, Dublin. In April 1820 he married Elizabeth, daughter of Abraham Russell of Limerick, and sister of his friend and class-fellow, the late Archdeacon Russell, by whom he had a numerous family. In the same year he succeeded to the chaplaincy of the Magdalen Asylum, which, however, he resigned after a few months. In 1822 he accepted the offer of the chaplaincy of the Female Orphan House, Dublin. In 1832, while he held this chaplaincy, he first attracted the special notice of Archbishop Whately. The archbishop was frequently present at the lessons given by Dickinson in the asylum. Dickinson became one of the archbishop's chaplains, as assistant to Dr. Hinds; and early in 1833, on Hinds's retirement, became domestic chaplain and secretary. In July 1833 the archbishop collated him to the vicarage of St. Anne's, Dublin, which he held with the chaplaincy. He was intimately associated with Whately till 1840. In October of that year he was promoted to the bishopric of Meath, and on 27 Dec. he was consecrated in Christ Church Cathedral, Dublin. He set about his new duties zealously, but fell ill of typhus fever, and died 12 July 1842. There is a monument in Ardbraccan churchyard, co. Meath, where he is buried, and an inscription in St. Anne's Church, Dublin.

A memoir by his son-in-law, John West, D.D., has been published, with a selection from his sermons and tracts. It includes: 'Ten Sermons;' 'Fragment of a Charge intended to have been delivered on 12 July 1842;' 'Pastoral Epistle from his Holiness the Pope to some Members of the University of Oxford,' 4th ed. London, 1836; 'Observations on Ecclesiastical Legislature and Church Reform,' Dublin, 1833; 'An Appeal in behalf of Church Government,' London, 1840; 'Correspondence with the Rev. Maurice James respecting Church Endowments,' 1833; 'Conversation with two Disciples of Mr. Irving,' 1836; and 'Letter to two Roman Catholic Bishops [Murray and Doyle] on the subject of the Hohenlohe Miracles,' Dublin, 1823. He was author likewise of the following: 'Obituary Notice of Alexander Knox, Esq.,' in the 'Christian Examiner' (July 1831), xi. 562–4; and 'Vindication of a Memorial respecting Church Property in Ireland,' &c., Dublin, 1836.

[Remains of Bishop Dickinson, with a Biographical Sketch by John West, D.D., London, 1845; Dublin University Calendars; Todd's Catalogue of Dublin Graduates, 155; Cotton's Fasti Ecclesiæ Hibernicæ, iii. 125, v. 223; Blacker's Contributions towards a proposed Bibliotheca Hibernica, No. vi., in the Irish Ecclesiastical Gazette (April 1876), xviii. 115.] B. H. B.

DICKINSON or **DICKENSON, EDMUND**, M.D. (1624–1707), physician and alchemist, son of the Rev. William Dickinson, rector of Appleton in Berkshire, by his wife Mary, daughter of Edmund Colepepper, was born on 26 Sept. 1624. He received his primary education at Eton, and in 1642 entered Merton College, Oxford, where he was admitted one of the Eton postmasters. He took the degree of B.A. 22 June 1647, and was elected probationer-fellow of his college, 'in respect of his great merit and learning.' On 27 Nov. 1649 he had the degree of M.A. conferred upon him. Applying himself to the study of medicine, he obtained the degree of M.D. on 3 July 1656. About this time he made the acquaintance of Theodore Mundanus, a French adept in alchemy, who prompted him to devote his attention to chemistry. On leaving college he began to practise as a physician in a house in High Street, Oxford, where he 'spent near twenty years practising in these parts' (Wood, *Athenæ*, iv. 477). The wardens of the college made him superior reader of Linacre's lectures, in succession to Dr. Lydall, a post which he held for some years.

He was elected honorary fellow of the College of Physicians in December 1664, but was not admitted a fellow till 1677. In 1684 he came up to London and settled in St. Martin's Lane. Among his patients here was the Earl of Arlington, lord chamberlain, whom he was fortunate enough to cure of an obstinate tumour. By him the doctor was recommended to the king (Charles II), who appointed him one of his physicians in ordinary and physician to the household. The monarch being a great lover of chemistry took

the doctor into special favour and had a laboratory built under the royal bedchamber, with communication by means of a private staircase. Here the king was wont to retire with the Duke of Buckingham and Dickinson, the latter exhibiting many experiments for his majesty's edification. Upon the accession of James II (1685), Dickinson was confirmed in his office as king's physician, and held it until the abdication of James (1688).

Being much troubled with stone, Dickinson now retired from practice and spent the remaining nineteen years of his life in study and in the making of books. He died on 3 April 1707, aged 83, and was buried in the church of St. Martin-in-the-Fields, where a monument bearing an elaborate Latin inscription was erected to his memory. While still a young man he published a book under the title of 'Delphi Phœnicizantes,' Oxford, 1665, in which he attempted to prove that the Greeks borrowed the story of the 'Pythian Apollo' from the Hebrew scriptures. Anthony à Wood says that Henry Jacob, and not Dickinson, was the author of this book. This was followed by 'Diatriba de Noæ in Italiam Adventu,' Oxford, 1655. In maturer age Dickinson published his notions of alchemy, in which he seems to have believed, in 'Epistola ad T. Mundanum de Quintessentia Philosophorum,' Oxford, 1686. The great work on which he spent his latest years was a system of philosophy set forth in a book entitled 'Physica vetus et vera,' Lond. 4to, 1702. In this laborious work, on which years had been spent, and part of which he had to write twice in consequence of an accident by fire to the manuscript, the author pretends to establish a philosophy founded on principles collected out of the 'Pentateuch.' In a very confused manner he mixes up his notions on the atomic theory with passages from Greek and Latin writers as well as from the Bible. The book, however, attracted attention, and was published in Rotterdam, 4to, 1703, and in Leoburg, 12mo, 1705. Besides these he left behind him in manuscript a treatise in the Latin on the 'Grecian Games,' which Blomberg published in the second edition of his life of the author. Evelyn went to see him and thus records the visit: 'I went to see Dr. Dickinson the famous chemist. We had a long conversation about the philosopher's elixir, which he believed attainable and had seen projection himself by one who went under the name of Mundanus, who sometimes came among the adepts, but was unknown as to his country or abode; of this the doctor has written a treatise in Latin, full of very astonishing relations. He is a very learned person, formerly a fellow of St. John's College, Oxford, in which city he practised physic, but has now altogether given it over, and lives retired, being very old and infirm, yet continuing chymistry.'

[Wood's Athenæ Oxon. (Bliss), i. 45, iii. 331, 477, 610, 1030; Fasti, ii. 103, 121, 193; Biog. Brit. (Kippis); Dickinson's Life and Writings by Blomberg, 1737, 2nd edit. 1739; Watt's Bibl. Brit.; Munk's Coll. of Phys. i. 394-6; Evelyn's Diary, ii. 375.] R. H.

DICKINSON, JAMES (1659-1741), quaker, born in 1659 at Lowmoor House, Dean, Cumberland, was the son of quaker parents of fair means and position, both of whom he lost when very young. He seems to have had more than the average education, and from his earliest years to have been very susceptible to religious influences and somewhat of a visionary. When nineteen he felt it his duty to become a quaker minister, of which body he was a birthright member. His first effort was at a presbyterian meeting at Tallentire, near Cockermouth; when being put out of the conventicle he continued his discourse through the window until thrown down and injured by the congregation. Till 1682 he chiefly laboured in the north of England, but in this year he visited Ireland and did much to strengthen the footing quakerism had already gained in Ulster. In 1669, after visiting Scotland, he went to New Jersey for a few months, and subsequently made a prolonged preaching excursion in England, frequently being ill-treated, but escaping imprisonment. At an open-air meeting in the Isle of Portland he was seized by a constable and was dragged by the legs along the road and beaten till almost dead (see *Piety Promoted*). On his recovery he visited Holland, being chased on the way by a Turkish ship. Dickinson claims to have had a 'sight of this strait' and to have been assured that he should not be captured. As he could not speak Dutch, and was obliged to speak through an interpreter, his visit was not successful. After another tour in England and Ireland he went into Scotland and laboured for some time with Robert Barclay of Ury, at whose death, which was occasioned by a disease contracted during this journey, he was present. Dickinson now sailed for Barbadoes in a ship which formed part of a convoy, the whole of which, with the exception of the ship he was in and two others, was captured by the French fleet, and these only escaped through a succession of fogs. After staying in Barbadoes a sufficient time to visit the different quaker meetings in the island, he went on to New York, and thence travelled through the New England states. Of this journey he gives a full and

graphic account in his 'Journal.' At Salem he was successful in partially healing the dissensions the defection of George Keith had caused among the Friends. In 1692 he left for Barbadoes in a ship so leaky that he barely escaped shipwreck. He returned to Scotland in 1693, and then visited most of the quaker meetings in the south of that country and England. He shortly afterwards married a quakeress, whose name is not positively known; and a few weeks after his marriage he went to London, when, hearing of the death of Queen Mary, he was 'commanded' to go through the streets, crying 'Wo, wo, wo from the Lord!' but does not appear to have been molested. In 1696 he again visited America, returning the following year, and from that time till 1702 chiefly laboured in Ireland. In 1713 he visited America for the last time, returning to England at the end of the following year, and until 1726, when he lost his wife, was engaged in a series of preaching excursions in England and Ireland. He had for some time been in a weak state of health, and his grief at the death of his wife brought on an attack of paralysis, which closed his active ministry, although he continued to attend to the affairs of the Society of Friends in the north, and on several occasions was present at the yearly meeting in London. Until about a year before his death an increase in his disorder totally incapacitated him. He was buried on 6 June 1741 in the Friends' burial-ground near his house at Eaglesfield, Cumberland, having been a minister for sixty-three years. He was a powerful and successful preacher, and his careful avoidance of party questions, his humility, prudence, and blameless character caused him not only to escape persecution, but to be one of the most prominent and respected members of the second generation of quaker ministers. His writings, with the exception of his 'Journal' published in 1745, are unimportant.

[Dickinson's Journal, W. & T. Evans's edition, 1848; George Fox's Journal, 1765; Besse's Sufferings; Smith's Catalogue of Friends' Books; Rutty's History of the Friends in Ireland; Bowden's History of the Society of Friends in America.] A. C. B.

DICKINSON, JOHN (1815–1876), writer on India, the son of an eminent papermaker of Nash Mills, Abbots Langley, Hertfordshire —who with Henry Fourdrinier [q. v.] first patented a process for manufacturing paper of an indefinite length, and so met the increasing demands of the newspaper press—was born on 28 Dec. 1815. In due time he was sent to Eton, and afterwards invited to take part in his father's business. He had, however, no taste either for accounts or for mechanical processes; and being in delicate health he was indulged in a wish to travel on the continent, where, with occasional visits to his friends at home, he spent several years, occupied in the study of languages, of art, and of foreign politics. His sympathies were entirely given to the struggling liberal party on the continent, in whose behalf he wrote desultory essays in periodicals of no great note. It was not till 1850 that by an irresistible impulse he found his vocation as an independent Indian reformer. His uncle, General Thomas Dickinson, of the Bombay engineers, and his cousin, Sebastian Stewart Dickinson, encouraged and assisted John in the prosecution of this career. In 1850 and 1851 a series of letters appeared in the 'Times' on the best means of increasing the produce and promoting the supply to English manufacturing towns of Indian cotton. These were from Dickinson's pen, and were afterwards published in a collected form, as 'Letters on the Cotton and Roads of Western India' (1851). A public works commission was appointed by Lord Dalhousie the next year to inquire into the deficiencies of administration pointed out by Dickinson and his friends.

On 12 March 1853 a meeting was held in Dickinson's rooms, and a society was formed under the name of the India Reform Society. The debate in parliament that year on the renewal of the East India Company's charter gave the society and Dickinson, as its honorary secretary, constant occupation. Already in 1852 the publication of 'India, its Government under a Bureaucracy'—a small volume of 209 pages—had produced a marked effect. It was reprinted in 1853 as one of a series of 'India Reform Tracts,' and had a very large circulation. The maintenance of good faith and good will to the native states was the substance of all these writings. Public attention was diverted from the subject for a time by the Crimean war, but was roused again in 1857 by the Indian mutiny. Dickinson worked incessantly throughout the two years of mutiny and pacification and afterwards, when the transfer of the Indian government from the company to the crown was carried into effect. He spared neither time nor money in various efforts to moderate public excitement, and to prevent exclusive attention to penal and repressive measures. With this view he organised a series of public meetings, which were all well attended. After 1859 the India Reform Society began to languish and at a meeting in 1861 Mr. John Bright resigned the chairmanship, and carried by a unanimous vote a motion appointing Dickin-

son his successor. The publication in 1864–5 of two pamphlets entitled 'Dhar not restored' roused in Calcutta a feeling of great indignation against the writer, Dickinson, who was stigmatised as a 'needy adventurer.'

On the death of his father in 1869 Dickinson, who inherited a large fortune, was much occupied in the management of his property, and being in weak health he gave a less close attention to the business of the society than he had done. Still, he kept alive to the last his interest in India, corresponding with Holkar, maharajah of Indore, with great regularity. He indignantly repelled the accusation made against Holkar in the affair of Colonel Durand [see DURAND, SIR HENRY MARION].

In 1872 Dickinson was deeply grieved by the death of his youngest son, and in 1875 felt still more deeply the loss of his wife, whom he did not long survive. On 23 Nov. 1876 he was found dead in his study, at 1 Upper Grosvenor Street, London. From the papers lying on the table it was evident that he had been engaged in writing a reply to Holkar's assailants, which was afterwards completed and published by his friend Major Evans Bell under the title of 'Last Counsels of an Unknown Counsellor.'

The published works of Dickinson, chiefly in pamphlet form, are as follows: 1. 'India, its Government under Bureaucracy,' London, 1852, 8vo. 2. 'The Famine in the North-West Provinces of India,' London, 1861, 8vo. 3. 'Reply to the Indigo Planters' pamphlet entitled "Brahmins and Pariahs," published by the Indigo manufacturers of Bengal,' London, 1861, 8vo. 4. 'A Letter to Lord Stanley on the Policy of the Secretary of State for India,' London, 1863, 8vo. 5. 'Dhar not restored,' 1864. 6. 'Sequel to "Dhar not restored," and a Proposal to extend the Principle of Restoration,' London, 1865, 8vo. 7. 'A Scheme for the Establishment of Efficient Militia Reserves,' London, 1871, 8vo. 8. 'Last Counsels of an Unknown Counsellor,' edited by E. Bell, London, 1877, 8vo, of which a special edition, with portrait, was published in 1883, 8vo.

[Memoir by Major Evans Bell prefixed to Last Counsels of an Unknown Counsellor.]

R. H.

DICKINSON, JOSEPH, M.D. (*d.* 1865), botanist, took the degree of M.B. at Dublin 1837, and proceeded M.A. and M.D. in 1843, taking also an *ad eundem* degree at Cambridge. About 1839 he became physician to the Liverpool Royal Infirmary, and subsequently also to the Fever Hospital, Workhouse, and South Dispensary. He lectured on medicine and on botany at the Liverpool School of Medicine, and in 1851 published a small 'Flora of Liverpool,' to which a supplement was issued in 1855. He served as president of the Liverpool Literary and Philosophical Society, and was a fellow of the Royal and Linnean Societies, and of the Royal College of Physicians. He died at Bedford Street South, Liverpool, in July 1865.

[Medical Directory, 1864; local press; Flora of Liverpool.] G. S. B.

DICKINSON, WILLIAM (1756–1822), topographer and legal writer, whose original name was William Dickinson Rastall, was the only son of Dr. William Rastall, vicar-general of the church of Southwell. He was born in 1756, and became a fellow of Jesus College, Cambridge, where he graduated B.A. in 1777, M.A. in 1780 (*Graduati Cantabrigienses*, ed. 1856, p. 316). On leaving the university he devoted himself to the study of the law. In 1795, at the request of Mrs. Henrietta Dickinson of Eastward Hoo, he assumed the name of Dickinson only. His residence was at Muskham Grange, near Newark, and he was a justice of the peace for the counties of Nottingham, Lincoln, Middlesex, Surrey, and Sussex. He died in Cumberland Place, New Road, London, on 9 Oct. 1822. By his wife Harriet, daughter of John Kenrick of Bletchingley, Surrey, he had a numerous family.

His works are: 1. 'History of the Antiquities of the Town and Church of Southwell, in the County of Nottingham,' London, 1787, 4to; second edition, improved, 1801–3, to which he added a supplement in 1819, and prefixed to which is his portrait, engraved by Holl, from a painting by Sherlock. 2. 'The History and Antiquities of the Town of Newark, in the County of Nottingham (the Sidnacester of the Romans), interpersed with Biographical Sketches,' two parts, Newark, 1806, 1819, 4to. These histories of Southwell and Newark form four parts of a work which he entitled: 'Antiquities, Historical, Architectural, Chorographical, and Itinerary, in Nottinghamshire and the adjacent Counties,' 2 vols. Newark, 1801–19, 4to. 3. 'A Practical Guide to the Quarter and other Sessions of the Peace,' London, 1815, 8vo; 6th edition, with great additions by Thomas Noon Talfourd and R. P. Tyrwhitt, London, 1845, 8vo. 4. 'The Justice Law of the last five years, from 1813 to 1817,' London, 1818, 8vo. 5. 'A Practical Exposition of the Law relative to the Office and Duties of a Justice of the Peace,' 2nd edition, 3 vols. London, 1822, 8vo.

[Gent. Mag. lvii. 424, lxxi. 925, lxxiii. 1045, lxxvi. 1025, xcii. 376; Evans's Cat. of Engraved Portraits, No. 3141; Biogr. Dict. of Living Authors (1816), p. 94; Cat. of Printed Books in Brit. Mus.; Lowndes's Bibl. Man. (Bohn), 2051; Clarke's Bibl. Legum, p. 120; Marvin's Legal Bibliography, p. 266; Upcott's English Topography, ii. 1062–5.] T. C.

DICKINSON, WILLIAM (1746–1823), mezzotint engraver, was born in London in 1746. Early in life he began to engrave in mezzotint, mostly caricatures and portraits after R. E. Pine, and in 1767 he was awarded a premium by the Society of Arts. In 1773 he commenced publishing his own works, and in 1778 entered into partnership with Thomas Watson, who engraved in both stipple and mezzotint, and who died in 1781. Dickinson appears to have been still carrying on the business of a printseller in 1791, but he afterwards removed to Paris, where he continued the practice of his art, and died in the summer of 1823.

Some of Dickinson's plates are among the most brilliant examples of mezzotint engraving. They are excellent in drawing and render with much truth the characteristics of Reynolds and other painters after whose works they were engraved. Fine proofs of these have become very scarce, and fetch high prices when sold by public auction. Dickinson's most important works are portraits, especially those after Sir Joshua Reynolds, which include full-length portraits of George III in his coronation robes, Charles, duke of Rutland, Elizabeth, countess of Derby, Diana, viscountess Crosbie, Mrs. Sheridan as 'St. Cecilia,' Mrs. Pelham, Mrs. Mathew, Lord Robert Manners, and Richard Barwell and son; and three-quarter or half-length portraits of Jane, duchess of Gordon, Emilia, duchess of Leinster, Lady Charles Spencer, Lady Taylor, Richard, earl Temple, Admiral Lord Rodney, Sir Joseph Banks, Dr. Percy, bishop of Dromore, Soame Jenyns, and the Hon. Richard Edgcumbe. He engraved also portraits of John, duke of Argyll, after Gainsborough; Lord-chancellor Thurlow (full-length), Admiral Lord Keppel, Thomas, lord Grantham, Sir Charles Hardy, Dr. Law, bishop of Carlisle, Isaac Reed, and Miss Ramus (afterwards Lady Day), after Romney; George II (full-length), Ferdinand, duke of Brunswick, David Garrick, Miss Nailer as 'Hebe,' Mrs. Yates (full-length), John Wilkes (two plates), and James Worsdale, after Pine; Richard, first earl Grosvenor (full-length), after Benjamin West; the Duke and Duchess of York (two full-lengths), after Hoppner; Mrs. Siddons as 'Isabella' (full-length), after Bench; Charles, second earl Grey, and William, lord Auckland, after Sir Thomas Lawrence; Samuel Wesley when a boy (full-length), after Russell; Mrs. Gwynne and Mrs. Bunbury as the 'Merry Wives of Windsor,' after D. Gardner; Sir Robert Peel, after Northcote; Charles Bannister, after W. C. Lindsay; Mrs. Hartley as 'Elfrida,' after Nixon; Napoleon I, after Gérard (1815); Catharine, empress of Russia; and others after Angelica Kauffmann, Dance, Wheatley, Gainsborough, Dupont, Stubbs, and Morland. Besides these he engraved a 'Holy Family,' after Correggio; heads of Rubens, Helena Forman (Rubens's second wife), and Vandyck, after Rubens; 'The Gardens of Carlton House, with Neapolitan Ballad-singers,' after Bunbury; 'The Murder of David Rizzio' and 'Margaret of Anjou a Prisoner before Edward IV,' after J. Graham; 'Lydia,' after Peters; and 'Vertumnus and Pomona' and 'Madness,' after Pine, some of which are in the dotted style. Mr. Chaloner Smith, in his 'British Mezzotinto Portraits,' describes ninety-six plates by Dickinson.

[Redgrave's Dict. of Artists of the English School, 1878; Chaloner Smith's British Mezzotinto Portraits, 1878–83, i. 171–203; Blanc's Manuel de l'Amateur d'Estampes, 1854–7, ii. 125–6.] R. E. G.

DICKONS, MARIA (1770?–1833), vocalist, whose maiden name was Poole, is said to have been born in London about 1770, though the right date is probably a few years later. She developed a talent for music at an early age: when six she played Handel's concertos, and when thirteen she sang at Vauxhall. She was taught singing by Rauzzini at Bath, and after appearing at the Antient concerts in 1792, was engaged at Covent Garden, where she made her début as Ophelia on 9 Oct. 1793, introducing the song of 'Mad Bess.' On the 12th of the same month she appeared as Polly in the 'Beggar's Opera,' in which part she was said to be delightful. After 1794 Miss Poole seems to have confined herself chiefly to the provinces. She was married in 1800, and for a time retired, but her husband having sustained losses in trade, she resumed her professional career, and reappeared at Covent Garden on 20 Oct. 1807 as Mandane in 'Artaxerxes.' In 1811 she joined the Drury Lane company, then performing at the Lyceum, where she appeared on 22 Oct. as Clara in the 'Duenna.' On 18 June 1812 she sang the Countess in Mozart's 'Nozze di Figaro' to the Susanna of Catalani, on the production of the work at the King's Theatre for the first time in England. She also sang at the Drury Lane oratorios in 1813 and 1815. When Catalani left England she took Mrs.

Dickons to sing with her at Paris, but the English soprano had no success there, and went on to Italy, where she was more appreciated. At Venice she was elected an honorary member of the Instituto Filarmonico. She was engaged to sing with Velluti, but the death of a near relation recalled her to England, where she reappeared at Covent Garden on 13 Oct. 1818 as Rosina in Bishop's perversion of Rossini's 'Barbiere di Siviglia.' She also sang the Countess in a similar version of the 'Nozze di Figaro' on 6 March 1819, in which her success was brilliant. About 1820 she retired from the profession. The reason of her taking this step is said by some to have been ill-health, and by others a bequest which rendered her independent. She is said to have suffered from cancer, and latterly from paralysis. She died at her house in Regent Street, 4 May 1833. Not many detailed accounts of Mrs. Dickons's singing are extant, but her voice seems to have been 'powerful and mellifluous,' and she possessed 'a sensible and impressive intonation and a highly polished taste.' Another account says that when she sang sacred music 'religion seemed to breathe from every note.' The following portraits of her were engraved: 1. Full face, painted by Miss E. Smith, engraved by Woodman, junior, and published 1 May 1808. 2. Profile to the right, engraved by Freeman, and published 1 July 1808. 3. Full face, holding a piece of music, engraved by M. A. Bourlier, and published 1 July 1812. 4. Full face, holding up the first finger of her left hand, painted by Bradley, engraved by Penry, and published 1 May 1819. Mathews's theatrical gallery in the Garrick Club also contains a portrait. Her mother died at Newington in March 1807, and her father at Islington 17 Jan. 1812.

[Grove's Dict. of Music, i.; Fétis's Biographie des Musiciens, iii. 16; Genest's Hist. of the Stage, viii. 696; Pohl's Mozart und Haydn in London, i. 148; Busby's Anecdotes, iii. 21; Parke's Musical Memoirs, i. 136; Quarterly Musical Review, i. 62, 403, 406; Gent. Mag. for 1807, p. 283, 1812, p. 93, 1833, p. 649; Georgian Era, iv. 302; playbills and prints in Brit. Mus.] W. B. S.

DICKSON, ADAM (1721–1776), writer on agriculture, son of the Rev. Andrew Dickson, minister of Aberlady, East Lothian, was born in 1721 at Aberlady, and studied at Edinburgh University, where he took the degree of M.A. From boyhood he had been destined by his father for the ministry, and was in due time appointed minister of Dunse in Berwickshire in 1750, after a long lawsuit on the subject of the presentation. He soon lived down the opposition of a party which this raised in his parish. After residing twenty years at Dunse, he was transferred in 1769 to Whittinghame in East Lothian, and died there seven years after in consequence of a fall from his horse on returning from Innerwick. He married, 3 April 1742, Anne Haldane. One of his two daughters gave a short biography of her father to the editor to be prefixed to his chief work, 'The Husbandry of the Ancients.' He had also a son, William. Dickson was a man of quick apprehension and sound judgment. He died universally regretted, not merely as a clergyman and scholar, but still more on account of his benevolence and good works, and his readiness in counsel. He passed his life between his cherished country employments on a large farm of his father's, where he lost no opportunity of gathering experience from the conversation of the neighbouring farmers, and the duties of his holy office. Having early shown a great taste for agriculture, he watched its processes carefully, and made rapid progress in it, as he always connected practice with theory. On moving to Dunse he found more real improvements in the art, and also more difficulties to be surmounted than had been the case in East Lothian. Observing that English works on agriculture were ill adapted to the soil and climate of Scotland, and consisted of theories rather than facts supported by experience, he determined to compose a 'Treatise on Agriculture' on a new plan. The first volume of this appeared in 1762, and was followed by a second in 1770. This treatise is practical and excellently adapted to the farming of Scotland, its first four books treating of soils, tillage, and manures in general, the other four of schemes of managing farms, usual in Scotland at that time, and suggestions for their improvement. Dickson's next publication was an 'Essay on Manures' (1772), among a collection termed 'Georgical Essays.' His views are quite in accordance with modern practice. It was directed against a Mr. Tull, who held that careful ploughing alone provided sufficient fertilisation for the soil, and is almost a reproduction, word for word, of a section in Dickson's 'Treatise.' He also wrote 'Small Farms Destructive to the Country in its present Situation,' Edinburgh, 1764.

Twelve years after his death (1788) the work by which Dickson is best known was printed with a dedication to the Duke of Buccleuch. 'The Husbandry of the Ancients' was composed late in life, and cost the author much labour. He collects the agricultural processes of the ancients under their proper heads, and compares them with

modern practice, in which his experience renders him a safe guide. The first volume contains accounts of the Roman villa, crops, manures, and ploughs; the second treats of the different ancient crops and the times of sowing. He translates freely from the 'Scriptores Rei Rusticæ,' and subjoins the original passages; but if his practical knowledge enabled him to clear up difficulties which had been passed by in former commentators, his scholarship, according to Professor Ramsay (*Dict. of Greek and Roman Antiquities*, 'Agricultura'), was so imperfect that in many instances he failed to interpret correctly the originals. The book was translated into French by M. Pâris (Paris, 1802).

[An account of the author, probably the one written by his daughter, is prefixed to the Husbandry of the Ancients, which forms the substance of the notices of him in Didot, Nouvelle Biographie Générale and the Biographie Universelle; Dickson's own works; Scott's Fasti Ecclesiæ Scoticanæ; Presbytery Register and Aberlady Session Register; Whittinghame Minutes of Session.] M. G. W.

DICKSON, Sir ALEXANDER (1777–1840), major-general, royal artillery, was third son of Admiral William Dickson of Sydenham House, Roxburghshire, by his first wife, the daughter of William Collingwood of Unthank, Northumberland, and brother of Admiral Sir Collingwood Dickson, second baronet (see Foster, *Baronetage*). He was born 3 June 1777, and entered the Royal Military Academy, Woolwich, as a cadet 5 April 1793, passing out as second lieutenant royal artillery 6 Nov. 1794. His subsequent commissions in the British artillery were dated as follows: first lieutenant 6 March 1795, captain-lieutenant 14 Oct. 1801, captain 10 April 1805, major 26 June 1823, lieutenant-colonel 2 April 1825, colonel 1 July 1836. As a subaltern he served at the capture of Minorca in 1798, and at the blockade of Malta and siege of Valetta in 1800, where he was employed as acting engineer. As captain he commanded the artillery of the reinforcements sent out to South America under Sir Samuel Auchmuty [q. v.], which arrived in the Rio Plate 5 April 1807, and captured Monte Video, and was afterwards present at, but not engaged in, the disastrous attempt on Buenos Ayres. For a time he commanded the artillery of the army, in which he was succeeded by Augustus Frazer (Duncan, *Hist. Roy. Art.* ii. 170, 176, 178). When Colonel Howorth arrived in Portugal to assume command of the artillery of Sir Arthur Wellesley's army in April 1809, Dickson, who was in hopes of obtaining employment in a higher grade in the Portuguese artillery under Marshal Beresford [q. v.], accompanied him, and served as his brigade-major in the operations before Oporto and the subsequent expulsion of Soult's army from Portugal. Soon after he was appointed to a company in the Portuguese artillery in the room of Captain (afterwards Sir John) May, returning home. He subsequently became major and lieutenant-colonel in the Portuguese service, which gave him precedence over brother officers who were his seniors in the British artillery. In command of the Portuguese artillery he took part in the battle of Busaco in 1810, the affair of Campo Mayor, the siege and capture of Olivenza, and the battle of Albuera in 1811. His abilities were recognised by Lord Wellington, and the artillery details at the various sieges were chiefly entrusted to him (Gurwood, *Well. Desp.* v. 91). He superintended the artillery operations in the first and second sieges of Badajoz under the immediate orders of Lord Wellington in 1811; also at the siege and capture of Ciudad Rodrigo, the siege and capture of Badajoz, the attack and capture of the forts of Almaraz, the siege and capture of the forts of Salamanca, and the siege of Burgos, all in 1812. He commanded the reserve artillery at the battle of Salamanca and capture of Madrid in the same year. Dickson, a lieutenant-colonel in the Portuguese artillery, and brevet-major and first captain of a company of British artillery (No. 5 of the old 10th battalion R.A., which under its second captain, Cairns, did good service in the Peninsula, and was afterwards disbanded), became brevet lieutenant-colonel in the British service on 27 April 1812. Writing of him at the period of the advance into Spain in the spring of 1813, the historian of the royal artillery observes: 'Whilst at Villa Ponte awaiting further advance his correspondence reveals more of the personal element than his letters, as a rule, allow to become visible. The alternate hoping and despairing as to orders to advance—the ennui produced by forced idleness—the impetuous way in which he would fling himself into professional discussions with General Macleod (deputy adjutant-general of artillery), merely to occupy his leisure—the spasmodic fits of zeal in improving the arrangements of his immense train, all unite to present to the reader a very vivid picture of him whose hand, so long still, penned these folded letters. His recurring attacks of fever, followed by apologies like the following: "The fact is when I am well I forget all, take violent exercise, and knock myself up; but I am determined to be more careful in future," followed by the inevitable relapse—proof of the failure of his good intentions—combine

to put before the reader a very lovable picture of a very earnest man' (*ib.* ii. 311). In May 1813 the Marquis of Wellington, whose relations with the commanding officers of royal artillery in Spain for some time past had been very unsatisfactory, invited Dickson to take command of the allied artillery, his brevet rank giving him the requisite seniority (GURWOOD, *Well. Desp.* vi. 472). Dickson, still a captain of artillery, thus succeeded to what properly was a lieutenant-general's command, having eight thousand men and between three thousand and four thousand horses under him (*Evidence of Sir H. Hardinge before Select Committee on Public Expenditure*, 1828, p. 44). He commanded the allied artillery at Vittoria, and by virtue of his brevet rank was senior to Augustus Frazer, under whom he had served in South America, at the siege of St. Sebastian. Frazer in one of his letters alludes to the 'manly simplicity' of character of Dickson, to whom he refers in generous and chivalrous terms. Dickson commanded the allied artillery at the passage of the Bidassoa, in the battles on the Nivelle and Nive, at the passage of the Adour, and the battle of Toulouse. After the war the officers of the field train department who had served under him presented him with a splendid piece of plate, and the officers of the royal artillery who served under him in the campaigns of 1813–14 presented him with a sword of honour.

Dickson commanded the artillery in the unfortunate expedition to New Orleans and at the capture of Fort Bowyer, Mobile. He returned from America in time to take part in the Waterloo campaign. At this time he was first captain of G (afterwards F) troop of the royal horse artillery, of whose doings its second captain, afterwards the late General Cavallier Mercer, has left so graphic an account (see CAVALLIER MERCER, *Waterloo*). Dickson was present at Quatre Bras and Waterloo, in personal attendance on Sir George Wood, commanding the artillery (DUNCAN, ii. 435). He subsequently commanded the battering-train sent in aid of the Prussian army at the sieges of Maubeuge, Landrecies, Philipville, Marienburg, and Rocroy, in July-August 1815, but which the Duke of Wellington, disapproving of the acts of Prince Augustus of Prussia, directed later to withdraw to Mons (see GURWOOD, viii. 198, 208, 227, 256). In all his campaigns Dickson was never once wounded.

In 1822 Dickson was appointed inspector of artillery, and succeeded Lieutenant-general Sir John Macleod as deputy adjutant-general royal artillery on the removal of the latter to the office of director-general in 1827. On William Millar's death in 1838 Dickson succeeded him in the office of director-general of the field train department, with which he combined that of deputy adjutant-general of royal artillery to his death; during which period artillery progress was stifled by parliamentary retrenchment. He became a major-general 10 Jan. 1837. In 1838 Dickson, who received the K.C.H. (1817) and K.C.B. (1825), was made G.C.B., being the only officer of royal artillery then holding the grand cross of the military division of the order. He was royal aide-de-camp (1825–1837) and commissioner of the Royal Military College, Sandhurst. He was one of the original fellows of the Royal Geographical Society and a fellow of other learned societies. He died at his residence, Charles Street, Berkeley Square, 22 April 1840, at the age of sixty-two, and was buried in Plumstead old churchyard. In 1847 a monument was erected to his memory by regimental subscription in the grounds of the Royal Military Repository, Woolwich.

Dickson was not only a great artilleryman but also a most industrious and methodical collector and registrar of details which came under his notice. During the various sieges in the Peninsula which were conducted by him he kept diaries, mentioning even the most trifling facts, and on his return to England he procured from General Macleod the whole of the long series of letters he had written to him between 1811 and 1814. This mass of memoranda became the property of his son, General Sir Collingwood Dickson, V.C., who lent it to Colonel Duncan when that officer was preparing his 'History of the Royal Artillery,' and it forms the basis of the narrative there given of the later Peninsula campaigns, the great intrinsic value of the memoranda being enhanced by the fact that many of the letter-books of the deputy adjutant-general's department for the period are or were missing (DUNCAN, vol. ii.) Several portraits of Dickson are extant, among which may be mentioned the figure (in spectacles) in Hayter's 'Waterloo Guests,' and a very spirited half-length photograph forming the frontispiece to the second volume of Colonel Duncan's 'History of the Royal Artillery.'

Dickson married, first, on 19 Sept. 1802, Eulalia, daughter of Don Stefano Brionès of Minorca, and by her (who died 24 July 1830) had a numerous family of sons and daughters; secondly, on 18 Dec. 1830, Mrs. Meadows, relict of Eustace Meadows of Conholt Park, Hampshire, who survived him and remarried Major-general Sir John Campbell [q. v.], Portuguese service.

Dickson's third son by his first wife, General Sir Collingwood Dickson, V.C., an artillery officer of distinction, who died 28 Nov. 1904, aged 87, presented to the Royal Regiment of Artillery all his father's diaries and memoranda. 'The Dickson Manuscripts' are in course of publication at Woolwich, under the editorship of Major John H. Leslie, R.A. (ret.)

[Foster's Baronetage, under 'Dickson;' Duncan's Hist. Roy. Artillery; Gurwood's Well. Desp. v. vi. and viii.; Kane's Officers R.A. (ed. 1869); Gent. Mag. 1831, 1840; the Dickson MSS., ed. Leslie, Woolwich (1903 sq.)] H. M. C.

DICKSON, ALEXANDER (1836–1887), botanist, descended from a family long the proprietors of Kilbucho, Lanarkshire, and Hartree, Peeblesshire, was born in Edinburgh on 21 Feb. 1836, and graduated in medicine at Edinburgh University in 1860. He had previously written some papers for the 'Transactions of the Edinburgh Botanical Society,' and he was selected in 1862 to lecture on botany at Aberdeen University during the illness of Professor George Dickie [q. v.] Having continued to study and write upon the development and morphology of flowers, Dickson was appointed professor of botany at Dublin University on the death of Dr. Harvey. In 1868 he became professor of botany at Glasgow, and in 1879 he succeeded Dr. J. H. Balfour in the botanical chair at Edinburgh, and as regius keeper of the Royal Botanic Garden. He was a successful lecturer, having a very attractive and kind manner; an excellent draughtsman and field botanist, and a skilled musician and collector of Gaelic airs. He was also a generous and improving landlord. He died suddenly, of heart disease, during an interval of a curling match, in which he was a leading player, at Thriepland Pond, near Hartree, where he was spending the Christmas vacation, on 30 Dec. 1887. Dickson's very numerous papers on botany were published in the 'Transactions of the Edinburgh Botanical Society,' 'Edinburgh New Philosophical Journal,' 'Proceedings' and 'Transactions of Royal Society, Edinburgh,' and 'Journal of Botany.' Many of them are of considerable morphological value, but Dickson was essentially a cautious botanist. He also contributed a paper 'On Consanguineous Marriages viewed in the light of Comparative Physiology' to the 'Glasgow Medical Journal,' iv. 1872. He was hon. M.D. Dublin, LL.D. Glasgow, F.R.S. Edinb., and had been twice president of the Botanical Society of Edinburgh.

[Scotsman, 31 Dec. 1887, 5 Jan. 1888; Nature, 5 Jan. 1888; Athenæum, 14 Jan. 1888.] G. T. B.

DICKSON or DICK, DAVID (1583?–1663), Scottish divine, was the only son of John Dick or Dickson, a wealthy merchant in the Trongate of Glasgow, whose father was an old feuar of some lands called the Kirk of Muir, in the parish of St. Ninians, Stirlingshire. He was born in Glasgow about 1583, and educated at the university, where he graduated M.A., and was appointed one of the regents or professors of philosophy. These regents, according to the recommendations of the general assembly, only continued in office eight years, and on the conclusion of his term of office Dickson was in 1618 ordained minister of the parish of Irvine. In 1620 he was named in a leet of seven to be a minister in Edinburgh, but being suspected of nonconformity his nomination was not pressed (Calderwood, *History of the Kirk of Scotland*, vii. 448). Having publicly testified against the five articles of Perth, he was at the instance of Law, archbishop of Glasgow, summoned to appear before the high court of commission at Edinburgh, 9 Jan. 1622, but having declined the jurisdiction of the court, he was subsequently deprived of his ministry in Irvine, and ordained to proceed to Turriff, Aberdeenshire, within twenty days (*ib.* vii. 530–42). When about to proceed on his journey northward, the Archbishop of Glasgow, at the request of the Earl of Eglinton, permitted him to remain in Ayrshire, at Eglinton, where for about two months he preached in the hall and courtyard of the castle. As great crowds went from Irvine to hear him, he was then ordered to set out for Turriff, but about the end of July 1623 was permitted to return to his charge at Irvine, and remained there unmolested till 1637. Along with Alexander Henderson and Andrew Cant, he attended the private meeting convened in the latter year by Lord Lorne, afterwards Marquis of Argyll, at which they began to regret their dangerous estate with the pride and avarice of the prelates (Spalding, *Memorials of the Troubles*, i. 79). The same year he prevailed on the presbytery of Irvine for the suspension of the service-book, and he formed one of the deputation of noblemen and influential ministers deputed by the covenanters to visit Aberdeen to 'invite the ministry and gentry into the covenant' (Gordon, *Scots Affairs*, i. 82; Spalding, *Memorials*, i. 91). The doctors and professors of Aberdeen proved, however, 'not easily to be gained,' and after various encounters with the covenanters published 'General Demandis concerning the lait Covenant,' &c. 1638, reprinted 1662 (the latter edition having some copies with the title-page dated 1663), to which Henderson and Dickson drew up a

reply entitled 'Ansueris of sum Bretheren of the Ministrie to the Replyis of the Ministeris and Professoris of Divinity at Abirdein,' 1638, reprinted 1663. This was answered by the Aberdeen professors in 'Duplyes of the Minsteris and Professoris of Abirdein,' 1638. At the memorable assembly which met at Glasgow in 1638 Alexander Henderson was chosen in preference to Dickson to fill the chair, but Dickson distinguished himself greatly in the deliberations, delivering a speech of great tact when the commissioner threatened to leave the assembly, and in the eleventh session giving a learned discourse on Arminianism (printed in 'Select Biographies,' Wodrow Society, i. 17–27). The assembly also named him one of the four inspectors to be set over the university cities, the city to which he was named being Glasgow (Gordon, *Scots Affairs*, ii. 169), but in his case the resolution was not carried out till 1640, when he was appointed to the newly instituted professorship of divinity. In the army of the covenanters, under Alexander Leslie, which encamped at Dunse Law in June 1639, he acted as chaplain of the Ayrshire regiment, commanded by the Earl of Loudoun, and at the general assembly which, after the pacification, met at Edinburgh in August of the same year, was chosen moderator. In 1643 he was appointed, along with Alexander Henderson and David Calderwood, to draw up a 'Directory for Public Worship,' and he was also joint author with James Durham [q. v.], who afterwards succeeded him in the professorship in Glasgow, of the 'Sum of Saving Knowledge,' frequently printed along with the 'Confession of Faith' and catechisms, although it never received the formal sanction of the church. In 1650 he was translated to the divinity chair of the university of Edinburgh, where he delivered an inaugural address in Latin, which was translated by George Sinclair into English, and, under the name of 'Truth's Victory over Error,' was published as Sinclair's own in 1684. The piracy having been detected, it was republished with Dickson's name attached and a 'Life' of Dickson by Wodrow in 1752. In 1650 he was appointed by the committee of the kirk one of a deputation to congratulate Charles II on his arrival in Scotland. For declining to take the oath of supremacy at the Restoration he was ejected from his chair, and the hardships to which he had to submit had such injurious effects that he gradually failed in health and died in the beginning of 1663. By his wife, Margaret Roberton, daughter of Archibald Roberton of Stonehall, a younger brother of the house of Ernock, Lanarkshire, he had three sons, of whom John, the eldest, was clerk to the exchequer in Scotland, and Alexander, the second son, was professor of Hebrew in the university of Edinburgh. Besides the works already referred to, he was the author of: 1. 'A Treatise on the Promises,' 1630. 2. 'Explanation of the Epistle to the Hebrews,' 1635. 3. 'Expositio analytica omnium Apostolicarum Epistolarum,' 1645. 4. 'A Brief Exposition of the Gospel according to Matthew,' 1651. 5. 'Explanation of the First Fifty Psalms,' 1653. 6. 'Explication upon the Last Fifty Psalms,' 1655. 7. 'A Brief Explication of the Psalms from L to C,' 1655. 8. 'Therapeutica Sacra, seu de curandis Casibus Conscientiæ circa Regenerationem per Fœderum Divinorum applicationem,' 1656, of which an edition by his son, Alexander Dickson, entitled 'Therapeutica Sacra, or Cases of Conscience resolved,' was published in 1664; and an English translation, entitled 'Therapeutica Sacra, or the Method of healing the Diseases of the Conscience concerning Regeneration,' in 1695. His various commentaries were published in conjunction with a number of other ministers, each of whom, in accordance with a project initiated by Dickson, had particular books of the 'hard parts of scripture' assigned them. He was also the author of a number of 'short poems on pious and serious subjects,' which were 'spread among country people and servants,' to 'be sung with the common tunes of the Psalms.' Among them were 'The Christian Sacrifice,' 'O Mother dear, Jerusalem,' 'True Christian Love,' and 'Honey Drops, or Crystal Streams.' Several of his manuscripts were printed among his 'Select Works,' published with a life in 1838.

[Life by Wodrow, prefixed to Truth's Victory, and reprinted in Select Biographies published by Wodrow Society in 1847, ii. 1–14; additional details in i. 316–20; Robert Baillie's Letters and Journals (Bannatyne Club); Calderwood's History of the Kirk of Scotland, vol. vii.; Spalding's Memorials of the Troubles (Spalding Club); Gordon's Scots Affairs (Spalding Club); Sir James Balfour's Annals; Wodrow's History of the Sufferings of the Church of Scotland; Lane's Memorials; Life of Robert Blair; Hew Scott's Fasti Eccles. Scot. ii. 8; Chambers's Eminent Scotsmen, i. 446–9.] T. F. H.

DICKSON, DAVID, the elder (1754–1820), theologian, was born in 1754, at Newlands in Peeblesshire, where his father was minister. He studied at the universities of Glasgow and Edinburgh, and was ordained minister of Libberton, in his native county, in 1777. 'There,' says his biographer in Kay's 'Portraits,' 'he began that course of faithful and zealous labour among all classes of the

people, not in the pulpit only, but from house to house, by which he was so peculiarly distinguished throughout the remainder of his life.' In 1783 he was translated to Bothkennar in Stirlingshire; in 1795 to the chapel in New Street, Edinburgh; and thereafter to the College Church, and finally to the New North Church in the same city. After enlarging on the qualities of his preaching, which was thoroughly in the evangelical spirit, the writer above quoted says: 'Of this, the general strain of his sermons, more particularly the addresses at their conclusion, of which the volume that he published in 1817 furnishes a number of interesting and valuable specimens, afforded the most unequivocal proofs. But perhaps his correspondence by letter with a number of private individuals in every rank of society—with youthful inquirers and aged believers, with doubting and afflicted and sorrowful, as well as confirmed and prosperous and rejoicing believers—attests the fact still more powerfully.'

Dickson was a cordial supporter of the measures in the church of Scotland promoted by the evangelical party. He was one of those who voted in the general assembly against receiving the explanation of Dr. M'Gill of Ayr as a satisfactory explanation of the heresy with which he was charged. This was the case referred to in the well-known poem of Robert Burns, 'The Kirk's Alarm.' 'On two several occasions also, viz. the settlements of Biggar and Larbert, he actually braved the highest censure of the ecclesiastical courts rather than surrender the dictates of his conscience to what he had thought their time-serving policy and unconstitutional decisions.' Dickson, who was also proprietor of the estate of Kilbucho in Peebles-shire, died in 1820.

[Scott's Fasti; Kay's Portraits, ii. 310; Sermons preached on different occasions, by the Rev. David Dickson, Edinb. 1818.] W. G. B.

DICKSON, DAVID, the younger (1780-1842), presbyterian divine, was born in 1780 at Libberton, N.B., of which parish his father, David Dickson the elder [q. v.], was minister, and was educated at the parish school of Bothkennar and afterwards at Edinburgh University. In 1801 he was accepted as a preacher in the established church of Scotland, and appointed early in 1802 to a chapel at Kilmarnock, which he held until in 1803 he was chosen junior minister of St. Cuthbert's Church, Edinburgh. After the death of the Rev. Sir Henry Moncrieff in 1827 he was made senior minister, a position he held till his death. In 1808 he married Janet, daughter of James Jobson of Dundee, by whom he had a family of three sons and three daughters, and in 1824 the university of Edinburgh conferred on him the degree of D.D. He had some reputation as a Hebrew scholar; his sermons were plain and sound; in private life he was genial and benevolent, and he avoided mixing in the doctrinal disputes which culminated in the disruption of the Scotch church. On the occasion of Sir Walter Scott's funeral he was chosen to hold the service in the house at Abbotsford. Dickson was secretary of the Scottish Missionary Society for many years; wrote several articles in the 'Edinburgh Encyclopædia' and in the 'Christian Instructor' and other magazines; and published 'The Influence of Learning on Religion' in 1814, and a small volume of sermons in 1818. 'Discourses, Doctrinal and Practical,' a collection of his homilies, was published in 1857. He also published five separate sermons (1806-31), and edited 'Memoir of Miss Woodbury,' 1826; Rev. W. F. Ireland's sermons, 1829; and lectures and sermons by the Rev. G. B. Brand, 1841. He died 28 July 1842, and was buried in St. Cuthbert's Church, where a monument was subsequently erected to his memory, which shows an accurate likeness of him in his later years.

[Old and New Edinburgh, ii. 134; Hew Scott's Fasti Eccl. Scot. sect. i. 127, iii. 177; Crombie's Modern Athenians, p. 6 (with portrait).] A. C. B.

DICKSON, ELIZABETH (1793?-1862), philanthropist, was a daughter of Archibald Dalzel, author of 'The History of Dahomy' (1793), governor of Cape Coast Castle, and for many years connected with the commerce of West Africa. Elizabeth was probably born at Cape Coast Castle in 1793. When quite young she was sent to visit a brother, the British vice-consul at Algiers, and there the sufferings of the British captives all over Barbary made so deep an impression on her, that about 1809, when still only sixteen years old, she wrote to the English press to make known what she had seen, and to entreat that immediate steps might be taken to relieve the captives. Her communications attracted the attention of the Anti-Piratical Society of Knights and Noble Ladies, from whom she received the rights of membership and a gold medal. The matter roused public feeling, was taken up by parliament, and resulted in the despatch of Lord Exmouth's expedition [see PELLEW, EDWARD].

Miss Dalzel married John Dickson, a surgeon in the royal navy. She continued to reside in Africa, chiefly at Tripoli, where she was highly esteemed; and there she died, 30 April 1862, aged about seventy.

[Gent. Mag. 1862, ii. 112, quoting from the Malta Times; Dalzel's History of Dahomy.]
J. H.

DICKSON, JAMES (1737?–1822), botanist, was born at Kirke House, Traquair, Peeblesshire, of poor parents, in 1737 or 1738, and began life in the gardens of Earl Traquair. While still young he went to Jeffery's nursery-garden at Brompton, and in 1772 started in business for himself in Covent Garden. Sir Joseph Banks threw open his library to him, and he acquired a wide knowledge of botany, and especially of cryptogamic plants. Sir J. E. Smith bears testimony in an epitaph (*Memoir and Correspondence of Sir J. E. Smith*, ii. 234) to his 'powerful mind, spotless integrity, singular acuteness and accuracy,' and L'Héritier dedicated to him the genus *Dicksonia*, among the tree-ferns. Dickson made several tours in the highlands in search of plants between 1785 and 1791, that of 1789 being in company with Mungo Park, whose sister became the second wife of the botanist. He published between 1785 and 1801 four 'Fasciculi Plantarum Cryptogamicarum Britanniæ,' 4to, containing in all four hundred descriptions; between 1789 and 1799, 'A Collection of Dried Plants, named on the authority of the Linnæan Herbarium,' in seventeen folio fascicles, each containing twenty-five species; in 1795, a 'Catalogus Plantarum Cryptogamicarum Britanniæ;' and between 1793 and 1802, his 'Hortus Siccus Britannicus,' in nineteen folio fascicles, besides various memoirs in the 'Transactions of the Linnean Society.' Dickson in 1788 became one of the original members of this society, and in 1804 was one of the eight original members and a vice-president of the Horticultural Society. He died at Broad Green, Croydon, Surrey, 14 Aug. 1822, his wife, a son, and two daughters surviving him. His portrait by H. P. Briggs, R.A. (1820), has been lithographed.

[Trans. Hort. Soc. v. Appendix, pp. 1–3; Biog. Universelle, vol. lxii.; Royal Society's Catalogue, ii. 285.]
G. S. B.

DICKSON, ROBERT, M.D. (1804–1875), physician, was born at Dumfries in 1804, and educated at the high school and university of Edinburgh, where he graduated M.D. in 1826. Having settled in London, he became a fellow of the Royal College of Physicians in 1855, and continued to practise there till 1866, when he retired to the country. He was an accomplished botanist, and lectured on botany at the medical school in Webb Street, and afterwards at St. George's Hospital. All the articles on 'Materia Medica' in the 'Penny Cyclopædia' were by him, and he also published several articles on popular science in the 'Church of England Magazine.' He died on 13 Oct. 1875. In 1834 he married Mary Ann Coope, who also died in 1875. There were six surviving children.

[Medical Times and Gazette, 30 Oct. 1875.]
J. D.

DICKSON, SAMUEL, M.D. (1802–1869), author of the 'Chrono-thermal System of Medicine,' was born in 1802. He studied medicine at Edinburgh (where he attached himself to Liston in anatomy and surgery) and at Paris, qualifying at the Edinburgh College of Surgeons in 1825. Having obtained a commission as assistant-surgeon in the army, he went to India to join the 30th regiment of foot at Madras. During five years' service in India he acquired a large surgical experience (he speaks of performing forty operations for cataract in one morning), became distrustful of the current rules and maxims of medical treatment, and speculated on the nature of cholera. On his return home he graduated M.D. at Glasgow in 1833, and began private practice, first at Cheltenham and afterwards in Mayfair, London. His first published work was 'Hints on Cholera and its Treatment,' Madras, 1829, in which he traced the phenomena of the disease to influences acting on the nervous centres and the pneumogastric nerve. An English edition, with new matter, appeared under the title 'The Epidemic Cholera and other prevalent Diseases of India,' London, 1832. When the next epidemic came, he returned to the subject in 'Revelations on Cholera,' Lond. 1848, and 'The Cholera and how to cure it,' Lond. 1849 (?). Shortly after settling in London, where he had no connection with medical corporations, societies, hospitals, or schools of medicine, he began a series of clever polemical writings, in which he cast ridicule both on the intelligence and on the honesty of contemporary practice by way of recommending his original views. The following is a list of them: 1. 'The Fallacy of Physic as taught in the schools, with new and important Principles of Practice,' 1836. 2. 'The Unity of Disease analytically and synthetically proved, with facts subversive of the received practice of physic,' 1838. 3. 'Fallacies of the Faculty, with the principles of the Chrono-thermal System,' 1839. 4. 'What killed Mr. Drummond—the lead or the lancet?' 1843. 5. 'The History of Chrono-thermal Medicine' (title quoted by himself without date; not in catalogues). 6. 'The Destructive Art of Healing, or Facts for Families; a sequel to the "Fallacies of the Faculty,"' 1853. 7. 'London Medical Prac-

tice and its Shortcomings,' 1860. 8. 'Memorable Events in the Life of a London Physician,' 1863. 9. 'The Medical Commission now sitting at the Admiralty,' 1865. In 1850 he started a monthly journal, 'The Chrono-thermalist, or People's Medical Inquirer,' which ran for twenty-two months, being entirely from his own pen, and, like all the rest of his writings, devoted to the dual purpose of advocating Dicksonian truth and exposing other people's errors. Several of his writings went through more than one edition, at home as well as in the United States; under their various titles they all cover much the same ground. The central idea of the chrono-thermal system is the periodicity and intermittency of all vital actions, ague being regarded as the type-disease. The system is, of course, very inadequate, both as an analysis and as a synthesis; but its author's writings are often instructive, both for theory and practice, here and there truly profound, and always lively and entertaining in style, some parts of his later polemic being in spirited rhymed couplets modelled on Pope. He was early in the field against blood-letting, and even got credit for his originality and sagacity in that matter in an article in the 'Brit. and For. Med.-Chir. Rev.' (1860). He was ignored by most of the leaders of medicine, several of whom he circumstantially accused of plagiarising the ideas that he had long advocated on vital chronometry and other points. His tone towards the medicine of the schools was met by intolerance. According to his own statement, the leading medical journal refused even to insert the advertisement of his writings on the money being tendered; and it is certain that none of the English journals of the profession referred to his death, or gave any sketch of his career. Although he was not without supporters at home, his chief following was in the United States, where the Penn Medical College of Philadelphia was founded to teach his doctrines, the entire staff of ten professors subscribing a prospectus, or confession of faith, on behalf of 'the system for which we are indebted to that master mind, Samuel Dickson of London.' He died at Bolton Street, Mayfair, on 12 Oct. 1869.

[Dickson's Memorable Events in the Life of a London Physician (which contains little personal history), and the Medical Directory, 1869–70.]

C. C.

DICKSON, WILLIAM (1745–1804), bishop of Down and Connor, son of an English clergyman, James Dickson, who was dean of Down from 1768 till 1787, was born in 1745, and educated at Eton, where he formed a lifelong friendship with Charles James Fox and several of Fox's nearest friends, one of whom, Lord Robert Spencer, became his executor. He entered Hertford College, Oxford, graduating B.A. 1767, M.A. 1770, and D.D. by diploma 1784. He was first chaplain to Lord Northington, who became lord-lieutenant of Ireland 3 June 1783, and was promoted to the bishopric of Down and Connor by patent dated 12 Dec. following. He was indebted to Fox for this rapid promotion, and Bishop Mant says the intelligence was communicated to him in a letter to this effect: 'I have ceased to be minister, and you are bishop of Down' (*History of the Church of Ireland*, ii. 686). He was thus the official superior of his father, who was still dean of Down. He was too modest to push himself forward in public life; but his manners were charming, his domestic life blameless, and he was admired by men of all parties. He married a Miss Symmes, and by her had six children, of whom one son, John, was archdeacon of Down 1796–1814; another, William, prebendary of Rathsarkan or Rasharkin, in the diocese of Connor, 1800–50; and a third, Stephen, prebendary of Carncastle, in the same diocese, 1802–49. Dickson died at the house of his old friend Fox, in Arlington Street, London, 19 Sept. 1804, and was buried in the cemetery of St. James's Chapel, Hampstead Road, where a monument has been erected to his memory.

[Gent. Mag. (1804), lxxiv. 890; Annual Register (1804), xlvi. 501; Cat. of Oxford Graduates (1851), 186; Cotton's Fasti Ecclesiæ Hibernicæ, iii. 212, 228; Bishop Mant's History of the Church of Ireland, ii. 686, 760, 762.] B. H. B.

DICKSON, WILLIAM GILLESPIE (1823–1876), legal writer, born 9 April 1823, was the second son of Henry Gordon Dickson, writer to the signet in Edinburgh. He was educated at the Edinburgh Academy and University, and destined for the legal profession. On 9 March 1847 he was admitted a member of the Faculty of Advocates, and practised at the bar of the supreme court of Scotland in Edinburgh for some years. His success as an advocate was moderate, and he employed the leisure of his first years of practice in preparing the work upon which his fame mainly depends—'A Treatise on the Law of Evidence in Scotland,' the first edition of which was published in July 1855. The work had immediate success. A second edition was published in 1864, but by this time the sphere of the author's labours was changed. In July 1856 he accepted the office of procureur and advocate-general of the Mauritius, where he remained for the next ten years. In 1867,

on account of the failing health of his wife, he obtained leave of absence, and while in this country in 1868 he was offered by Sheriff Glassford Bell, then sheriff-principal of Lanarkshire, the office of sheriff-substitute in Glasgow. This he accepted, much to the regret of his friends in the Mauritius, by whom his labours were cordially appreciated, and where he was greatly liked, and on Sheriff Bell's death in 1874, he succeeded him as sheriff-depute (or principal sheriff) of the county. He was installed on 21 Jan. 1874, and shortly afterwards (in April 1874) he received from his *alma mater* the honorary degree of LL.D. He died suddenly on 19 Oct. 1876. In Glasgow as in the Mauritius Dickson made himself a general favourite. His great legal attainments and his extreme industry gained him the respect of the members of his profession. As a judge he was conscientious and painstaking in the highest degree. It is, however, by his legal writings, where his attainments as a scientific jurist had freer scope, that he will always be best known. His work on evidence is distinguished by thorough investigation, comprehensive grasp of the subject, and logical arrangement of its various branches. It rapidly became and still is the standard authority for the practising lawyer in Scotland, and a third edition, which, considering the age of the work, is now much needed, is understood to be at present in course of preparation. Dickson's amiability and geniality made him popular in private life.

[Journal of Jurisprudence, 1876; Scotsman and Glasgow Herald, 20 Oct. 1876; Dickson's Treatise on the Law of Evidence in Scotland.]

G. W. B.

DICKSON, WILLIAM STEEL, D.D. (1744–1824), United Irishman, eldest son of John Dickson, tenant farmer of Ballycraigy, parish of Carnmoney, co. Antrim, was born on 25 Dec. 1744, and baptised on 30 Dec. by the name of William. Jane Steel was his mother's maiden name, and on the death (13 May 1747) of his uncle, William Steel, family usage gave the addition to Dickson's name (improperly spelled Steele). In his boyhood Dickson went through the 'almost useless routine of Irish country schools,' but was grounded in scholarship and 'taught to think' by Robert White, presbyterian minister of Templepatrick. He entered Glasgow College in November 1761, and owns his great obligations to Moorhead, professor of Latin, Adam Smith, John Millar, professor of law, and Principal Leechman. From Leechman he derived his theological, and from Millar his political principles. On leaving college he seems to have been employed for a time in teaching; his adoption of the ministry as a profession was due to the advice of White. In March 1767 he was licensed, but got no call till 1771, in which year he was ordained to the charge of Bally halbert (now Glastry), co. Down, by Killeleagh presbytery, on 6 March. His social qualities had ingratiated him during his probationary years with several of the leading county families, and it was probably to the influence of Alexander Stewart, father of the first Lord Londonderry, that he owed his settlement at Ballyhalbert. Till the outbreak of the American war of independence he occupied himself mainly in parochial and domestic duties, having become 'an husband and a farmer.' A sermon against cock-fighting (circulated in manuscript) had an appreciable effect in checking that pastime in his neighbourhood. His political career began in 1776, when he spoke and preached against the 'unnatural, impolitic and unprincipled' war with the American colonies, denouncing it as a 'mad crusade.' On two government fast-days his sermons—on 'the advantages of national repentance' (13 Dec. 1776), and on 'the ruinous effects of civil war' (27 Feb. 1778)—created considerable excitement when published, and Dickson was reproached as a traitor. Political differences were probably at the root of a secession from his congregation in 1777. The seceders formed a new congregation at Kirkcubbin, in defiance of the authority of the general synod.

Dickson entered with zest into the volunteer movement of 1778, being warmly in favour of the admission of Roman catholics to the ranks. This was resisted 'through the greater part of Ulster, if not the whole.' In a sermon to the Echlinville volunteers (28 March 1779) Dickson advocated the enrolment of catholics, and though induced to modify his language in printing the discourse, he offended 'all the protestant and presbyterian bigots in the country.' He was accused of being a papist at heart, 'for the very substantial reason, among others, that the maiden name of the parish priest's mother was Dickson.'

On 1 Feb. 1780 Dickson resigned the charge of Ballyhalbert, having a call to the neighbouring congregation of Portaferry in succession to James Armstrong (1710–1779), whose funeral sermon he had preached. He was installed at Portaferry in March, on a stipend of 100*l.*, supplemented by some 9*l.* (afterwards increased to 30*l.*) from the *regium donum*. He realised another 100*l.* a year by keeping a boarding-school, and was not without private means. On 27 June

Wright's argument that only within the bounds of Charles's empire could he have found copies of the authors whom he quotes.' Even in the phrase just cited it is not unlikely that Dicuil uses the 'noster' for the sake of supporting the practice of a heathen poet like Virgil by that of 'our own' christian epic 'poet Sedulius,' and not as token of community of race.

From Dicuil's 'Liber de Mensurâ' we learn that he was a pupil of a certain Suibneus, 'cui, si profeci quicquid, post Deum imputo' (p. 25), in whose presence our author heard brother Fidelis describe his pilgrimage to the Pyramids and Jerusalem. This Suibneus Letronne has attempted to identify with a Suibhne whose death the Irish annals assign to 776 A.D., and on this somewhat slender foundation proceeds to argue along a chain of inferences to the conclusion that Dicuil was born between 755 and 760 A.D. Dicuil himself he tentatively identifies with a Dichullus, abbot of Pahlacht, whose date the Irish annals do not indicate (LETRONNE, *Prolegom.* pp. 23–5). Accepting these dates, Dicuil must have been from thirty-five to forty years old when in 795 A.D. he received the visit of the clerks who had spent six months in Iceland (*Liber de Mens.* pp. 42–4). It has been surmised that he was in France during the lifetime of the great elephant sent by Haroun Al Raschid to Charlemagne. If this surmise were true, he must have been there between the years 802 and 810 A.D., the date of the animal's arrival at Aix and its death; but there is nothing in Dicuil's own phrase to imply that he himself saw the elephant, but rather the contrary (*Liber de Mens.* p. 55; LETRONNE, pp. 150–2). Of the other details of his life we are ignorant, except that in 825 A.D.,

Post octingentos viginti quinque peractos
Summi annos Domini terræ ethræ carceris atri,

he completed his only remaining work, the 'Liber de Mensurâ Orbis terræ,' after he had already issued an 'Epistola de quæstionibus decem artis grammaticæ,' now lost (*Liber de Mens.* pp. 1, 85).

The 'Liber de Mensurâ' is a short treatise on the geography of the world. It professes to be based on a survey of the world, ordered and carried out by the Emperor Theodosius in the fifteenth year of his consulship or the fifteenth of his reign. It is uncertain whether the Theodosius alluded to is Theodosius I or II. Dicuil's latest editor (PARTHEY, pp. xii–xiii) seems to incline to Theodosius II; but that our author attributed the survey to Theodosius I appears evident by his use of the words 'Sanctus Theodosius imperator.' Dicuil's work is divided into nine sections: (1) Europe, (2) Asia, (3) Africa, (4) Egypt and Ethiopia, (5) on the length and breadth of the world, (6) on the five great rivers, &c., (7) on certain islands, (8) on the breadth and length of the Tyrrhene Sea, (9) on the six (highest) mountains. Of these sections the first five are derived from the Theodosian survey, which he chose for the basis of his work, because, though vitiated by false manuscripts, it was less faulty than Pliny, especially in its measurements. The last books are mostly excerpts from Pliny, Solinus, and Isidore; with, however, interesting additions of his own when touching on the Pyramids and the Nile, on the islands round Britain and Ireland, on Iceland (Thile), and a few other places. These additions he derived from the trustworthy accounts of certain, possibly Irish, monks who had visited these lands. Specially interesting is his story of Fidelis's adventure near the Pyramids, where the narrator saw the corpses of eight men and women lying on the desert sand, all slain by a lion who lay dead beside them; and the account of the Iceland nights at the summer solstice, which were so bright that a man could see to do what he would 'vel peduculos de camisia abstrahere tamquam in præsentia solis' (pp. 26, 42–3). The first of these passages is relied on by Letronne for fixing the time of Dicuil's birth; for Fidelis, the narrator, had journeyed in a ship along the canal connecting the Nile with the Red Sea; and as this canal is known to have been blocked up by Abou Giafar Almansor in 967 the voyage of Fidelis must have been anterior to this (see LETRONNE, *Proleg.* 10–22). Dicuil was a cautious writer, especially as regards statistics. From this spirit he left blank spaces in which his readers might insert the length of rivers where he could not trust the figures of Pliny or of Theodosius's missi. This system has produced some surprising results, e.g., where the length of the Tiber is put at 495 miles, and that of the Tagus at 302; or where the Jordan is reckoned 722 miles long, and the Ganges only 453 (*Liber de Mens.* pp. 4, 31, 36, 38). Dicuil also draws upon certain works now lost, e.g. a 'Cosmography' ('nuper in meas manus veniens'), drawn up under the consulship of Julius Cæsar and Mark Antony (*ib.* pp. 28, 36, &c.; but cf. BUNBURY, *Hist. of Ancient Geogr.* pp. 177–9, 693, 701); and a 'Chorografia' drawn up by command of Augustus (p. 5). The list of authors from whom he borrows is very large, including, in addition to those already mentioned, Virgil, Orosius, and Servius (pp. 68, 72, 81); but Hecatæus, Homer, Herodotus, and other Greek writers

he seems always to refer to at second hand (pp. 22, 46, 78; for a full list see PARTHEY's Preface, pp. vi and vii).

The 'Liber de Mensurâ' was first printed as a whole by Walckenaer (Paris, 1807); next, with copious prolegomena, historical and geographical, by Letronne (Paris, 1814). Lastly, the text has been carefully edited and furnished with a minute index and a short critical preface, by Gust. Parthey (Berlin, 1870). There are two manuscripts belonging to the tenth century or thereabouts, viz., one at Dresden (Regius D. 182), another at Paris (Biblioth. Nation. 4806); of these the first forms the basis of Parthey's edition, the second that of Walckenaer's and Letronne's. Other but later manuscripts are to be found at Venice (fifteenth century), Oxford, Rome, Vienna, Munich, and Cambridge.

[Prefaces to Parthey's and Walckenaer's editions; Hardy's Biog. Literaria, i.] T. A. A.

DIEST, ADRIAEN VAN (1656–1704), painter. [See VAN DIEST.]

DIGBY, EVERARD (*fl.* 1590), divine and author, was nearly related to the Rutland family of that name. He is said to have been great-grandson of Everard Digby, sheriff of Rutlandshire, a Lancastrian who was killed at Towton in 1461. It is also usually stated that his father was Kenelm Digby of Stoke Dry, Rutland, and his mother Mary, daughter of Sir Anthony Cope [q. v.] Everard was undoubtedly the name of their eldest son, who married Maria, daughter of Francis Neale of Keythorpe, Leicestershire; was the father of Sir Everard Digby [q. v.], the conspirator in the Gunpowder plot; and died 24 Jan. 1592. But the *inquisitio post mortem* expressly styles this Everard Digby as an 'esquire,' which makes it plain that he is not identical with the divine and author, who, as a fellow of St. John's College, Cambridge, must have been unmarried at the time of Sir Everard's birth in 1578. The divine's parentage cannot be precisely stated. Born about 1550, he matriculated as a sizar of St. John's College, Cambridge, 25 Oct. 1567; was admitted a scholar 9 Nov. 1570; proceeded B.A. 1570–1, M.A. 1574, and B.D. 1581; and became a Lady Margaret fellow on 12 March 1572–3, and senior fellow 10 July 1585. He was principal lecturer in 1584. Digby took part in the college performance of Dr. Legge's 'Richardus Tertius' in 1580. He petitioned Lord Burghley for the rectory of Tinwell, Rutlandshire, 26 Jan. 1581–2 (*Lansd. MS.* 34, art. 12), but the request does not seem to have been granted, and before the end of 1587 he was deprived of his fellowship. In a letter to Burghley, William Whitaker, master of St. John's College (4 April 1588), explained that this step had been rendered necessary by Digby's arrears with the college steward. He added that Digby had preached voluntary poverty, a 'popish position,' at St. Mary's; had attacked Calvinists as schismatics; was in the habit of blowing a horn and hallooing in the college during the daytime, and repeatedly spoke of the master to the scholars with the greatest disrespect. Burghley and Whitgift ordered Digby's restitution; but Whitaker stood firm, and with Leicester's aid obtained confirmation of the expulsion.

Digby's best known book is a treatise on swimming, the earliest published in England. The title runs: 'De Arte Natandi libri duo, quorum prior regulas ipsius artis, posterior vero praxin demonstrationemque continet,' Lond. 1587, dedicated to Richard Nourtley. It is illustrated with plates, and was translated into English by Christopher Middleton in 1595. Digby also wrote 'De Duplici methodo libri duo, unicam P. Rami methodum refutantes: in quibus via plana, expedita & exacta, secundum optimos autores, ad scientiarum cognitionem elucidatur,' London, Henry Bynneman, 1580; 'Theoria analytica viam ad monarchiam scientiarum demonstrans . . . totius Philosophiæ & reliquarum scientiarum,' dedicated to Sir Christopher Hatton, 1579. William Temple of King's College, afterwards provost of Trinity College, Dublin, wrote, under the pseudonym of Franciscus Mildapettus, an attack on Digby's criticism of Ramus, to which Digby replied in 1580. Temple replied again in 1581. As the productions of a predecessor of Bacon, Digby's two philosophical books are notable. Although clumsy in expression and overlaid with scholastic subtleties, Digby tried in his 'Theoria Analytica' to classify the sciences, and elsewhere ventures on a theory of perception based on the notion of the active correspondence of mind and matter. M. de Rémusat sees in Digby's theory an adumbration of Leibnitz's *intellectus ipse* and a reflection of the Platonic idea. Otherwise Digby is a disciple of Aristotle. Digby was also author of 'Everard Digbie, his Dissuasive from taking away the Lyvings and Goods of the Church,' with 'Celsus of Verona, his Dissuasive, translated into English,' London, 1589, dedicated to Sir Christopher Hatton. The British Museum possesses a copy of 'Articuli ad narrationes nouas pertiñ formati (Berthelet, 1530) which belonged to Digby. It contains his autograph and many notes in his handwriting.

[Biog. Brit. (Kippis) s.n. 'Sir Everard Digby;' Cooper's Athenæ Cantab. ii. 146, 546; Baker's

Hist. of St. John's College (Mayor), pp. 167, 599, 600; Strype's Annals; Strype's Whitgift, i. 520; Brit. Mus. Cat.; Heywood and Wright's Camb. Univ. Transactions, i. 506–23; Rémusat's Philosophie Anglaise depuis Bacon jusqu'à Locke, i. 110–16, where Digby's philosophical position is fully expounded.] S. L.

DIGBY, Sir EVERARD (1578–1606), conspirator, son of Everard Digby of Stoke Dry, Rutland, by Maria, daughter and coheiress of Francis Neale of Keythorpe, Leicestershire, was born on 16 May 1578, and was in his fourteenth year when his father died on 24 Jan. 1592. It is a common error to identify his father with Everard Digby, divine and author [q. v.] His wardship was purchased from the crown by Roger Manners, esq., of the family of the Earl of Rutland, and probably re-sold at an advanced price to young Digby's mother. The heir to large estates in Rutland, Leicestershire, and Lincolnshire, and connected with many of the most considerable families in England, it was only to be expected that he should present himself at the queen's court. While still a youth he was appointed to some office in the household, which John Gerard, the jesuit father [q. v.], probably erroneously, describes as 'being one of the queen's gentlemen-pensioners.' His great stature and bodily strength, however, made him an adept at all field sports, and he spent the greater part of his time in the country hunting and hawking. In 1596 he married Mary, only daughter and heiress of William Mulsho of Goathurst, Buckinghamshire, and obtained with her a large accession of fortune. About 1599 Digby fell under the influence of John Gerard, who soon acquired an extraordinary sway over him. They became close friends and companions, their friendship being strengthened by the conversion of Digby to the 'catholic doctrine and practice,' which was soon followed by the adhesion of Digby's wife and his mother. When James I came to England, Digby joined the crowd of those who welcomed the new king at Belvoir Castle, and received the honour of knighthood there on 23 April 1603. How bitterly the Romish party were disappointed by the attitude assumed by James in the following year; how their bitterness and anger made a small section of them furious and desperate; how the Gunpowder plot grew into more and more definite shape, and how the mad scheme exercised a kind of fascination over the imagination of the small band of frenzied gentlemen who were deeply implicated in it, may be read in the histories of the time, and best of all in Mr. Gardiner's first volume. Unlike Catesby, Rookwood, Tresham, and others more or less cognisant of the conspiracy, Digby had never had anything to complain of in the shape of persecution at the hands of the government. It is probable that both his parents were catholics, but they had never been disturbed for their convictions, and their son had evidently suffered no great inconvenience for conscience' sake. In the arrangements that were made by the conspirators Digby was assigned a part which kept him at a distance from London, and there are some indications that he was not trusted so implicitly as the rest. The plan agreed upon was that Faux should fire the train with a slow match, and at once make off to Flanders. Percy was to seize the person of Prince Henry or his brother Charles, with the co-operation of the others, who were all in London or the suburbs, and was to carry him off with all speed to Warwickshire. Meanwhile Digby was to co-operate by preparing for a rising in the midlands when the catastrophe should have been brought about; and it was settled that he should invite a large number of the disaffected gentry to meet him at Dunchurch in Warwickshire, and join in a hunting expedition on Dunsmoor Heath (near Rugby), where, it was whispered, strange news might be expected. This gathering was fixed for Tuesday, 5 Nov. 1605. On Monday the 4th, about midnight, Faux was apprehended by Sir Thomas Knyvett as he was closing the door of the cellar under the parliament house, where thirty-six barrels of gunpowder had been placed in readiness for the explosion intended on the morrow. The game was up; and before daybreak some of the conspirators had taken horse; and all were riding furiously to the place of meeting before the great secret had become common property. The meeting of the catholic gentry at Dunchurch had evidently not been a success, and when, late in the evening, Catesby, Rookwood, Percy, and the Wrights burst in, haggard, travel-soiled, and half dead with their astonishing ride [see Catesby, Robert], it became clear that there had been some desperate venture which had ended only in a crushing failure, the gentry who were not in the plot dispersed rapidly to their several homes, and the plotters were left to take their chance. The almost incredible strength and endurance of Catesby and his accomplices appears from the fact that on that very night (after a ride of eighty miles in seven or eight hours, for Rookwood had not left London till eleven o'clock in the morning) they started again before ten o'clock, and were at Huddington in Worcestershire by two o'clock the next afternoon, having broken into a cavalry stable at Warwick in

the middle of the night and helped themselves to fresh horses for the distance that lay before them. On Thursday night, the 7th, they had reached Holbeach House in Staffordshire, and then it was determined to make a stand and sell their lives as dearly as they could. Next morning Digby deserted his companions; he says his object was to make a diversion elsewhere, and to attempt to bring up some assistance to prop, if possible, the falling cause. Shortly after he had gone the terrible explosion of gunpowder occurred, and the fight which ended in the death or apprehension of the whole band. Meanwhile Digby soon found that it was impossible to escape the notice of his pursuers, who were speedily upon his track, and thinking it best to dismiss his attendants, he told his servants they might keep the horses they were riding, and distributed among them the money they were carrying—let each man shift for himself. Two of them refused to leave him, one being his page, William Ellis by name, who eventually became a lay brother of the Society of Jesus. The three struck into a wood where there was a dry pit, in which they hoped to conceal themselves and their horses. They were soon discovered, and a cry was raised, 'Here he is! here he is!' Digby, altogether undaunted, answered, 'Here he is indeed, what then?' and advanced his horse in the manner of curvetting, which he was expert in, and thought to have borne them over, and so to break from them. Seeing, however, that resistance was useless, he gave himself up, and before many days found himself a prisoner in the Tower. Two miserable months passed before the prisoners were brought to trial. At last, on 27 Jan. 1606, Digby, with eight others who had been caught red-handed, was brought to Westminster Hall. He behaved with some dignity during the trial, but there could be no doubt about the verdict, and on Thursday, the 30th, he was drawn upon a hurdle, with three of his accomplices, to St. Paul's Churchyard, and there hanged and slaughtered with the usual ghastly barbarities. On the scaffold he had confessed his guilt with a manly shame for his infatuation, and a solemn protest that Father Gerard had never known of the plot, adding, 'I never durst tell him of it, for fear he would have drawn me out of it.' It is impossible for any candid reader of all the evidence that has come down to us to doubt the truth of this protest. Garnett's complicity cannot be questioned, and his subsequent equivocation was as impolitic as it was discreditable. Father Gerard was a very different man. If the plot had been revealed to him, it would never have been permitted to go as far as it did.

Digby left two sons behind him; the younger, Sir John Digby, was knighted in 1635 and became a major-general on the king's side during the civil war. He is said to have been slain 9 July 1645. The elder son was the much more famous Sir Kenelm Digby, of whom an account will be found *sub nomine*. Digby's wife survived him many years, as did his mother, and neither appears to have married again.

[Chancery Inquisitiones post mortem, 34th Eliz. pt. i. No. 64 (Rutland), in the Record Office; Books of the Court of Wards and Liveries, No. 158, u. s.; Harl. MS. 1364; Cal. State Papers, Domestic, 1603–10; Hist. MSS. Comm. 8th Rep. 434; Foley's Records of the English Province S. J., vol. ii.; John Morris's Condition of Catholics under James I., 1872, vol. ii., and the same writer's Life of Father John Gerard, 3rd edit. 1881; Bishop Robert Abbot's Antilogia, 1613; Cooper's Athenæ Cantab. ii. 146; Jardine's Narrative of the Gunpowder Plot, 1857; Gardiner's Hist. of England, vol. i. Digby's mother is called Maria in the usual pedigrees of the family, but in the Inq. post mort. she is called Mary Ann, probably by a clerical error.] A. J.

DIGBY, GEORGE, second EARL OF BRISTOL (1612–1677), was the eldest son of John Digby, first earl of Bristol [q. v.], by his wife Beatrix, daughter of Charles Walcot of Walcot, Shropshire, and widow of Sir John Dyve of Bromham, Bedfordshire. He was born at Madrid in October 1612, during his father's first embassy to Spain. When only twelve years old he appeared at the bar of the House of Commons with a petition on behalf of his father, who, through the instrumentality of the Duke of Buckingham, had been committed to the Tower. His self-possession and fluency of speech on that occasion attracted the attention of the members, and gave great promise of a brilliant career in the future. He was admitted to Magdalen College, Oxford, on 15 Aug. 1626, where he distinguished himself by his remarkable abilities, and became intimately acquainted with Peter Heylin, the well-known historian and divine, who was a fellow of that college. After travelling in France, at the conclusion of his university career, he lived for some years with his father at Sherborne Castle, where he applied himself to the study of philosophy and literature. On 31 Aug. 1636 he was created a master of arts. It was during this period of retirement in the country that the 'Letters between the Lord George Digby and Sir Kenelm Digby, Knt., concerning Religion' were written. The first letter is dated from 'Sherburn, November 2, 1638,' and the last from 'Sherborn, March 30, 1639.' These letters, in which the Roman catholic church is attacked by Lord

Digby, and defended by his kinsman, Sir Kenelm, were afterwards published in 1651. On one of his short occasional visits to London, Digby quarrelled with a gentleman of the court, whom he wounded and disarmed within the precincts of the palace of Whitehall. For this offence he was imprisoned and treated with considerable severity. Upon his release he vowed vengeance against the court for the indignities which he had suffered. His opportunity soon came, for in March 1640 he was elected as one of the members for the county of Dorset, and was again returned for the same constituency at the general election which occurred a few months afterwards. On 9 Nov. 1640 he moved for a select committee to draw up a remonstrance to the king on 'the deplorable state of this his kingdom' (*Parl. History*, ii. cols. 651–4), and on 11 Nov. he was appointed a member of the committee instructed to undertake the impeachment of the Earl of Strafford. Though at first very eager in prosecuting the charges against the unfortunate earl, Digby gradually changed his tactics, and at length, on 21 April 1641, he vigorously opposed the third reading of the Attainder Bill (*ib.* cols. 750–4). His speech gave great offence to those with whom he had been lately acting, and on the next day he was called upon to explain. No further proceedings were then taken, but the speech having been afterwards printed, the House of Commons on 13 July ordered that it should be publicly burnt by the common hangman (*ib.* col. 883). Many months afterwards appeared 'Lord Digbie's Apologie for Himselfe, Published the fourth of January, Ann. Dom. 1642,' in which he affirmed that Sir Lewis Dive had given the directions for printing this speech without asking his consent. Meanwhile on 9 June 1641 Digby was called up to the House of Lords in his father's barony of Digby, and took his seat on the following day. Much was expected from his accession to the court party at this critical period; but his restless disposition and untrustworthy character prevented him from being of real use to any party in the state. Though he had himself urged the prosecution of the five members upon the king, he actually whispered into Lord Kimbolton's ear, while sitting next to him in the House of Lords, that 'the king was very mischievously advised; and that it should go very hard but he would know whence that counsel proceeded; in order to which, and to prevent further mischief, he would go immediately to his majesty' (Clarendon, *Hist. of the Rebellion*, i. 508). Furthermore, upon the retreat of the five members and Lord Kimbolton to the city, Digby suggested that they should be followed and seized by armed force. Though his proposal was rejected by the king, it soon got to be generally known, and Digby became one of the most unpopular men in the country. One day in the beginning of January 1642 he went to Kingston-upon-Thames upon business for the king 'in a coach with six horses, and no other equipage with him, save only a servant riding by him, and a companion in a coach' (Wood, *Athenæ Oxon.* iii. col. 1101). Wood's account of this journey, however, materially differs from that received by parliament. It was asserted that Digby and Colonel Lundsford had collected some troops of horse, and had appeared in arms at Kingston. Digby was ordered to attend in his place in the House of Lords to answer for himself, and Lundsford was committed to the Tower. Instead of obeying the summons, Digby fled to Holland, and on 26 Feb. 1642 was impeached of high treason in the House of Commons (*Parl. History*, ii. cols. 1103–5). Owing, however, to the confusion of the times, the prosecution of the impeachment was not carried through.

Unable to remain quietly in Holland, Digby came over to York, where he stayed some days in disguise. Upon his return voyage he was captured by one of the parliamentary cruisers, and taken to Hull. There he made himself known to Sir John Hotham, the governor, whom he attempted to gain over to the royal cause. Though Hotham refused to be persuaded to desert his party, he connived at Digby's escape. Upon the breaking out of the civil war, Digby took part in the battle of Edgehill. He greatly distinguished himself by his gallantry at the taking of Lichfield, and was shot through the thigh while leading an assault upon that city. Falling out with Prince Rupert soon afterwards, Digby threw up his command, and returned to the court, which was then at Oxford. On 28 Sept. 1643 he was appointed by the king one of the principal secretaries of state in place of Lord Falkland, and on the same day was admitted to the privy council. On the last day of the following month he became high steward of Oxford University, in the room of William Lord Say, who had been removed on account of his adherence to the parliament. Digby's conduct of affairs as secretary of state was both unfortunate and imprudent. His visionary project for a treaty between the king and the city of London was quickly frustrated by the interception of Digby's letter to Sir Basil Brooke. His lengthy negotiations with Major-general Sir Richard Brown for the betrayal of Abingdon terminated in his utter discomfiture, while his correspondence with Lesley and the other commanders of the Scotch army in England

met with no better success. On 16 Oct. 1645 he succeeded Prince Rupert as lieutenant-general of the king's forces north of the Trent; but meeting with several reverses, and being unable to effect a junction with the army of the Marquis of Montrose, he fled after his defeat by Sir John Brown at Carlisle Sands, with Sir Marmaduke Langdale and other officers, to the Isle of Man. Thence he went to Ireland, where he conceived the plan of bringing the Prince of Wales over to that country, and of making one more effort for the royal cause. With this object in view he visited the Scilly Islands, Jersey, and France, but had at length to return to Ireland without being able to accomplish his cherished design. Upon the surrender to the parliamentary commissioners Digby escaped with some difficulty to France. He then enlisted as a volunteer in the French king's service, and took part in the war of the Fronde. His conspicuous bravery soon attracted attention, and he was taken into favour by the king and Cardinal Mazarin.

In August 1651 he became a lieutenant-general in the French army, and was in the same year appointed commander of the royal troops in Normandy. Upon the death of his father on 6 Jan. 1653 he succeeded as the second Earl of Bristol, and was nominated a knight of the Garter in the same month. In consequence of the failure of a political intrigue, by which he endeavoured to supplant Mazarin, Digby was dismissed from his commands in the French army, and ordered to leave the country. After paying a short visit to Charles at Bruges he retired to the Spanish camp in the Netherlands, where he gained the friendship of Don John of Austria, and rendered himself useful to the Spaniards in the negotiations with the garrison of St. Ghislain, near Brussels, which finally resulted in the surrender of that town by Marshal Schomberg. On 1 Jan. 1657 Digby was reappointed secretary of state. While staying at Ghent he became a convert to the Roman catholic faith, and was, much to his surprise, ordered by Charles to give up his seals, and at the same time was forbidden to appear at the council board in the future. Digby, however, accompanied Charles on his secret expedition to Spain, and afterwards went to Madrid, where he was well received and liberally treated by the Spanish king. Upon the Restoration, Digby returned to England, but was installed at Windsor as a knight of the Garter by proxy in April 1661, being at that time abroad. Though he took an active interest in public affairs, and spoke frequently in parliament, his religion precluded him from being offered any of the high offices of state. In the interest of Spain Digby vehemently opposed the negotiations for the king's marriage with the infanta of Portugal. In spite of his opposition they were successfully carried through, and Digby thereupon became conspicuous for his enmity against Clarendon, who had foiled his designs of an Italian marriage for the king. On 10 July 1663 he brought a charge of high treason against the lord chancellor in the House of Lords (*Parl. History*, iv. cols. 276–280). The judges, to whom the articles of impeachment were referred, decided that (1) a 'charge of high treason cannot by the laws and statutes of this realm be originally exhibited by any one peer against another unto the house of peers; and that therefore the charge of high treason by the Earl of Bristol against the lord chancellor hath not been regularly and legally brought in. 2. And if the matters alledged were admitted to be true (although alleged to be traiterously done), yet there is not any treason in it' (*ib.* col. 283). Though the house unanimously adopted the opinion of the judges, Digby once more brought forward his accusation against Clarendon, but with no better success than before. His conduct so displeased the king, that a proclamation was issued for his apprehension, and for near two years he was obliged to live in concealment. But before Clarendon's fall, Digby reappeared in parliament (29 July 1667) and renewed his attack. Though still a professed Roman catholic, he spoke in the Lords on 15 March 1673 in favour of the Test Act, declaring that he was 'a catholic of the church of Rome, not a catholic of the court of Rome; a distinction he thought worthy of memory and reflection, whenever any severe proceedings against those they called papists should come in question, since those of the court of Rome did only deserve that name' (*ib.* iv. col. 564). This is his last recorded speech. He died at Chelsea on 20 March 1677, in his sixty-fifth year. He is said to have been buried in Chelsea Church, but Lysons could find 'no memorial of him, nor any entry of his interment in the parish register' (*Environs of London*, 1795, ii. 87–8). Digby married Lady Anne Russell, second daughter of Francis, fourth earl of Bedford, by whom he had four children. His elder son, John, who succeeded him as the third earl of Bristol, married, first, Alice, daughter and heiress of Robert Bourne of Blackhall, Essex; and secondly, Rachael, daughter of Sir Hugh Windham, kt. John had no issue by either marriage, and the barony of Digby and the earldom of Bristol became extinct upon his death in 1698. Francis, the younger son, was killed in a sea-fight with the Dutch on 28 May 1672. Diana, the

elder daughter, who like her father became a convert to the Roman catholic faith, married Baron Moll, a Flemish nobleman. Anne, the younger daughter, on whom the family estates devolved on her brother John's death, became the wife of Robert, earl of Sunderland. Digby was a man of extraordinary ability, and one of the greatest orators of his day. Ambitious and headstrong, he was utterly wanting in steadiness of principle and consistency of purpose. Horace Walpole has smartly described Digby's character in the following words: 'A singular person, whose life was one contradiction. He wrote against popery, and embraced it; he was a zealous opposer of the court, and a sacrifice for it; was conscientiously converted in the midst of his prosecution of Lord Strafford, and was most unconscientiously a persecutor of Lord Clarendon. With great parts, he always hurt himself and his friends; with romantic bravery, he was always an unsuccessful commander. He spoke for the Test Act, though a Roman catholic, and addicted himself to astrology on the birthday of true philosophy' (*Catalogue of Royal and Noble Authors*, iii. 191–2). His house at Chelsea, formerly Sir Thomas More's, and afterwards known as Buckingham House, was sold by his widow in January 1682 to Henry, marquis of Worcester, afterwards duke of Beaufort. It then acquired the name of Beaufort House, and in 1736 was purchased by Sir Hans Sloane, by whom it was pulled down in 1740. The gate, which was built by Inigo Jones, was given to the Earl of Burlington, who erected it in an avenue near his house at Chiswick. Besides a number of speeches and letters, Digby published 'Elvira: or the Worst not always True. A Comedy. Written by a Person of Quality' (London, 1667, 4to). According to Downes, he wrote, with Sir Samuel Tuke, 'The Adventures of Five Hours,' which was published in 1663, and, being played at Sir William D'Avenant's theatre in Lincoln's Inn Fields, 'took successively thirteen days together, no other play intervening' (*Roscius Anglicanus*, 1789, pp. 31–2). According to the same authority, Digby adapted two comedies from the Spanish, viz. ''Tis better than it was,' and 'Worse and Worse,' which were also acted at the same theatre between 1662 and 1665 (*ib.* p. 36). Neither of these plays appears to have been printed, but it is possible that one of them may have been the comedy of 'Elvira' under a new title. It is also worthy of notice that the title-page of the first edition of 'The Adventures of Five Hours' bears no author's name, while in the third 'impression' (1671) it is stated that the play had been 'revised and corrected by the author, Samuel Tuke, kt. and bart.' According to Walpole, Digby translated from the French the first three books of 'Cassandra,' and was said to have been the author of 'A true and impartial Relation of the Battle between his Majestys Army and that of the Rebels near Ailesbury, Bucks, Sept. 20, 1643.' Walpole also states that he found under Digby's name, 'though probably not of his writing,' 'Lord Digby's Arcana Aulica: or Walsingham's Manual of Prudential Maxims for the Statesman and the Courtier, 1655.' Digby's name, however, does not appear upon the title-page of either of the editions of 1652 and 1655, and it seems from the preface that the book owed its existence to one Walsingham, who, 'though very young, in a little time grew up, under the wings and favour of the Lord Digby, to such credit with the late king, that he came to be admitted to the greatest trusts.' Digby is also said to have left a manuscript behind him entitled 'Excerpta e diversis operibus Patrum Latinorum.' From the fact that his name appears in the third verse of Sir John Suckling's 'Sessions of the Poets,' it is evident that he must have been known as a verse writer before Suckling's poem was written. But few of his verses, however, have come down to us, and the song extracted from 'Elvira' is the only piece of his which is included in Ellis's 'Specimens of the Early English Poets' (1811, iii. 399–400), while some lines addressed to 'Fair Archabella,' taken from a manuscript in Dr. Rawlinson's collection in the Bodleian Library, are given in 'Athenæ Oxon.' A portrait of Digby, with his brother-in-law, William, fifth earl of Bedford, by Vandyck, was exhibited by Lord Spencer at the first exhibition of national portraits in 1866 (Catalogue, No. 728). This was the picture which Evelyn records seeing 'in the great house' at Chelsea, when dining with the Countess of Bristol on 15 Jan. 1679. Bliss says that 'the best head of Lord Digby is that by Hollar, in folio, dated 1642; there is a small one by Stent, which is curious, and one by Houbraken, from a picture of Vandyke's.' A strikingly handsome portrait, engraved by Bocquet, probably after Vandyck's picture, will be found in the third volume of Walpole's 'Royal and Noble Authors' (opp. p. 191).

[Clarendon's History of the Rebellion (1849); Wood's Athenæ Oxon. (Bliss, 1817), iii. cols. 1100–5; Biographia Britannica (1793), v. 210–38; Walpole's Catalogue of Royal and Noble Authors (Park, 1806), iii. 191–200; Lodge's Portraits (1850), vi. 23–39; Chalmers's Biog. Dict. (1813), xii. 79–82; Cunningham's Lives of Eminent and Illustrious Englishmen (1837), iii. 29–32; Baker's Biographia Dramatica (1812), i. 190; Burke's

Extinct Peerage (1883), p. 171; Doyle's Official Baronage of England (1886), pp. 235–6; Official Return of Lists of Members of Parliament, pt. i. 481, 488; Faulkner's Chelsea (1829), i. 120, 131–3, ii. 15; Brit. Mus. Cat.] G. F. R. B.

DIGBY, JOHN, first EARL OF BRISTOL (1580–1653), diplomatist and statesman, was born in Feb. 1580. He was the son of Sir George Digby of Coleshill, Warwickshire, and of Abigail, daughter of Sir Arthur Henningham. In 1595 he became a fellow commoner of Magdalen College, Oxford. In 1605, upon the failure of the plan for the seizing of Elizabeth, daughter of James I, by the Gunpowder plotters, Digby was sent by Lord Harrington, who was in charge of the princess, to convey the news to the king. James took a fancy to the young man, made him a gentleman of the privy chamber and one of his carvers, and knighted him on 16 March 1607. Digby married Beatrix, daughter of Charles Walcot of Walcot in Shropshire, and widow of Sir John Dyve of Bromham in Bedfordshire (DUGDALE, *Baronage*).

In 1611 Digby was sent as ambassador to Madrid, with instructions to obtain a settlement of the claims of the English merchants in the Spanish law-courts, and to negotiate a marriage between Prince Henry and the Infanta Anne, the daughter of Philip III, which had already been suggested by the Spanish ambassador in England. He arrived in Spain in June, but he soon learned that the infanta was already engaged to Louis XIII of France, and he regarded an offer made to him of Philip's younger sister, the Infanta Maria, as illusory, she being a child under six years of age, and recommended his master to give up all thoughts of a Spanish match.

In procuring redress for the merchants Digby found an opportunity of showing his ability. In 1613 he succeeded in discovering the secret of the pensions which had been paid by the Spanish court to English politicians, and in 1614 he returned to England to lay his discoveries before the king. From this time his fortune was made, and when, before the close of the year, James made up his mind to propose a marriage between Prince Charles, who had become heir to the crown after the death of his brother Henry, and the Infanta Maria, Digby was sent back to Spain to carry on the negotiation. Before going, he left on record his opinion that it would be better that the future queen of England should be a protestant, but having thus freed his conscience he resolved to carry out the negotiation on which he was sent with all honesty and vigour. Digby was in fact one of the best examples of the reaction against puritanism which set in at the beginning of the seventeenth century. He was himself an attached son of the church of England, but he saw no reason why difference of religion should divide Europe into two hostile camps, and he conceived, somewhat too sanguinely, the hope that a good understanding between England and the catholic powers of the continent might be made a basis for the continuance of peace. If there was to be a catholic marriage, he preferred an alliance with Spain to one with France.

On Digby's arrival at Madrid the marriage negotiation was opened, though not yet in an avowed manner. In 1616 he was again summoned home, upon Somerset's disgrace, to state what he knew of the fallen favourite's connection with the Spanish government. He reached England in March. On 3 April he was made vice-chamberlain, and about the same time he took his seat as a privy councillor. He probably owed this fresh advancement to the freedom with which he expressed his opinion to James that it was unwise to proceed further in the Spanish treaty, on the ground that the king of Spain would be unable to dispose of his daughter's hand without the consent of the pope. In the course of the year he received a grant of the estate of Sherborne, which had passed from the hands of Raleigh to those of Somerset, and which had now returned to the crown through Somerset's attainder.

In April 1617 James resolved to despatch Digby once more to Madrid, formally to open negotiations for the marriage. Digby, having done his duty by remonstrating, now threw himself heart and soul into the work of obtaining the best terms possible, especially in the matter of the bride's portion, which James wished to fix at not less than 500,000*l*. At the same time he was to give his support to a plan for a joint English and Spanish expedition against the pirates of Algiers.

On Digby's arrival at Madrid some months were spent in settling the arrangements of the infanta's future household. The question of liberty of conscience to be granted to English catholics was reserved for James's own decision, but in May 1618 Digby was able to come back to England with the announcement that all other matters were concluded, and that the infanta's portion would be as much as 600,000*l*. James, however, could not content the Spaniards on the point of liberty of conscience, and the whole negotiation was suspended on his refusal. Digby, however, was no loser. On 25 Nov. 1618 he was raised to the peerage as Lord Digby.

Early in 1620 Digby was called on to advise his master on the difficult questions

which arose out of the election of the king's son-in-law, Frederick, elector palatine, to the Bohemian throne. He appears to have advocated an attempt to come to an understanding with Spain while preparations were simultaneously made to procure money and allies for the defence of the Palatinate; so that if Frederick were driven out of Bohemia, it might still be possible to maintain him in his hereditary possessions. It is always difficult in the case of a diplomatist to know how far he is personally associated with schemes which he is directed to carry out, but it must at least be noted that in June 1620 Digby accompanied Buckingham on a visit to the Spanish ambassador Gondomar, when a project for the partition of the Dutch Netherlands between England and Spain was discussed. Whatever Digby may have thought about the matter, it must be remembered that ill-feeling towards the Dutch as the opponents of England in trade was always most powerful with those who were ready to smooth over the religious differences between England and Spain. In supporting the Spanish alliance, however, Digby had no notion of making England simply subservient to Spain, and in March 1621, after the expulsion of Frederick from Bohemia, he was sent to Brussels to urge the Archduke Albert to direct a suspension of arms in the Palatinate as a preliminary to a negotiation for peace which he was subsequently to undertake at Vienna. As far as words went the archduke was ready to give satisfaction, and Digby, after his return to England, received instructions on 23 May for his mission to the emperor, Ferdinand II.

On 4 July Digby reached Vienna. He was authorised to procure a suspension of the ban of the empire, which had been pronounced against Frederick, and to make peace on the basis of the abandonment by Frederick of his claims to Bohemia, and the abandonment by Ferdinand of any attempt to inflict punishment on Frederick. Verbally satisfaction was given to the ambassador's demands, but it was evident that neither party had any real wish to terminate the strife. Before the end of September the Duke of Bavaria had made himself master, in the emperor's name, of the Upper Palatinate, and Mansfeld, who commanded Frederick's unpaid troops in that district, was obliged to retreat to the Lower Palatinate. Digby borrowed money and melted his plate to provide 10,000*l.* for the temporary defence of Heidelberg, and hastened back to England to support James in asking supplies from parliament to enable him to intervene for the protection of Frederick's dominions. On 31 Oct. he was in England. On 21 Nov. he laid his policy before the houses. Money, he said, must be sent to pay the forces in the Lower Palatinate during the winter, and an army must be sent thither in the spring, which would cost 900,000*l.* The question of adopting or rejecting Digby's proposal was never fairly discussed. James quarrelled with his parliament on constitutional grounds, and a speedy dissolution put an end to all hopes of regaining the lost ground, except so much as might be allowed by the mere clemency of Spain.

With the dissolution of 1621 Digby's chance of bringing an independent policy to a successful result was at an end. He returned to Spain in 1622 to carry out James's plan of trusting to the goodwill of Spain, and to put once more into shape that marriage treaty which had been allowed to sleep in 1618. The government of Philip IV (who had succeeded in 1621) was chiefly anxious to gain time, and met Digby in the most friendly way; and James was so pleased with the progress of events that on 15 Sept. 1622 he created his ambassador Earl of Bristol.

It was not long before James took alarm at the capture of Heidelberg by Tilly. Bristol was at once ordered to obtain the assurance that the town and castle should be restored. As might have been expected, the Spaniards would give no such assurance. Bristol, however, pushed on the marriage treaty, and the articles, with the exception of the important one relating to the English catholics, were in such a state of forwardness that in January 1623 they were accepted by James. Bristol seems to have felt that, as matters stood, there was no hope of recovering the Palatinate except by the goodwill of Spain, and to have conceived it to be impossible that Philip should agree to the marriage treaty unless he wanted to help in the restoration of the Palatinate.

The arrival of Charles and Buckingham at Madrid on 7 March 1623 took the negotiation out of Bristol's hands. Before long the ambassador gave deep offence to the prince by believing too easily a rumour that Charles had come with the purpose of declaring himself a catholic, and by assuring him that, though he was not in favour of such a proceeding, he was ready to place himself at his disposal in the matter. During the latter part of Charles's visit Bristol's influence was thrown on the side of keeping up friendly relations with Spain, and he drew upon himself the ill-will of the prince by supporting a scheme for the education of the eldest son of the elector palatine at Vienna. On 29 Aug. he wrote to the king, setting forth plainly

the ill-feeling of the Spanish ministers against Buckingham, and thereby made the favourite an enemy for life.

When the prince quitted Madrid he left in Bristol's hands a proxy authorising him to appear for him in the marriage ceremony; but within a few days he despatched a letter to the ambassador, telling him not to use this proxy without further orders, lest the infanta should go into a nunnery after the marriage had taken place. During the remainder of the year Bristol did his best to avert the breach with Spain, on which Charles and Buckingham were bent, and it was only against his will that he informed Olivares that the marriage must be postponed until satisfactory assurances about the Palatinate had been given.

Bristol had offended too deeply to be allowed to remain in Spain. On 28 Jan. 1624 he took leave of Philip. Before he left Olivares told him that nothing he could ask would be denied him as a mark of the king of Spain's gratitude. Bristol replied that all that he had done had been done for his own master, and that he had rather offer himself to the slaughter in England than be Duke of Infantado in Spain.

On Bristol's return he was ordered into confinement in his own house at Sherborne. It was not that James was in any way angry with him, but that Charles and Buckingham were now the masters of the old king. Bristol at once began a course of that respectful but constitutional resistance, the merits of which neither Charles nor Buckingham was ever able to understand. He was ready to stand a trial in parliament, but he would not acknowledge himself to have been in the wrong. After the end of the session he was subjected to a series of interrogatories, but he could be brought no further than to acknowledge that he might have committed an error of judgment, and he was sent down to confinement in his house at Sherborne. In the beginning of 1625 he answered fully a fresh set of questions ('The Earl of Bristol's Defence,' in the *Camden Miscellany*, vol. vi.) After James's death Charles removed his name from the list of privy councillors, and continued his restraint at Sherborne, on the ground that though he had not been dishonest he would not acknowledge his error in trusting the Spanish ministers too much.

Bristol remained quietly at Sherborne for some months longer. In January 1626 he asked to be present at the coronation. Charles replied by an angry charge against the earl of having tried to pervert him from his religion when he was in Spain, a charge which Bristol met by a renewed application for a trial. Bristol received no writ of summons either to the first or the second parliament of the reign. On 22 March 1626, soon after the opening of the second parliament, he applied to the House of Lords to mediate with the king for a trial or the acknowledgment of his right to sit. Charles, to get out of the difficulty, sent him the writ, with an intimation in a letter from Lord-keeper Coventry that he was not to use it. Bristol, replying that the king's writ was to be obeyed rather than a letter from the lord keeper, took his seat, and craved justice against Buckingham, against whom he was prepared to bring an accusation. To anticipate the blow, Charles ordered the attorney-general to accuse Bristol, and on 1 May Bristol was brought to the bar. The lords, however, gave the king no assistance in this attempt to close his subject's mouth, and ordered that the charges of the king against Bristol and those of Bristol against Buckingham were to proceed simultaneously. Before either of the investigations had proceeded, for they were brought to an end on 15 June by the dissolution, Bristol was then sent to the Tower, and ordered to prepare for a Star-chamber prosecution. Before long he fell ill, and as he seemed likely to make awkward revelations if the trial were allowed to proceed, his illness was taken as affording an excuse for postponing the proceedings indefinitely. When on 17 March 1628 Charles's third parliament met, one of the first acts of the House of Lords was to insist on his restoration to liberty and to his place in parliament.

In the debates upon the king's powers of imprisoning without showing cause which preceded the introduction of the Petition of Right, Bristol was the first to propose a compromise. On 22 April he suggested that while limits might be fixed to the king's legal power there was behind it a regal power on which he might fall back in an emergency. 'As Christ,' he said, 'upon the Sabbath, healed, so the prerogative is to be preserved for the preservation of the whole.' The principle of this proposal was embodied in the propositions adopted by the upper house on 29 April; but it was rejected by the commons. When late in the session the petition of right was sent up to the lords, Bristol again tried to steer a middle course, but he evidently preferred the acceptance of the petition as it stood to its rejection. His final suggestion, made on 20 May, was that the petition should be accompanied by a mere verbal declaration that the houses had no intention of infringing the prerogative. On 7 June, after the king's first and unsatisfactory answer to the petition, he demanded a fuller and better answer.

When the session was at an end, Bristol was restored to a certain amount of favour, but during the troubled years which followed he took no part in politics, till the summons to the peers to take part in the expedition against the Scots in 1639 drew him from his seclusion. He pointed out the danger of advancing to Berwick with an undisciplined army. After the dissolution of the Short parliament in 1640 he urged the necessity of calling another parliament, and when the great council met at York in September he was practically accepted as its leader.

At the beginning of the Long parliament Bristol associated himself with those who wished to see a thorough change in the system of government, and on 19 Feb. 1641 he was summoned to a seat at the council board together with Bedford and five other reforming peers. He did his best to save Strafford's life, though he wished him to be incapacitated from office, and was consequently exposed to the insults of the mob. When the final vote was taken on the attainder bill, he was excused from voting on the ground that he had appeared in the trial as a witness. The course which he took gained him favour at court, and when the king set out for Scotland he named him gentleman of the bedchamber.

When parliament met again after the short autumn adjournment, the feeling between king and parliament had gone too far to be allayed by any statesmanship which Bristol possessed. We find him on 17 Dec. moving an amendment to a declaration against any toleration of the catholics, sent up by the commons, to the effect that no religion of any kind should be tolerated 'but what is or shall be established by the laws of this kingdom.' It is to be supposed that he was unwilling to see any considerable ecclesiastical change. At all events, on 27 Dec. he was named by the House of Commons as an evil counsellor. On the 28th Cromwell moved an address to the king to remove him from his counsels on the ground that in the preceding spring he had recommended that the northern army should be brought up against parliament. No evidence exists for or against this statement, but it is probable that Bristol suffered for the misdeeds of his mercurial son.

On 28 March 1642 Bristol was sent to the Tower on the ground that he had refrained from informing parliament of the Kentish petition, a copy of which had come into his hands. He was, however, liberated after a short confinement, and spoke twice in the House of Lords in favour of an accommodation. Finding his efforts fruitless, he shortly afterwards joined the king. He was with him at Oxford for some time after the battle of Edgehill, and was constantly spoken of by the parliamentary writers as being a warm advocate of the prolongation of the war. It is probable that his former connection with Spain did him harm, but too little is known of the working of parties at Oxford to pronounce on his conduct with any certainty. In January 1644 he advocated the policy of winning the support of the independents against the imposition of presbyterian uniformity ('A Secret Negotiation with Charles I,' *Camden Miscellany*, vol. vi.)

By the parliament Bristol was regarded with an abhorrence out of all proportion to any misdeeds of which evidence has reached us. In the propositions for peace presented at Oxford on 1 Feb. 1643, he and Lord Herbert of Raglan were named as the two persons to be removed from the king's counsels, to be restrained from coming within the verge of the court, and to be debarred from holding any office or employment (Rushworth, v. 166). In the propositions laid before the king in November 1644 as a basis for the negotiation to be held at Uxbridge, Bristol's name appears on a long list of those who were to expect no pardon (*ib.* 851). The increase of indignation perceptible in this demand is perhaps accounted for by the discovery of Bristol's part in the negotiation with the independents. He had, however, some time before these propositions were drawn up, removed from Oxford, in order to separate himself from those who were the advocates for the prolongation of the war. At first, he took refuge at Sherborne, but in the spring of 1644 he removed to Exeter, where he remained for about two years, till that city capitulated to Fairfax on 13 April 1646 (*Lords' Journals*, viii. 342). After the surrender of Exeter he petitioned to be allowed to compound for his estate by paying a composition, and to remain in England (*ib.* 343, 402); but his petition was rejected, and on 11 July the houses ordered a pass for him to go beyond the seas. The remainder of his life was passed in France. In 1647 he published at Caen a defence of his conduct in taking the king's part in the civil war under the title of 'An Apology of John, Earl of Bristol.' He died at Paris on 16 Jan. 1652–3 (Dugdale, *Baronage*).

[The history of Bristol's diplomacy is to be found in his own despatches, most of which are among the Foreign State Papers in the Public Record Office. To these, and to the statements respecting his conduct in parliament, embodied in the journals, and other accounts of parliamentary debates, references will be found in Gardiner's History of England, 1603–42, and in

The Great Civil War. A copy of the Apology mentioned at the end of this article is among the Thomasson Tracts in the British Museum Library.] S. R. G.

DIGBY, Sir KENELM (1603–1665), author, naval commander, and diplomatist, was the elder of the two sons of Sir Everard Digby [q. v.], executed for his share in the Gunpowder plot. His mother, Mary, was daughter and coheiress of William Mulsho of Gayhurst (formerly Gothurst), Buckinghamshire. That 1603 is the year of his birth is undoubted. Ben Jonson, in lines addressed to Sir Kenelm's wife, and Richard Ferrar, in verses written on his death, state that his birthday was 11 June—the day both of 'his action done at Scanderoon' and of his death. An astrological scheme of nativity in Digby's handwriting (*Ashmol. MS.* 174, f. 75) positively asserts that Digby was born, 'according to the English account, the 11 of July betweene five and six of the clocke in the morning.' After some litigation he inherited lands to the value of 3,000*l.* which the crown had not confiscated with the rest of his father's estate. For a time he resided with his mother at Gayhurst. It is certain that he was brought up in the Roman catholic faith which his father adopted. Wood states that he was 'trained up in the protestant religion.' But in his 'Private Memoires' Digby writes that when in Spain and only twenty years old he was very intimate with the Archbishop of Toledo because 'their religion was the same.' At the same time, Digby tells us, his kinsman, Sir John Digby (afterwards earl of Bristol) [q. v.], expressed regret at his adherence to a religion contrary to 'what now reigneth' in England. 'I wish we may not be long in different [religious] opinions,' Kenelm replied, 'but I mean by your embracing of mine and not I of yours.'

On 28 Aug. 1617 Digby sailed for Spain with his kinsman, Sir John, who was English ambassador at Madrid. They returned together 27 April 1618. A month or two later Digby entered Gloucester Hall (now Worcester College), Oxford, as a gentleman commoner, and was committed to the care of Thomas Allen (1542–1632) [q. v.], the well-known mathematician and student of the occult sciences. Digby left the university in 1620 without a degree. He was already in love with Venetia, daughter of Sir Edward Stanley of Tonge Castle, Shropshire, a lady of rare beauty and great intellectual attainments, who had been his playmate in childhood. She was three years his senior; her mother, Lucy, daughter of Thomas Percy, seventh earl of Northumberland, died in her infancy, and she was brought up by relatives residing in the neighbourhood of Digby's house. Digby's mother opposed the match, and the young man was induced to go abroad in April 1620, but before leaving he bound himself to Venetia by the strongest vows. After spending some months in Paris he removed to Angers to escape the plague. There the queen-mother (Marie de Medicis), whom he met at a masqued ball, made immodest advances; to avoid her importunities he spread a report of his death and went to Italy by sea. For two years he remained at Florence. At the end of 1622 his kinsman, the English ambassador in Spain, invited him to revisit Madrid. Within a few days of Digby's arrival, Prince Charles and Buckingham reached the city (7 March 1622–3). Kenelm made himself agreeable to the royal party and was admitted to the prince's household. His curiosity was greatly excited at the Spanish court by the successful attempt of a Benedictine monk (John Paul Bonet) to teach a deaf mute to speak by observing the movement of the lips, and he interested Prince Charles in the experiment (Digby, *Of Bodies*, 1669, p. 320). Lord Kensington reproached him with indifference to the charms of Spanish ladies, whereupon Digby began a flirtation with Donna Anna Maria Manrique, the Duke of Maqueda's sister (*Epist. Hoel.* p. 238). He afterwards wrote in rapturous terms of her beauty to Sir Tobie Matthew, whose acquaintance he first made at Madrid (Matthew, *Letters*, 1660, p. 216). Sir Tobie and James Howell, the letter-writer, both of whom were in attendance on Prince Charles in Spain, were among Digby's most intimate friends in later life. Digby arrived with his royal master at Portsmouth on 5 Oct. 1623. After a brief illness and a visit to his mother at Gayhurst, he presented himself to James I at Hinchinbrooke and was knighted (23 Oct.) During the ceremony the king, according to Digby (*Powder of Sympathy*, p. 105), turned away his face from the naked sword owing to constitutional nervousness, and would have thrust the point into Digby's eye had not Buckingham interposed. At the same time Digby became gentleman of the privy chamber to Prince Charles.

Difficulties had meanwhile sprung up between Digby and Venetia Stanley. The false news of his death reached her, but his letters explaining the true state of the case miscarried. The lady was living alone in London, and scandal made free with her reputation. Digby credited the worst rumours and contemplated a breach of the engagement. But an accidental meeting in December renewed his passion. After visiting

her frequently and behaving on one occasion with a discreditable freedom, which she resented, he was secretly married to her early in 1625. Digby attributed this dénouement to astrological influence. Their first child (Kenelm) was born in October 1625. Digby's devotion to his wife was thoroughly sincere, and she proved herself worthy of it. An elaborate justification of his conduct in pardoning her prenuptial indiscretions occupies the greater part of his 'Private Memoirs.' Aubrey says that she was at one time the mistress of Richard, earl of Dorset, son of the lord treasurer, by whom she had several children; that the earl allowed her 500*l.* a year, which Digby insisted on his paying her after her marriage, and that the earl dined once a year with her when she was Lady Digby. Sir Harris Nicolas disputed the statement on the ground that Richard, (third) earl of Dorset, died in 1624, and consequently could not have met his alleged mistress after her marriage, which took place in the following year. But Mr. G. F. Warner has proved that Sir Edward Sackville, brother of the third earl and his successor in the earldom, was in all probability Venetia Stanley's lover; he was friendly with Digby both before and after the marriage (*Poems from Digby's Papers*, Roxb. Club).

At court Digby was occasionally employed by his kinsman, now Earl of Bristol, in negotiations between him and the king. Buckingham was at deadly enmity with Bristol, and Sir Kenelm had little chance of preferment while the favourite lived. But his happy married life reconciled him to exclusion from public employment. He made the acquaintance of many men of letters and rising statesmen, including Ben Jonson and Edward Hyde (afterwards Earl of Clarendon). The latter describes him at the time as exceptionally handsome, with 'a winning voice,' 'a flowing courtesy and civility, and such a volubility of language as surprised and delighted.' About 1627 Bristol strongly advised Digby 'to employ himself on some generous action.' Digby resolved upon a privateering expedition in the Mediterranean with the final object of seizing the French ships usually anchored in the Venetian harbour of Scanderoon. The plans were laid before James I while Buckingham was in the Isle of Ré. James promised a commission under the great seal. But Buckingham's secretary, Edward Nicholas, protested that such a commission infringed the jurisdiction of his master, the lord high admiral. Heath, attorney-general, suggested that the omission of a clause vesting power to execute martial law in Digby would meet the objection. Lord-keeper Coventry argued for other alterations, and finally a royal license was issued merely authorising Digby to undertake the voyage 'for the increase of his knowledge.' Before Digby departed Buckingham returned, and on 13 Dec. 1627 Digby took out letters of marque from him. Reduced to the position of a private adventurer, Digby sailed from Deal on 22 Dec. Two ships, the Eagle of 400 tons, under Captain Milborne, and the George and Elizabeth of 250 tons, under Captain Sir Edward Stradling, formed the expedition. At the time of his departure Digby's second son, John, was born, and Digby left instructions with his wife to make their marriage public.

On 18 Jan. 1627–8 Digby arrived off Gibraltar. He captured several Flemish and Spanish ships in the neighbourhood after some sharp fighting. But his men sickened, and from 15 Feb. to 27 March he anchored off Algiers, where he was hospitably received, and afterwards claimed to have made arrangements for future friendly dealings between Algerine and English ships. On 30 March he seized a rich Dutch vessel near Majorca. Off Sicily in April a terrible storm threatened his ships and prizes. After visiting Zante, Digby arrived at Scanderoon on 10 June, and on 11 June gave battle to the French and Venetian ships in the harbour. Three hours' fierce fighting gave Digby the victory. The news of the engagement was received in England with great enthusiasm. 'I do not remember,' wrote Howell, 'to have read or heard that those huge galeazzoes of St. Mark were beaten afore.' The English vice-consul at Scanderoon complained, however, that Digby's presence in the Levant jeopardised the position of English merchants at Aleppo and elsewhere, and Digby was entreated to depart. On his return he spent some time at Milo, Delos, and Micino, searching for antiquities. He refitted at Zante; was at Gibraltar on 1 Jan. 1628-9; came in sight of England 25 Jan. after a great storm; and landed at Woolwich on 2 Feb. 1628–9.

Digby was well received by the king, but in August 1628 the Venetian ambassador complained of his conduct in the Adriatic, and it was disavowed by the government (Salvetti Corresp. in *Hist. MSS. Comm.* 11th Rep. pt. i. p. 159). On 23 Oct. 1630 Digby's old tutor Allen made a codicil to his will, bequeathing to Digby his valuable books and manuscripts. Digby consulted Sir Robert Cotton and Laud, and when the library became his property at the end of 1632 soon presented it to the Bodleian Library. Laud was formally thanked (December 1634) by the Oxford convocation for his share in the

arrangement (Laud, *Works*, v. 104–7). The Digby MSS. are all on vellum, and are chiefly the work of English mediæval scribes. They number 236, and are bound in volumes stamped with Digby's arms. Writing to Dr. Langbaine (7 Nov. 1654), Digby says that the university is to place his gift at the service of all students, and he has no objection to the loan of the manuscripts outside the library. Two additional volumes of Digby's manuscripts were purchased in 1825. Digby promised to make a further donation to the Bodleian, but never did so, although he gave Laud many Arabic manuscripts to send to the university or St. John's College Library, of which nothing more was heard.

In February 1632 there was some fruitless talk of making Digby a secretary of state in the place of Lord Dorchester, lately dead. Early in 1633 he and Lord Bothwell were present at a spiritualist séance given by the astrologer Evans in Gunpowder Alley (Lilly, *Autobiog.*) On 1 May 1633 Lady Digby died suddenly. Absurd reports were circulated that Digby killed her by insisting on her drinking viper-wine to preserve her beauty. His grief was profound, and he erected an elaborate monument in Christ Church, Newgate, which was destroyed in the great fire. Ben Jonson wrote in her praise a fine series of poems, which he entitled 'Eupheme,' and dedicated to Sir Kenelm (issued in *Underwoods*), and Thomas May, Joseph Rutter (in 'Shepheard's Holiday,' 1635), Owen Fellthan (in 'Lusoria,' 1696), William Habington, Lord George Digby, and Aurelian Townshend also commemorated in verse Digby's loss (cf. *Addit. MS.* 30259, and Bright, *Poems from Digby's Papers*). The widower retired to Gresham College, and spent two years there in complete seclusion, amusing himself with chemical experiments. 'He wore a long mourning cloak, a high-cornered hat, his beard unshorn, looked like a hermit, as signs of sorrow for his beloved wife' (Aubrey).

After 1630 Digby professed protestantism, and gave Archbishop Laud the impression that he had permanently abandoned Roman catholicism (Laud, *Works*, iii. 414). A letter from James Howell to Strafford shows, however, that before October 1635 Digby had returned to Rome (Strafford, *Letters*, i. 474). On 27 March 1636 Laud acknowledged a letter, no longer extant, in which Digby accounted for his reconversion, which caused the archbishop regret, but did not hinder their friendly relations (Laud, vi. 447–55). Digby was in France at the time (1636), and published in Paris in 1638 'A Conference with a Lady about Choice of a Religion,' in which he argued that a church must prove uninterrupted possession of authority to guarantee salvation to its adherents, but might allow liberty of opinion in subsidiary matters. In letters to George Lord Digby [q. v.], Bristol's son, dated 2 Nov. 1638 and 29 March 1639, he defended the authority of the fathers on the articles of faith. These were published with Lord George's reply in 1651. In 1637 he learned of Ben Jonson's death, and wrote to urge Duppa to issue the collection of mourning verses known as 'Jonsonus Virbius' (*Harl. MS.* 4153, f. 21).

In 1639 Digby was again in England. He saw much of Queen Henrietta Maria and her catholic friends, Walter Montague, Endymion Porter, and Sir Tobie Matthew. At her suggestion he and Montague appealed to the English catholics (April 1639) for money to support Charles I's military demonstration in Scotland; and their letter of appeal was widely circulated (cf. *A Coppy of the Letter sent by the Queene's Majestie concerning the collection of the Recusants' Money*, &c., &c., London, 1641). The scheme failed to meet with papal favour, and it was reported early in 1640 that Digby was going to Rome to negotiate personally with the pope (*Hist. MSS. Comm.* 3rd Rep. 81 *a*, 4th Rep. 294 *a*). On 11 Sept. 1640 Secretary Vane wrote that Digby was making unseasonable and impracticable proposals to Charles I. His suspicious conduct led the Long parliament to summon him to the bar on 27 Jan. 1640–1, and on 16 March the commons petitioned the king to remove him and other popish recusants from his councils. On 22 June 1641 he was examined by the committee of recusants as to the circulation of his letter to the catholics. He was soon afterwards again at Paris, where his knight-errant disposition made itself very apparent. He challenged a French lord, named Mount le Ros, for insulting Charles I in his presence, and killed his opponent. But the king of France pardoned him, and gave him a safe-conduct and military escort into Flanders. In September 1641 Evelyn met him there, whence Digby seems to have soon returned to London. On 24 Nov. an inquiry was ordered into the publication of a pamphlet by Digby describing his French duel. Early in 1642, at the suggestion of the lord mayor of London, the House of Commons ordered Digby to be imprisoned. The sergeant-at-arms at first confined him at 'The Three Tobacco Pipes nigh Charing Cross,' where Sir Basil Brooke and Sir Roger Twysden were his companions, and his charming conversation, according to Twysden, made the prison 'a place of delight' (*Archæologia Cantiana*, ii. 190). Subsequently Digby was removed to

Winchester House, and in February 1642–3 the lord mayor petitioned for his release, but the proposal was negatived by the commons (ayes 32, noes 52). In July 1643 Queen Anne of Austria, the queen regent of France, addressed a letter to parliament, begging for Digby's freedom. After both houses had discussed the appeal, Digby was discharged from custody 30 July 1643, on condition that he left immediately for France, and promised not to return without parliament's leave. Before quitting his confinement he was rigorously examined as to his intimacy with Laud, and an endeavour was made to extract a declaration from him that Laud was anxious to obtain a cardinal's hat. But Digby insisted that his friend had always been, so far as he knew, a sincere protestant. He was allowed to carry with him his pictures and four servants. The French queen-dowager thanked parliament (6 Sept.), and on 18 Oct. the French ambassador requested the House of Lords to spare Digby's estate. Three witnesses deposed on oath that Digby had gone to church regularly while in England, and had great affection for the parliament; but on 1 Nov. 1643 the commons resolved to confiscate his property. When leaving London Digby published two recent literary efforts. One was 'Observations on the 22nd Stanza in the Ninth Canto of the Second Book of Spenser's "Faery Queene"' —a mysterious passage which Digby had discussed with Sir Edward Stradling on their Mediterranean expedition. The other was 'Observations,' from a Roman catholic point of view, on the newly published 'Religio Medici' of Sir Thomas Browne, of which the Earl of Dorset had supplied Digby with an early copy. Digby wrote his 'Observations' in twenty-four hours. Browne heard of his exploit, and begged him to withdraw his criticism, but Digby explained that it was in type before Browne's remonstrance was received [see BROWNE, SIR THOMAS].

In Paris Digby continued his studies, and in 1644 there appeared his chief philosophical books, 'Of Bodies,' and 'Of the Immortality of Man's Soul.' The dedication of the former to his son Kenelm is dated 31 Aug. 1644, and the license from the French king to print the book 26 Sept. following. Queen Henrietta Maria appointed Digby her chancellor, and in 1645 the English catholic committee sitting at Paris sent him to Rome to collect money for the royal cause. In July 1645 Digby was in frequent intercourse with Pope Innocent X, and obtained twenty thousand crowns from the papal curia. The papal legate Rinuccini was meanwhile on his way to Ireland, with a view to raising a new royalist army, and to preparing the way for a free exercise of the catholic religion there and in England. The latter was the main object of all Digby's political efforts. Digby was consulted by the papal authorities on the details of Rinuccini's expedition, but he gained the reputation of 'a useless and restless man with scanty wisdom. His intimacy with Thomas White, an English catholic priest and metaphysician, whose philosophical 'extravagances' were at the time the talk of Rome, did not improve his position. At length he openly insulted the pope, who is said to have charged him with misappropriating the money entrusted to him. He left Rome in 1646 (cf. *Cal. Clarendon State Papers*, ii. 66; *Rinuccini's Mission*, English translation, 548, 556, 560). He paid a second visit to Rome in 1647, when in an address to the pope he pointed out that the former schemes had failed owing to Rinuccini's 'punctiliousness and officiousness;' but Digby's second mission proved as abortive as the first (cf. Digby's address to Pope Innocent X, in *Westminster MS. Archives*, xxx. 65, kindly communicated by Mr. S. R. Gardiner).

In Nov. 1648 he wrote to Conway from Calais, expressing a desire to live again beneath 'smiling English skies.' Sir Richard and Lady Fanshawe met him at Calais in December, and were much amused by his conversation (FANSHAWE, *Memoirs*, 83–4). In Aug. 1649 Digby returned to England (cf. GARDINER'S *Commonwealth*). The council of state denounced him. He declined to explain his reappearance, and was banished once again. On 1 March 1649–50 Lord Byron saw Digby, accompanied by some other Romanists, and one Watson, an independent, at Caen. They were bound for England, and intended, if possible, to come to terms with the regicides, in order to secure the free exercise of the Roman catholic religion in England. At Rouen Digby told a catholic physician named Winsted that if he declined to recognise the new rulers in England, 'he must starve.' Queen Henrietta knew, he said, of his going, and he travelled with a passport from the French king. Nothing is known of this visit to England. In November 1651 Evelyn visited Digby in Paris, witnessed some of his chemical experiments, and attended with him Febur's chemical lectures. Digby was already intimate with Descartes, to whom he had introduced himself at Egmond some years before. On 14 Nov. 1653 the council of state gave him permission to return to England, on his promising to do nothing prejudicial to the government. Early in 1654 he took advantage of this order, and on 6 April 1654 stayed with Evelyn at Wotton.

There can be no doubt that Digby while in

England at this time was in close intercourse with Cromwell. Hyde, writing in January 1653–4, mentions the report that Digby had long held correspondence with Cromwell, and had done him good offices at Paris. In November 1655 a correspondent of Thurloe describes Digby as Cromwell's agent, and raises suspicions of his honesty. In letters dated February and March 1655–6 he is spoken of as Cromwell's confidant and pensioner. It seems certain that Digby thought to obtain from Cromwell full toleration for the catholics, and freely discussed the matter with him. In September 1655 a passport was granted him to leave England. In December he wrote to Thurloe in behalf of Calais merchants trading with England, and in March 1656, when complaining of the slanders of Sir Robert Welsh, expresses himself in full sympathy with Cromwell's government. At the time he was certainly engaged in diplomatic business on Cromwell's behalf, and was reported to be seeking to prevent an agreement between France and Spain. Digby's relations with Cromwell were warmly denounced by Clarendon in 'A Letter from a true and lawful Member of Parliament' in 1656, and by Prynne in his 'True and Perfect Narrative,' 1659, p. 41. In the summer of 1656 Digby was at Toulouse, and in 1658 lectured (according to his own account) at Montpellier on his 'sympathetic powder.' He afterwards visited Germany, but was in 1660 in Paris, whence he returned to England after the Restoration.

In spite of his compromising relations with Cromwell, Digby was well received by the royalists, and continued to hold the office of Queen Henrietta's chancellor. On 14 Jan. 1660–1 he received a payment of 1,325*l.* 6*s.* 8*d.* in consideration of his efforts to redeem captives in Algiers, apparently on his Scanderoon voyage. On 23 Jan. 1660–1 he lectured at Gresham College on the vegetation of plants. He was on the council of the Royal Society when first incorporated in 1663. In the following year he was forbidden the court. He gathered scientific men about him at his house in Covent Garden, and often 'wrangled' with Hobbes there. He died on 11 June 1665. The eulogistic elegy by Richard Ferrar is in error in stating that he died on his birthday. By his will dated 9 Jan. 1664–5 he directed that he should be buried at the side of his wife in Christ Church, Newgate, and that no mention of him should be made on the tomb. He gave all his lands in Herefordshire (lately purchased of the Duke of Buckingham), in Huntingdonshire, and on the continent to Charles Cornwallis, for the payment of his debts. His kinsman, George, earl of Bristol, received a burning-glass; his uncle, George Digby, a horse, and his sister a mourning-gown. His library was still in Paris, and was sold by the authorities for ten thousand crowns. The Earl of Bristol repurchased it.

Digby had five children, a daughter (Margery, married to Edward Dudley of Clopton, Northamptonshire) and four sons. Kenelm, the eldest, born 6 Oct. 1625, was killed at the battle of St. Neots while fighting under the Earl of Holland against Adrian Scrope, on 10 July 1648. John, born 19 Dec. 1627, married, first, Katherine, daughter of Henry, earl of Arundel; and secondly, Margaret, daughter of Sir Edward Longueville of Wolverton in Buckinghamshire, by whom he had two daughters. The elder daughter, Margaret Maria, married Sir John Conway of Bôdrhyddan, Flintshire, and her granddaughter, Honora, married Sir John Glynne. The children of Sir Stephen Glynne, Sir John's great-grandson, are the only living descendants of Sir Kenelm Digby. Sir Kenelm's two other sons (Everard, born 12 Jan. 1629–30, and George, 17 Jan. 1632–3) died young.

Digby's works in order of publication are as follows:—1. 'A Conference with a Lady about Choice of Religion,' Paris, 1638; London, 1654. 2. 'Sir Kenelm Digby's Honour maintained' (an account of the duel in France), London, 1641. 3. 'Observations upon Religio Medici, occasionally written by Sir Kenelme Digby, Knt.,' London, 1643, frequently reprinted in editions of Browne's 'Religio Medici.' 4. 'Observations on the 22nd Stanza in the Ninth Canto of the Second Book of Spenser's "Faery Queene,"' London, 1644. 5. 'A Treatise of the Nature of Bodies,' Paris, 1644; London, 1658, 1665, and 1669. 6. 'A Treatise declaring the Operations and Nature of Man's Soul, out of which the Immortality of reasonable Souls is evinced,' Paris, 1644; London, 1645, 1657, 1669. 7. 'Institutionum Peripateticorum libri quinque cum Appendice Theologica de Origine Mundi,' Paris, 1651, probably for the most part the work of Thomas White [q. v.] 8. 'Letters between the Lord George Digby and Sir Kenelme Digby, Knight, concerning Religion,' London, 1651. 9. 'A Discourse concerning Infallibility in Religion, written by Sir Kenelme Digby to the Lord George Digby, eldest sonne of the Earle of Bristol,' Paris, 1652. 10. 'A Treatise of Adhering to God, written by Albert the Great, Bishop of Ratisbon, put into English by Sir Kenelme Digby, Kt.,' Dec. 1653. Ded. to Digby's mother. 11. 'A late Discourse made in a Solemne Assembly of Nobles and Learned Men at Montpellier in France, by Sir Kenelme Digby, Knight, &c. Touching the Cure of Wounds by the Powder of Sympathy. With Instructions how to make the said Powder.

. . . Rendered faithfully out of French into English by R. White, Gent. The second edition . . .' London, 1658. Dedicated by R. White to Digby's son, John. 'The second edition' is the earliest one known, and is probably the original. A French version appeared in 1658. De Morgan believed 'R. White' to be identical with Digby's friend and disciple, Thomas White. 12. 'A Discourse concerning the Vegetation of Plants, spoken by Sir Kenelme Digby at Gresham College, 23 Jan. 1660-1, at a Meeting for Promoting Philosophical Knowledge by Experiment,' London, 1661; republished with 'Of Bodies' in 1669. 13. 'Private Memoirs,' printed by Sir H. N. Nicolas from Harl. MS. 6758 in 1827, with a privately printed appendix of castrations. 14. 'Journal of the Scanderoon Voyage in 1628,' printed from a manuscript belonging to Mr. W. W. E. Wynne by John Bruce for the Camd. Soc. 1868. 15. 'Poems from Sir Kenelm Digby's Papers in the possession of Henry A. Bright,' with notes by Mr. G. F. Warner (Roxb. Club, 1877). This volume includes a translation by Digby of 'Pastor Fido,' act ii. sc. 5, one or two brief poems on his wife, and reprints of many transcripts in his own beautiful handwriting of the poems by his friends Ben Jonson and others on his wife's death. Aubrey ascribes to Digby an unprinted translation of Petronius, and he is also credited with designing a new edition of Roger Bacon's works. An autograph copy of his treatises 'Of Bodies' and 'The Soul' is in the Bibliothèque Ste.-Geneviève, Paris.

Although a shrewd observer of natural phenomena, Digby was a scientific amateur rather than a man of science. Astrology and alchemy formed serious parts of his study, and his credulity led him to many ludicrous conclusions. But he appreciated the work of Bacon, Galileo, Gilbert, Harvey, and Descartes, and Wallis, Wilkins, and Ward speak respectfully of him. He is said to have been the first to notice the importance of vital air or oxygen to the life of plants (see his *Vegetation of Plants*). His extraordinary accounts of his chemical experiments exposed him to much ridicule. Evelyn concludes a description of his Paris laboratory with the remark that he was 'an errant mountebank.' Lady Fanshawe refers to his 'infirmity' of lying about his scientific experiments, 'though otherwise,' she avers, 'he was a person of excellent parts and a very fine-bred gentleman' (*Memoirs*, p. 84). In 1656 he circulated a description of a petrified city in Tripoli, which Fitton, the Duke of Tuscany's English librarian, was said to have sent him. He contrived to have it published in the 'Mercurius Politicus,' and was liberally abused for his credulity. Henry Stubbes, referring to these circumstances, characterised him as 'the very Pliny of our age for lying' (*Animadversions upon Glanvil*); but Robert Hooke, in his posthumously published 'Philosophical Experiments' (1726), shows that Digby knew what he was talking about. On 20 March 1661 Oldenburgh sent to Robert Boyle a report on Digby's alchemical experiments in the transmutation of metals (Boyle, *Works*, v. 302). Digby first described his well-known weapon-salve, or powder of sympathy, in the discourse alleged to have been delivered at Montpellier in 1658. Its method of employment stamps it as the merest quackery. The wound was never to be brought into contact with the powder, which was merely powdered vitriol. A bandage was to be taken from the wound, immersed in the powder, and kept there till the wound healed. Digby gives a fantastic account of the 'sympathetic' principles involved. He says that he learned how to make and apply the drug from a Carmelite who had travelled in the East, and whom he met at Florence in 1622. He first employed it about 1624 to cure James Howell of a wound in his hand, and he adds that James I and Dr. Mayerne were greatly impressed by its efficacy, and that Bacon registered it in his scientific collections. All this story is doubtful. There is no evidence that Bacon knew of it, or that it was applied to Howell's wound, or that Digby had learned it at so early a date as the reign of James I. In his treatise 'Of Bodies' (1644) he makes the vaguest reference to it, and in 1651 Nathaniel Highmore, M.D., appended to his 'History of Generation' (dedicated to Robert Boyle) 'a discourse of the cure of wounds by sympathy,' in which he attributes the dissemination of the remedy to Sir Gilbert Talbot, speaks of the powder as 'Talbot's powder,' and ignores Digby's claim to it, although in the earlier pages of his work he repeatedly refers to Digby's investigations, and criticises his theory of generation. Digby's originality is thus very questionable. After 1658 his name is very frequently associated with 'the powder of sympathy.' In an advertisement appended by the bookseller, Nathaniel Brookes, to 'Wit and Drollery' (1661) it is stated that Sir Kenelm Digby's powder is capable of curing 'green wounds' and the toothache, and is to be purchased at Brookes's shop in Cornhill. George Hartman, who described himself as Digby's steward and laboratory assistant, published after Digby's death two quack-medical volumes purporting to be accounts of Digby's experiments, 'Choice and Experimental Receipts in Physick and Chirurgery' (1668) and 'Chymical Secrets and

Rare Experiments in Physick and Philosophy' (1683); the latter concludes with an elaborate recipe for the manufacture of Digby's powder (see PETTIGREW, *Medical Superstitions*, pp. 156–7).

As a philosopher Digby was an Aristotelian, and had not extricated himself from the confused methods of the schoolmen. He undoubtedly owed much to Thomas White (1582–1676) [q. v.], the catholic philosopher, who lived with him while in France. White issued three Latin volumes expounding what he called 'Digby's peripatetic philosophy,' and covered far more ground than Digby occupied in the treatises going under his name. While arriving at orthodox catholic conclusions respecting the immortality of the soul, free will, and the like, Digby's and White's methods are for the most part rationalistic, and no distinct mention is made of christianity. White's books were consequently placed on the Index. Digby doubtless owed his political notions, which enabled him to regard Charles I, Cromwell, and Charles II as equally rightful rulers, to White as well as his philosophy. Alexander Ross in 'Medicus Medicatus,' Highmore in his 'History of Generation' (1651), and Henry Stubbes in his 'Animadversions upon Glanvil' attack Digby's philosophic views, and Butler has many sarcastic remarks upon him in 'Hudibras' and the 'Elephant and the Moon.'

Vandyck painted several portraits of both Sir Kenelm and Lady Digby. Vandyck's finest portrait of Lady Digby is at Althorpe. Another picture of Lady Digby, by Cornelius Janssen, is at Althorpe. Vandyck's best-known portraits of Sir Kenelm are those in the National Portrait Gallery and the Oxford University Picture Gallery. A portrait of Sir Kenelm, belonging to the Right Hon. W. E. Gladstone, was exhibited at the Royal Academy in the winter of 1887. A painting of St. Francis, at Mount St. Bernard Monastery, Charnwood Forest, bears the inscription 'Kenelmus Digbæus pinxit, 1643.' The painter was, perhaps, Sir Kenelm's son.

[The chief authorities for Digby's life are his own Memoirs, first published in 1827, which only take his career down to 1629, and mainly deal with his courtship of Venetia Stanley. The characters and places appear under fictitious names: thus, Sir Kenelm calls himself Theagenes, his wife Stelliana, Sir Edward Sackville Mardontius, London Corinth, and so forth. For these identifications see Sir H. N. Nicolas's introduction, several papers by J. G. Nichols in Gent. Mag. for 1829, and Mr. Warner's notes in Poems from Digby's Papers, 1877. Digby's Journal of the Scanderoon Voyage, published by the Camden Society (1868), has a useful introduction by John Bruce. The Biog. Brit. (Kippis) has an exhaustive life. A life by [T. Longueville] one of Digby's descendants appeared in 1896. See also Wood's Athenæ Oxon. iii. 688; Aubrey's Lives, ii. 323; Macray's Annals of the Bodleian Library; Cal. State Papers, 1635–65; Notes and Queries, 1st ser. vi. 174, 2nd ser. vii. 299, viii. 395, 3rd ser. ii. 45; Clarendon's Life, i. 18; Bright's Poems from Digby's Papers (Roxburghe Club, 1877); Evelyn's Diary; Lords' Journals, vol. vi.; Commons' Journals, vi. vii. viii.; Laud's Works; Thurloe's State Papers; Hallam's Lit. of Europe; Epist. Hoelianæ, Rémusat's Philosophie Anglaise depuis Bacon jusqu'à Locke, 1875, has valuable comments on Digby's philosophy; other authorities are cited above.] S. L.

DIGBY, KENELM HENRY (1800–1880), miscellaneous writer, born in 1800, was the youngest son of the Very Rev. William Digby, dean of Clonfert, who belonged to the Irish branch of Lord Digby's family, and was descended from the ancient Leicestershire family of the same name. He received his education at Trinity College, Cambridge, where he took the degree of B.A. in 1819 (*Graduati Cantab.* ed. 1873, p. 116). While a student at the university he entered into an examination of the antiquities of the middle ages, and subsequently made a searching inquiry into the scholastic system of theology, the result being that at an early age he became a convert to Roman catholicism. Most of his subsequent life was spent in literary leisure in the metropolis, and he died at his residence, Shaftesbury House, Kensington, on 22 March 1880.

By his wife, Jane Mary, daughter of Thomas Dillon of Mount Dillon, co. Dublin, he left an only son, Kenelm Thomas Digby, formerly M.P. for Queen's County.

His principal works are: 1. 'The Broadstone of Honour, or Rules for the Gentlemen of England,' Lond. 1822, 12mo, 2nd edition, enlarged, 1823; both these editions are anonymous. Afterwards he rewrote the book, omitting its second title, and enlarging it into four closely printed volumes, to which he gave the titles respectively of 'Godefridus,' 'Tancredus,' 'Morus,' and 'Orlandus.' These appeared in 1826–7, and other editions in 3 vols. 1828–9 and 1845–8. An *édition de luxe* in 5 vols. 8vo was published at London 1876–1877. Julius Hare characterises the 'Broadstone of Honour' as 'that noble manual for gentlemen, that volume which, had I a son, I would place in his hands, charging him, though such admonition would be needless, to love it next to his bible' (*Guesses at Truth*, 1st edit. i. 152). 2. 'Mores Catholici; or Ages of Faith,' 11 vols. Lond. 1831–40; Cincinnati, 1840, &c., 8vo; 3 vols. Lond. 1845–1847. 3. 'Compitum; or the Meeting of the Ways at the Catholic Church,' 7 vols.

Lond. 1848–54; 6 vols. 1851–5. 4. 'The Lover's Seat. Kathemérina; or Common Things in relation to Beauty, Virtue, and Faith,' 2 vols. Lond. 1856, 8vo. 5. 'The Children's Bower; or What you like,' 2 vols. Lond. 1858, 8vo. 6. 'Evenings on the Thames; or Serene Hours, and what they require,' 2 vols. Lond. 1860, 8vo; 2nd edit. Lond. 1864, 8vo. 7. 'The Chapel of St. John; or a Life of Faith in the Nineteenth Century,' Lond. 1861, 1863, 8vo. 8. 'Short Poems,' Lond. 1865, 1866, 8vo. 9. 'A Day on the Muses' Hill,' Lond. 1867, 8vo. 10. 'Little Low Bushes, Poems,' Lond. 1869, 8vo. 11. 'Halcyon Hours, Poems,' Lond. 1870, 8vo. 12. 'Ouranogaia,' a poem in twenty cantos, Lond. 1871, 8vo. 13. 'Hours with the First Falling Leaves,' in verse, Lond. 1873, 8vo. 14. 'Last Year's Leaves,' in verse, Lond. 1873, 8vo. 15. 'The Temple of Memory,' a poem, Lond. 1874, 1875, 8vo.

[Academy, 1880, i. 252; Allibone's Dict. of Engl. Lit.; Athenæum, 1880, i. 411, 440; Cat. of Printed Books in Brit. Mus.; Cotton's Fasti Eccl. Hibern. iv. 179; Life of Ambrose Phillipps de Lisle (privately printed), 1878, p. 6; Dublin Review, xxv. 463, xlviii. 526; Gillow's Bibl. Dict.; Men of the Time (1879); Notes and Queries, 1st ser. iii. 264, 6th ser. i. 292, vi. 375, vii. 256, 314; Tablet, 27 March 1880, p. 403; Times, 24 March 1880, p. 11; Weekly Register, 27 March 1880, p. 403.] T. C.

DIGBY, LETTICE, Lady (1588?–1658), created **Baroness Offaley**, became heiress-general to the Earls of Kildare on the death of her father, Gerald FitzGerald, lord Offaley. About 1608 she married Sir Robert Digby of Coleshill, Warwickshire. In 1618 Sir Robert died at Coleshill, and in 1619 Lady Digby received the grant of her barony, which was regranted to her on 26 June 1620. She then returned to Ireland, inhabiting Geashill Castle, where she was besieged by the Irish rebels in 1642. She resisted them with spirit, though they sent four messages to remind her that the castle was only garrisoned by women and boys. The besiegers' guns burst upon themselves, and she was at last rescued, in October of the same year, by Sir Richard Grenville. She retired to Coleshill, where she died on 1 Dec. 1658, aged about seventy, and was buried with her husband. She was the mother of ten children—seven sons and three daughters. A portrait of her at Sherborne Castle represents her with a book inscribed Job xix. 20 ('I am escaped with the skin of my teeth').

[Hutchins's History of Dorset, iv. 134; Lodge's Peerage of Ireland (Archdall), vi. 280 et seq. notes.] J. H.

DIGBY, ROBERT (1732–1814), admiral, son of Edward Digby, grandson of William, fifth baron Digby [q. v.], and younger brother of Henry, first earl Digby, was born on 20 Dec. 1732. In 1755 he was promoted to be captain of the Solebay frigate, and in the following year was advanced to command the Dunkirk of 60 guns, in which ship he continued till the peace in 1763, serving for the most part on the home station, and being present in the expedition against Rochefort in 1757 and in Quiberon Bay in 1759. He was M.P. for Wells (1757–61). In 1778 he was appointed to the Ramillies of 74 guns, which he commanded off Ushant 27 July 1778. Having been stationed in Palliser's division, he was summoned by Palliser as a witness for the prosecution, and thus, though his evidence tended distinctly to Keppel's advantage [see Keppel, Augustus, Lord; Palliser, Sir Hugh], he came to be considered as a friend of Palliser and of the admiralty, and, being promoted in the following March to the rank of rear-admiral, was ordered at once to hoist his flag on board the Prince George, so that he might—as was affirmed by the opposition—sit on Palliser's court-martial. During the summer of 1779 he was second in command of the Channel fleet under Sir Charles Hardy [q. v.], and in December was second in command of the fleet which sailed under Sir George Rodney for the relief of Gibraltar [see Rodney, George Brydges]. It was at this time that he was first appointed also governor of Prince William Henry, who began his naval career on board the Prince George. When, after relieving Gibraltar, Rodney, with one division of the fleet, went on to the West Indies, Digby, with the other, returned to England, having the good fortune on the way to disperse a French convoy and capture the Prothée of 64 guns. He continued as second in command of the Channel fleet during the summers of 1780 and 1781, and in the second relief of Gibraltar by Vice-admiral George Darby [q. v.] In August 1781 he was sent as commander-in-chief to North America. He arrived just as his predecessor [see Graves, Thomas Lord] was preparing to sail for the Chesapeake in hopes, in a second attempt, to effect the relief of Cornwallis; and, courteously refusing to take on himself the command at this critical juncture, remained at New York while Graves sailed on his vain errand. Afterwards, when he had assumed the command, he removed into the Lion, a smaller ship, in order to allow the Prince George, as well as most of his other ships, to accompany Sir Samuel Hood to the West Indies [see Hood, Samuel, Viscount]. The tide of the

war rolled away from North America, and in any case Digby had no force to undertake any active operations. His command was therefore uneventful, and he returned home at the peace. He held no further appointment, though duly promoted to be vice-admiral in 1787 and admiral in 1794, and living to see the end of the great war. He died on 25 Feb. 1814. He married in 1784 Mrs. Jauncy, the daughter of Andrew Elliot, brother of Sir Gilbert Elliot, third baronet, and of Admiral John Elliot [q. v.], and formerly lieutenant-governor of New York. She died on 28 July 1830, leaving no children.

[Charnock's Biog. Nav. vi. 119; Ralfe's Nav. Biog. i. 189; Beatson's Mil. and Nav. Memoirs, vols. iii. and vi.; Foster's Peerage.] J. K. L.

DIGBY, VENETIA, Lady (1600–1633). [See under Digby, Sir Kenelm.]

DIGBY, WILLIAM, fifth Baron Digby (1661–1752), was the third son of the second Lord Digby, and Mary, daughter of Robert Gardiner of London. He was educated at Magdalen College, Oxford, where he graduated B.A. on 5 July 1681. He succeeded as fifth Lord Digby in 1685. On 13 July 1708 he received the degree of D.C.L. from the university. In April 1733 he was made a member of the common council for Georgia, and he was also a member of the Society for the Propagation of the Gospel. In 1689 he represented Warwickshire, and he was included in the great Act of Attainder passed by James's parliament at Dublin. He died in December 1752, and was buried at Sherborne. By his wife Jane, second daughter of Edward, earl of Gainsborough, he had four sons and eight daughters. He was succeeded by his grandchild Edward, son of his third son, Edward. At Sherborne there is a poetical inscription by Pope to the memory of Robert, his second son, and Mary, his eldest daughter.

[Collins's Peerage, ed. 1812, iv. 380–3; Oxford Graduates; Pope's Works.] T. F. H.

DIGGES, Sir DUDLEY (1583–1639), diplomatist and judge, son of Thomas Digges [q. v.] of Digges Court, Barham, Kent, by Agnes, daughter of Sir Warham St. Leger, entered University College, Oxford, as a gentleman commoner in 1598, where he graduated B.A. in 1601. His tutor was Dr. George Abbot, afterwards archbishop of Canterbury [q. v.] After taking his degree he is said to have spent some years in foreign travel. In 1607 he was knighted at Whitehall. Digges early became a shareholder in the East India Company, and was much interested in the north-west passage project, being one of the founders of a company incorporated in 1612 for the purpose of trading by that route with the East. In 1614 he was candidate for the governorship of the East India Company. He was M.P. for Tewkesbury in 1610 and 1614. He took part in the parliamentary debates of the latter year, giving so much offence to the king that he was imprisoned for a short time. From certain statements made by him in evidence on the trial of Weston for the murder of Sir John Overbury in 1615, it seems probable that for a time he was in the service of the Earl of Somerset. In 1618 the emperor of Russia, who was then engaged in a war with Poland, being desirous of negotiating a loan, James ordered the Muscovy and East India Companies to furnish the money, and despatched Digges to Russia to arrange the terms. He left England in April, taking with him 20,000*l.*, and on reaching Russia sent his secretary, Finch, to Moscow with 10,000*l.* and letters from the king. The emperor would hear of no terms, but compelled Finch to hand over the money. Digges returned to England with the balance in October. An account of this journey, written by John Tradescant, who accompanied Digges in the capacity of naturalist, is preserved in manuscript in the Ashmolean Museum (*MS.* 824, xvi). In 1620 Digges was sent to Holland with Maurice Abbot, governor of the East India Company [q. v.], to negotiate a settlement of the disputes between the English and Dutch East India Companies. The negotiations fell through, owing, according to Digges, to the duplicity of the Dutch. He returned to England early in 1621, and was elected member of parliament for Tewkesbury. In the debates of this year he energetically attacked the abuse of monopolies and the pernicious system of farming the customs, and strongly asserted the sacred and inalienable character of the privileges of the commons. Accordingly he was placed, with Sir Thomas Crewe [q. v.] and other leaders of the popular party, on a commission of inquiry sent to Ireland in the spring of 1622. On his return in October he attended (so Chamberlain informs us) with much assiduity at court 'in hope somewhat would fall to his lot,' but was not rewarded. He again represented Tewkesbury in the parliaments of 1624, 1625, and 1626. In 1626 he addressed a long letter to the king counselling him with some frankness, as one who had served his father for twenty years, to act with moderation and firmness. The same year he opened the case against the Duke of Buckingham on his impeachment in a speech of elaborate eloquence. In this speech mat-

ter derogatory to the king's honour was discovered, and he was committed to the Fleet; but the commons exhibiting much indignation he was released after three days' confinement. He absolutely denied having used the words on which the charge was founded. He was again committed to the Fleet in January 1627 for certain 'unfit language' used by him at the council, but was released in the following month after making an apology. Archbishop Abbot, who lived on terms of great intimacy with him, says that he was at one time in the service of the Duke of Buckingham, but had quitted it on account of 'some unworthy carriage' on the part of that nobleman towards him. In the parliament of 1628 Digges sat for Kent. He was one of a deputation—Littleton, Selden, and Coke being his colleagues—to the House of Lords to confer with them on the best means of securing the liberty of the subject. Of this conference, in which Digges took an active part, the Petition of Right was the result. In the debate of June 1628 on the king's message forbidding the commons to meddle in matters of state, the speaker having interrupted Sir John Eliot, bidding him not to asperse the ministers of state, and Eliot having thereupon sat down, Digges exclaimed, 'Unless we may speak of these things in parliament let us rise and be gone, or else sit still and do nothing,' whereupon, after an interval of deep silence, the debate was resumed. In 1630 Digges received a grant of the reversion of the mastership of the rolls, expectant on the death of Sir Julius Cæsar [q. v.] In 1633 he was placed on the high commission. In 1636 Sir Julius Cæsar died, and Digges succeeded to his office. He died on 18 March 1638–9, and was buried at Chilham, near Canterbury. Through his wife Mary, daughter of Sir Thomas Kempe of Ollantigh, near Wye, Kent, to whose memory he erected in 1620 an elaborate marble monument in Chilham church, he acquired the manor and castle of Chilham. He also held estates near Faversham, which he charged by his will with an annuity of 20*l.* to provide prizes for a foot-race, open to competitors of both sexes, to be run in the neighbourhood of Faversham every 19th of May. The annual competition was kept up till the end of the 18th century. Of four sons who survived him, the third, Dudley [q. v.], achieved some distinction as a political pamphleteer on the royalist side. His eldest son, Thomas, married a daughter of Sir Maurice Abbot and had one son, Maurice, who was created a baronet on 6 March 1665–6, but died without issue. Digges had also three daughters, of whom one, Anne, married William Hammond of St. Alban's Court near Canterbury, and was the ancestress of James Hammond, the elegiac poet [q. v.] Anthony à Wood says of Digges that 'his understanding few could equal, his virtues fewer would.' He adds that his death was considered a 'public calamity.' This is certainly exaggerated eulogy. Whatever may have been Digges's virtues, political integrity can hardly have been among them, or he would not have accepted office under the crown at the very crisis of the struggle for freedom. His style of oratory is somewhat laboured and pedantic.

Digges published in 1604, in conjunction with his father, 'Foure Paradoxes or Politique Discourses, two concerning militarie discipline, two of the worthiness of war and warriors.' He contributed some lines to the collection of 'Panegyricke Verses' prefixed to 'Coryat's Crudities' (1611). He published a pamphlet in defence of the East India Company's monopoly, entitled 'The Defence of East India Trade,' in 1615, 4to. A tractate entitled 'Right and Privileges of the Subject,' published in 1642, 4to, is also ascribed to Digges. His speech on the impeachment of the Duke of Buckingham was published by order of the Long parliament in 1643, 4to. From copies found among his papers the correspondence of Elizabeth with Leicester, Burghley, Walsingham, and Sir Thomas Smith, relative to the negotiations for a treaty of alliance with France (1570–1581), was published in 1655 under the title of 'The Compleat Ambassador,' fol. A memorial to Elizabeth, concerning the defences of Dover, found among the papers in the ordnance office by Sir Henry Sheers, was published by him in 1700, and attributed to either Digges or Sir Walter Raleigh.

[W. Berry's County Genealogies (Kent), p. 143; Wood's Athenæ Oxon. (Bliss), ii. 208, 635; Fasti (Bliss), i. 290; Rushworth, i. 451; Nichols's Progresses (James I), ii. 126; Parl. Hist. i. 973, 1171, 1207, 1280, 1283–4, 1290, 1303, 1348, ii. 260, 402; Cobbett's State Trials, ii. 916, 919, 1321, 1370, 1375; Rymer's Fœdera (Sanderson), xvii. 257; Cal. State Papers (Col. 1513–1616), pp. 240, 302, (Col. 1574–1660) pp. 98, 130, (Col. East Indies, 1617–21) pp. 147, 394, 409–11, 413, 421, (Dom. 1619–23) pp. 365, 469, (Dom. 1625–6) pp. 243, 330, 331, (Dom. 1627–8) pp. 2, 64, (Dom. 1633–4) p. 326; Notes and Queries, 1st ser. iii. 392; Hardy's Cat. of Lord Chancellors, p. 70; Lists of Members of Parliament, Official Return of; Commons' Debates, 1625 (Camden Soc.), pp. 29, 33; Court and Times of James I, i. 153, 324, ii. 238, 298, 339, 351, 444, 452; Gent. Mag. lxx. pt. ii. p. 825; Hasted's Kent, iii. 130; Addit. MS. 30156; Brit. Mus. Cat.; Allibone's Dictionary of Bibliography; Foss's Lives of the Judges.] J. M. R.

DIGGES, DUDLEY (1613–1643), political writer, third son of Sir Dudley Digges [q. v.], was born at Chilham, Kent, in 1613. He entered University College, Oxford, in 1629, proceeded B.A. on 17 Jan. 1632, M.A. on 15 Oct. 1635. In 1633 he was elected fellow of All Souls. In September 1642 he is mentioned as one of a 'delegacy' appointed to provide means for defending Oxford against the parliament during the civil war (Wood, *History and Antiquities of the University of Oxford*, ed. Gutch, ii. 447). He died at Oxford on 1 Oct. 1643 of the malignant camp fever then raging there, and was buried in the outer chapel of All Souls. Digges was a devoted royalist, and all his important writings were in defence of Charles I. His works were: 1. 'Nova Corpora Regularia,' 1634. This is a demonstration of certain mathematical discoveries made about 1574 by his grandfather, Thomas Digges. 2. 'An Answer to a Printed Book intituled Observations upon some of His Majestie's late Answers and Expresses,' Oxford, 1642. 3. 'A Review of the Observations upon some of His Majestie's late Answers and Expresses,' York, 1643. 4. 'The Unlawfulnesse of Subjects taking up arms against their Soveraigne in what case soever,' 1643. This defence of the doctrine of passive obedience was widely popular among the royalists and went through several editions.

[Wood's Athenæ Oxon. ed. Bliss, iii. cols. 65, 66; Biographia Britannica, iii. 1717–18.]

F. W–T.

DIGGES, LEONARD (*d.* 1571?), mathematician, was the son of James Digges of Digges Court, in the parish of Barham, Kent, by Philippa, his second wife, daughter of John Engham of Chart in the same county. The family was an ancient and considerable one. Adomarus Digges was a judge under Edward II; Roger served in three parliaments of Edward III; James Digges was a justice of the peace many years, and sheriff in the second of Henry VIII. He left Digges Court to his eldest son John, and the manor of Brome to Leonard, who sold it, and purchased in 1547 the manor of Wotton, likewise in Kent, where he resided. We hear of an act passed in the fifth year of Elizabeth 'for the restitution of Leonard Digges,' but it is not printed among the statutes. He married Bridget, daughter of Thomas Wilford of Hartridge, Kent, and had by her Thomas [q. v.], a distinguished mathematician, and the editor of several of his works. The elder Digges died about 1571. He studied at University College, Oxford, but took no degree, though his ample means and leisure were devoted to scientific pursuits. He became an expert mathematician and land surveyor, and (according to Fuller) 'was the best architect in that age, for all manner of buildings, for conveniency, pleasure, state, strength, being excellent at fortifications.' Lest he should seem to have acquired knowledge selfishly, he printed in 1556, for the public benefit, 'A Booke named Tectonicon, briefly showing the exact measuring, and speedie reckoning all manner of Land, Squares, Timber, Stone, etc. Further, declaring the perfect making and large use of the Carpenter's Ruler, containing a Quadrant geometricall; comprehending also the rare use of the Square.' The next edition was in 1570, and numerous others followed down to 1692. The author advised artificers desirous to profit by this, or any of his works, to read them thrice, and 'at the third reading, wittily to practise.'

A treatise, likewise on mensuration, left in manuscript, was completed and published by his son in 1571, with the title, 'A Geometricall Practise, named Pantometria, divided into Three Bookes, Longimetria, Planimetria, and Stereometria, containing Rules manifolde for Mensuration of all Lines, Superficies, and Solides.' The first book includes a very early description of the theodolite (chap. xxvii.), and the third book, on Stereometry, is especially commended for its ingenuity by Professor De Morgan. In the dedication to Sir Nicholas Bacon, Thomas Digges speaks of his father's untimely death, which was then apparently a recent event, and of the favour borne to him by the lord keeper. A second revised edition was issued in 1591. The twenty-first chapter of the first book includes a remarkable description of 'the marvellous conclusions that may be performed by glasses concave and convex, of circular and parabolical forms.' He practised, we are there informed, the 'multiplication of beams' both by refraction and reflection; knew that the paraboloidal shape 'most perfectly doth unite beams, and most vehemently burneth of all other reflecting glasses,' and had obtained with great success magnifying effects from a combination of lenses. 'But of these conclusions,' he added, 'I mind not here more to intreat, having at large in a volume by itself opened the miraculous effects of perspective glasses.' The work in question never was made public. Especially he designed to prosecute, after the example of Archimedes, the study of burning-glasses, and hoped to impart secrets 'no less serving for the security and defence of our natural country, than surely to be marvelled at of strangers.' The assertion that

Digges anticipated the invention of the telescope is fully justified, as well by the above particulars as by the additional details given by his son in the 'Preface to the Reader.' He states elsewhere that his father's proficiency in optics was in part derived from an old written treatise by Friar Bacon, which, 'by strange adventure, or rather destiny, came to his hands' (*Encycl. Metropolitana*, iii. 399, art. 'Optics').

'An Arithmeticall Militare Treatise, named Stratioticos: compendiously teaching the Science of Numbers . . . and so much of the Rules and Aequations Algebraicall, and Arte of Numbers Cossicall, as are requisite for the Profession of a Soldier,' was begun by Leonard Digges, but augmented, digested, and published with a dedication to the Earl of Leicester, by Thomas in 1579 (2nd ed. 1590). Digges wrote besides: 'A Prognostication Everlasting: Contayning Rules to judge the Weather by the Sunne, Moone, Starres, Comets, Rainbows, Thunder Clouds, with other extraordinary Tokens, not omitting the Aspects of the Planets' (London, 1553, 1555, 1556, &c., corrected by Thomas Digges, 1576, &c.) This little manual of astrological meteorology gives the distances and dimensions of sun, moon, and planets, according to the notions of the time, and includes tables of lucky and unlucky days, of the fittest times for blood-letting, &c., and of the lunar dominion over the various parts of man's body. Digges's writings show an inventive mind, and considerable ingenuity in the application of arithmetical geometry.

[Biog. Brit. (Kippis); Wood's Athenæ Oxon. (Bliss), i. 414; Fuller's Worthies (1662), 'Kent,' p. 82; Hasted's Hist. of Kent, iii. 130, 756, 762; Harris's Hist. of Kent, p. 35, &c.; Philipott's Villare Cantianum, p. 60; Stow's Survey of London (1720), iii. 71; Pits, De Angliæ Scriptoribus (1619), i. 751; Bale's Scriptt. Brit. Cat. x. 110; Tanner's Bibl. Brit.; Watt's Bibl. Brit.; Poggendorff's Biog. Lit. Handwörterbuch; Companion to Brit. Almanac, 1837, p. 40, 1839, p. 57, 1840, p. 27 (A. De Morgan); Notes and Queries, 2nd ser. iv. 282, x. 162, 6th ser. x. 368, 515; Brit. Mus. Cat.] A. M. C.

DIGGES, LEONARD (1588–1635), poet and translator, son of Thomas Digges [q.v.], by Agnes, daughter of Sir Warham St. Leger, was born in London in 1588, and went to University College, Oxford, in 1603, aged fifteen. He proceeded B.A. 31 Oct. 1606, and travelled abroad, studying at many foreign universities. In consideration of his continental studies he was created M.A. at Oxford on 20 Nov. 1626, and allowed to reside at University College. He died there 7 April 1635. Digges was well acquainted with both Spanish and French, and was a good classical scholar. He published in 1617 a verse translation from Claudian entitled 'The Rape of Proserpine' (printed by G. P. for Edward Blount). It is dedicated to Digges's sister (1587–1619), wife of Sir Anthony Palmer, K.B. (1566–1630), who had recently nursed him through a dangerous illness. In 1622 he issued a translation of a Spanish novel, entitled 'Gerardo, the Unfortunate Spaniard,' by G. de Cespedes y Meneses, and dedicated it to the brothers William, earl of Pembroke, and Philip, earl of Montgomery. It was republished in 1653. Verses by Digges are prefixed to Aleman's 'Rogue' (1623), and to Giovanni Sorriano's 'Italian Tutor' (1640). Greater interest attaches to two pieces of verse by Digges in praise of Shakespeare, one of which was prefixed to the 1623 edition of Shakespeare's plays, and the other to the 1640 edition of his poems. Few contemporaries wrote more sympathetically of Shakespeare's greatness.

[Wood's Athenæ Oxon. ii. 592–3; Wood's Fasti, i. 316, 428; Shakespeare's Century of Prayse (New Shaksp. Soc.), 157, 231; Hunter's MS. Chorus Vatum in Addit. MS. 24488, ff. 181–2.] S. L.

DIGGES, THOMAS (*d.* 1595), mathematician, son of Leonard Digges (*d.* 1571) [q.v.], by his wife, Bridget, daughter of Thomas Wilford, esq., was born in Kent, probably at the residence of his father. He says he spent his youngest years, even from his cradle, in the study of the liberal sciences. Wood's statement that he received his education at Oxford appears to be wholly without foundation. He matriculated in the university of Cambridge, as a pensioner of Queens' College, in May 1546, proceeded B.A. in 1550–1, and commenced M.A. in 1557 (Cooper, *Athenæ Cantab.* ii. 184). He became very proficient in mathematical and military matters, having spent many years 'in reducing the sciences mathematical from demonstrative contemplations to experimental actions,' in which he was aided by his father's observations, and by conferences with the rarest soldiers of his time. His intimacy with Dr. John Dee was doubtless of considerable advantage to him. In a letter written in December 1573 Dee styles him 'charissimus mihi juvenis, mathematicusque meus dignissimus hæres' (*Addit. MS.* 5867, f. 25).

He sat for Wallingford in the parliament which met 8 May 1572. On 14 April 1582 the privy council informed the commissioners of Dover Haven that they had appointed Sir William Wynter, Digges, and Burroughs to confer with the commissioners on the choice of a plan for the repair of the harbour, adding

that Digges was to be overseer of the works and fortifications. A week later the commissioners wrote to the council that after consultation they had finally resolved on a 'platt' for the making of a perfect and safe harbour, and had chosen officers to execute it. Digges was engaged on the works at Dover for several years. In the parliament which assembled 23 Nov. 1585 he represented the town of Southampton. In 1586 he was, through the influence of the Earl of Leicester, made muster-master-general of the English forces in the Netherlands (*Stratioticos*, ed. 1590, p. 237). In that capacity he seems to have made strenuous exertions, and to have evinced marked ability. Writing from London to Lord Burghley on 2 May 1590 he says: 'I am forced to beseech your favour that I may have my pay so long forborn, after others by whom her majesty has been damaged are fully paid or overpaid, whereas I, that never increased her charge one penny, but have saved her many thousands, am yet unsatisfied by 1,000*l.*, and have for want thereof received such hindrance that I had better have accepted a moiety than my full due now.' In or about 1590 the queen issued a commission to Richard Greynevile of Stow, Cornwall, Piers Edgecombe, Digges, and others, authorising them to fit out and equip a fleet for the discovery of lands in the antarctic seas, and especially to the dominions of the great 'Cam of Cathaia.' Digges was discharged from the office of muster-master-general of her majesty's forces in the Low Countries on 15 March 1593–4, when, as he shortly afterwards complained to the council, the entire moiety of his entertainment, and four or five months of his ordinary imprest, were detained by the treasurer at war. He died in London on 24 Aug. 1595, and was buried in the chancel of the church of St. Mary, Aldermanbury, where a monument was erected to his memory with an inscription which describes him as 'a man zealously affected to true religion, wise, discreete, courteous, faithfull to his friends, and of rare knowledge in geometrie, astrologie, and other mathematical sciences' (Stowe, *Survey of London*, ed. 1720, i. 71, 72).

He married Agnes, daughter of Sir William [Warham?] St. Leger, knight, and of Ursula his wife, daughter of George Neville, lord Abergavenny, and had issue, Sir Dudley Digges [q. v.], Leonard Digges the younger [q. v.], Margaret, and Ursula (who were alive at the date of his decease), besides William and Mary, who died young.

Tycho Brahe had a high opinion of Digges's mathematical talents (Halliwell, *Letters illustrative of the Progress of Science in England*, p. 33). John Davis, in his 'Seaman's Secrets' (1594), speaking of English mathematical ability, asks 'What strangers may be compared with M. Thomas Digges, esquire, our countryman, the great master of archmastrie? and for theoretical speculations and most cunning calculation, M. Dee and M. Thomas Heriotts are hardly to be matched.' Mr. Halliwell observes: 'Thomas Digges ranks among the first English mathematicians of the sixteenth century. Although he made no great addition to science, yet his writings tended more to its cultivation than perhaps all those of other writers on the same subjects put together.'

His works are: 1. 'A Geometrical Practise, named Pantometria, divided into three Bookes, Longimetra, Planimetra, and Steriometria, containing Rules manifolde for mensuration of all lines, Superficies, and Solides . . . framed by Leonard Digges, lately finished by Thomas Digges his sonne. Who hath also thereunto adjoyned a Mathematicall treatise of the five regulare Platonicall bodies and their Metamorphosis or transformation into five other equilater unifoorme solides Geometricall, of his owne invention, hitherto not mentioned by any Geometricians,' Lond. 1571, 4to; 2nd edition, 'with sundrie additions,' Lond. 1591, fol. Dedicated to Sir Nicholas Bacon, lord keeper. 2. Epistle to the reader of John Dee's 'Parallacticæ Commentationis Praxeosq. Nucleus quidam,' 1573. 3. 'Alæ seu Scalæ Mathematicæ, quibus visibilium remotissima Cælorum Theatra conscendi, et Planetarum omnium itinera novis et inauditis Methodis explorari: tùm huius portentosi Syderis in Mundi Boreali plaga insolito fulgore coruscantis, Distantia et Magnitudo immensa, Situsq. protinùs tremendus indagari, Deiq. stupendum ostentum, Terricolis expositum, cognosci liquidissimè possit,' Lond. 1573, 1581, 4to. Dedicated to Lord Burghley, by whose orders he wrote the treatise. 4. 'A Prognostication . . . contayning . . . rules to judge the Weather by the Sunne, Moone, Stars . . . with a briefe judgement for ever, of Plenty, Lacke, Sickenes, Dearth, Warres, &c., opening also many natural causes worthy to be knowen,' published by Leonard Digges, and corrected and augmented by his son Thomas, Lond. 1578, 4to. Other editions, 1596 and 1605. 5. 'An Arithmeticall Militare Treatise, named Stratioticos: Compendiously teaching the Science of Numbers. . . . Together with the Moderne Militare Discipline, Offices, Lawes, and Duties in every wel governed Campe and Armie to be observed. Long since attempted by Leonard Digges. Augmented, digested, and lately finished by Thomas Digges. Whereto

he hath also adjoyned certaine Questions of great Ordinaunce,' Lond. 1579, 1590, 4to. Dedicated to Robert Dudley, earl of Leicester. To the second edition is appended 'A briefe and true Report of the Proceedings of the Earle of Leycestre, for the Reliefe of the Towne of Sluce, from his arrival at Vlishing, about the end of June 1587, until the Surrendrie thereof 26 Julii next ensuing. Whereby it shall plainelie appeare his Excellencie was not in anie Fault for the Losse of that Towne.' Robert Norton, gunner, published at London in 1624 a treatise 'Of the Art of Great Artillery, viz. the explanation of the Definitions and Questions, pronounced and propounded by Thomas Digges, in his Stratiaticos and Pantometria, concerning great Ordinance, and his Theorems thereupon.' 6. 'England's Defence: A Treatise concerning Invasion; or a brief discourse of what orders were best for the repulsing of foreign enemies, if at any time they should invade us by sea in Kent or elsewhere,' at the end of the second edition of 'Stratioticos,' and Lond. 1686, fol. 7. Plan of Dover Castle, Town, and Harbour, drawn in 1581, by, or for the use of, Thomas Digges. Copy in Addit. MS. 11815. 8. 'A briefe discourse declaringe how honorable and profitable to youre most excellent majestie . . . the making of Dover Haven shalbe, and in what sorte . . . the same may be accomplyshed.' About 1582. Printed by T. W. Wrighte, M.A., in 'Archæologia,' xi. 212–54, from a manuscript bequeathed to the Society of Antiquaries by John Thorpe. 9. 'Letter to the Earl of Leicester, with a Platt of military Ordnance for the Army he is to conduct into the Low Countries . . .' Harleian MS. 6993, art. 49. 10. 'Instructio exercitus apud Belgas,' 1586, MS. 11. An augmented edition of his father's 'Boke named Tectonicon,' Lond. 1592, 4to, and again in 1605, 1614, 1625, 1630, 1634, 1637, 1647, 1656. 12. 'Perfect description of the celestial orbs, according to the most antient doctrine of the Pythagoreans,' Lond. 1592, 4to. 13. 'Foure Paradoxes, or politique Discourses; two concerning militarie Discipline wrote long since by Thomas Digges; two of the Worthinesse of War and Warriors. By Dudley Digges his sonne,' Lond. 1604, 4to. 14. 'Nova Corpora regularia seu quinque corporum regularium simplicium in quinque alia regularia composita metamorphosis inventa ante annos 60 a T. Diggseio . . . jam, problematibus additis nonnullis, demonstrata a Nepote,' Lond. 1634, 4to. Besides the above works he had begun the following, with the intention of completing and publishing them, 'had not the infernall furies, envying such his felicitie and happie societie with his mathematical muses, for many yeares so tormented him with lawe-brables, that he hath bene enforced to discontinue those his delectable studies.' 15. 'A Treatise of the Arte of Navigation.' 16. 'A Treatise of Architecture Nauticall.' 17. 'Commentaries upon the Revolutions of Copernicus.' 18. 'A Booke of Dialling.' 19. 'A Treatise of Great Artillerie and Pyrotechnie.' 20. 'A Treatise of Fortification.'

[Addit. MSS. 5867, f. 25, 11815; Ames's Typogr. Antiq. (Herbert); Biog. Brit. (Kippis); Cat. of Printed Books in Brit. Mus.; Halliwell's Letters illustrative of the Progress of Science in England, 6, 30, 33; Hasted's Kent, iii. 130, 762, iv. 35; Leigh's Treatise of Religion and Learning, 180; Calendar of State Papers, Domestic, (1547–80) 454, 577, (1581–90) 42, 44, 49–51, 101, 110, 111, 173, 180, 184, 214, 706, (1591–1594) 198, 234, 235, 316, 474, (1595–7) 263, 275, 293, 294, Addenda, (1580–1625) 306, 308, 309; Penny Cyclopædia, iii. 244, xxiv. 163; Tanner's Bibl. Brit. 227; Wood's Athenæ Oxon. (Bliss), i. 415, 636, ii. 592.] T. C.

DIGGES, WEST (1720–1786), actor, has been variously stated to have been the son of Colonel Digges, an officer of the guards, whose fortune was lost in the South Sea scheme, and the illegitimate son of the second John West, earl of Delawarr. A commission was obtained for him, and he was sent to Scotland, where he encumbered himself with a burden of debt of which he was never able to get rid. Theophilus Cibber, on his visit to Dublin, introduced Digges to Sheridan, manager of the Smock Alley Theatre. On 27 Nov. 1749, as Jaffier in 'Venice Preserved,' he made at that house his first appearance on the stage. His success was complete. He remained in Dublin for some years, playing such characters as Lothario, Lear, Antony, Macheath, and Hamlet. He paid frequent visits to Edinburgh, where, 14 Dec. 1756, he was the original Young Norval in Home's tragedy of 'Douglas.' Having a wife still living, he went through the ceremony of marriage with George Ann Bellamy [q. v.], and acted in Scotland for a time (1763) under the name of Bellamy. In Edinburgh he was imprisoned for debt, but succeeded in effecting his escape. His first appearance in London took place at the Haymarket as Cato, 14 Aug. 1777. Foote was present, and with characteristic cruelty caused a laugh and disconcerted the actor by saying aloud in reference to Digges's costume, 'A Roman chimney-sweeper on May day!' He appeared at Covent Garden, 25 Sept. 1778, as Sir John Brute in the 'Provoked Wife.' In 1779 he returned to the Haymarket, and was the original Earl of Westmoreland in

Mrs. Cowley's 'Albina, Countess Raimond.' At the close of 1781 he quitted London permanently, and acted in Dublin. Rehearsing in July 1784 Pierre in 'Venice Preserved,' with Mrs. Siddons as Belvidera, he had a stroke of paralysis from which he never recovered. He died in Cork 10 Nov. 1786, and was buried in the cathedral. Digges was a well-formed and handsome man, portly in his later years, but with much natural grace. He was, however, rather formal in style, and his voice was imperfectly under control. In London he made no great reputation. Davies, speaking of his Wolsey, says, 'Mr. Digges, if he had not sometimes been extravagant in gesture and quaint in elocution, would have been nearer the resemblance of the great minister than any actor I have seen represent it' (*Dramatic Miscellanies*, i. 351). Colman the younger accords him high praise. Victor says his 'Lear was a weak imitation of Garrick,' and esteems him a better actor in tragedy than in comedy, as he was 'a much easier fine gentleman off the stage than on.' Boaden says of his Wolsey that it was a masterly performance (*Life of Mrs. Siddons*, i. 127), and of his performance of Caratach in the 'Bonduca' of Fletcher, altered by Colman, Haymarket, 30 July 1778, that 'it was quite equal to Kemble's Coriolanus in bold, original conception and corresponding felicity of execution' (*ib.* i. 164), and O'Keeffe says that he was the best Macheath he ever saw.

[Books cited; Genest's Account of the Stage; Victor's Hist. of the Theatres of London and Dublin; Hitchcock's Historical View of the Irish Stage; Colman's Random Records; Peake's Memoirs of the Colman Family; Jackson's Hist. of the Scottish Stage.] J. K.

DIGHTON, DENIS (1792–1827), battle painter, was born in London in 1792. When young he became a student in the Royal Academy of Arts. Having in his early career attracted the notice of the Prince of Wales, he received, at the age of nineteen, through the prince's favour, a commission in the 90th regiment, which, however, he resigned in order to marry and settle in London. He was appointed military draughtsman to the prince in 1815, and occasionally made professional excursions abroad by desire of his royal patron. He exhibited seventeen pictures at the Royal Academy between 1811 and 1825. His first work was entitled 'The Lace Maker;' he then resided at No. 4 Spring Gardens. Dighton died at St. Servan, Brittany, 8 Aug. 1827. His wife painted fruit and flower pieces, and exhibited sixteen pictures at the Academy between 1820 and 1835, and eight at the British Institution, and was appointed flower-painter to the queen. Dighton etched several plates, among which is a whole-length portrait of Denis Davidoff, 'The Black Captain,' 1814. There are in the department of prints and drawings, British Museum, four Indian-ink drawings, which have been engraved in Lady Callcott's works on Chili and Brazil, and also several lithographs, viz. 'Chinois,' 'Turk,' 'Chinese,' 'Bedouin Arab,' published in 1821, and 'Drawing Book for Learners.'

[Redgrave's Dict. of Artists.] L. F.

DIGHTON, ROBERT (1752?–1814), portrait-painter, caricaturist, and etcher, was born about 1752, and styled himself 'drawing-master.' He first exhibited at the Free Society of Artists in 1769, and continued to do so till 1773, when he sent some portraits in chalk. In 1775 he had at the Royal Academy 'a frame of stain'd drawings,' and his address was 'at Mr. Glanville's, opposite St. Clement's Church.' Two years later he exhibited 'A Conversation, small whole-lengths,' and 'A Drawing of a Gentleman from memory;' he then resided at 266 High Holborn, and in 1785 at Henrietta Street, Covent Garden. In 1795 Dighton etched 'A Book of Heads,' published by Bowles & Carver of 69 St. Paul's Churchyard, London, and also his portrait; he is seen in left profile, in his right hand a crayon-holder, and under his left arm a portfolio inscribed 'A Book of Heads by Robert Dighton, Portrait Painter and Drawing Master.' His etchings, which are numerous and tinted by hand, are chiefly satirical portraits of the leading counsel then at the bar, military officers, actors and actresses, and he signed himself 'R. Dighton' and 'Dighton,' whereas his son Richard wrote his name in full. In 1794 he lived at No. 12 Charing Cross; he then moved to No. 6, and finally, in 1810, to No. 4 Spring Gardens, Charing Cross, where he died in 1814. In 1806 it was discovered that Dighton had abstracted from the British Museum a number of etchings and prints. The first meeting of the trustees of the British Museum for consideration of the matter was held 21 June 1806. The discovery of the theft was due to Samuel Woodburn, the art dealer, who, having been summoned to attend the board, stated that about May 1806 he bought of Dighton, Rembrandt's 'Coach Landscape' for twelve guineas, and, receiving information that there was reason to suppose it might be a copy, took the etching to the museum on 18 June to compare it with the Museum impression. This he found to be missing, and only a coloured copy remaining. Shortly afterwards the culprit made the following disclosures: that he

first visited the British Museum in 1794, and finding one of the officials very obliging drew for him gratuitously his portrait and that of his daughter. The prints were at that time slightly pasted in guard-books, from which Dighton was able to remove them unnoticed, and to carry them away in a portfolio. These he sold, but they were nearly all recovered. There is in the department of prints and drawings, British Museum, a good set of Dighton's etchings, and a lithograph representing a boy at an easel and the following water-colour drawings: 'Glee Singers executing a Catch,' 'The Reward of Virtue,' 'Comme ce Corse nous mène,' 'There is gallantry for you!' 'Men of War bound for the Port of Pleasure.'

[Redgrave's Dict. of English Artists; Fagan's Collectors' Marks, p. 24, No. 131; Notes and Queries, 3rd ser. vi. 187.] L. F.

DIGNUM, CHARLES (1765?–1827), vocalist, son of a master tailor, was born at Rotherhithe about 1765. His father, who was a catholic, moved his business to Wild Street, Lincoln's Inn Fields, and young Dignum became a chorister at the Sardinian Chapel, where his fine voice attracted the attention of Samuel Webbe, the organist, who undertook his musical education. Dignum, however, wished to become a priest, and was only prevented by his father being too poor to pay for his training. He was therefore placed under a carver and gilder named Egglesoe, with whom he remained for nine months, when a quarrel with his master prevented his being definitely apprenticed. Linley [q. v.] made his acquaintance, and, persuading him to adopt the musical profession, undertook his education. Linley would not let him sing in public until his powers were thoroughly matured. His first appearance took place at Drury Lane, as young Meadows in 'Love in a Village,' on 14 Oct. 1784; according to the advertisements he was received by a very crowded house with unbounded applause. He appeared in Michael Arne's 'Cymon' on 26 Nov. following, and as Damon in Boyce's 'Chaplet' on 18 Dec. Dignum remained associated with Drury Lane during the greater part of his life. He had a fine tenor voice, but his figure was clumsy, and though extremely good-natured, he seems to have been a somewhat stupid man. He succeeded to Charles Bannister's parts on the latter's secession to the Royalty Theatre (1787); he was particularly successful as Tom Tug in the 'Waterman,' and as Crop in 'No Song, no Supper.' He also sang at the Drury Lane Oratorios, and on 28 March 1800 took part at Covent Garden in the first performance of Haydn's 'Creation.' During the summer Dignum sang at Vauxhall, where he was a great favourite. In 1786 he married a Miss Rennett, the daughter of an attorney; she died at 23 New North Street, Red Lion Square, in 1799, and of their children only one daughter survived. Dignum's name disappears from the theatre bills after 1812, but he continued to be a favourite member in musical society until his death. He died of inflammation of the lungs, at his house in Gloucester Street, 29 March 1827. He is said to have accumulated, together with his wife's property, a fortune of over 30,000*l*. Dignum wrote the tunes of several of his own songs, but he was a poor musician, and the harmonies were generally added by his friends. Several of his compositions appeared shortly after 1801, in a volume dedicated to the Prince of Wales, to which a portrait of the composer is prefixed. The other engraved portraits of him are the following: (1) Vignette, full face, engraved by Ridley after Drummond, and published in the 'European Magazine' for December 1798; (2) vignette, full face, the same as (1) but said to be engraved by Mackenzie from a drawing by Deighton; (3) full-length, as Tom Tug, engraved by Bond after De Wilde, published 26 July 1806; (4) full-length, caricature, 'Ease and Elegance,' published 1805.

A notice in the 'European Magazine' (1798) announces that Dignum was then writing a two-act piece, but it is not known whether this was ever played.

[European Mag. December 1798; Public Advertiser, 14, 15 Oct., 26 Nov., 18 Dec. 1784; Portraits and Music in the British Museum; Morning Post, 30 March 1827; Parke's Musical Memoirs, i. 91, 176, ii. 5, 63; Gent. Mag. 1799, i. 258; Genest's Hist. of the Stage; Georgian Era, iv. 286; Grove's Dict. of Music, i. 447.] W. B. S.

DILKE, ASHTON WENTWORTH (1850–1883), traveller and politician, younger son of Sir Charles Wentworth Dilke [q.v.], was educated privately, and went to Trinity Hall, Cambridge, of which he was a scholar, but left without taking his degree, being anxious to travel in Russia and acquire a knowledge of the condition of that empire. He visited a great part of Russia and Central Asia; and resided for some months in a Russian village, studying the language and also examining the condition of the peasantry. On his return he read a paper on Kuldja before the Geographical Society, and commenced a work on Russia, one or two chapters of which appeared in the 'Fortnightly Review,' but it was never published, as his energies were

absorbed for a time in editing the 'Weekly Dispatch,' which he purchased within a year after his return home; and when he had leisure to return to his book he conceived that its place had been supplied by Mr. (now Sir) D. Mackenzie Wallace's volumes. A translation of Tourguenieff's 'Virgin Soil' was published by Dilke in 1878. In 1880 he was returned for Newcastle as an advanced liberal; but his health, never robust, gradually gave way and he resigned his seat at the beginning of the session of 1883, being succeeded by Mr. John Morley. He died at Algiers on 12 March 1883.

[Athenæum, 17 March 1883.] N. McC.

DILKE, CHARLES WENTWORTH (1789-1864), antiquary and critic, was born on 8 Dec. 1789. At an early age he entered the navy pay office, but his leisure hours were devoted to reading, and, sharing the enthusiasm for the Elizabethan dramatists which was created by the publication of Lamb's 'Specimens of the English Dramatic Poets,' he turned his attention in that direction. Gifford, who had edited Massinger, and was in the midst of his edition of Ben Jonson, encouraged him, and between 1814 and 1816 he brought out his continuation of Dodsley's 'Old Plays,' a very acute and careful piece of editing. He had by this time married and settled at Hampstead, and there made the acquaintance of Charles Armitage Brown [q.v.], and of what was then termed the cockney school, Keats, to whom he proved both a sympathetic and judicious friend, Leigh Hunt, J. H. Reynolds, and Hood. Shelley was also known to him. He was busy contributing to the periodicals which sprang up within a few years of the peace, such as the 'London Review,' the 'London Magazine,' and 'Colburn's New Monthly,' and naturally enough when the 'Retrospective Review' was started he became one of its chief supporters. His articles were mainly on literary topics, but in 1821 he produced a political pamphlet in the shape of a letter addressed to Lord John Russell, which was distinctly radical in tone, and pleaded for the repeal of the corn laws.

An event which formed a turning-point in Dilke's life was his becoming connected, about the end of 1829, with the 'Athenæum,' which, founded by James Silk Buckingham [q.v.] at the beginning of the previous year, had been purchased by John Sterling, and had subsequently passed into the hands of its printer and a number of men of letters. In the middle of 1830 Dilke became the supreme editor, and the effect of a firm hand on the management of the paper was speedily seen. Early in 1831 he reduced the price of the journal to fourpence, a measure which resulted in a marked increase in its sale and a corresponding reduction in the circulation of the 'Literary Gazette,' which adhered to the then customary price of a shilling. Meanwhile his co-proprietors, Reynolds, Hood, and Allan Cunningham, alarmed by the change, gave up their shares in the paper, although they continued to write largely for it, and the financial responsibility fell entirely upon the printer and the editor, who obtained the co-operation of Lamb, Barry Cornwall, Chorley [q.v.], George Darley, and others of his friends, and as soon as he had the opportunity enlisted the aid of Sainte-Beuve, Jules Janin, and other continental writers of repute, quite an unheard-of thing for a British journalist to do in those days. Although the circulation of the paper quickly developed, the heavy duty prevented the growth of advertisements, and for several years there was no surplus profit from which to pay Dilke a salary. The main principle of his editorship was to preserve a complete independence, and to criticise a book without caring who was the writer or who was the publisher, a principle which at the time was a startling novelty, and to maintain it Dilke withdrew altogether from general society, and avoided as far as possible personal contact with authors or publishers. In 1836 the navy pay office was abolished, and Dilke consequently retired on a pension, and devoted all his energies to the improvement of the paper.

In the forties the 'Athenæum' had become an established success, and no longer required the constant exertions which had been necessary in earlier days. Dilke consequently handed over the editorship to the late T. K. Hervey, and listened to the overtures of the 'Daily News,' which, started with great expectations of success under Charles Dickens, signally failed at first to realise the hopes of its proprietors. They therefore naturally turned to one who was politically in sympathy with them, and had proved his business faculty by converting a struggling journal into a paper of recognised influence and large circulation. Called in at first as a 'consulting physician,' he became in April 1846 manager of the 'Daily News,' John Forster being the editor, and applied to it the same policy that had proved successful in the case of the 'Athenæum,' reducing the price of the 'Daily News' by one-half. The capital of the paper proved, however, insufficient to meet the heavy expenses which the competition for news with the 'Times,' the 'Herald,' and the 'Morning Chronicle' involved, and another great stumbling-block was that, the proprietors belonging to various sections of the liberal party, each of them

expected his own views to be advocated in the journal. In consequence, when the three years during which he had undertaken to superintend the 'Daily News' came to an end, Dilke withdrew from its management. It was not till several years afterwards that, by resuming his policy and reducing its price to a penny, the journal succeeded in obtaining an assured position. No further reorganization became necessary till 1901.

A third period in Dilke's career began with his retirement from newspaper management, and the articles on which his reputation rests are all of them subsequent to 1847. While editing the 'Athenæum' he had on principle avoided writing in it; having ceased to edit it he became a contributor. Although he preserved his early partiality for the Elizabethan drama—a couple of articles on Shakespeare were among his later contributions to the paper—he had studied the literary history of the seventeenth century, and still more carefully that of the eighteenth. The mystery attaching to the authorship of the 'Letters of Junius' especially fascinated him, and he acquired with his wonted thoroughness a knowledge of everything bearing on the problem that none of his contemporaries could rival. Unlike other students of the riddle, he was not so anxious to find out who Junius was as to show who he was not; and although he is said to have had his own ideas of the identity of the unknown, his published criticisms were entirely destructive. He commenced in the 'Athenæum' of July 1848 by demolishing Britton's theory that Colonel Barré was Junius, and in the course of the five following years he wrote a series of reviews which form the most weighty contribution to the perennial controversy that has yet appeared. The study of Junius led inevitably to the study of Burke and Wilkes, and he was the first to rescue Wilkes from the obloquy that attached to his name. He also became the apologist of Peter Pindar.

To Dilke's papers on Junius succeeded his articles on Pope. He had been long interested in Pope, but his investigations were much aided by the purchase by the British Museum in 1853 of the Caryll papers, which revealed the manner in which Pope prepared his correspondence for publication. In a series of contributions to the 'Athenæum' and 'Notes and Queries' Dilke was able to explain the mystery of the publication of the letters by Curll, to make clear the poet's parentage, to settle several matters in his early life, to identify the 'Unfortunate Lady,' and in various other points to throw fresh light on Pope's career and his poetry. These articles brought the writer into controversy with Peter Cunningham, the late Mr. Carruthers, Mr. Kerslake, and other students of Pope, but his conclusions remained unshaken by his assailants, and have been adopted by Mr. Elwin and Mr Courthope in their elaborate edition of Pope, an edition in which Dilke was invited to take part, but owing to his advancing years he was obliged to decline. One of his last articles in the 'Athenæum' was devoted to Lady Mary Wortley Montagu and her quarrel with Pope, an article prompted by the appearance of Mr. Moy Thomas's edition of her works in 1861.

In his later life the affairs of the Literary Fund occupied a large part of Dilke's attention. As early as 1836 he began to scrutinise the management of the fund; but it was not till 1849 that the controversy became open and violent. In 1858 he joined with Dickens and Forster in the manifesto called 'The Case of the Reformers of the Literary Fund,' which will be found in the 'Athenæum' for 6 March of that year. The reformers, although they had the best of the argument, had the worst of the voting, and, finding it impossible to convert their minority into a majority, they attempted, with the aid of Lord Lytton, to found the Guild of Art and Literature, a scheme which did not meet with the success anticipated.

Dilke in 1862 withdrew altogether from London and settled at Alice Holt in Hampshire, where he died after a few days' illness on 10 Aug. 1864. The best comments on his character and his literary work were those of his old friend Thoms in 'Notes and Queries:' 'The distinguishing feature of his character was his singular love of truth, and his sense of its value and importance, even in the minutest points and questions of literary history.'

[The articles on Pope, Junius, &c. of Dilke were collected and published in 1875, under the title of 'Papers of a Critic,' by the present Sir C. W. Dilke, who prefixed to them a memoir of his grandfather, from which the facts of the above notice have been derived.] N. McC.

DILKE, SIR CHARLES WENTWORTH (1810–1869), the son of Charles Wentworth Dilke [q. v.], was born in 1810. He was educated at Westminster School and at Trinity Hall, Cambridge, taking his degree in 1834. He became connected with the Royal Horticultural Society, and, along with Professor Lindley, founded the 'Gardener's Chronicle.' He was also an active member of the Society of Arts, and was for several years chairman of its council. He was among the first to propose the International Exhibition of 1851, and, as one of the executive committee, he worked with more zeal and persistence than

any one else to bring the project to a successful issue. In 1853 he went to New York as an English commissioner to the Industrial Exhibition, and in 1855 he visited Paris on a similar errand. He was one of the five royal commissioners for the exhibition of 1862, and was made a baronet in the same year. He sat as a liberal for Wallingford in the parliament of 1865, but lost his seat at the general election of 1868. At this time his health was failing, and having gone to Russia as English commissioner at a Horticultural Exhibition, he died on 10 May 1869 at St. Petersburg.

[Times, 12 May 1869; Athenæum, 15 May 1869.] N. McC.

DILKES, Sir THOMAS (1667 ?–1707), rear-admiral, a lieutenant and commander under James II, was advanced to post rank in 1692 and appointed to the Adventure of 50 guns, in which he shared in the glories of Barfleur and La Hogue. In different ships he continued actively employed in the Channel, on the coast of Ireland, in the Bay of Biscay, or on the coast of Portugal, till in 1696, being then in the Rupert of 60 guns, he went to the West Indies, in the squadron under Vice-admiral John Nevell. Nevell and Meese, the rear-admiral, and almost all the other captains having died, Dilkes succeeded to the command, and brought the squadron home in October 1697. In 1702 he commanded the Somerset of 70 guns, in the fleet under Sir George Rooke, who, in the attack on the combined fleets in Vigo harbour, leaving his flagship the Royal Sovereign outside, as too large, hoisted his flag in the Somerset. In March next year Dilkes was promoted to be rear-admiral of the white, and during the summer of 1703, with his flag in the Kent, he had command of a squadron on the coast of France. On 26-7 July he drove on shore near Granville and Avranches, and captured or destroyed almost the whole of a fleet of forty-five merchant ships and three frigates which formed their escort—a service for which the queen ordered gold medals to be struck and presented to the admirals and captains. During the rest of the year Dilkes was employed cruising in the chops of the Channel, returning to Spithead just in time to escape the fury of the great storm on 26 Nov. The following year, with his flag still in the Kent, he sailed with Sir Clowdisley Shovell to join Sir George Rooke at Lisbon, and afterwards took a prominent part in the battle of Malaga as rear-admiral of the white squadron, in acknowledgment of which he was knighted by the queen, 22 Oct., shortly after his return to England. In February 1704–5 he sailed again for the Straits, with his flag in the Revenge; and having joined Sir John Leake [q. v.] in the Tagus, had, on 10 March, a principal share in capturing and destroying the French squadron that was blockading Gibraltar (Burchett, p. 683). He remained through the summer with the grand fleet under the Earl of Peterborough and Sir Clowdisley Shovell, and with the latter returned to England in November. During 1706 he appears to have been employed chiefly in the blockade of Dunkirk, but in January 1706–7 sailed in company with Sir Clowdisley Shovell [q. v.] for the Mediterranean, and took part in the operations there, including the siege of Toulon, which, though commonly spoken of as a failure, effected at least the temporary ruin of the French navy. Immediately after the siege was raised, Shovell left for England. Dilkes remained as commander-in-chief, and after conferring with King Charles at Barcelona sailed for Leghorn, where he anchored on 19 Nov. On this occasion there arose a curious question as to priority of saluting, Dilkes claiming to be saluted first by the castle; but the answer was that the castle never saluted any flag first, except admirals or vice-admirals. With this precedent Dilkes was compelled to be content. To show that there was nothing personal in this refusal, he was invited to a public dinner on shore, 1 Dec. In going to his ship from the heated room he got a chill, followed by a fever, of which he died 12 Dec. 1707; his death, so soon after his dispute with the grand-ducal court, led to a groundless rumour that he had been poisoned. He was M.P. for Castle Martyr in the Irish House of Commons 1703–7. He married Mary, daughter of the first Earl of Inchiquin, widow of Mr. Henry Boyle of Castle Martyr, and, after Dilkes's death, wife of Colonel John Irwin. By her he is said to have had two sons, Michael O'Brien Dilkes, lieutenant-general in 1774; and William Dilke (Charnock, *Biog. Nav.* ii. 252), a captain in the navy, who was, 5 Dec. 1745, cashiered for misconduct, as captain of the Chichester, in the battle of Toulon, 11 Feb. 1743–4. The blame, according to a statement made by Admiral Mathews, lay not on Dilke, but on the Chichester, an 80-gun ship, so crank that she could not open her lower deck ports. Possibly this consideration had weight with the government, for Dilke was restored to half-pay. He died 30 May 1756. Charnock is wrong in making Sir Thomas Dilkes father of Captain William Dilke, who is officially described as 'son of Brigadier Dilke' (*Commission and Warrant Book*, 7 March 1711–12). Sir Thomas Dilkes

always wrote his name with the final *s*; and the names of his eldest son and of that son's son, both generals in the army, are so printed in the official lists. William Dilke, on the other hand, very certainly wrote it without the *s*; and the question whether or in what degree Sir Thomas Dilkes and Captain William Dilke were related to each other, or to the family of Maxstocke in Warwickshire, does not admit of any positive answer (*Notes and Queries*, 2nd ser. x. 449, xi. 52).

[Charnock's Biog. Nav. ii. 242, v. 87; Burchett's Nav. Hist.; Lediard's Nav. Hist.] J. K. L.

DILLENIUS, JOHN JAMES, M.D. (1687–1747), botanical professor at Oxford, was born in 1687 at Darmstadt. The name of his family had formerly been Dill and Dillen (Pulteney, *Progress of Botany*, ii. 154). He was educated at the university of Giessen, where he seems to have taken the degree of M.D. He became a member of the Academia Curiosorum Germaniæ, and contributed several papers, mostly botanical, to their ephemerides. In 1719 he published 'Catalogus Plantarum sponte circa Gissam nascentium,' enumerating 980 species of the higher plants, 200 of 'mosses' and 160 fungi from the immediate environs of Giessen. The work also contained many descriptions of new genera and sixteen plates drawn and engraved by the author. It attracted much attention, and Dillenius was persuaded by Consul William Sherard to come to England in August 1721. He stayed with William Sherard at Oxford and afterwards in London, and with James Sherard, the consul's brother, at Eltham, but had lodgings of his own in London, these in 1728 being in Barking Alley. His first work in England was the third edition of Ray's 'Synopsis Stirpium Britannicarum' (1724), to which he added many species and twenty-four plates of rare plants. In 1728 Consul Sherard died, bequeathing his herbarium and library and 3,000*l.* to Oxford University, to provide a salary for the professor of botany, on condition that Dillenius should be the first professor. In 1732 Dillenius, who was foreign secretary of the Royal Society 1728–47, published the 'Hortus Elthamensis,' fol. pp. 437, illustrated by 417 drawings of plants etched with his own hand, of which Linnæus wrote 'est opus botanicum quo absolutius mundus non vidit.' In 1735 Dillenius was admitted M.D. of Oxford, from St. John's College, and in the summer of the following year Linnæus spent a month with him at Oxford, after which the Swedish naturalist dedicated his 'Critica Botanica' to the Oxford professor. After assisting in the preparation of the catalogue of Dr. Shaw's oriental plants, Dillenius completed his greatest work, the 'Historia Muscorum,' 4to, 1741, pp. 552, illustrated by eighty-five plates; and he prepared at least two hundred and fifty coloured drawings of fungi, which, however, were never published. He was somewhat corpulent, and in March 1747 was seized with apoplexy, from which he died on 2 April. He was buried at St. Peter's-in-the-East, Oxford. A portrait of him is preserved at the Oxford Botanic Garden, which was engraved in Sims and König's 'Annals of Botany,' vol. ii., and Linnæus commemorated him in the genus *Dillenia*. His drawings, manuscripts, books, and mosses were purchased from his executor, Dr. Seidel, by his successor, Dr. Humphrey Sibthorp, and added to the Sherardian Museum, where they now are.

[Pulteney's Sketches of the Progress of Botany, ii. 153–84; Rees's Cyclopædia; Druce's Flora of Oxford, pp. 381–5.] G. S. B.

DILLINGHAM, FRANCIS (*fl.* 1611), divine, was a native of Dean, Bedfordshire. He matriculated as a pensioner of Christ's College, Cambridge, in June 1583, proceeded B.A. in 1586–7, was elected a fellow of his college, commenced M.A. in 1590, and took the degree of B.D. in 1599. Fuller says 'he was an excellent linguist and subtle disputant. My father was present in the bachillors-scholes when a Greek act was kept between him and William Allabaster, of Trinity Colledge, to their mutuall commendation; a disputation so famous that it served for an æra or epoche for the scholars in that age, thence to date their seniority' (*Worthies of England*, ed. Nichols, i. 118). He was richly beneficed at Wilden, in his native county, and died a bachelor, though in what year is not stated, leaving a fair estate to his brother Thomas, who was one of the Assembly of Divines.

He was one of the translators of the authorised version of the Bible (1611). His works are: 1. 'A Disswasive from Poperie, containing twelve effectual reasons by which every Papist, not wilfully blinded, may be brought to the truth, and every Protestant confirmed in the same,' Cambridge, 1599, 8vo. 2. 'A Quartron of Reasons composed by Dr. Hill unquartered, and prooved a Quartron of Follies,' Cambridge, 1603, 4to. 3. 'Disputatio de Natura Pœnitentiæ adversus Bellarminum,' Cambridge, 1606, 8vo. 4. 'Progresse in Piety,' Cambridge, 1606, 8vo. 5. 'A Golden Key, opening the Locke to Eternal Happinesse,' London, 1609, 8vo. 6. Funeral sermon on Lady Elizabeth Luke, London, 1609, 8vo; dedicated to Sir Oliver Luke,

knight. 7. 'Christian Œconomy, or Household Government, that is, the duties of husbands and wives, of parents and children, masters and servants,' London, 1609, 8vo. 8. 'A Probleme propounded, in which is plainely showed that the Holy Scriptures have met with Popish arguments and opinions,' London [1615 ?], 16mo.

[Lewis's Hist. of Translations of the Bible (1818), 311; Cole's Athenæ Cantab. D 7; Musgrave's Obituary; Notes and Queries, 3rd series, iv. 380; Carter's Univ. of Camb. 231, 322; Peck's Desid. Cur. (1779), i. 333.] T. C.

DILLINGHAM, THEOPHILUS, D.D. (1613–1678), master of Clare Hall, Cambridge, son of Thomas Dillingham, was born at Over Dean, Bedfordshire, in 1613. He was admitted a pensioner of Emmanuel College, Cambridge, 13 Sept. 1629, and graduated B.A. in 1633, M.A. in 1637. He was elected a fellow of Sidney College in 1638, and subsequently took the degree of D.D. In 1654 he was chosen master of Clare Hall, and he was thrice vice-chancellor of the university, in 1655, 1656, and part of 1661. At the Restoration he was ejected from the mastership, and Thomas Paske, one of his predecessors, was readmitted, but as Dillingham had married a daughter of Paske, the latter resigned in favour of his son-in-law, who was re-elected by the fellows in 1661. On 29 Jan. 1661–2 Dillingham became prebendary of Ulskelf in the church of York on Paske's resignation of that dignity, and on 3 Sept. 1667 he was installed archdeacon of Bedford. He also held the rectory of Offord Cluny, Huntingdonshire. He died at Cambridge on 22 Nov. 1678, and was buried in St. Edward's Church.

Extracts from his diaries and other papers are preserved in Baker's MSS. at Cambridge, vol. xx. no. 6, p. 72, and vol. xxxvi. no. 15.

[Addit. MSS. 5803, p. 40, 5821, p. 131, 5867, p. 7; Kennett's MSS. lii. 220; Kennett's Register and Chronicle, pp. 222, 615, 646; Le Neve's Fasti (Hardy), ii. 75, iii. 220, 607, 671; Le Neve's Mon. Angl. (1650–79), p. 190; Carter's Univ. of Camb. p. 413 *n.*] T. C.

DILLINGHAM, WILLIAM, D.D. (1617 ?–1689), Latin poet and controversialist, son of Thomas Dillingham, rector of Barnwell All Saints, Northamptonshire, by Dorothy his wife, was born in that parish about 1617. He was admitted a sizar of Emmanuel College, Cambridge, 22 April 1636, proceeded B.A. in 1639, was elected a fellow of his college in 1642, commenced M.A. in 1643, and subsequently graduated B.D. in 1650, and D.D. in 1655. As an undergraduate he shared chambers with William Sancroft, afterwards archbishop of Canterbury, with whom he maintained throughout life an uninterrupted friendship and correspondence. Sancroft was deprived of his fellowship for refusing to subscribe the 'engagement,' but Dillingham, being inclined to puritanism, remained at Cambridge, and his acquiescence in the new order of things was rewarded in 1653 by his appointment to the mastership of Emmanuel College on the nomination of the Earl of Manchester, chancellor of the university. In 1659 he was chosen vice-chancellor, and he discharged the duties of that office with credit and ability at the critical period of the Restoration. The college did not flourish under his government, as it was distracted by religious dissensions among the fellows.

When the Act of Uniformity was passed he had scruples about taking the oath, not on the ground of objections to the Book of Common Prayer, but because he could not affirm that the 'solemn league and covenant' was an unlawful oath which imposed no obligation on those who had voluntarily subscribed it. His refusal to comply with the injunctions of the statute *ipso facto* deprived him of his university preferment, and on 31 Aug. 1662 his old friend Sancroft was unanimously elected master in his place. He retired to Oundle, Northamptonshire, of which parish his brother was vicar, and there he lived for ten years in literary seclusion. After the death of his first wife he was induced to conform, and he was presented by Sir Thomas Alston in May 1672 to the rectory of Woodhill, now called Odell, Bedfordshire, where he passed the remainder of his life. In 1673, being then a widower with two sons, he married a widow named Mary Toller, who had already been thrice married and had seven children. She is said to have made an excellent wife. Dillingham was buried at Odell on 28 Nov. 1689. His wife survived him little more than six months; she was buried at Horbling, Lincolnshire, on 21 June 1690.

His works are: 1. 'The Commentaries of Sir Francis Vere; being diverse pieces of service, wherein he had command, written by himself in way of commentary,' Camb. 1657, fol., dedicated to Sir Horace Townshend, bart. 2. 'Poemata varii argumenti, partim e Georgio Herberto Latine (utcunque) reddita, partim conscripta a Wilh. Dillingham S.T.D.,' Lond. 1678. Most of the pieces in this volume were corrected by Sancroft, and one (p. 155) was certainly from his pen. It is entitled 'Hippodromus,' and is a translation of an epigram by Thomas Bastard, first printed in 1598, and beginning,

I mett a courtier riding on the plaine

(*Notes and Queries*, 1st ser. iii. 323). 3. 'Ser-

mon at the Funeral of the Lady Elizabeth Alston, preached in the parish church of Woodhill, Septemb. 10, 1677,' Lond. 1678, 4to (abridged in Wilford's 'Memorials,' p. 357). 4. 'Ægyptus triumphata. Poema sacrum,' Lond. 1680, 4to. 5. 'Concerning the cure of Anger,' a translation from Plutarch. In 'Plutarch's Morals: translated from the Greek by several hands,' 1684, &c. 6. 'Protestant Certainty; or a short Treatise shewing how a Protestant may be well assured of the Articles of his Faith' (anon.), Lond. 1689, 4to. 7. 'The Mystery of Iniquity anatomized,' Lond. 1689, 4to. 8. 'Sphæristerium Suleianum,' in Latin verse. Printed in 'Examen Poeticum Duplex,' Lond. 1698, p. 29. 9. 'Vita Laurentii Chadertoni S. T. P., & Collegii Emmanuelis apud Cantabrigienses Magistri Primi. Una cum Vita Jacobi Usserii Archiepiscopi Armachani, tertiâ ferè parte aucta,' Cambridge, *typis academicis*, 1700, 8vo. To this work, which was edited by his son Thomas, are appended the 'Conciones ad Clerum,' preached by Dillingham on taking his degrees of B.D. and D.D. The original manuscript is in the Harleian collection, No. 7052. Mr. E. S. Shuckburgh, M.A., published a 'free and abbreviated translation' of the life of Chaderton, Cambridge, 1884, 8vo. 10. Latin verses in the university collection on the Restoration, and on the death of Thomas Gataker. The latter are reprinted in Beloe's 'Anecdotes,' vi. 103. Other specimens of his Latin and English verses from his unpublished correspondence are given in Waters's 'Genealogical Memoirs of the Family of Chester.' 11. Letters. His correspondence with Sancroft, extending over a period of forty-nine years, is preserved among the Tanner MSS. in the Bodleian Library at Oxford. Some of these letters are printed in Waters's 'Family of Chester.'

He also edited Nathaniel Culverwell's 'Discourse of the Light of Nature,' 1652; Philip Ferrari's 'Lexicon Geographicum,' 1657; Arrowsmith's 'Chain of Principles, wherein the chief heads of the Christian Religion are asserted,' 1660 (conjointly with Dr. Thomas Horton); Horton's 'Sermons on the Epistle to the Romans,' 1674; and Horton's 'Practical Expositions on four select Psalms,' 1675.

[Bridges's Northamptonshire, ii. 216; Cat. of Printed Books in Brit. Mus.; Carter's Univ. of Camb. 360, 413; Cole's Athenæ Cantab. D. 7; Gough's British Topography, i. 246; Hackman's Cat. of Tanner MSS.; Hill's Hist. of Langton, 47; Le Neve's Fasti (Hardy); Notes and Queries, 1st ser. vii. 427, 486, 5th ser. viii. 167; Cat. of Sloane MSS. 756, 788; Waters's Geneal. Memoirs of the Family of Chester, ii. 637–47.] T. C.

DILLON, ARTHUR (1670–1733), a general in the French service, younger son of Theobald, seventh viscount Dillon, outlawed as a Jacobite in 1690, was born in Roscommon in 1670, and apparently accompanied to Brest in May 1690 a Jacobite regiment raised by his father, which, with two others, Louis XIV had asked for in exchange for the French troops sent to Ireland. He was appointed colonel of the regiment on 1 June 1690, served in Spain 1693–7, in Germany under Villeroy, 1701; and in Italy, 1702. He was promoted brigadier in 1702, and maréchal de camp (brigadier-general) in 1704. In 1705 he distinguished himself at the siege of Mirandola and the battle of Cassano, and in the following year at Castiglione. In 1707, as lieutenant-general, he commanded the left wing under Tessé in Provence, and forced the enemy to raise the siege of Toulon. In 1709 he was under Berwick in Dauphiné, and gallantly repelled an attack by the Piedmontese general, Rhebinder, near Briançon. Rhebinder had expected to surprise him in his camp, but was repulsed with great loss, and Louis XIV, in a letter to Berwick, complimented Dillon on his prowess. In 1713 he had the command-in-chief at the siege of Kaiserslautern, which soon capitulated. He wrote thence to Madame de Maintenon that peace was impending, and bespoke her interest for obtaining some appointment. Peace, however, was not quite so near as he anticipated, and in the following year, as lieutenant-general under Berwick, he superintended the entrenchments at the siege of Barcelona. This was his last campaign. He then became the Pretender's agent at Paris, and on Saint-Simon writing a letter of sympathy to the prince at Albano, Dillon was deputed to convey his thanks and acknowledgment. In 1723 the Duc de Lauzun on his deathbed sent for Dillon to hand over to him the collar of the Garter, to be returned to the Pretender. In 1728 Dillon resigned the command of his regiment in favour of his eldest son Charles (afterwards tenth viscount), and he died at St. Germain, leaving the reputation of 'a brave soldier, good officer, and most estimable man.' The Pretender on learning his death directed that such papers as related to himself should be deposited at the Scotch College, Paris, and he wrote to the widow to thank her for her prompt compliance. Mrs. Dillon was Christina, daughter of Ralph Sheldon, and had been lady in waiting to Mary of Modena. On becoming a widow she took lodgings at the English Austin nunnery, Paris, where she expired in 1757 at the age of seventy-seven, and was buried in the cloisters. Dillon had five sons, Charles

(1701–1741), who, on his uncle's death in 1733, inherited the title and estates, and died in London; Henry, who succeeded his brother in the colonelcy in 1733, and in the title in 1741, but resigned the former in 1744 on the passing of an act confiscating the possessions of British subjects in foreign service; James, a knight of Malta, colonel of Dillon's regiment in 1744 and killed at Fontenoy in 1745 (his banner is still preserved at Ditchley); Edward (1720–1747), who succeeded to the colonelcy, and was killed at Laufeld; and Arthur Richard [q. v.], archbishop of Narbonne.

[Ditchley MSS.; Chronologie Militaire, iv. 622; Mémoires de Saint-Simon; Observations sur les Officiers irlandais, par M. A. D. (Arthur Dillon), Député à l'Assemblée Nationale, a pamphlet published at Paris, c. 1790.] J. G. A.

DILLON, ARTHUR RICHARD (1750–1794), general in the French service, son of Henry, eleventh viscount, and nephew of Archbishop Dillon [q. v.], was born in 1750 at Braywick, Berkshire. Sub-lieutenant in Dillon's regiment, he was in 1767 appointed to the colonelcy, which Louis XV, reluctant to see it pass from the family, had kept vacant from 1747. He served in the West Indies during the American war, was governor of St. Kitt's during its brief occupancy by the French, visited London on the peace of 1783, and was complimented by the lord chancellor on his administration of that island. He became brigadier-general in 1784 with a pension of 1,000f., was three years governor of Tobago, was deputy for Martinique in the National Assembly, and was a frequent speaker on colonial questions. In June 1792 he received the command of the army of the north, offended the Jacobins by a general order reprobating the capture of the Tuileries, was supplanted by Dumouriez, under whom he distinguished himself in the Argonne passes, fell again under suspicion on account of a letter offering the landgrave of Hesse an unmolested retreat, was imprisoned for six weeks in 1792, and again for eight months in 1793–4. Condemned as a ringleader in the alleged Luxembourg prison plot, he was guillotined on 14 April with twenty others, including Lucile Desmoulins, with whom and her husband he had been on intimate terms. He was twice married, and left two daughters, one of whom, Fanny, married General Bertrand, and was with Napoleon at Elba and St. Helena.

[Moniteur and other Paris newspapers, 1789–94; Révolution française, March 1884; Observations sur les Officiers irlandais.] J. G. A.

DILLON, ARTHUR RICHARD (1721–1806), a French prelate, youngest son of General Arthur Dillon [q. v.], was born in 1721 at St. Germain. He was a priest at Elan, near Mézières, when on his brother Edward's death at Laufeld Louis XV said he should have the first vacant benefice. He accordingly became in 1747 vicar-general of Pontoise, and gaining rapid promotion was appointed in 1753 bishop of Évreux, in 1758 archbishop of Toulouse, and in 1763 archbishop of Narbonne and primate of the Gauls. This last post made him virtual viceroy of Languedoc, the province enjoying the largest measure of self-government, and he actively promoted roads, bridges, canals, harbours, and other improvements. President of the assembly of the clergy in 1788, he publicly applauded the legal recognition of protestant marriages. The revolution reduced his income from 350,000f. (insufficient for his style of living) to 30,000f. He migrated to Coblenz at the end of 1790, thence went to London, and refused to recognise the concordat by which his diocese was abolished. He was buried in St. Pancras churchyard, London.

[Audibert, le Dernier Président des Etats de Languedoc, 1868; Lavergne, Assemblées Provinciales sous Louis XVI; Tocqueville, Ancien Régime et la Révolution.] J. G. A.

DILLON, EDOUARD (1751–1839), a French general and diplomatist, was born in 1751 at Bordeaux, where his father, Robert Dillon, formerly a banker at Dublin, had settled. Known as 'le beau Dillon,' and one of the queen's chief favourites, he served in the West Indies and America, afterwards visited the Russian court, was colonel of the Provence regiment, and gentleman in waiting to the Comte d'Artois. On the revolution breaking out he quitted France, and in 1791, with his brothers, formed at Coblenz a new Dillon regiment. At the restoration he became lieutenant-general 1814, ambassador to Saxony 1816–18, and to Tuscany 1819. He married Fanny, daughter of Sir Robert Harland; she died in 1777. Three of his brothers, Theobald, Robert Guillaume, and Francis, were French officers; a fourth, Roger Henri (1762–1831), was a priest, a curator of the Mazarin Library, Paris, and author of some theological pamphlets; and a fifth, Arthur, likewise a priest, advocated in 1805 the introduction of foot pavements into Paris, but died about 1810, long before this improvement was adopted.

[Roche's Essays by an Octogenarian; Annuaire de la Noblesse, 1870; Nouvelle Biographie Générale.] J. G. A.

DILLON, Sir JAMES (*fl.* 1667), the first Dillon who served in foreign armies, eighth son of Theobald, first viscount Dillon, was born about 1580. In 1605 he signed a petition for toleration of Roman catholic worship, and was imprisoned with a fellow-delegate who presented it. A lessee of crown lands in Meath, a burgess of Trim, and a 'near dweller and principal man there,' he took an active part in Irish politics, being M.P. for co. Westmeath from 1639 till his expulsion in 1642, owing to his part in the rebellion. He was an organiser of the rising of 1641, and often acted with another Sir James Dillon, called the younger, from whom it is difficult to distinguish him. At the siege of Ballynakill (April-May 1643) he commanded a rebel regiment of foot. He afterwards became lieutenant-general and governor of Athlone and Connaught. But in the dissensions between the native and the Anglo-Irish catholics he naturally sided with the latter, refused to join in O'Neill's expedition of 1646, and was anxious with others in 1647 to enter the French service; but the dilatoriness both of the Long parliament and of Mazarin frustrated the project of an Irish military exodus. His regiment of two hundred men formed part of the garrison of Drogheda, but it is not clear whether he was himself in the captured town. In 1652 he was among the Leinster insurgents who agreed to lay down their arms and remain in fixed places of surety (Mullingar in Dillon's case) until they received passes for returning home or going beyond the seas. By the Act of Settlement, passed 12 Aug. 1652, he was excepted from pardon for life or estate. He is next heard of as a brigadier-general in the service of Spain and the Fronde. His regiment of 575 Irishmen was probably the force whose arrival at Bordeaux in May 1653 was notified to Condé at Brussels by Lenet. It was quartered in the archiepiscopal castle of Lormont, two miles below Bordeaux, but on 26 May it surrendered this stronghold, without firing a shot, to Vendôme. A Paris letter addressed to Thurloe professes to give particulars of the compact between Dillon and the French government. Certain it is that Condé had had warning that 'a Franciscan named George Dulong' (Dillon) had gone over from Paris to win his brother over to the French side, and George seems to have carried with him a brevet of brigadier-general dated 26 March. The 'Gazette de France,' which eulogises their prowess at Bourg and Libourne, represents Dillon and his troop as resenting their having been 'sold like slaves' to the Bordeaux Fronde. They served in Flanders till the peace of 1663, and Dillon is said to have distinguished himself at the battle of the Dunes, but there is no mention of this in contemporary documents. By an order of 29 Feb. 1664 his regiment was disbanded, in consequence, according to the French military archives, of his death; but this is a mistake, for he was still living in 1667. In August 1662 Charles II conferred on him an Irish pension of 500*l.* 'in consideration of his many good and acceptable services to King Charles I,' and this proving a dead letter, a second order of 8 Feb. 1664 directed the payment of pension and arrears. Dillon had doubtless by this time returned from France. In 1666 he obtained a pass for Flanders for himself and his son. In 1667, with two associates, he was granted a fourteen years' license for 'making balls of earth and other ingredients, as a sort of fuel, being a public convenience in this juncture, when other kinds of fuel are dear and becoming more scarce.' There is no further trace of him. Dillon married (1) Elizabeth, daughter of Thomas Plunket of Rathmore, co. Meath, by whom he had two sons, Ulick and James. Both died without issue. (2) Mary, daughter of Roger Jones of Sligo, and widow of Major John Ridge of Roscommon, by whom he had no issue.

[Information from Viscount Dillon; Calendars of State Papers; Beling and other historians of the Irish Rebellion; Thurloe Papers, i. 286; Mémoires de Lenet; Gazette de France, 1653; Book of Pensions, Dublin Castle; Lodge's Peerage, v. 182-4.] J. G. A.

DILLON, JOHN BLAKE (1816-1866), Irish politician, was born in county Mayo in 1816. He went at the age of eighteen to Maynooth intending to take orders, but turning to the bar he entered Trinity College, Dublin, where he graduated, became a good mathematician, and held the post of moderator. He was also a prominent member of the Historical Society. He was called to the Irish bar in 1841, wrote for the 'Morning Register,' was a member, with his college friend Davis, of the repeal, and afterwards of the Young Ireland party, and joined him and Gavan Duffy in founding the 'Nation' to supersede O'Connell's 'Pilot' in 1842. Though at first he deprecated an appeal to force in the frequent speeches which he made at the meetings of the Irish confederation in the Music Hall, Abbey Street, Dublin, he eventually followed O'Brien and led the rebel party at Mullinahone and Killenance. After their defeat he was concealed by peasants in the Aran Islands, and in spite of the 300*l.* reward offered by the government for his capture he escaped with the assistance of friends at Maynooth to France. Thence he went to the

United States, where he was at once called to the bar with other Irish exiles, and practised in partnership with Richard O'Gorman. The amnesty in 1855 permitted him to return to Dublin, where he resumed his practice. For some time he played no political part, but was at length induced to enter the Dublin corporation as alderman for Wood Quay ward. He helped Martin and the O'Donoghue to found the National Association, became its secretary, and at its first meeting on 21 Feb. 1865 strongly advocated the disestablishment of the Irish church. He was returned in 1865 for Tipperary free of expense, and endeavoured to effect a union between the English radicals and the Irish national party. Though not a good speaker, he was well received in the House of Commons, and made a special study of the financial relations of England and Ireland. He also possessed the confidence of the Roman catholic bishops. He always remained a repealer, but he denounced fenianism. He died suddenly of cholera at Killarney on 15 Sept. 1866, and was buried at Glasnevin on the 17th. He was much respected by all parties. There is a portrait of him in the 'Nation,' 6 Oct. 1866.

[Times, 18 and 20 Sept. 1866; Webb's Compendium of Irish Biography; Ward's Men of the Reign; A. M. Sullivan's New Ireland, i. 148; Nation, 22 Sept. 1866; Freeman's Journal, 17 Sept. 1866.] J. A. H.

DILLON, Sir JOHN TALBOT (1740?–1805), of Lismullen, co. Meath, Ireland, traveller and historical writer, was son of Arthur Dillon, and grandson of Sir John Dillon of Lismullen, knight, M.P. for co. Meath. He was returned in 1771 for Wicklow, and in 1776 for Blessington to the Irish parliament, and held the latter seat until 1783. For a great part of this period, however, he was abroad, travelling in Italy and Spain, or residing in Vienna, where he enjoyed the favour of the emperor Joseph II, from whom he received the dignity of free baron of the Holy Roman Empire. In a short obituary notice in the 'Gentleman's Magazine' for September 1805 it is said that this honour, which was accompanied by a very flattering letter from the emperor, was conferred upon him in recognition of his services in parliament on behalf of his Roman catholic fellow-subjects; and the date is given as 1782, which is repeated in the 'Baronetages' of Betham and Foster. He is, however, described as 'baron of the Sacred Roman Empire' on the title-page of his 'Travels in Spain,' printed in 1780, as well as in the notes to the Rev. John Bowle's edition of 'Don Quixote,' which came out early in the next year; and possibly the mistake may have arisen from the adoption of the date of the royal license authorising him to bear the title in this country. On his return from the continent he published his 'Travels in Spain,' in which he incorporated with his own the observations of the eminent Spanish naturalist, William Bowles [q. v.], whose 'Introduction to the Natural History and Physical Geography of Spain' had appeared in 1775, and to these he says himself the book is largely indebted for any value and interest it possesses. It passed through four or five editions, was translated into German in 1782, and to a certain extent is still an authority on the condition of Spain in the reign of Charles III. It was followed the next year by his 'Letters from an English Traveller in Spain in 1778, on the Origin and Progress of Poetry in that Kingdom,' a book to which Ticknor has done some injustice in a note printed in the catalogue of his library (Boston, 1879), in which he says 'large masses of it are pilfered from Velazquez's "Origenes de la Poesía Castellana," and I doubt not much of the rest from Sarmiento's and Sedano's prefaces."' He must have overlooked Dillon's preface, where his 'particular obligations' to these very three writers are expressly and fully acknowledged. It does not profess to be anything more than a mere outline sketch of the literary history of Spain, but, though not of unimpeachable accuracy any more than the authorities on which it relies, it is in the main correct, and is, moreover, written in a pleasant, lively style. It was translated, with additions, into French in 1810, under the title 'Essai sur la Littérature Espagnole.' During the next few years Dillon produced several works: 'A Political Survey of the Sacred Roman Empire,' dealing with the constitution and structure of the empire rather than with its history; 'Sketches on the Art of Painting,' a translation from the Spanish of Mengs's letter to Antonio Ponz; a 'History of the Reign of Pedro the Cruel,' which was translated into French in 1790; 'Historical and Critical Memoirs of the General Revolution in France in the year 1789;' a treatise on 'Foreign Agriculture,' translated from the French of the Chevalier de Monroy; 'Alphonso and Eleonora, or the Triumphs of Valour and Virtue,' which last is a history of Alfonso VIII (or, as he, for some reason of his own, reckons him, IX) of Castile, in which, among other things, he endeavours to exonerate his hero from the charge generally brought against him of having risked the disastrous battle of Alarcos single-handed, out of jealousy of his allies, the kings of Leon and Navarre. Of these the most interesting now is the

'Memoirs of the French Revolution,' not only as a collection of original documents, but as giving the views of a contemporary while the revolution was yet in its first stage. Dillon was an ardent advocate of religious liberty, and an uncompromising enemy of intolerance in every shape. His admiration of the Germanic empire was mainly due to the spirit of toleration that pervaded it. He was a firm believer in the moderation of the revolution. With all his enthusiasm for liberty, however, he was not disposed to extend it to the negroes in the West Indies. 'God forbid,' he says, 'I should be an advocate for slavery as a system;' but in their particular case he regarded it as a necessary evil, and believed that upon the whole they were far better off as slaves than they would be if set free. His contributions to literature were not very important, or marked by much originality, but they are evidence of a cultivated taste and an acute and active mind. Bowle, in the preface and notes to his elaborate edition of 'Don Quixote,' repeatedly acknowledges his obligations to Baron Dillon for sound critical suggestions received during the progress of his work, and Baretti speaks of him with respect in his ferocious attack upon Bowle, printed in 1786, under the title of 'Tolondron.' He was created a baronet of the United Kingdom in 1801, and died in Dublin in August 1805.

Dillon's published works were: 1. 'Travels through Spain . . . in a series of Letters, including the most interesting subjects contained in the Memoirs of Don G. Bowles and other Spanish writers,' London, 1780, 4to. 2. 'Letters from an English Traveller in Spain in 1778 . . . with illustrations of the romance of Don Quixote,' London, 1781, 8vo. 3. 'A Political Survey of the Sacred Roman Empire, &c.,' London, 1782, 8vo. 4. 'Sketches on the Art of Painting, translated from the Spanish by J. T. Dillon,' London, 1782, 12mo. 5. 'History of the Reign of Pedro the Cruel, King of Castile and Leon,' London, 1788, 2 vols. 8vo. 6. 'Historical and Critical Memoirs of the General Revolution in France in the year 1789 . . . produced from authentic papers communicated by M. Hugon de Bassville,' London, 1790, 4to. 7. 'Foreign Agriculture, being the result of practical husbandry, by the Chevalier de Monroy; selected from communications in the French language, with additional notes by J. T. Dillon,' London, 1796, 8vo. 8. 'Alphonso and Eleonora, or the triumphs of Valour and Virtue,' London, 1800, 2 vols. 12mo.

[Gent. Mag. for September 1805; Betham's and Foster's Baronetages; Nichols's Illustr. of Lit. Hist. vol. viii.] J. O.

DILLON, ROBERT CRAWFORD, D.D. (1795–1847), divine, was born in the rectory house of St. Margaret's, Lothbury, in the city of London, 22 May 1795. After a private education he entered at St. Edmund Hall, Oxford, in the Michaelmas term of 1813. He took his B.A. 16 May 1817, M.A. 3 Feb. 1820, and B.D. and D.D. 27 Oct. 1836. He was ordained 20 Dec. 1818 to the curacy of Poorstock and West Milton, Dorsetshire. Here he stayed but a very short time, and, having received priest's orders, in 1819 he was appointed assistant minister of St. John's Chapel, Bedford Row, the recognised centre of evangelical teaching, of which Daniel Wilson, afterwards bishop of Calcutta [q. v.], was at that time the incumbent in succession to Richard Cecil [q. v.] Here he became a popular preacher, and was much run after, especially by ladies. Dillon removed in 1824 to the curacy of Willesden and Kingsbury, Middlesex, and the next year to that of St. James, Clerkenwell, the following year, 1826, obtaining an appointment at St. Matthew's Chapel, Denmark Hill. In 1822 Dillon was chaplain to Alderman Venables during his shrievalty, and filled the same office during that gentleman's mayoralty in 1826–7. In the latter year he accompanied the lord mayor and corporation on an official visit to Oxford, of which he published a too notorious account. In 1828 he was elected by a large majority morning preacher of the Female Orphan Asylum, a post which he resigned the next year for a proprietary chapel in Charlotte Street, Pimlico, to which he was licensed 24 July 1829. From 1829 to 1837 he was early morning lecturer at St. Swithin's, London Stone, where he attracted large congregations. During this period Dillon continued his evening lectureship at St. James's, Clerkenwell, and in 1839, on the vacancy of the rectory, which was in the gift of the parishioners, he became candidate for the benefice. The contest which ensued was marked with the opening of public-houses, bribery, and all the worst evils of a popular election. Dillon's private life was narrowly inquired into, and very grave scandals were brought to light, and he deservedly lost his election in spite of zealous female support. A brisk pamphlet war ensued, in which a 'ladies' committee,' including several ladies of rank, took an active and not very creditable part. The charges of immorality having been fully proved, Blomfield, bishop of London, revoked his license, and suspended him from his ministry in Charlotte Street, 29 Feb. 1840. In defiance of the inhibition, Dillon continued to officiate in the chapel, and a suit was brought against him in the consistory court in April of the same

year, when he was condemned in costs. On this Dillon left the church of England, and, by the aid of his female followers, set up a 'reformed English church' in Friar Street, Blackfriars, in which, we are told, he introduced a new system of discipline and a reformed liturgy. His congregation increasing, Dillon removed to a large building in White's Row, Spitalfields, where he appointed himself 'first presbyter' or 'bishop' of his new church, and ordained ministers to serve branch-churches in various parts of London. During this period Dillon repeatedly came before the public in a very damaging way, as the defendant in suits for the restitution of conjugal rights brought against him by the woman whom he had been compelled to marry. In spite of all Dillon continued to enjoy great popularity as a preacher, and at the time of his sudden death, 8 Nov. 1847, in the vestry of his chapel in Spitalfields, he had received large promises of pecuniary support towards establishing branches of his church in some of our large manufacturing towns. Dillon was buried in the churchyard of his native parish, St. Margaret's, Lothbury, in which church a mural slab has been erected to his memory.

Dillon published several separate sermons —'On the Evil of Fairs in general, and of Bartholomew Fair in particular,' 1830; 'On the Funeral of George IV,' 1830; 'On the Funeral of William IV,' 1837; 'Lectures on the Articles of Faith,' 1835. His last written sermon, 'intended to be delivered by him on the morning of his sudden demise,' was issued in facsimile by his admirers in 1840. Dillon's fame, however, as an author, albeit a most unenviable one, is derived from his unfortunate narrative of 'The Lord Mayor's Visit to Oxford' (London, 1826, 8vo). The lord mayor requested Dillon, who accompanied him as chaplain, to keep a diary of the visit made in his official capacity as conservator of the Thames, intending to have it privately printed. Dillon's performance was written in so inflated and bombastic a style that the lord mayor requested its suppression. This Dillon refused, except on the condition of being reimbursed for the whole cost of the book, which, in disregard of the original stipulation for private printing, he had prepared for publication. These terms being rejected, the book came out, covering its author with well-deserved disgrace, and making the lord mayor and his companions ridiculous. The book was shown up in his most amusing style by Theodore Hook in 'John Bull,' the review being subsequently revived in the second part of 'Gilbert Gurney,' and for a time it enjoyed a most unhappy celebrity. Dillon too late sought to retrieve his credit by buying up the edition and destroying it. The narrative is so supremely ridiculous that it is difficult to believe it was written seriously. Such, however, was the fact. The book still finds a place on the shelves of book collectors, from whom, being rare, it commands a high price.

[Private information; newspapers of the day.] E. V.

DILLON, THEOBALD (1745–1792), general in the French service, erroneously described by French writers as brother of General Arthur Richard Dillon [q. v.], whereas he was only a distant relation, was born at Dublin in 1745, being probably the son of Thomas Dillon, naturalised by the parliament of Paris in 1759. He entered Dillon's regiment as a cadet in 1761, gradually rose to be lieutenant-colonel (1780), took part in the attack on Grenada and the siege of Savannah in 1779, was appointed a knight of St. Louis 1781, was authorised to wear the order of Cincinnatus 1785, and was awarded a pension of 1500f., 1786. He became brigadier-general in 1791, and in the following year had a command under Dumouriez in Flanders. He was ordered to make a feigned attack on Tournay to prevent its assisting Mons, to be attacked the same day by Biron. On his ordering a retreat, according to instructions, a panic seized the cavalry, the whole force fled in confusion, cries of 'treachery' were raised, and Dillon was murdered by his troops under circumstances of great barbarity. The convention voted a pension to Josephine Viefville, with whom he had cohabited nine years, but, as he stated in his will made the previous day, had not had time to marry, as also to their three children, whose descendants took the name of Dillon, and are still living in France with the title of counts.

[Archives de la Guerre, Paris; Mercure Français, 1792; Memoires de Carnot; Annuaire de la Noblesse, 1870.] J. G. A.

DILLON, THOMAS, fourth Viscount Dillon (1615?–1672?), was the second son of Sir Christopher Dillon, president of Connaught, and Lady Jane, eldest daughter of James, first earl of Roscommon. He was bred a Roman catholic, but when, at the age of fifteen years, he succeeded his nephew, Theobald, the third viscount, 13 May 1630, he declared himself a protestant. He was present in the parliament of Dublin 16 March 1639-40, and in 1640 was made a lord of the privy council. In November 1641 he was ap-

pointed, along with Lord Viscount Mayo, joint governor of county Mayo. On 13 Feb. 1641–2, he was chosen, along with Lord Taaffe, by the Irish parliament to present their grievances to the king ('Apology of the Anglo-Irish for Rising in Arms' in GILBERT, *Contemporary History of the Irish Confederation*, i. 246–53). Soon after landing in England they were imprisoned by the parliament there as 'agents employed by the rebels of Ireland to the king,' but gradually obtaining the liberty of London, they made their escape after four months, and came to York, whither a messenger from the House of Commons followed them and demanded them as prisoners. The king, however, took no notice of their escape, and having volunteered to serve with the troops, 'they behaved themselves with good courage, and frankly engaged their persons in all dangerous enterprises' (CLARENDON, *History of the Rebellion*, Oxford edition, ii. 218). After his return home, Dillon was made a lieutenant-general, and, along with Viscount Wilmot, was appointed lord president of Connaught. Subsequently he joined the Marquis of Ormonde in command of the army of the confederates, and was left by him with two thousand foot and five hundred horse to block up the city of Dublin in the north. He maintained Athlone till 18 June 1651, when articles of agreement were arranged between him and Sir Charles Coote. At the time of the Commonwealth his estates were sequestrated. In consideration of a sum of money he resigned in 1662 the presidency of Connaught to Charles II, by whom he was appointed custos rotulorum. He died in 1672 or 1673. By his wife, Frances, daughter of Nicholas White of Leixlip, he had six sons.

[Borlace's Reduction of Ireland; Gilbert's History of the Confederation, vols. i. and ii.; Contemporary History of Affairs in Ireland, 1641–52, ed. Gilbert; Clarendon's History of the Rebellion; Gardiner's Hist. of England, vol. x.; Lodge's Peerage of Ireland (Archdall), iv. 184–9.]

T. F. H.

DILLON or DE LEON, THOMAS (1613–1676 ?), jesuit, was born in Ireland in 1613 and educated in Spain. He entered the novitiate of the Society of Jesus at Seville in 1627 and afterwards became a professed father. He taught philosophy for six years and scholastic and moral theology for twenty-two years in the colleges of his order at Seville and Granada. In 1640 he was professor of humanities at Cadiz. He was residing in the college at Granada in 1676, being then in ill-health and afflicted with dimness in the eyes. Dillon was skilled in Greek, Hebrew, and Arabic, and Athanasius Kircher (*Œdipus Ægyptiacus*, vol. ii. class. xi. sect. 4) pronounced him to be 'linguarum orientalium et abstrusioris doctrinæ veterum explorator eximius.' Probably he is the person whom Peter Talbot, archbishop of Dublin, calls Thomas Talbot, *alias* De Leon, 'the oracle of all Spain, not only for his profoundness in divinity, but for his vast extent of knowledge in other sciences, and his great skill in the languages' (*The Frier Disciplined*, p. 45).

He was the author of: 1. 'Leccion sacra en la fiesta celebre que hizo el collegio de la Compagnia de Jesus de la ciudad de Cadiz en hazimiento de gracias a Dios Nuestro Señor por el complimiento del primer siglo de su sagrada religion,' Seville, 1640, 4to. 2. 'Commentary on the Books of Maccabees. MS.'

[Antonio's Bibl. Hispana Nova, ii. 307; Backer's Bibl. des Ecrivains de la Compagnie de Jésus (1869), i. 1599; Foley's Records, vii. 203; Oliver's Jesuit Collections, p. 243; Southwell's Bibl. Scriptorum Soc. Jesu, p. 762; Ware's Writers (Harris), p. 164.]

T. C.

DILLON, WENTWORTH, fourth EARL OF ROSCOMMON (1633 ?–1685), was born in Ireland about 1633. Thomas Wentworth, earl of Strafford, then lord deputy, was his uncle, his father, Sir James Dillon, the third earl of Roscommon, having married Elizabeth, third and youngest daughter of Sir William Wentworth of Wentworth Woodhouse, Yorkshire, and sister to the Earl of Strafford. He was educated in the protestant faith, as his father had been 'reclaimed from the superstitions of the Romish church' by Ussher, primate of Ireland (WOOD, *Fasti Oxon.* ed. Bliss, ii. 389). When he was very young, Strafford sent him to study under a Dr. Hall at his own seat in Yorkshire. He learnt to write Latin with elegance, although, it is said, he was never able to retain the rules of grammar. Upon the impeachment of Strafford, he was by Archbishop Ussher's advice sent to the learned Samuel Bochart at Caen in Normandy, where the protestants had founded a university. During his residence there his father was killed at Limerick in October 1649, by a fall downstairs. Aubrey states that Dillon suddenly exclaimed, 'My father is dead!' and that the news of the death arrived from Ireland a fortnight later (AUBREY, *Miscellanies*, ed. 1784, p. 162).

After leaving Caen he made the tour of France and Germany, accompanied by Lord Cavendish, afterwards duke of Devonshire. They also made a considerable stay at Rome, and Roscommon learnt the language so well as to be taken for a native. He also acquired great skill as a numismatist.

Soon after the Restoration he returned to England, and had a favourable reception at the court of Charles II. An act of parliament restoring to him all the honours, castles, lordships, lands, &c., whereof his great-grandfather, grandfather, or father was in possession on 23 Oct. 1641, was read a first time in the English House of Lords on 18 Aug. 1660, and received the royal assent on 29 Dec. following (*Historical MSS. Commission*, 7th Rep. 127; *Lords' Journals*, xi. 133, &c.) By virtue of this statute he became seised of several estates in the counties of Meath, Westmeath, King's, Mayo, Galway, Sligo, Roscommon, and Tipperary. Captain Valentine Jowles, writing to the navy commissioners, 26 June 1661, states that the lords justices of Ireland had sent him to Chester to fetch the Earl of Roscommon, whom they much needed at their councils (*Cal. of State Papers*, Dom. Car. II, 1661–2, p. 18). He took his seat in the Irish parliament by proxy on 10 July 1661, and on 16 Oct. following he had a grant of the first troop of horse that should become vacant, pursuant to privy seal dated 23 Sept. preceding. In 1661 he addressed to the king a petition in which he says that his father and grandfather being protestants, and having from the beginning of the rebellion constantly adhered to the royal cause, lost at least 50,000*l.* or 60,000*l.* for their loyalty to Charles I. His father, he adds, died about 1648, leaving him dependent upon the charity of his friends, and in conclusion he asks for part of the money which the king had to receive from the adventurers and soldiers of Ireland (*Egerton MS.* 2549, f. 120). By the interest of the Duke of York he became captain of the band of gentlemen pensioners. In April 1662 he married Lady Frances Boyle, eldest daughter of Richard, earl of Burlington and Cork, and widow of Colonel Francis Courtenay.

Shortly after his return to England at the Restoration he made friends who led him into gambling. His gaming led to duels, though he used to say that he was more fearful of killing others than of losing his own life.

At length, having a dispute with the lord privy seal about part of his estate, he found it necessary to return to Ireland, and soon after his arrival in Dublin the Duke of Ormonde made him a captain in the guards. During his residence in Ireland Roscommon had many disputes, both in council and parliament, with the lord privy seal, then lord-lieutenant, who was considered one of the best speakers in that kingdom. The earl was generally victorious, and the Marquis of Halifax said 'that he was one of the best orators, and most capable of business too, if he would attend to it, in the three kingdoms.'

Having settled his affairs in Ireland he returned to London, and received the appointment of master of the horse to the Duchess of York. He now attempted the formation of a literary academy, in imitation of that at Caen. The members of this little body included the Marquis of Halifax (who undertook the translation of Tacitus), Lord Maitland (who here began his translation of Virgil), and Roscommon himself (who wrote his 'Essay on Translated Verse'). The Earl of Dorset, Lord Cavendish, Colonel Finch, Sir Charles Scarborough, Dryden, and others occasionally joined the meetings of the academy. On the occasion of the visit of the Duchess of York to Cambridge (28 Sept. 1680), Roscommon had the honorary degree of LL.D. conferred upon him. On 22 May 1683 he received the degree of D.C.L. from the university of Oxford.

Dr. Johnson, following Fenton, relates that after the accession of James II the earl resolved to retire to Rome on account of the religious contentions which then took place, telling his friends that 'it would be best to sit next to the chimney when the chamber smoked.' The date of the earl's death, which took place at his house near St. James's in January 1684–5, about three weeks before the death of Charles II, proves the incorrectness of this statement. Luttrell notes on 16 Jan. 1684–5 that 'the Earl of Roscommon was lately dead.' A few days before his death he requested a friend—a clergyman—perhaps Dr. Knightly Chetwood [q. v.], to preach a sermon to him at St. James's Chapel. He went in spite of warnings, saying that, like Charles V, he would hear his own funeral oration. Returning home he remarked to the preacher that he had not left one paper to perpetuate the memory of their friendship. He thereupon wrote what Dr. Chetwood calls 'an excellent divine poem,' which, however, the physicians would not allow him to finish. The fragments of this poem were delivered by Chetwood to Queen Mary. A few stanzas have been printed (*Gent. Mag.* new ser. xliv. 604). Just before he expired the earl pronounced with intense fervour two lines of his own version of the 'Dies Iræ:'

> My God, my Father, and my Friend,
> Do not forsake me at my end.

He was buried with great pomp in Westminster Abbey, 'neare y^e^ Shrine staires,' on 21 Jan. 1684–5 (Chester, *Westminster Abbey Registers*, private edit. 1876, p. 212; *Collect. Topogr. et Geneal.* viii. 6). There were about

120 coaches-and-six at his funeral, and an epitaph in Latin was prepared; but as no money was forthcoming the proposed monument was not erected.

The earl's second wife, whom he married in November 1674, was Isabella, daughter of Matthew, second son of Sir Matthew Boynton, bart., of Barmston, Yorkshire (CHESTER, *London Marriage Licences*, p. 403). She afterwards married Thomas Carter, esq., of Robertstown, co. Meath, and died in September 1721. The earl had no children, and the title consequently devolved on his uncle.

His works are: 1. A translation in blank verse of Horace's 'Art of Poetry,' London, 1680, 4to, and again in 1684 and 1709. 2. 'Essay on Translated Verse,' London, 1684, 4to, 2nd edit. enlarged 1685, his principal production, to which were prefixed some encomiastic verses by Dryden. A Latin translation of the 'Essay' was made by Laurence Eusden, and is printed in the edition of Roscommon's poems which appeared in 1717, together with the poems of the Duke of Buckingham and Richard Duke. 3. Paraphrase on the 148th Psalm. 4. A translation of the sixth eclogue of Virgil and of two odes of Horace. 5. An ode on solitude. 6. 'A Prospect of Death: a Pindarique Essay,' London, 1704, fol. 7. Verses on Dryden's 'Religio Laici.' 8. The Prayer of Jeremiah paraphrased. 9. A Prologue spoken to the Duke of York at Edinburgh. 10. Translation of part of a scene of Guarini's 'Pastor Fido.' 11. Prologue to 'Pompey,' a tragedy, translated by Mrs. Catherine Philips from the French of Corneille. 12. Verses on the death of a lady's lapdog. 13. The Dream. 14. A translation of the 'Dies Iræ.' 15. Epilogue to 'Alexander the Great' when acted at Dublin. 16. 'Ross's Ghost.' 17. 'The Ghost of the old House of Commons to the new one appointed to meet at Oxford.' 18. Traitté touchant l'obéissance passive,' London [1685], 8vo. This French translation of Dr. Sherlock's essay was edited by Dr. Knightly Chetwood. Roscommon's poems appeared in a collected form at London in 1701, 1709, and 1719, and at Glasgow in 1753. They are also in various collections of the works of the British poets.

Dr. Johnson, in his 'Life of Roscommon,' says that 'he improved taste, if he did not enlarge knowledge, and may be numbered among the benefactors to English literature.' Pope has celebrated him as the only moral writer of the reign of Charles II:

> Unhappy Dryden!—in all Charles's days
> Roscommon only boasts unspotted lays.

He was the first critic who publicly praised Milton's 'Paradise Lost.' With a noble encomium on that poem, and a rational recommendation of blank verse, he concludes his 'Essay on Translated Verse,' though this passage was not in the first edition. His portrait, painted by Carlo Maratti, is in the collection of Earl Spencer. It has been engraved by Clint and Harding.

[MS. Life by Dr. Knightly Chetwood (Baker's MSS. xxxvi. 27); Fenton's Observations on some of Waller's Poems, p. lxxv (appended to Waller's Works), ed. 1729; Biog. Brit. (Kippis); Johnson's Lives of the Poets (Cunningham), i. 199; Gent. Mag. May 1748 (another memoir by Dr. Johnson), and for December 1855, new ser. xliv. 603; Cibber's Lives of the Poets, ii. 344; Lodge's Peerage of Ireland (Archdall), iv. 165; Addit. MS. 5832, f. 224; Nichols's Select Collection of Poems, vi. 53; Luttrell's Hist. Relation of State Affairs, i. 301, 325; Kennett's Funeral Sermon on the Duke of Devonshire, p. 173; Dublin Univ. Mag. lxxxviii. 601; Cat. of MSS. in Univ. Lib. Cambridge, v. 428; Walpole's Royal and Noble Authors (Park), v. 199; Harding's Portraits to illustrate Walpole's Royal and Noble Authors (1803); Granger's Biog. Hist. of England, 5th ed. iv. 229; Evans's Cat. of Engraved Portraits, i. 297; Hist. MSS. Commission, Rep. i. 70, iii. 429, iv. 551, 559, 560, vi. 773, vii. 125, 127, 782, 784, 789, 801, 803, 804, 807, 818, 826, viii. 501, 537, Append. pt. iii. p. 16, x. 346, Append. pt. v. pp. 49, 89, 94, xi. Append. pt. ii. p. 220.] T. C.

DILLON, SIR WILLIAM HENRY (1779–1857), admiral, son of Sir John Talbot Dillon [q. v.], by a daughter of Henry Collins, was born in Birmingham on 8 Aug. 1779. Entering the navy in May 1790, he served as a midshipman under Captain Gambier in the Defence, and was stunned by a splinter in the action of 1 June 1794. He was present in Lord Bridport's action off Ile de Groix on 23 June 1795, and at the reduction of St. Lucie in May 1796, when he carried a flag of truce to take possession of Pigeon Island. Having become an acting-lieutenant in the Glenmore (1798), he co-operated with the army at Wexford during the rebellion, where he succeeded in arresting the Irish chief Skallian. As senior-lieutenant of the Africaine, with a flag of truce from Lord Keith to the Dutch commodore, Valterbach, at Helvoetsluys, he was (20 July 1803) made, most unjustifiably, a prisoner, handed over to the French, and detained in captivity until September 1807. In the meantime (8 April 1805) he had been made a commander, and on obtaining his release he took the command of the sloop Childers, carrying only fourteen 12-pound carronades and sixty-five men, and in her on 14 March 1808, on the coast of Norway, after a long action, drove off a Danish

man-of-war brig of twenty guns and one hundred and sixty men. In this service he was severely wounded, and his gallant conduct was acknowledged by the Patriotic Fund at Lloyd's by the presentation of a sword valued at one hundred guineas. After obtaining his post commission (21 March 1808) he served at Walcheren, on the coasts of Portugal and Spain, at Newfoundland, in China, India, and finally in the Mediterranean, in command of the Russell, 74, when he rendered much service to the Spanish cause. He obtained flag rank on 9 Nov. 1846. He was nominated K.C.H. on 13 Jan. 1835, on 24 June following was knighted by William IV at St. James's Palace, and in 1839 received the good-service pension. He was gazetted a vice-admiral of the blue on 5 March 1853, and of the red in 1857, and died on 9 Sept. 1857, leaving in manuscript an account of his professional career, with a description of the many scenes in which he had been engaged.

[O'Byrne's Nav. Biog. Dict. p. 290; Gent. Mag. October 1857, p. 460; Times, 22 Sept. 1857, p. 12.] G. C. B.

DILLON-LEE, HENRY AUGUSTUS, thirteenth VISCOUNT DILLON (1777–1832), writer, eldest son of Charles, twelfth viscount Dillon, K.P., by the Hon. Henrietta-Maria Phipps, only daughter of Constantine, first lord Mulgrave, was born at Brussels on 28 Oct. 1777. On 1 Oct. 1794 he obtained the rank of colonel in the Irish brigade, and on a vacancy occurring in 1799 he was returned to parliament for the borough of Harwich. At the last general election of 1802 he was chosen one of the knights for the county of Mayo, and was re-elected in 1806, 1807, and 1812, and continued a member of the House of Commons till 9 Nov. 1813, when he succeeded to his father's title. He became colonel of the Duke of York's Irish regiment (101st foot) in August 1806.

Dillon inherited through his grandmother, Lady Charlotte Lee, daughter of the second of the extinct Earls of Lichfield, the estate of Dytchley, with its beautiful hall built on the site of the mansion once occupied by Sir Henry Lee of Dytchley. He married in 1807 Henrietta Browne, sister of the first Lord Oranmore, by whom he had five sons and two daughters. He died, after much suffering, on 24 July 1832, at Brook Street, Grosvenor Square, London.

Dillon published the following works: 1. 'A Short View of the Catholic Question,' 1801, a pamphlet advocating the catholic claims. 2. 'A Letter to the Noblemen and Gentlemen who composed the Deputation of the Catholics of Ireland,' 1805. 3. 'A Commentary on the Military Establishments and Defence of the British Empire,' 2 vols. 8vo, 1811–12. 4. An edition of 'The Tactics of Ælian,' with notes, 4to, 1814. 5. 'A Commentary on the Policy of Nations,' London, 2 vols. 8vo, 1814. 6. 'A Discourse upon the Theory of Legitimate Government,' London, 12mo, 1817. 7. 'Rosaline de Vere, a Romance,' 2 vols. post 8vo. 8. 'The Life and Opinions of Sir Richard Maltravers, an English Gentleman of the 17th Century,' London, 1822, 2 vols. 8vo, a fiction in which the author endeavoured to show the difference of manners at the time in which he lived and those of which he wrote, a comparison not very flattering to the Georgian era. 9. 'Eccelino da Romano,' a poem, 1828, 2 vols. 8vo.

[Lodge's Genealogical Peerage; Gent. Mag. 1832, vol. cii. pt. ii. p. 175; notice on fly-leaf of Life and Opinions of Sir Richard Maltravers; Allibone's Dict. of English Literature.] R. H.

DILLWYN, LEWIS WESTON (1778–1855), naturalist, son of William Dillwyn of Higham Lodge, Walthamstow, descended from an old Breconshire family, was born at Ipswich in 1778. He received his early education at a Friends' school at Tottenham, his father being a member of that body. At this school he became acquainted with his lifelong friend, Mr. Joseph Woods, with whom he was sent to Folkestone on account of his then weak health. In 1798 he went to Dover and there began his study of plants, the first-fruits of which were a list of plants observed by him, read before the Linnean Society in March 1801. At this time he was living at Walthamstow, but in 1802 his father purchased the Cambrian pottery at Swansea, placing his son at the head, although it was 1803 before he settled in that town. His principal botanical work was begun to be published in 1802, the 'Natural History of British Confervæ,' while in 1805, the joint production of himself and Mr. Dawson Turner of Yarmouth, the 'Botanist's Guide through England and Wales' was published in two small octavo volumes. His favourite pursuits were turned to good account in business, and the porcelain of his manufacture soon became celebrated for the true and spirited paintings on it of butterflies, flowers, birds, and shells, besides the beauty of the material itself. It attained its greatest renown about 1814, after which its production was abandoned for the ordinary earthenware, the staple product of the works.

In 1809 he completed his 'British Confervæ,' and soon afterwards he married the daughter of John Llewellyn of Penllergare

in Glamorganshire. Eight years later, in 1817, he brought out 'A Descriptive Catalogue of British Shells,' in 2 vols. 8vo, followed in 1823 by 'An Index to the Historia Conchyliorum of Lister,' folio, printed at the Oxford Clarendon Press at the cost of the university, which on this occasion offered him the honorary degree of D.C.L., which honour he declined.

In 1832 he was returned to the first reformed parliament as member for Glamorganshire, of which he had been a magistrate for some years, and high sheriff in 1818. The freedom of the borough of Swansea was presented to him in 1834, and from 1835 to 1840 he served as alderman and mayor. He gave up parliamentary duties in 1837. In the previous year his 'Contribution towards a History of Swansea' produced 150*l.* for the benefit of the Swansea infirmary, the profit of three hundred copies which he gave for that purpose. He cordially welcomed the British Association to Swansea in 1848, was one of the vice-presidents of that meeting, and produced for the occasion his 'Flora and Fauna of Swansea.' This was his last literary production; his health gradually declined, and for some years before his death he withdrew from outside pursuits. He died at Sketty Hall on 31 Aug. 1855, leaving two sons and two daughters. He was thoroughly upright in all his dealings, and a liberal and active country gentleman. He apparently ceased to be a Friend in marrying out of the society. Besides several minor papers, the following may be specially mentioned: 1. 'British Confervæ,' London, 1802–1809, 4to, (part) translated into German by Weber and Mohr, Goett. 1803–5, 8vo. 2. 'Coleopterous Insects found in the neighbourhood of Swansea.' 3. 'Catalogue of more Rare Plants in the environs of Dover.' 4. 'Review of the references to the Hortus Malabaricus of Rheede tot Drakensheim,' Swansea, 1839, 8vo. 4. 'Hortus Collinsonianus,' Swansea, 1843, 8vo (an account of Peter Collinson's garden at Mill Hill in the eighteenth century, from the unpublished manuscript).

[Proc. Linn. Soc. 1856, p. 36; Jackson's Lit. of Botany, p. 540; Cat. Scientific Papers, ii. 205; Smith's Friends' Books, i. 582–3.] B. D. J.

DILLY, CHARLES (1739–1807), bookseller, was born 22 May 1739 at Southill in Bedfordshire, of a good yeoman family which had been settled in that county for a couple of centuries. After making a short trip to America, he returned to London, his elder brother, Edward [q. v.], took him into partnership, and the business was carried on under their joint names. They published Boswell's 'Corsica,' Chesterfield's 'Miscellaneous Works,' and many other standard books. Being staunch dissenters they naturally dealt much in the divinity of that school. In their dealings with authors they were liberal, and Charles in particular was known for his kindness to young aspirants. They were extremely hospitable, and gave excellent dinners described in the memoirs of the period. Johnson was frequently their guest, and as such had his famous meeting with Wilkes, 15 May 1776, with whom he dined a second time, 8 May 1781, at the same table (Boswell, *Life*, iii. 67–79, iv. 101–7). Johnson, Goldsmith, Boswell, Wilkes, Cumberland, Knox, Reed, Parr, Rogers, Hoole, Priestley, Thomson, and Sutton Sharpe were among those frequently to be found at the Poultry dinners. On the death of his brother Edward in 1779, Charles Dilly continued the business alone, and kept up the hospitality for which the two had been famous. He published Boswell's 'Tour to the Hebrides' in 1780, the first edition of the 'Life of Johnson' in 1791, the second in 1793, and the third in 1799. Boswell wrote an 'Horatian Ode' to him (Nichols, *Illustrations*, ii. 664). He was invited to become an alderman for the ward of Cheap in 1782, but retired in favour of Boydell. A plea of nonconformity excused him from the office of sheriff. The extent and variety of his publications are shown in the contents of 'a catalogue of books printed for and sold by Charles Dilly,' 32 pp. 12mo, issued in 1787. In 1803 he was master of the Stationers' Company. After a prosperous career of more than forty years he retired in favour of Joseph Mawman, who had been in business in York. He continued his literary dinner-parties at his new house in Brunswick Row, Queen Square, and lived here a few years before his death, which took place at Ramsgate, while on a visit to Cumberland, on 4 May 1807. He was buried 12 May, in the cemetery of St. George the Martyr, Queen Square. He left a fortune of nearly 60,000*l.*

Dilly, John (1731–1806), the eldest of the three brothers, Boswell's 'Squire Dilly,' had no direct connection with the business, and lived upon the family property at Southill, where he was visited on a well-known occasion by Johnson and Boswell, in June 1781 (*Life of Johnson*, iv. 118–32; other references to him, i. 260, ii. 247, iii. 396). He was high sheriff in 1783, and died 18 March 1806, aged 75, at Clophill in Bedfordshire, a kind of model farm purchased by Charles a few years before. He, his two brothers, and an only sister were unmarried. Martha, the sister, died 22 Jan. 1803, in her sixty-second year.

A writer in 'Notes and Queries' (5th ser. xi. 29) says that portraits of the Dillys are in existence.

[Gent. Mag. vol. lxxvii. pt. i. pp. 478–80; Boswell's Life of Johnson (G. Birkbeck Hill), 6 vols. numerous references; Letters of Boswell to Temple, 1857; Boswelliana, ed. by Dr. Ch. Rogers, 1874; Memoirs of Richard Cumberland, ii. 200, 226; Forster's Life of Goldsmith, 2nd ed. 1854, i. 299, ii. 214, 416; Memoirs of J. C. Lettsom, 1817, i. 151, 152; Nichols's Illustrations, ii. 664, 672, v. 777; Nichols's Lit. Anecd. iii. 190–2, 756; W. Granger's New Wonderful Museum, vi. 3133; W. Dyce's Porsoniana in Recollections of S. Rogers, 1856, pp. 318–19; P. W. Clayden's Early Life of Rogers, 1887, 242, 243, 268; Timperley's Encyclopædia, pp. 745, 830.] H. R. T.

DILLY, EDWARD (1732–1779), bookseller, the second of the three brothers, was born at Southill, Bedfordshire, 25 July 1732. He had an extensive business at 22 in the Poultry, London, and carried on a large American export trade, especially in dissenting theology. On the return of his brother Charles [q. v.] from a trip to America he took him into partnership. He was an admirer of the politics (as well as the person, it is said) of Catherine Macaulay, and published her writings. Boswell includes a couple of his letters, one descriptive of the origin of the edition of the poets, in his 'Life of Johnson,' and in a communication to Temple (*Letters*, p. 240) describes his death, which took place 11 May 1779, at his brother John's house at Southill. He was a pleasant companion, but so loquacious and fond of society that 'he almost literally talked himself to death,' says Nichols (*Literary Anecd.* iii. 191).

[Gent. Mag. xlix. 271; Boswell's Life of Johnson (G. Birkbeck Hill). iii. 110, 126, 396; Boswelliana, ed. by Dr. Ch. Rogers, 1874; Nichols's Literary Anecd. iii. 190–2; Timperley's Encyclopædia, p. 744.] H. R. T.

DIMOCK, JAMES (*d.* 1718?), catholic divine. [See DYMOCKE.]

DIMSDALE, THOMAS (1712–1800), physician, was born on 6 May 1712. His grandfather, Robert Dimsdale, accompanied William Penn to America in 1684. His father was Sir John Dimsdale, a member of the Society of Friends, of Theydon Gernon, Essex, in which county the family have held property for centuries. His mother was Susan, daughter of Thomas Bowyer of Albury Hall, near Hertford. He was a younger son, and educated in the medical profession at St. Thomas's Hospital. He began practice at Hertford in 1714, and married the only daughter of Nathaniel Brassey, who died in 1744. In 1745 he offered his services gratuitously to the Duke of Cumberland, and accompanied the English army as far north as Carlisle, on the surrender of which he returned home. In 1746 he married Anne Iles, a relation of his first wife. He retired from practice on inheriting a fortune, but having a large family by his second wife resumed practice and took the M.D. degree in 1761. In 1767 he published a work upon inoculation, 'The Present Method of Inoculation for the Small Pox,' which passed through very many editions; and in 1768 he was invited to St. Petersburg by the Empress Catharine to inoculate herself and the Grand Duke Paul, her son. The empress herself seems to have placed perfect reliance on the Englishman's good faith. But she could not answer for her subjects. She had therefore relays of post-horses prepared for him all along the line from St. Petersburg to the extremity of her dominions, that his flight might be instant and rapid in case of disaster. Fortunately both patients did well, and the physician was created a councillor of state, with the hereditary title of baron, now borne by his descendant. He received a sum of 10,000*l.* down, with an annuity of 500*l.*, and 2,000*l.* for his expenses. The empress presented him with miniatures of herself and her son set in diamonds, and granted him an addition to his family arms in the shape of a wing of the black eagle of Russia. The patent, embellished with the imperial portrait and other ornaments, is carefully preserved at Essendon, the family seat in Hertfordshire. In 1784 he went to Russia to inoculate the Grand Duke Alexander and his brother Constantine, when the empress presented him with her own muff, made of the fur of the black fox, which only the royal family are allowed to wear. On his first return journey he paid a visit to Frederick the Great at Sans-Souci, and on his second to the Emperor Joseph at Vienna.

When Prince Omai came to England with Captain Cook in 1775, he was much caressed by what Johnson called 'the best company,' and among other marks of distinction was inoculated by Dimsdale. A long account of him is to be found in Cowper's 'Task,' but no reference to his physician. Dimsdale was tory M.P. for Hertford in two parliaments, namely 1780 and 1784, and was the author of several medical works: 'Thoughts on General and Partial Inoculation,' 1776; 'Observations on the Plan of a Dispensary and General Inoculation,' 1780; and 'Tracts on Inoculation,' written and published at St. Petersburg in 1768 and 1781. At Hertford he opened an

'inoculating house,' under his own immediate superintendence, for persons of all ranks. He died on 30 Dec. 1800, in the eighty-ninth year of his age, and was buried in the quakers' burial-ground at Bishop's Stortford in Hertfordshire. There is an engraved portrait by Tulley.

[Munk's Coll. of Phys. ii. 232–4; Gent. Mag. for 1801, i. 88, ii. 669; European Mag. August 1802; Smith's List of Friends' Books; information from the family.] T. E. K.

DINELEY-GOODERE, SIR JOHN (*d.* 1809), poor knight of Windsor, was the second son of Samuel Goodere, captain of the Ruby man-of-war, by Elizabeth, daughter of a Mr. Watts of Leauinguian and Terrew, Monmouthshire (NASH, *Worcestershire*, i. 272). His father lived on bad terms with his elder brother Sir John Dineley-Goodere, bart., of Burhope in Wellington, Herefordshire, who having no surviving children threatened to disinherit him in favour of his nephew John Foote of Truro, Cornwall (brother of Samuel Foote the dramatist). To prevent the execution of this threat, Captain Samuel Goodere [q. v.] caused his brother to be kidnapped at Bristol, and then to be strangled by two sailors on board the man-of-war which he commanded. The murder took place on the night of Sunday, 18 Jan. 1740–1, and on 15 April following the fratricide was hanged with his two accomplices at Bristol. His eldest son Edward succeeded as fourth baronet, but dying insane in March 1761, aged 32, the title passed to his brother John. What little remained of the family estates he soon wasted; about 1770 he was obliged to part with Burhope to Sir James Peachey (created Lord Selsey in 1794), and he lived for a time in a state bordering on destitution. At length his friendship with the Pelhams, coupled with the interest of Lord North, procured for him the pension and residence of a poor knight of Windsor. Thenceforward he seems to have used the surname of Dineley only. He rendered himself conspicuous by the oddity of his dress, demeanour, and mode of life. He became in fact one of the chief sights of Windsor. Very early each morning he locked up his house in the castle, which no one entered but himself, and went forth to purchase provisions. 'He then wore a large cloak called a roquelaure, beneath which appeared a pair of thin legs encased in dirty silk stockings. He had a formidable umbrella, and he stalked along upon pattens. All luxuries, whether of meat, or tea, or sugar, or butter, were renounced. . . . Wherever crowds were assembled—wherever royalty was to be looked upon—there was Sir John Dineley. He then wore a costume of the days of George II—the embroidered coat, the silk-flowered waistcoat, the nether garments of faded velvet carefully meeting the dirty silk stocking, which terminated in the half-polished shoe surmounted by the dingy silver buckle. The old wig, on great occasions, was newly powdered, and the best cocked hat was brought forth, with a tarnished lace edging. He had dreams of ancient genealogies, and of alliances still subsisting between himself and the first families of the land. A little money to be expended in law proceedings was to put him in possession of enormous wealth. That money was to be obtained through a wife. To secure for himself a wife was the business of his existence; to display himself properly where women most do congregate was the object of his savings. The man had not a particle of levity in these proceedings; his deportment was staid and dignified. He had a wonderful discrimination in avoiding the tittering girls, with whose faces he was familiar. But perchance some buxom matron or timid maiden who had seen him for the first time gazed upon the apparition with surprise and curiosity. He approached. With the air of one bred in courts he made his most profound bow; and taking a printed paper from his pocket, reverently presented it and withdrew' (abbreviated from *Penny Mag.* x. 356–7, with woodcut). Specimens of these marriage proposals, printed after the rudest fashion with the author's own hands, are given in Burke's 'Romance of the Aristocracy' (edit. 1855), ii. 23–5. Occasionally he advertised in the newspapers. He also printed some extraordinary rhymes under the title of 'Methods to get Husbands. Measure in words and syllables . . . With the advertised marriage offer of Sir John Dineley, Bart., of Charleton, near Worcester, extending to 375,000*l.*, to the Reader of this Epistle, if a single lady, and has above One Hundred Guineas fortune.' A copy survives in the British Museum. The writer cited above states that though undoubtedly a monomaniac, in other matters Dineley was both sane and shrewd. Twice or thrice a year he visited Vauxhall and the theatres, taking care to apprise the public of his intention through the medium of the most fashionable daily papers. Wherever he went the place was invariably well attended, especially by women. Dineley persevered in his addresses to the ladies till the very close of his life, but without success. He died at Windsor in November 1809, aged about eighty. At his decease the baronetcy became extinct.

[Pamphlets relating to Trial, &c. of Captain S. Goodere in Brit. Mus.; Newgate Calendar

(edit. 1773), iii. 233–8; Robinson's Manor Houses of Herefordshire, p. 284; Gent. Mag. lxxix. ii. 1084, 1171, xcv. ii. 136; Burke's Extinct Baronetage, p. 221; Burke's Romance of the Aristocracy (edit. 1855), ii. 19–25; New, Original, and Complete Wonderful Museum (April 1803), i. 422–8, with whole-length portrait; True Briton, 5 July 1803.] G. G.

DINGLEY, ROBERT (1619–1660), a puritan divine, second son of Sir John Dingley, by a sister of Dr. Henry Hammond, was born in 1619. In 1634 he entered Magdalen College, Oxford. Having finished his university career and taken his degree of M.A., he took holy orders. On the outbreak of the civil war he took the parliamentary side. Dingley was presented to the rectory of Brightstone in the Isle of Wight during the governorship of his kinsman, Colonel Hammond, and enjoyed a high reputation as a preacher. He gave active assistance to the commissioners of Hampshire in rejecting ignorant and scandalous ministers and schoolmasters. He died at Brightstone on 12 Jan. 1659–1660.

Dingley's works were: 1. 'The Spiritual Taste Described, or a Glimpse of Christ Discovered,' 1649, republished as 'Divine Relishes of matchless Goodness,' 1651. 2. 'The Deputation of Angels,' 1654, London. 3. 'Messiah's Splendour, or the Glimpsed Glory of a Beauteous Christian,' 1654. 4. 'Divine Optics, or a Treatise of the Eye discovering the Vices and Virtues thereof,' 1655. 5. 'Vox Cœli, or Philosophicall, Historicall, and Theological Observations of Thunder,' 1658. 6. 'A Sermon on Job xxvi. 14,' 1658. For expressing himself unfavourably about the quakers he was attacked by George Fox in his 'Great Mystery,' 1659, p. 361. A portrait by T. Cross is prefixed to 'The Spiritual Taste,' 1649.

[Brook's Puritans, iii. 314; Granger's Biog. Hist. (1779), iii. 35; Wood's Athenæ Oxon. (Bliss), iii. 487. As to the Hampshire Commission see The Country's Concurrence with the London United Ministers in their late Heads of Agreement, by Samuel Chandler, D.D., 1691.] A. W. R.

DINGLEY or DINELEY, THOMAS (*d.* 1695), antiquary, was the son and heir of Thomas Dingley, controller of customs at Southampton and the representative of a family of some position in the place (*Her. Visit. of Hampshire*, made in 1622). He was born about the middle of the seventeenth century, and, as he himself tells us, educated by James Shirley, the dramatist, who for some years kept a school in Whitefriars, London. In 1670 he was admitted a student of Gray's Inn (*Adm. Book*, 6 Aug.), but does not appear to have pursued his studies very regularly, as in the following year he became one of the suite of Sir George Downing, then returning as ambassador to the States-General of the United Provinces. He has left in manuscript a journal of his 'Travails through the Low Countreys, Anno Domini 1674,' illustrated by some spirited sketches in pen and ink of the places he visited. Subsequently he made a tour in France, and wrote a similar record of his journey, copiously illustrated. In 1680 he visited Ireland, perhaps in a military capacity, and the account of what he there saw, and his observations on the history of the country, were published in 1870, as a reprint from the pages of the journal of the Kilkenny and South-east of Ireland Archæological Society. The manuscripts of all these accounts of travel are in the possession of Sir F. S. Winnington at Stanford Court, Worcestershire. Henry Somerset, first duke of Beaufort, the lord president of the Principality, took Dingley with him in 1684 on an official progress through Wales. While thus engaged, Dingley was made an honorary freeman of the boroughs of Brecknock and Monmouth, and employed his pen and pencil with great industry and good effect. The manuscript of his journal is in the possession of the duke. Part of it, under the title of 'Notitia Cambro-Britannica,' was edited by Mr. Charles Baker in 1864, and printed for private circulation by the Duke of Beaufort. A reprint of the whole was privately issued in 1888.

Dingley lived much at Dilwyn in Herefordshire, and some fragments in his handwriting are to be seen in the register of that parish, but he was evidently a man of active habits and fond of travel. The 'History from Marble,' a collection of epitaphs, church notes, and sketches of domestic and other buildings (published by the Camd. Soc. 1867–1868), shows that he was well acquainted with most of the midland and western counties, and, from the administration of his effects, granted in May 1695, we learn that he was at Louvain in Flanders when death overtook him. Dingley's notes and sketches are extremely valuable, and were known to Nash and Theophilus Jones, who made use of them in their respective histories of Worcestershire and Brecon. The manuscript is in the possession of Sir F. S. Winnington at Stanford Court. There seems to be no doubt that Dingley's collections formed the groundwork of Rawlinson's 'History and Antiquities of the Cathedral Church of Hereford,' and they are certainly entitled to rank not far below

the 'Funerall Monuments' of John Weever in interest and importance.

[Introduction and postscript to Hist. from Marble, Camd. Soc., published 1867–8; Herald and Genealogist, vi.; Hist. MSS. Comm. 1st Rep. 53–4; Gent. Mag. new ser. xliii. 45.] C. J. R.

DIODATI, CHARLES (1608?–1638), friend of Milton, was born about 1608. His father, THEODORE DIODATI, brother of Giovanni Diodati, a distinguished divine of Geneva (1576–1649), was born in all probability at Geneva in 1574. The family belonged to Lucca. Charles's father emigrated to England when a youth; was brought up as a doctor; lived at Brentford about 1609; attended Prince Henry and Princess Elizabeth; graduated as a doctor of medicine at Leyden, 6 Oct. 1615; became a licentiate of the College of Physicians, London, 24 Jan. 1616–17; practised in the parish of St. Bartholomew the Less, and was buried in the church there on 12 Feb. 1650–1. Florio when dedicating his translation of Montaigne to Lucy, countess of Bedford, acknowledged assistance from Theodore Diodati. Hakewill prints a letter of his, dated 30 Sept. 1629, describing a case of phlebotomy (*Apology*, 1630). Some of his medical recipes are in Egerton MS. 2214, ff. 46, 51, and frequent mention is made of him as 'Doctor Deodate' in 'Lady Brilliana Harley's Correspondence' (published by Camden Soc.) His first wife was an Englishwoman, and by her he had two sons, Charles and John, and a daughter, Philadelphia. When well advanced in life the doctor married again, much to the annoyance of his children.

Charles gained a scholarship at St. Paul's School, and while there made Milton's acquaintance. In February 1621-2 he went to Trinity College, Oxford, and graduated M.A. in July 1628. A year later he was incorporated M.A. at Cambridge. He was a good classical scholar, contributed some Latin alcaics to the volume published at Oxford on Camden's death in 1624, and wrote to Milton two letters in Greek, which are preserved in the British Museum (*Addit. MS.* 5016, f. 64). Subsequently he practised physic in the neighbourhood of Chester, removed to the parish of St. Anne's, Blackfriars, lodged there with his sister Philadelphia in the house of one Dollar, quarrelled with his father about his second marriage, and was buried at St. Anne's Church 27 Aug. 1638. His sister was buried at the same place seventeen days earlier, and his sister-in-law, Isabella, wife of his brother John, on 29 June of the same year.

Diodati's friendship with Milton gives him his chief interest. Milton's Latin poems prove how warm was his affection for his friend. To Diodati Milton addressed the first and sixth of his elegies, written respectively in 1626 and 1629, and first published in 1645. In September 1637 Milton wrote two Latin letters to Diodati, which are printed in the poet's 'Epistolæ Familiares,' and early in 1639, when Milton was in Italy, he addressed Diodati in an Italian sonnet (No. v.) At Geneva Milton spent a fortnight with his friend's uncle, Giovanni Diodati, and on learning of Diodati's death he gave his most striking testimony to his affectionate regard for him in his 'Epitaphium Damonis.' In the introduction to the 'Epitaphium' Diodati is described as 'ingenio, doctrina cæterisque clarissimis virtutibus juvenis egregius.' The poem in pathetic and poetic expression almost equals 'Lycidas,' and had it been written in English instead of Latin would doubtless have been as popular. It was first published in 1645. Diodati also seems to have been intimate with Lord Herbert of Cherbury, who entrusted him with a copy of his 'De Veritate' to present to the philosopher Gassendi at Paris (HERBERT, *Autobiog.* 1886, p. lv, 292 *n.*)

Diodati had a first cousin named, like his father, Theodore, who practised medicine in England. He was the son of the learned Genevan, Giovanni Diodati, proceeded M.D. at Leyden 4 Feb. 1643, was admitted a member of the London College of Physicians in December 1664, was residuary legatee under his uncle Theodore's will, and died after many years' residence in London in 1680. Diodati's name was often spelt Deodate, Dyodate, and Diodate. A son of Charles's brother, John, who called himself William Diodate, is said to have settled at New Haven, Connecticut, in 1717.

[Munk's Coll. of Phys. i. 169; Notes and Queries, 6th ser. xii. 348; R. F. Gardiner's St. Paul's School Register, p. 34; Masson's Life of Milton, i. ii.; Chester's Registers of St. Anne's, Blackfriars; Hunter's MS. Chorus Vatum in Addit. MS. 24492, ff. 74–5; Todd's Milton; E. E. Salisbury's Mr. William Diodate and his Italian Ancestry, reprinted from the Archives of the New Haven Colony (Hist. Soc.), 1875.] S. L.

DIRCKS, HENRY (1806–1873), civil engineer and author, born at Liverpool on 26 Aug. 1806, was in early life apprenticed to a mercantile firm of that town, but gave his leisure time to the study of practical mechanics, chemical science, and general literature, and before he was twenty-one delivered courses of lectures on chemistry and electricity, and wrote literary articles in the local press and scientific papers in the 'Mechanics'

Magazine' and other journals. In 1837 he became a life member of the British Association, and afterwards contributed papers to its proceedings. He wrote a pamphlet relative to a proposed union of mechanics' and literary institutions, 1839, and a short treatise entitled 'Popular Education, a series of Papers on the Nature, Objects, and Advantages of Mechanics' Institutions,' which was printed at Liverpool in 1840, and reprinted at Manchester in 1841. On relinquishing mercantile pursuits he became at first a practical engineer, conducting railway, canal, and mining works, and subsequently practised as a consulting engineer. He took out patents for several inventions between 1840 and 1857, and was the inventor of a curious optical delusion, originally intended as an illustration of Dickens's 'Haunted Man,' which was exhibited at the Polytechnic under the name of 'Pepper's Ghost.' Of this invention he read a notice before the British Association in 1858. He joined the Royal Society of Literature and the Royal Society of Edinburgh, and other scientific bodies, and in 1868 procured the title of LL.D. from the so-called college of Tusculum in Tennessee, U.S.A.

He published the following separate works: 1. 'Jordantype, otherwise called Electrotype: its Early History, being a vindication of the claims of C. A. Jordan as the Inventor of Electro-Metallurgy,' 1852, 8vo. 2. 'Perpetuum Mobile, or a History of the Search for Self-motive Power,' 1861 (8vo, pp. 599), which was followed by a second series in 1870. 3. 'Joseph Anstey,' a novel, 1863, published under the pseudonym of D. Henry. 4. 'Contributions towards a History of Electro-Metallurgy,' 1863; part of this was published as early as 1844. 5. 'The Ghost, as produced in the Spectre-Drama, popularly illustrating the marvellous optical illusions obtained by the Apparatus called the Dircksian Phantasmagoria,' 1863, 12mo. 6. 'A Biographical Memoir of Samuel Hartlib, Milton's familiar friend, with Bibliographical Notices,' 1865. 7. 'The Life, Times, and Scientific Labours of the Second Marquis of Worcester,' 1865, 8vo, pp. 648. 8. 'Worcesteriana, a Collection of Literary Authorities relating to Edward Somerset, Marquis of Worcester,' 1866, 8vo. 9. 'Inventions and Inventors,' 1867, 8vo. 10. 'Scientific Studies, two Popular Lectures on the Life of the Marquis of Worcester and on Chimeras of Science,' 1869, 8vo. 11. 'Nature-Study, or the Art of attaining those excellencies in Poetry and Eloquence which are mainly dependent on the manifold influences of Universal Nature' 1869, 8vo, pp. 456. He issued an abridgment of this 'system' in pamphlet form at Edinburgh in 1871. 12. 'Patent Law considered as affecting the Interests of the Million,' 1869, 8vo, being a reprint of three pamphlets previously issued. 13. 'Naturalistic Poetry, selected from Psalms and Hymns of the last three centuries, in four Essays developing the progress of Nature-Study in connection with Sacred Song,' 1872, 8vo, pp. 332. A portrait of Dircks is given in the books numbered 11 and 13 above. He died at Brighton on 17 Sept. 1873.

[Men of the Time, 1875, p. 529; Report of Roy. Soc. of Literature, 1874, p. 31; Notes and Queries, 1885, 6th ser. xii. 309, 477; Cat. Patent Office Libr. 1881, i. 193.] C. W. S.

DIRLETON, Lord (1609?–1687), Scottish judge. [See Nisbet, Sir John.]

DIROM, ALEXANDER (*d.* 1830), lieutenant-general, was the son of Alexander Dirom of Muiresk, Banffshire, by his wife, Ann Fotheringham (Burke, *Landed Gentry*, 1882, i. 461). His name occurs in the 'Army List' for the first time as a lieutenant in the 88th foot of 13 Oct. 1779. In 1790 he was acting as deputy adjutant-general of the forces engaged in the second Mysore war, which was brought to an end by the signing of the treaty of Seringapatam on 8 March 1792. During the voyage home he drew up 'A Narrative of the Campaign in India, which terminated the war with Tippoo Sultan in 1792. With maps and plans, &c.' [and an appendix], 4to, London, 1793. On 7 Aug. 1793 he married Magdalen, daughter of Robert Pasley of Mount Annan, Dumfriesshire, by whom he had a family. He became major-general in 1809, and lieutenant-general in 1813. He died at Mount Annan on 6 Oct. 1830. Besides the above-mentioned work, Dirom published: 1. 'An Inquiry into the Corn Laws and Corn Trade of Great Britain, and their influence on the prosperity of the Kingdom. . . . To which is added a Supplement, by Mr. W. Mackie, &c.' (appendix), two parts, 4to, Edinburgh, 1796. 2. 'Plans for the Defence of Great Britain and Ireland,' 8vo, Edinburgh, 1797. 3. 'Account of the Improvements on the Estate of Mount Annan,' 8vo, Edinburgh, 1811. He was elected F.R.S. on 10 July 1794, and was also a fellow of the Royal Society of Edinburgh and a member of the Edinburgh Wernerian Society.

[Army Lists; Scots Mag. lv. 412.] G. G.

DISIBOD, Saint (594?–674), bishop, was the son of one of the lesser chieftains in Ireland. In his boyhood, a warlike ruler having subjugated the neighbouring chieftains, his

parents removed for safety to a distant part of the territory, 'near a river flowing from the sea.' Here they placed the boy in charge of some religious men to be instructed in 'letters and other liberal arts.' When arrived at the age of thirty he was ordained, and shortly after, as it would seem, the bishop of the place died, and an assembly of the people of all ranks was held, according to custom, to elect a successor. Disibod was chosen in spite of objections to his taciturn and ascetic habits, and was compelled against his will to accept the office. According to his life, by the Abbess Hildegardis, 'great scandals prevailed all over Ireland at this time; some rejected the Old and New Testament and denied Christ; others embraced heresies; very many went over to Judaism; some relapsed into paganism, and others desired to live like beasts, not men.' Disibod contended for many years with these evils, 'not without bodily danger,' but at length he was wearied out and resolved to resign his bishopric. Collecting a few religious men, he left Ireland and travelled through many regions. At length he arrived in Alemannia, which corresponded nearly to the present territory of Baden. In a vision of the night he was told he should find a suitable place for settlement. Hearing a good report of the people dwelling on the left bank of the Rhine, he went in that direction, and, crossing the river Glan, perceived a lofty hill clothed with forest. Here, after ten years' wandering, he resolved to settle with his three friends, and forming a separate place of abode for himself he led the life of a hermit, subsisting on roots and herbs. His dress was the same as that he wore when leaving Ireland, of coarse material, and his food scarcely sufficient to sustain life. The tidings of his strange manner of life spread abroad. He had been a diligent student of the language of the people since his arrival in Germany, and now he was able to speak to his visitors 'the word of life and salvation.' When his community was finally established, the monks occupied a range of huts in Irish fashion on the brow of the declivity, while he dwelt in his cell lower down and apart from them. The reason assigned for this is that they followed the rule of St. Benedict, while he, living according to the much severer Egyptian manner, did not wish to have a contrast drawn to the disadvantage of his brethren. Though a bishop in his own country, he never after his expulsion celebrated the eucharist 'after the order appointed for bishops, but according to the usage of poor presbyters.' He still, however, according to the custom in such cases, acted as a bishop in his own monastery, being, according to Dr. Todd, an *episcopus regionarius*, or abbot-bishop, without jurisdiction out of his abbacy. He frequently wished to appoint a head over the community, but the monks strenuously objected, and would have none while he lived. Thirty years he served God on that mountain, and when his death was manifestly at hand, he was permitted by his sorrowing monks to place an abbot over them. He was buried at his own desire, not on the higher ground, but in the lowly shade of his oratory, where as a solitary he had served God. His death took place in the eighty-first year of his age. His remains were enshrined in the following century by Boniface, archbishop of Mentz. Some continental writers have questioned his right to the title of bishop because Hildegardis only terms him 'an anchorite and a solitary,' and Rabanus Maurus only 'a confessor;' but bishops in Ireland occupied a different position from those abroad, where diocesan episcopacy existed, and they were very often hermits. He is, however, expressly styled a bishop, not only by Hildegardis, but in the chronicle of Marianus Scotus. There is also incidental evidence of it in the representations of the saint on a curious bronze frame discovered in the seventeenth century, and which is figured in the 'Acta Sanctorum.' In this work, supposed to be of the twelfth century, he appears wearing a crown, which was the episcopal headdress in Ireland, as also in the eastern church. Some uncertainty has been expressed as to his date, chiefly in consequence of the statement of Hildegardis that when he arrived in Germany St. Benedict had died 'quite lately' (*nuperrime*), and as that event took place in 534, the inference would be that Disibod flourished in the sixth century. But the life written by the Abbess Hildegardis is not such a composition as inspires the reader with confidence in her accuracy. She was an enthusiast who heard a divine voice desiring her to write, and the life is a mere rhapsody, giving fantastic interpretations of scripture, and leading to the conclusion that she was scarcely sane. At any rate, it cannot outweigh the testimony of Marianus Scotus, if his words are rightly interpreted. The entry in his 'Chronicle' at the year 674 is '*egressio* S^{t} Disibodi.' This is understood by Colgan and others to mean his death, and no doubt correctly. If so he must have been born about 594. The extensive ruins of Disibodenberg may still be seen. They are situated on the tongue of land south of the rivers Nahe and Glan, affluents of the Rhine, and about two miles south-east of Creuznach.

[Bollandists' Acta Sanct. Julii, ii. 581, &c.; Dr. Todd's St. Patrick, Apostle of Ireland, p. 109;

Surius, iv. 141; Warren's Liturgy and Ritual of the Celtic Church, p. 128.] T. O.

DISNEY, JOHN (1677–1730), divine, was born at Lincoln on 26 Dec. 1677, and received his early education at the grammar school in that city. His parents, being dissenters, removed him thence to a private academy for dissenters at Lincoln. As soon, however, as he reached manhood, he became a churchman and communicant. In May 1698 he married Mary, daughter and heiress of William Woodhouse. He was entered at the Middle Temple, with no view to his practising at the bar, but in order to make him sufficiently acquainted with the laws to be able to act as a competent magistrate. As a magistrate he was so efficient and impartial, that he was more than once publicly complimented by the judges of circuit for the services which he rendered to his country. He was removed from the commission of the peace in 1710, but restored next year. He was a warm supporter of the societies for the reformation of manners which were formed at the beginning of the eighteenth century, and which met with much opposition on various grounds. He supported them, not only in his magisterial capacity, and by his personal influence, but also with his pen, his writings on this subject being the best known and most effective part of his literary work. After having lived to the age of forty-two as a pious and active lay churchman, many bright examples of which character were to be found in the early part of the eighteenth century, he formed a desire of entering holy orders, and was warmly encouraged to do so by the archbishop of Canterbury, William Wake, who had been bishop of Lincoln in Mr. Disney's early days, and had probably then learned to know his worth. He was accordingly ordained deacon and priest in 1719 by the bishop of Lincoln (Edmund Gibson), and was immediately afterwards presented to the livings of Croft and Kirkby-on-Bain, both in his native county. In 1722 he resigned his country benefices, and was appointed to the important living of St. Mary's, Nottingham. There he lived until his death on 3 Feb. 1729–30. He left behind him a widow and eight children, five sons and three daughters.

Disney was a somewhat voluminous writer, though most of his works, with the exception, at least, of those relating to the societies for the reformation of manners, have now passed into oblivion. The list of his works is as follows: 1. 'Primitiæ Sacræ, or the Reflections of a Devout Solitude,' in prose and verse, London, 1701 and 1703. 2. 'Flora,' a poem in admiration of the 'Gardens' of Rapin, annexed to Sub-dean Gardiner's translation of that work. 3. 'An Essay upon the Execution of the Laws against Immorality and Profaneness, with a Preface addressed to Her Majesty's Justices of the Peace,' London, 1708 and 1710. 4. 'A Second Essay' upon the same subject, 'wherein the case of giving information to magistrates is considered, and objections against it answered,' London, 1710. These essays are written in the form of a dialogue, and ably meet the different objections urged against the writer's favourite societies. 5. 'Remarks on a Sermon preached by Dr. Henry Sacheverell at the Derby Assizes, 15 Aug. 1709. In a Letter addressed to himself, containing a just and modest Defence of the Societies for the Reformation of Manners against aspersions cast upon them in that Sermon,' London, 1711. 6. 'A View of Ancient Laws against Immorality and Profaneness,' an elaborate work, dedicated to Lord King, afterwards lord chancellor. Cambridge, 1729. 7. Several occasional sermons. 8. 'The Genealogy of the most Serene and Illustrious House of Brunswick-Lunenburgh, the present Royal Family of Great Britain,' 1714. 9. Proposals for the publication of a great work which he designed, under the title of 'Corpus Legum de Moribus Reformandis.' He collected the materials for this work, but died before it was finished. He also published several sermons.

[Works; Life by grandson, John Disney, 1746–1816 [q. v.], in Biog. Brit. An elaborate pedigree of the Disney family is in Hutchins's Dorsetshire, ii. 99–102.] J. H. O.

DISNEY, JOHN, D.D. (1746–1816), unitarian clergyman, third son of John Disney of Lincoln, was born 28 Sept. 1746. His grandfather, John Disney (1677–1730) [q. v.], was rector of St. Mary's, Nottingham, but his remoter ancestors were zealous nonconformists. Disney was at Wakefield grammar school, under John Clark, and subsequently at Lincoln grammar school. He was intended for the bar, but his health broke down under the preliminary studies, and he turned to the church. He entered at Peterhouse in 1764 (admitted pensioner 15 June 1765), and after graduation was ordained in 1768; in 1770 he proceeded LL.B. His sympathies with the latitudinarian party were early shown; he appeared as a writer in April 1768 in defence of the 'Confessional,' by Francis Blackburne (1705–1787) [q. v.] Immediately after his ordination he was appointed honorary chaplain to Edmund Law [q. v.], master of Peterhouse and bishop of Carlisle. In 1769 he was presented to the vicarage of Swinderby, Lincolnshire, and soon afterwards to the rectory of Panton, in

another part of the same county; he held both livings, residing at Swinderby.

Disney became an active member of the association formed on 17 July 1771 to promote a petition to parliament for relief of the clergy from subscription. The petition was rejected by the House of Commons on 6 Feb. 1772. Disney did not immediately follow the example of his friend Theophilus Lindsey [q. v.], who resigned his benefice in the following year. On his way to London in December 1773, Lindsey stayed for more than a week at Swinderby. Like some others, Disney accommodated the public service to suit his special views. The Athanasian Creed he had always ignored; he now omitted the Nicene Creed and the Litany, and made other changes in reading the common prayer. On 5 June 1775 the university of Edinburgh made him D.D., through the influence of Bishop Law with Principal Robertson; in 1778 he was admitted a fellow of the Society of Antiquaries. For a time Disney found in secular duties and political action a sedative for his scruples. He was an energetic magistrate, and while staying at Flintham Hall, near Newark, the seat of his eldest brother, he joined in 1780 the Nottingham county committee for retrenchment and parliamentary reform. But in November 1782 he threw up his preferments, and offered his services as colleague to his friend Lindsey. At the end of December he came to London with his family, having been engaged at a stipend of 150*l.* In 1783 Disney became the first secretary of a unitarian Society for Promoting the Knowledge of the Scriptures. On the retirement of Lindsey from active duty in July 1793, Disney became sole minister. The services at Essex Street had been conducted by means of a modified common prayer-book, on the basis of a revision made by Samuel Clarke (1675–1729) [q. v.] In 1802 Disney introduced an entirely new form of his own composition; the congregation, on his retirement, immediately reverted to the old model. Disney's resignation of office was occasioned by a large bequest of property, which reached him in a curious way. Thomas Hollis (*d.* 1 Jan. 1774) left his estates in Dorsetshire to his friend Thomas Brand of the Hyde, near Ingatestone, Essex, who took the name of Hollis. T. Brand Hollis (*d.* 2 Sept. 1804), by will dated 1792, left both estates, worth about 5,000*l.* a year, to Disney, who resigned his ministry on 25 March 1805, on the ground of ill-health, and in the following June left London and took up his residence at the Hyde. He was succeeded at Essex Street by Thomas Belsham [q. v.] The rest of his life was spent in literary leisure, but his most important publications belong to an earlier period. He amused himself with agriculture, and took part in the various applications to parliament which resulted in the act of 1813 'to relieve persons who impugn the doctrine of the Holy Trinity from certain penalties.' Falling into declining health, he resided for a time at Bath. He died at the Hyde on 26 Dec. 1816, and was buried in the churchyard of Fryerning, Essex. He married, in 1774, Jane (*d.* October 1809), eldest daughter of Archdeacon Blackburne, and left three children, John [q. v.], Algernon, who entered the army, and Frances Mary, who married the Rev. Thomas Jervis. A valuable collection of controversial literature occasioned by the 'Confessional,' arranged by Disney in fourteen volumes, is deposited in Dr. Williams's library, Grafton Street, London, W.C., of which he had been a trustee from 1796 to 1806. Disney was a careful and exact writer, but not a man of much intellectual force. Of his publications Jervis enumerates thirty-two; to complete the list nine must be added, which are given in Watt, two more in 'Living Authors' (1816), and two added by Turner. The most important are: 1. 'A Short View of the Controversies occasioned by the Confessional and the Petition to Parliament,' &c., 1775, 8vo. 2. 'Reasons for . . . quitting the Church of England,' &c., 1782, 8vo; 2nd edit. 1783, 8vo. 3. 'Memoirs of the Life and Writings of Arthur Ashley Sykes, D.D.,' &c., 1785, 8vo. 4. 'The Works . . . of John Jebb, M.D., with Memoirs,' &c., 1787, 3 vols. 8vo. 5. 'Arranged Catalogue of Publications on Toleration, Corporation, and Test Acts,' &c., 1790, 8vo. 6. 'Memoirs of the Life and Writings of John Jortin, D.D.,' 1792, 8vo. 7. 'Short Memoir of Bishop Edmund Law,' 1800, 8vo. 8. 'Short Memoir of Michael Dodson,' 1800, 8vo (reprinted without the notes in Aikin's 'Gen. Biog.;' and in full, with additions by J. T. Rutt, in 'Monthly Repos.' 1818, p. 601 sq.; Dodson had made Disney his residuary legatee, on the death of his widow). 9. 'Memoirs of Thomas Brand Hollis,' 1808, 4to. 10. 'Short Memoir of the late Rev. Robert Edward Garnham,' 1814, 8vo (reprinted in 'Monthly Repos.' 1815, p. 13 sq.) 11. 'Short Memoir of the Rev. William Hopkins,' 1815, 8vo. Besides these separate memoirs he contributed a few others to various publications, including the memoir of his grandfather in the 'Biographia Britannica' (Kippis). Two volumes of Disney's 'Sermons' were published in 1793, 8vo; two others, in 1816, 8vo. Disney edited, with biographical preface, the 'Discourses' of his cousin, Samuel Disney, LL.B., 1788, 8vo; and,

in conjunction with Charles Butler (1750–1832) [q. v.], he edited 'A New Translation of the Book of Psalms,' &c. 1807, 8vo, from the manuscript of Alexander Geddes, LL.D. [q. v.]

[Memoir (dated 1 Jan. 1817) in Monthly Repository, 1817, p. 55 sq., by G. W. M. (George Wilson Meadley of Sunderland); Funeral Sermon, by T. Jervis, 1817; the biographical part with catalogue of his works is reprinted in Monthly Rep. 1817, p. 257 sq.; see also p. 54 for Elegy by Jervis; Turner's Lives of Eminent Unitarians, 1843, ii. 178 sq. (based on the foregoing, with additional particulars from Mrs. Jervis and Mr. Disney); Univ. Theol. Mag. December 1804, p. 342; Belsham's Memoirs of Lindsey, 1812, pp. 47, 53, 92, &c. (an interleaved copy, in the possession of L. M. Aspland, LL.D., has manuscript notes by Disney, throwing light on his own biography, and showing strong animus against Mrs. Lindsey, his wife's half-sister, and Belsham, his successor at Essex Street); T. M. Harris's Sermon on Christian Sensibility, 1811, preface, gives a pleasing view of Disney's life at the Hyde; Rutt's Memoirs of Priestley, 1831, i. 84, 365, 394; Nichols's Illustrations, 1831, vi. 478 sq.; Williams's Memoirs of Belsham, 1833, p. 541 sq.; Murch's Hist. Presb. and Gen. Bapt. Churches in West of Eng., 1835, p. 362; Catalogue of Graduates of Edinb. University, 1858; Jeremy's Presbyterian Fund, 1885, pp. 129, 177.] A. G.

DISNEY, JOHN (1779–1857), collector of classical antiquities, born at Flintham Hall, Nottinghamshire, on 29 May 1779, was the eldest son of the Rev. John Disney, D.D. (1746–1816) [q. v.], by Jane, daughter of Archdeacon Blackburne. On 26 Dec. 1816 he came into possession of his father's estate, the Hyde, Ingatestone, Essex, inheriting with it the collection of antiquities formed in Italy by Hollis and Brand, chiefly from 1748 to 1753. Disney made additions to this collection, acquiring many of the smaller antiquities from Pompeii through a relative. In 1818 he began a catalogue of it, which he completed after his return from Rome in 1827, and afterwards published with corrections as 'Museum Disneianum,' London, 4to, pt. i. 1846 (sculptures); pt. ii. 1848; pt. iii. 1849. The book contains numerous engravings, but the text is not very critical: thus, Pl. lxvii., a mirror with handle, is described as 'A stew-pan' (cp. GERHARD, *Arch. Zeitung*, 1849, pp. 157–60; WIESELER, *Göttingische gel. Anzeig.* 1849, 441–62; *Classical Museum*, v. 262–72, vi. 71–91). Nearly all the marbles were bequeathed by Disney to the university of Cambridge, and they now form one of the principal sections of the Fitzwilliam Museum. The bronzes, terra-cottas, glass objects, vases, &c., remained at the Hyde. Professor Michaelis, who has redescribed (*Anc. Marbles*) the sculptures, considers that Disney showed more zeal than discernment as a collector, for, though a friend of Flaxman, Combe, and Christie, he acquired many poor or spurious marbles. Michaelis thinks the 'Statuette of a Youthful Satyr' the most graceful piece of statuary in the collection. In 1851 Disney founded the Cambridge University chair of archæology, called by his name. The professor is required to deliver at least six lectures annually on some subject connected with classical and other antiquities and the fine arts. The original endowment, amounting to 1000*l.*, was increased in 1857 by Disney's bequest to 3250*l.* Disney held the honorary degree of LL.D. (Cambridge), and was a fellow of the Royal Society. He was barrister-at-law of the Inner Temple, and published: 1. 'A Collection of Acts of Parliament relative to County and Borough Elections,' &c., London, 1811, 8vo. 2. 'Outlines of a Penal Code,' London, 1826, 8vo. He unsuccessfully contested (as a liberal) Harwich in 1832 and North Essex in 1835. He died at the Hyde on 6 May 1857. Disney married on 22 Sept. 1802 his cousin-german Sophia, youngest daughter of Lewis Disney-Ffytche, of Swinderby, Lincolnshire, and had issue: John (*d.* 1819), Edgar (his successor, *d.* 1881), Sophia.

[Burke's Hist. of the Landed Gentry (1837), ii. 151; Walford's County Families (1886); Gent. Mag. 1857, 3rd ser. ii. 741; Annual Reg. xcix. 307; Michaelis's Ancient Marbles in Great Britain, §§ 41, 87, 91, pp. 241, 255–67, 333; Cambridge Univ. Calendar (1885), pp. 328–9; Mus. Disneianum; Brit. Mus. Cat.] W. W.

DISNEY, SIR MOORE (1766?–1846), general, eldest son of Moore Disney, esq., of Churchtown, co. Waterford, one of the Irish descendants of the family of Disney of Norton Disney in Northamptonshire, entered the army as an ensign in the 1st Grenadier guards on 17 April 1783. He served in America for the last few months of the American war of independence, and was promoted lieutenant and captain on 3 June 1791. He served with the guards throughout the campaign in the Netherlands under the Duke of York from 1793 to May 1795, and was promoted captain and lieutenant-colonel on 12 June 1795. He was promoted colonel on 29 April 1802, and served for a short time as a brigadier-general in the home district in 1805, but threw up that appointment in July 1806, in order to proceed to Sicily in command of the 3rd battalion of the 1st guards. He was made a brigadier-general in Sicily in August 1807, and was commandant of Messina from January to July 1808, when he started home to take command of a

brigade in England. On his way, however, he touched at Lisbon on 6 Oct., and was at once begged by General Cradock to land and take command of a brigade consisting of the 2nd, 3rd, 6th, and 50th regiments, which Cradock wished to send to join the army of Sir John Moore in Spain. This brigade he led safely to Castello Branco by way of Abrantes, and there halted on 27 Nov., when he was ordered to hand over his brigade to Major-general Alan Cameron, and to join the main army under Sir John Moore. He reached Toro in safety, and was at once put in command of a brigade of Edward Paget's reserve, consisting of the 28th and 91st regiments. The reserve had to cover the famous retreat of Sir John Moore, and Disney greatly distinguished himself both at the action at Betanzos on 11 Jan. 1809, and in the battle of Corunna. For his services at that battle he received a gold medal, and was promoted major-general on 25 April 1809. In that year he commanded the first brigade of guards, attached to Hope's division, in the Walcheren expedition, and on his return to England was given the command of the home district. In 1810 he went out to Cadiz to act as second in command to General Graham, afterwards Lord Lynedoch, and in June 1811 he succeeded that general in the chief command there. He handed over the command at Cadiz to Major-general George Cooke in November 1811, and returned to England, and never again went on active service. He was promoted lieutenant-general on 4 June 1814, became colonel of the 15th regiment on 23 July 1814, was made a K.C.B. in 1815, and promoted general on 10 Jan. 1837. He died at his house in Upper Brook Street, London, on 19 April 1846, at the age of eighty.

[Sir F. W. Hamilton's History of the Grenadier Guards; Royal Military Calendar; Hart's Army List; Gent. Mag. for July 1846.] H. M. S.

DISNEY, WILLIAM, D.D. (1731–1807), son of the Rev. Joseph Disney, M.A., vicar of Cranbrook and Appledore with the chapel of Ebony in Kent, was born 29 Sept. 1731. He was educated at the Merchant Taylors' School under Mr. Creech, and was entered as a pensioner at Trinity College, Cambridge, 26 Jan. 1748. He graduated as B.A. in 1753 (when he was senior wrangler), M.A. 1756, and D.D. 1789. He was admitted minor fellow in 1754, major fellow in 1756, and third sub-lector in 1757. From 1757 to 1771 he was regius professor of Hebrew. In 1777 he became vicar of Pluckley in Kent, a living in the gift of the Archbishop of Canterbury, where he died 28 March 1807.

He published two sermons: 1. 'Sermon preached before the University of Cambridge, 28 June 1789, with some strictures on the licentious notions avowed or enumerated in Mr. Gibbon's "History of Rome,"' Lond. 1709, 4to. 2. 'The Superiority of Religious Duties to Worldly Considerations,' 1800, 8vo.

[Bibliotheca Britannica; Robinson's Register of Merchant Taylors' School; Register of Trinity College; Cooper's Memorials.] E. S. S.

DISRAELI, BENJAMIN, first EARL OF BEACONSFIELD (1804–1881), statesman and man of letters, was born at 6 King's Road, Bedford Row (now 22 Theobald's Road), London, on 21 Dec. 1804. He was son of Isaac D'Israeli [q. v.], whose family consisted of four sons and one daughter. Benjamin, who was baptised at St. Andrew's, Holborn (31 July 1817), was privately educated, and at the age of seventeen was articled to Messrs. Swain & Stevenson, solicitors in the Old Jewry. He entered Lincoln's Inn in 1824, and kept nine terms, but removed his name in 1831. He soon, however, discovered a taste for literature, and in 1826 contributed a forgotten poem, 'The Modern Dunciad,' to a forgotten magazine, called 'The Star Chamber.' In the same year he burst upon the town with 'Vivian Grey' (of which a second part appeared in 1827), a novel more remarkable perhaps for a youth of twenty than even Congreve's 'Old Bachelor.' Extravagant, audacious, and sparkling, rather than truly brilliant, it achieved at once a great success; but the young author, as if to show his contempt for popularity, quitted England soon after its publication, and spent the next three years (1828–31) in Spain, Italy, the Levant, and the south-east of Europe, which he described to his sister in the first series of letters edited by Mr. Ralph Disraeli. On his return to England in 1831, the brother and sister still continued regular correspondents, and his 'Letters' from 1832 to 1852 form the contents of a second volume lately published by the same editor. They do not add much to what was already known, and, though amusing and interesting, are coloured by a strain of egotism, which, if intended for a joke in writing to a near relative, is not one of those jokes which every one is bound to understand.

It was not till the general election of 1837 that Disraeli obtained a seat in parliament, having previously contested without success both High Wycombe (twice in 1832, and in Jan. 1835), and Taunton (in 1835), involving himself in squabbles of no very dignified character with Joseph Hume and Daniel O'Connell. At Taunton he attacked O'Connell, who had written a complimentary letter

about him when he stood for Wycombe. O'Connell retorted by comparing Disraeli to the 'impenitent thief.' There was some talk of a duel with O'Connell's son, Morgan, O'Connell having made a vow against the practice; but nothing came of it. In a letter to the 'Times' of 31 Dec. 1835 Disraeli gave his own version of the quarrel. While willing to accept the assistance of these influential politicians against whig dictation, he had distinctly disavowed all sympathy with their peculiar principles. His support of the ballot and triennial parliaments he justified by the example of Bolingbroke and Sir William Wyndham. But the public of that day knew nothing of either, and the historical toryism of Disraeli was entirely beyond their grasp.

During the five years that elapsed between his return to England and his entrance into parliament Disraeli's pen was constantly employed. Besides 'What is He?' (1833), a reply to a reported sneer of Earl Grey, and 'The Present Crisis Examined' (1834), he published in 1835 his 'Vindication of the British Constitution,' a copy of which he forwarded to Sir Robert Peel, who thanked him for the gift in a very complimentary letter, and in 1836 the 'Letters of Runnymede,' an attack on the government of Lord Melbourne. In pure literature he was still more prolific. Within the same period he published 'The Young Duke' (1831), 'Contarini Fleming' (1832), 'The Wondrous Tale of Alroy' (1833), 'The Rise of Iskander,' 'The Revolutionary Epic' (1834), 'Venetia' (1837), and 'Henrietta Temple' (1837). We learn from the 'Letters' that he was received in the best society, and mingled in all the gaieties of the fashionable world. A hundred exaggerated stories of his dress, his manners, and his conversation at this period of his life were long current in London. One lady declared that she had seen him at a party in green velvet trousers and a black satin shirt. He was said to have delighted in shocking the respectability of decorous celebrities by the most startling moral paradoxes, and in short to have done everything that he ought not to have done, if he really hoped to be, what he told Lord Melbourne in 1835 that he wished to be, 'prime minister of England.' He himself was so far nettled by the revival of some of this gossip many years afterwards that he wrote to the editor of an evening paper to declare that he never possessed a pair of green trousers in his life. His great friend at this time was Lord Lyndhurst, and much was made of the fact that in 1835 the two were seen pacing the Opera Colonnade together at half-past twelve o'clock at night, engaged in the most animated conversation. Lord Lyndhurst had before that date interested himself in Mr. Disraeli's parliamentary prospects; but whether he had any share in procuring his return for Maidstone we are unable to say.

On the death of William IV, parliament was again dissolved, and Disraeli received an invitation to stand for the borough of Maidstone in conjunction with Mr. Wyndham Lewis. They were both returned (27 July 1837); and Disraeli was now to measure himself in reality against the statesmen and orators with whom he had often contended in imagination, and in his own opinion with success. That he was not cowed by the failure of his first attempt might have convinced his contemporaries that his confidence was not ill-founded. The thin, pale, dark-complexioned young man, with the long black ringlets and dandified costume, rising from below the gangway, delivering an ambitious and eccentric speech, received with shouts of derision, and finally sitting down with the defiant assertion that the time will come when they *will* hear him, is the central figure of a group destined one day, we hope, to be enrolled among the great historic paintings which illustrate the life of English politics. The subject of his speech (7 Dec. 1837) was a motion made by Mr. Smith O'Brien for a select committee to inquire into the existence of an alleged election subscription in Ireland for promoting petitions against the return of certain members of parliament. O'Connell spoke against the motion and Disraeli replied to him. In this famous speech there is nothing outrageously bombastic, nothing more so, certainly, than what was listened to with applause when the orator had won the ear of the house. But the language, the manner, and the appearance of the new member, neither of which by itself would have provoked the reception which he experienced, combined together to produce an irresistible effect, which, heightened by the knowledge of his rather singular antecedents, may excuse, though they cannot justify, the roars of laughter amid which he was compelled to sit down. At the same time it should be remembered that this derisive clamour proceeded only from a portion of the house, and chiefly from a knot of members congregated below the bar. Two such judges as Mr. Sheil and Sir Robert Peel thought very differently of the young orator; both detected in his speech the germs of future excellence, and Sheil gave him some excellent advice, by which he seems to have profited.

Of the impression which his appearance and mode of speaking more than seventy years ago produced upon a disinterested spectator

an interesting record has been preserved by an eye-witness, who long survived, of a memorable scene which occurred in the court of queen's bench on 22 Nov. 1838. Disraeli had published a libel on Mr. Charles Austin, the celebrated parliamentary counsel, who instructed his solicitor to file a criminal information against him. Disraeli pleaded guilty, and was called up to receive judgment in the court of queen's bench on 22 Nov. 1838. The eyewitness, who was then under articles to Mr. Austin's solicitors, was in court that morning, and as soon as he entered he saw Disraeli sitting in the solicitors' 'well,' dressed in the height of the fashion. When Sir John Campbell, the attorney-general, rose to pray the judgment of the court, Disraeli begged permission to say a few words, and then spoke for about ten minutes with eloquence, propriety, and dignity. His apology was accepted as both ample and honourable. The attorney-general withdrew his prayer for judgment, and Lord Denman declared that the court, being satisfied with the apology, considered the business at an end.

The year 1839 was an eventful one in Disraeli's life. In July he made his famous speech on the chartist petition, alluded to with justifiable pride in 'Sybil,' in which he declared 'that the rights of labour were as sacred as the rights of property.' In the same month he published the 'Tragedy of Count Alarcos,' which was no success; and in the following August he married Mrs. Wyndham Lewis, the widow of his former colleague, whose acquaintance he had made six years before at Leeds, when he described her as 'pretty and a flirt.' With her fortune he was enabled to purchase the estate of Hughenden from the executors of the Young family and to assume the style and position of an English country gentleman. In Mrs. Lewis, moreover, he found not only the wealth which he required, but the sympathy, the courage, and the devotion of which he stood little less in need—'the perfect wife,' ever ready to console him under every disappointment, to enliven him in his darkest hours, and to rekindle his hopes when they seemed almost reduced to ashes. In illustration of her courage it may be mentioned that once when she was driving down with her husband to the House of Commons, her hand was crushed in the door of the carriage, and she suppressed every indication of the pain that she was suffering till she had seen him safe into Westminster Hall, for fear of distracting his mind from the very important speech which he was about to deliver. Those who were admitted to the intimacy of Mr. and Mrs. Disraeli used to say that he was fond of telling her in joke that he had married her for her money, to which she would invariably reply, 'Ah! but if you had to do it again, you would do it for love,' a statement to which he always smilingly assented.

In 1841 Disraeli was returned for Shrewsbury, one of the 'great conservative party' which Sir Robert Peel had led to victory. He applied to Peel in Sept. 1841 for some recognition in the form of government office. Peel was then forming his ministry, but he civilly declined to entertain Disraeli's application (*Sir Robert Peel from his private papers*, ii. 486-9). The rebuff doubtless influenced Disraeli's subsequent relations with the chief of his party. But the accepted version of the controversy between Disraeli and Sir Robert Peel is derived, for the most part, from the friends of Sir Robert and the enemies of Disraeli. When Peel forsook his old policy of protection for the new policy of free trade, and thereby drew upon himself Disraeli's stinging hostility, allowance must be made, in the words of the editor of Lord Beaconsfield's speeches, for 'the provocation given by Sir Robert Peel, especially by the style in which he lectured his former supporters for adhering to the principles in which he himself had so long and so sedulously trained them; this was, if not sufficient to justify every one of these attacks, far greater than the victorious converts were either willing to acknowledge, or perhaps even able to appreciate. Their success, their talents, and the popularity of the cause they had expounded, dazzled the public eye, and neutralised for a time all the efforts of a beaten party to vindicate the justice of its anger. But we may learn from Mr. Morley's "Life of Mr. Cobden" that the old free-traders, at all events, were doubtful of the political morality which sanctioned the carriage of free trade in a parliament dedicated to protection, and that they saw little to condemn and something to applaud in Mr. Disraeli's satire.'

It was not, however, till 1843 that Disraeli saw anything to find fault with in the commercial policy of Sir Robert Peel, which, as he declared, was only a continuation of the system begun by Bolingbroke and carried on by Pitt, Liverpool, and Canning. And he himself, in a speech which he delivered at Shrewsbury on 9 May 1843, stated emphatically that his support of the corn laws was based not on economical but on social and political grounds. Our territorial constitution was the foundation of our greatness, and as far as protection to agriculture was necessary to that constitution he was a protectionist.

From this position Disraeli never swerved: it was his firm conviction that the preponderance of the landed interest was as much for the benefit of the whole labouring population of the country as it was for that of farmers and landowners. The year 1843, however, did not pass over without some indication of a change in the feelings of the conservative party towards the statesman whom they had so long venerated. The first symptoms of insubordination broke out on 9 Aug. on the introduction of the Irish Arms Bill, when Disraeli, Lord John Manners, Smythe, Baillie Cochrane, and the little party whom it was the fashion to style Young England, condemned the policy of the government as a violation of tory traditions, and, what was more, of the system to which the ministry had pledged itself. A violent attack was made upon them from the treasury bench. Both the 'Times' and the 'Morning Chronicle' denounced this attempt to 'cow and bully' the rising talent of the house in no measured terms. Disraeli always maintained in regard to his quarrel with Sir Robert Peel that the provocation came from the prime minister. He had some warrant for the assertion. Whatever change of tone came over the metropolitan press at a subsequent period, it is clear that at the commencement of the misunderstanding between the two men the leading organs of opinion on both sides recognised the justice of Disraeli's protests.

Disraeli never referred to Sir Robert's refusal of his application for office when the conservative ministry was in process of formation in 1841. Of this nothing was known till long after Disraeli's death. But he was not the man to forgive or to forget such treatment; and the hour of vengeance was at hand. The further development of Sir Robert Peel's financial system by degrees made it clear to his supporters that the principle of protection was doomed; and it is a moot question to this day whether a more confidential and conciliatory attitude on the part of the prime minister might not have overcome their resistance to a change which he himself had so rigorously and persistently opposed. Disraeli's chance in life now came to him. He became the spokesman of the malcontents two years before the great change was announced; and during that interval he poured forth speech after speech each bristling with sarcasms which went the round of Europe. Conservatism was an 'organised hypocrisy.' Peel 'had caught the whigs bathing, and run away with their clothes,' an image perhaps suggested by a copy of verses in the 'Craftsman.' His mind was a huge appropriation clause. The agricultural interest was likened to a cast-off mistress who makes herself troublesome to her late protector, and then 'the right honourable gentleman sends down his valet who says in the genteelest manner "We can have no whining here."' Sir Robert was like the Turkish admiral who had steered his fleet right into the enemy's port. He 'was no more a great statesman than the man who gets up behind the carriage is a great whip.' There was just that element of truth in all these taunts which would have made it difficult for the most imperturbable of mankind to hear them with indifference. Peel writhed under them; and, whatever his original offence, it is impossible to excuse the severity of the punishment inflicted.

The Maynooth grant, on which Disraeli opposed and Lord John Manners supported the government, broke up the Young England party; but its spirit survived and lives still in the pages of 'Coningsby' and 'Sybil.' These works were published in 1844 and 1845, just before the repeal of the corn laws, and while the conservative party was outwardly still unbroken. The sensation which they created was enormous, and the effect which they produced was lasting. The political views expounded in these famous novels had already been broached in the 'Vindication of the British Constitution,' but there they attracted little notice; and for this reason perhaps the author decided to recast them in the form of fiction. The pith and marrow of the theory which they embodied was that from 1688 to 1832 the government of the country had been a close oligarchy, 'the Venetian constitution,' and that by the Reform Bill of 1832 the crown, having been delivered from the aristocratic connections which had usurped its prerogatives, might perhaps be destined to regain some of its suspended powers, and that herein might lie the best solution of many of our modern difficulties.

The tories had fought bravely for the old constitution, which with all its faults was a reality, as the 'Edinburgh Review' admitted in reviewing Disraeli's novels. But now that this was gone what had they in its place? Peel had not supplied a substitute, or a creed which could inspire faith. Could such a substitute be found in the revival of the monarchical principle, combined with the great Anglican movement which had already taken root at Oxford? In this question lies the key to 'Coningsby' and 'Sybil.' Disraeli looked back to Bolingbroke and Wyndham, as Newman and his friends looked back to Laud and Andrewes, and asked himself whether the tory idea of monarchy, as it existed in

the reign of George I, was capable of being revived in the reign of Queen Victoria 'on a large sphere of action,' and as 'a substantive religion.' He would pass over the long and dreary interval of pseudo-toryism, the toryism of Eldon and Wetherell, which was purely materialistic and obstructive, and seek his inspiration at the fountain-head; among men who, while conforming themselves to the parliamentary constitution of the eighteenth century, still kept alive the chivalrous spirit of the seventeenth, and touched with one hand the traditions of the cavaliers.

It is impossible to say, even after far more than half a century and with Disraeli's whole subsequent career unfolded before us, to what extent these suggestions were intended to be practical, and how far they were prompted by that love of effect which he shared with Lord Chatham. That his earliest sympathies were with the Stuart monarchy, and that he firmly believed such a system to be better adapted for securing the happiness of the whole people than the oligarchical monarchy which succeeded it, seems to be indisputable. But how far he really believed in the possibility of restoring it is another question. He saw what others saw, that the downfall of the old constitution in 1832 had been followed, as all revolutions are followed, by an age of infidelity, and he wished, as others wished, to see a revival of political faith. Here, too, he was perfectly sincere. But who and what was to be the object of it? Disraeli said an emancipated sovereign. But did he really believe it? The Jews, he tells us, are essentially monarchical, and the instincts of his race, combined with the bias imparted to his mind by the researches of his father, may certainly have rendered him less sceptical of such a consummation than an ordinary Englishman. The very conservative reaction which followed the Reform Bill, instead of the revolution that was anticipated, may have contributed to the illusion. He makes Sidonia point out to Coningsby that the press is a better guarantee against abuses than the House of Commons. What experiments he might have tried, had power come to him twenty years sooner than it did, it is difficult to say. His speeches on Ireland during his earlier career in parliament are very remarkable. 'A starving people, an alien church, and an absentee aristocracy,' that, said he, in 1844, 'is the Irish question.' That he would in those days have preferred a solution of one part of this question by the establishment of the Romish church in Ireland is pretty clear. Even four-and-twenty years afterwards he spoke of that as an 'intelligible policy'—not one that he approved of himself, but one that might be entertained, and which at all events respected the sanctity of ecclesiastical property. But, whatever he may have believed forty years ago, he probably discovered soon afterwards that his favourite ideas could not be embodied in action, and he then seems to have made up his mind to do the best he could for the constitution as it actually existed.

There was, however, another side to Young England toryism which admitted of a far more practical application, and which has been attended by far other fortunes. What 'Coningsby' had to some extent done for the English peasantry by calling attention to their ancient rights, and to the degree in which they had been invaded by the new poor law, that 'Sybil' did far more effectually for both peasantry and artisans. 'Sybil' was founded on the experience of the factory system which Disraeli acquired during a tour through the north of England in 1844 in company with Lord John Manners and the Hon. G. Smythe. The graphic pictures of the misery and squalor of the factory population, which imparted to its pages so vivid a dramatic interest, lent a powerful impetus to the cause of factory reform first initiated by Mr. Sadler, and afterwards carried forward by Lord Ashley. Without it the working classes would probably have had longer to wait for that succession of remedial measures which realised his own prediction and 'broke the last links in the chain of Saxon thraldom.' But something more is still wanted to round off the Young England system. In 'Sybil' the church plays the part which is played in Coningsby by the crown. The youth of England see in the slavery of the church as potent an instrument for evil as in the bondage of the sovereign or the serfdom of the masses. All these things must be amended. This was the triple foundation—the church, the monarchy, and the people—on which the new toryism was based; and if it was a partial failure, it was certainly not a complete one, for it can hardly be disputed that the labouring classes are largely indebted to the sympathy inspired by Young England for their present improved condition, while both the monarchy and the church have profited by the novel and striking colours in which their claims were represented.

With the publication of 'Tancred' (1847) Disraeli bade farewell to fiction for a quarter of a century. He had been elected M.P. for Buckinghamshire in 1847, and on the death of Lord George Bentinck in Sept. 1848, he was chosen leader of the party in the House of Commons, in consequence, as he said himself, of a speech on the labours of the session, which was delivered on 30 Aug. It

is an able and impressive one, though to appreciate its full effect at the moment we must remember accurately the state of public business at the period, and the disorganised condition of the House of Commons, which Peel declared to be, as far as he knew, without precedent, except perhaps during the short administration of Lord Shelburne from September 1782 to February 1783.

In the next three years Disraeli was engaged in building up a new conservative party out of the demoralised fragments of the old one, and right well did he perform the task. The best explanation of his policy at this time is to be found in his own speeches, and from those of 8 March 1849, 2 July 1849, 19 Feb. 1850, and 11 Feb. 1851 we may learn all that we require to know. He gradually brought back the Peelites to the conservative ranks, and so well did he set before parliament the claims of the landed interest to the reduction of those burdens which had been only imposed on it while protection existed, and could not be justified after it was abolished, that they have never been disputed since, though the two parties have differed very widely as to the best method of satisfying them. On Lord John Russell's resignation in 1851 the queen sent for the late Lord Derby, on which occasion Disraeli offered to give up the leadership of the party in the lower house to Mr. Gladstone if he chose to rejoin his old colleague. Both Mr. Gladstone and Lord Palmerston, however, declined to do so on the ground that the conservatives had not yet washed their hands of protection, and the government went on another year. Then Lord John Russell resigned again, and Lord Derby had no alternative but to form a ministry out of the materials at his own disposal, which, however, were much better than he imagined. Lord Derby, it is said, was anxious to make Herries chancellor of the exchequer and leader of the House of Commons (*Greville Papers*, new series, vol. iii.) But there is no trace of any such proposal in the life of Herries himself, and it is unlikely that in 1852 Disraeli, who had been working so long at the reconstruction of the party, and had almost raised it from the dead to renewed health and vigour, should have been asked to serve under Herries. Lord Derby dissolved in 1852 and gained about thirty seats, but this was not enough, and, being defeated on the budget in the following November, gave way to the famous coalition. The two principal features of Disraeli's first budget which caused its rejection by the house were the extension of the house tax to houses of 10*l.* a year rateable value, and the extension of the income tax to incomes of 100*l.* a year precarious income, and 50*l.* a year fixed. In his speech on this occasion he uttered his memorable dictum that 'England does not love coalitions,' and the doings of the coalition which dethroned him seemed to prove that England was in the right.

In 1849, Disraeli published an edition of the 'Curiosities of Literature,' in the preface to which he gave an interesting account of his own family; and in 1852 he found time to write the 'Life of Lord George Bentinck,' a political study of the highest interest and value. It is not only a most vivid and picturesque account of the great battle between the protectionists and free traders: it is there and there alone that we catch the true spirit of the opposition to Peel, and understand what it was that stung the protectionists to the quick, and palliated tactics which perhaps no provocation could have altogether justified. In this volume, too, is to be found the whole story of Peel and Canning, whom Peel was accused by Lord G. Bentinck of having 'chased and hunted to death;' and the whole attack and defence on the great question whether Peel had admitted in 1829 that he had changed his opinions on the catholic question as early as 1825. But possibly, to many readers, the most valuable and interesting chapter in the whole book will be that upon the Jews, in which the author sums up both with eloquence and conciseness all that he had said upon the same subject in his three great novels.

In 1853, Disraeli considered that the coalition which turned him out of office had been aimed at himself; that it was a coalition against a person and not against a principle; that in this it resembled the coalition of 1783 rather than the coalition of 1794, and he determined therefore to provide himself with an organ in the press specially devoted to writing down the Aberdeen administration. In the summer of 1853 appeared the 'Press' newspaper, a weekly journal containing the usual number of leading articles and reviews of books, but combined with squibs, poetry, and humorous essays, after the manner of the 'Anti-Jacobin.' The first editor is believed to have been Mr. Francis. He, however, was in a very short time succeeded by Mr. Samuel Lucas, and he in turn by David Trevena Coulton [q. v.], who conducted the paper till his death in 1857, and in whom Disraeli reposed the greatest confidence. The first leading article in the first number was written by Disraeli himself, and the fifteenth earl of Derby, then Lord Stanley, was for a time a regular contributor. For their verses, dialogues, and comic articles in general, the management relied chiefly on Shirley

Brooks [q. v.] But Disraeli himself continued to be the inspiring spirit of the paper down to 1858. He kept it constantly supplied with the best political information; and on Thursday afternoons he might often be seen coming out of Mr. Coulton's house in Little Queen Anne Street with the stealthy step and furtive glance of one who is on secret service. But governments are not to be written down any more than individuals, except by themselves; and what neither the logic nor the satire of the 'Press' could perhaps have done for Lord Aberdeen, was done for him effectually by his 'good friend' the emperor of Russia.

During all the negotiations which preceded the Crimean war, and during the progress of the siege of Sebastopol, it has been allowed that the attitude of Disraeli as leader of the opposition was honourable and patriotic. He gave the government the support which it required, and it was not till after the fall of the coalition and the capture of Sebastopol that he again became a hostile censor. He was at this time smarting under a great disappointment. On the resignation of Lord Aberdeen, Lord Derby declined to take office without the assistance of Lord Palmerston or Mr. Gladstone, thereby casting a slur upon his own supporters which some of them felt very acutely. They had been turned out of office, as they thought, by an unscrupulous combination, after having administered public affairs with recognised efficiency. The country, thought Disraeli, was prepared to welcome them; and to the last hour of his life he deplored the timidity of Lord Derby which threw away the best chance he ever had. It was not, however, merely timidity which made Lord Derby pause. Lord Derby had a very strong sense of duty; and he probably thought that a government formed by Lord Palmerston and supported by the conservative opposition would be a stronger government than his own. Disraeli thought he was mistaken. Had Lord Derby taken office, he used to say, he would have had at his back little short of three hundred followers, which a dissolution of parliament would, it might reasonably be supposed, have converted into a majority of the house. The conservative party never had such a chance again for many years. They had outlived the taint of protection. A vigorous prosecution of the war and the negotiation of an honourable peace were the two objects on which the whole mind of the nation was concentrated. An appeal to the people to strengthen the hands of Lord Derby for these purposes would almost certainly have been successful. The Peelites were still hovering between liberalism and conservatism, with a decided bias towards the latter. In the 'Life of Bishop Wilberforce' may be found sufficient proof of this assertion. All that they wanted was some kind of guarantee that in joining Lord Derby they would not be on the losing side; and a general election in 1855 or 1856 would have afforded it. This was Disraeli's own view of the situation, and that the immediate result would have been what he foresaw may be regarded as certain. This was probably the greatest disappointment which Disraeli ever encountered. He was then just forty-five, and might have looked forward to a long career of usefulness and greatness. When next the conservatives appealed to the country, the reform question had become the question of the day; foreign affairs had gone against them; and when after the short-lived ministry of 1858 they returned to the opposition benches their prospects had never looked more hopeless.

In the meantime, however, important events had taken place—the Peace of Paris, the Chinese war, the Indian mutiny; while the Conspiracy to Murder Bill, the Government of India Bill, and the first conservative Reform Bill had greatly affected the position of parties in parliament. Disraeli's relations with his own party were not improved by the part which he took in some of these affairs. It was thought, for instance, by many conservatives that the support given to Mr. Milner Gibson's vote of censure on the government for upholding the action of Sir John Bowring in China was a great mistake; and it certainly turned out badly, for Lord Palmerston, appealing to the country on the ground that public servants must be supported, carried all before him, and came back with a triumphant majority. In the following year Disraeli, in the opinion of many persons, made a similar mistake in combining to attack the government on the Conspiracy to Murder Bill, which they had brought in without first sending a proper reply to the peremptory despatch written by Count Walewski. But this time the attack was at all events successful. The country had been justly irritated by the language of the French colonels, and Lord Palmerston's followers deserting him, he was defeated by a majority of nineteen, and at once resigned. Lord Derby formed a new government, and Disraeli was again chancellor of the exchequer and leader of the House of Commons.

The first thing which demanded the attention of the new government was the suppression of the Indian mutiny and the reconstruction of the Indian government, and on 26 March 1858 Disraeli introduced the India Bill (No. 1), which, however, never

reached a second reading; and it was then determined to proceed by resolutions, which were carried through the House of Commons with conspicuous ability by Lord Stanley, the present Lord Derby, who had succeeded Lord Ellenborough as president of the board of control. The change was caused by the publication of a despatch addressed by Lord Ellenborough to Lord Canning, then governor-general of India, in which he censured Lord Canning's proclamation addressed to the landowners of Oude as harsh and impolitic, and not unlikely to rekindle the flames of rebellion. In India Sir James Outram strongly disapproved of it. But Lord Canning had a large party of friends in England, and before Sir James Outram's opinion was known in this country they raised a storm which threatened the existence of the government. Lord Ellenborough resigned; but that was not sufficient, and Mr. Cardwell gave notice of a vote of censure in the House of Commons, the collapse of which has been immortalised by Disraeli's brilliant description of it at the memorable 'Slough banquet.' The same year was distinguished by the final concession of the Jewish claims in accordance with a compromise suggested by Lord Lucan, to the effect that each house of parliament should have the power of modifying the form of oath to be taken at its own pleasure, and Disraeli had the satisfaction of taking part in this settlement of the question as member of a conservative administration.

The popular excitement which was roused in the north of England by Mr. Bright during the autumn of 1858 made it absolutely necessary for Lord Derby to deal with the question of parliamentary reform, and accordingly, on 28 Feb., Disraeli introduced the bill which caused Mr. Henley and Mr. Walpole to retire from office. Its principal features were the equalisation of the town and county franchise, both being fixed at a 10*l.* rental, and the restriction of the borough freeholders to vote for the borough in which their freeholds were situated. On 21 March Lord John Russell moved an amendment condemning 'the disfranchisement,' as it was called, of the borough freeholders, and the non-reduction of the borough franchise, which was carried by a majority of 330 to 291. Disraeli now paid the penalty of the error which he had committed in 1857. Had he still possessed the votes which he lost at the general election in that year, he would have carried his bill. His strategy on the China question cost the conservatives twenty-six seats, and had these been available in 1859 the ayes for the government bill would have been 317 and the noes 304. He could then have appealed to his new constituencies with almost a certainty of success; but his sin had found him out, and it was long ere he ceased to feel its consequences. Lord Derby, as it was, dissolved parliament, but without obtaining a clear majority, though Disraeli was again at the head of a numerically powerful party, numbering 302 votes. A vote of want of confidence was at once proposed by Lord Hartington, and then happened one of the strangest things in the whole of Disraeli's lifetime. War had broken out between France and Austria in May, and 'failure to preserve the peace of Europe' was one of the charges brought against the conservative government. In Lord Malmesbury's despatches lay an easy refutation of the charge; but, although they were printed and ready for delivery long before the end of the debate, Disraeli, for reasons which have never been explained, would not allow them to be placed on the table of the house. Members voted in ignorance of their contents, and the amendment was carried against the government by 323 to 310 votes, a majority of thirteen. Mr. Horsman and others declared afterwards that had they seen the blue book first they would have voted with ministers. Nobody knew then, and nobody knows now, by what motive Disraeli was actuated; and it was as much a riddle to his colleagues as it was to every one else.

The second administration of Lord Palmerston constitutes a kind of landing-place in the career of Disraeli. In the fifth volume of the life of the late prince consort a conversation is mentioned which took place in January 1861 between the prince and the leader of the opposition, in which Disraeli declared that the conservative party did not wish to take advantage of the weakness of the government, but on the contrary were willing to support them provided they plunged into no system of 'democratic finance,' as they had shown an inclination to do in 1860. This 'time-honoured rule of an honourable opposition,' says Sir Theodore Martin, was strictly observed in the session of 1861. But when the condition on which it rested was violated, Disraeli did not find his own party very willing to reverse their attitude. Their confidence in his leadership had been somewhat shaken by the events of the past five years. The reform agitation, which had revived immediately on Lord Palmerston's resignation, subsided again, curiously enough, as soon as he returned to office; and many tory members considered that the prime minister was a better representative of conservative opinions than the leader of the opposition. Disraeli at this time often sat alone upon the

front bench, and in 1862, when an opportunity occurred of defeating the government, on Lord Palmerston declaring that he would make it a cabinet question, Mr. Walpole, who had charge of the hostile resolution, positively refused to go on with it. Disraeli's imperturbability under every kind of attack or disappointment has often been remarked; but it was sometimes more apparent than real. And men who sat exactly opposite to him at this period of his life used to say that they could tell when he was moved by the darkening of his whole face. Not a muscle moved; but gradually his pale complexion assumed a swarthier hue, and it was plain that he was struggling with emotions which he was anxious to avoid betraying. At this particular stage of his career he had perhaps some reason for despondency. He had begun well. He had completely lived down the ill effects of his first appearance and his early eccentricities. He had reconstructed the conservative party, and made it once more as powerful an opposition as it had been under Sir Robert Peel. Down to 1855 all had gone on favourably, but since that time his fortune seemed to have deserted him. The party for which he had done so much were insubordinate and suspicious, and talked of finding another leader. This was eminently unjust to Disraeli, since it was impossible in those days to make head against the popularity of Lord Palmerston, and no other leader whom the party could have chosen was likely to have shown more courage and confidence in adversity. But there is no doubt that this feeling of dissatisfaction prevailed widely in the conservative ranks, and that Disraeli at times felt it deeply.

It was at this very time, however, that he made some of his best speeches. Two of them, delivered on 24 Feb. 1860 and 7 April 1862 respectively, contain a criticism of Mr. Gladstone's financial system, on which the last word has not yet been spoken, and are well worth studying at the present day; while his annual surveys of Lord John Russell's foreign policy are among the ablest, as well as the most humorous, speeches which he ever made. Lord Palmerston, however, was 'in for his life;' his personal influence was unrivalled, and, fortified by Mr. Gladstone's budgets, his position was impregnable. The opposition was condemned to the dreary occupation of waiting for dead men's shoes. And no wonder they grew restless and dissatisfied. The general election of 1865 did nothing to improve their temper. They lost some twenty seats, and had Lord Palmerston been a younger man they would have had another six or seven years of the cold shade to look forward to.

The prime minister, however, died in October 1865, and a new chapter in the life of Disraeli was opened. Lord Palmerston was succeeded by Earl Russell, Mr. Gladstone leading the House of Commons. A reform bill was introduced by the government, divided into two parts, and the house was invited to consent to the extension of the franchise before it was made acquainted with the scheme for the distribution of seats. In opposition to this proposal a considerable section of the liberal party made common cause with the conservatives, and acquired thereby the title of 'the Cave' bestowed on them by Mr. Bright. The government were compelled to bring in an entire measure, but this did not save them from ultimate discomfiture. They fixed the borough occupation franchise at 7*l.*, and the question arose whether it should be a rental or a rating franchise; that is to say, whether the 7*l.* should be what the tenant actually paid to his landlord, or what he was assessed at to the poor rate. If he was assessed at 7*l.*, his actual rent would be a trifle higher. The government adopted the former of these two views, Disraeli and his new allies the latter, and the result was that, on a resolution moved by Lord Dunkellin, the ministers were defeated by a majority of eleven, and Lord Russell immediately resigned. It was not to the amount of the qualification that Disraeli objected so much as to the inferiority of a rental to a rating franchise, and his reasons for thinking so, for 'making the rate-book the register,' were explained by himself, even in 1859, when he thought the practical difficulties in the way of it were too great to be overcome. It is important to remember this, because of the discussions that ensued in the following year when he brought in his own Reform Bill, and endeavoured to base the franchise on the personal payment of rates. This was the old constitutional qualification; the ratepayer was simply the old scot-and-lot voter, and though the franchise might be limited to men who paid a certain amount of rates, it should be the payment of rates and not the payment of rent which entitled him to a vote. This was the position contended for by Lord Dunkellin, Sir Hugh Cairns, and other speakers; and it is an entire mistake to suppose that the objection to the government proposal was that a 7*l.* qualification was too low. Lord Dunkellin was in favour of a lower one, and it was admitted by the whole opposition that this was a question of detail. The principle at issue was that the right to the franchise should rest on the contribution to the poor rate. Thus when in the following year Disraeli proposed to give the franchise to all

ratepayers there was no such change of front, no such 'unparalleled betrayal,' as Mr. Lowe charged him with. The conservative party had never taken their stand on any particular figure. And in point of fact the necessity of a rating suffrage pure and simple had long been contemplated by the two conservative leaders.

The cabinet, however, was divided on the subject, Lord Derby, Disraeli, and the majority being in favour of a measure on which the two leaders of the party had for some time been agreed, while Lords Cranborne and Carnarvon and General Peel considered that it went too far. In deference to their opinions, and to avert their resignation, a measure of a different character was devised on the spur of the moment and subsequently submitted to the house. Disraeli, who had at one time tendered his own resignation, which of course was not to be heard of, was observed to be labouring under very unwonted depression while discharging this unwelcome duty. But the 'ten minutes' bill,' as it was named, was only born to perish. The ministry soon found their new position untenable. Their own followers demanded the original scheme. The resignation of the dissentients was accepted: and on 18 March 1867 the more popular bill was introduced.

On 12 April Mr. Gladstone moved an amendment which struck at the principle of the bill by proposing to give the franchise to the householder who compounded for the rates as well as to the householder who paid them. This debate was the first real trial of strength between the government and the opposition, and when the numbers were read out, for Gladstone's amendment 289, against it 310, a scene was witnessed in the house such as few of its oldest members recollected. The bursts of cheering were again and again renewed; and none crowded to shake hands with the leader of the house more heartily than the very tory country gentlemen whom he was absurdly said to have betrayed. The younger members of the party extemporised a supper at the Carlton and begged of him to join them. But, as Lady Beaconsfield was never tired of repeating, 'Dizzy came home to *me*,' and then she would add how he ate half the raised pie and drank the whole of the bottle of champagne which she had prepared in anticipation of his triumph.

Perhaps the best defence of the conservative Reform Bill within a narrow compass is to be found in Disraeli's speech at Edinburgh on 29 Oct. 1867, celebrated for its comparison of the 'Edinburgh' and 'Quarterly' Reviews to the boots at the Blue Boar and the chambermaid at the Red Lion. While regretting that the settlement of 1832 had not been respected by its authors, he had always reserved to the conservative party the full right of dealing with the question now that their opponents had reopened it, and of redressing the anomalies which confessedly existed in Lord Grey's Reform Bill. In 1859 both Lord Derby and himself had come to the conclusion that between the existing 10*l.* franchise and household suffrage there was no trustworthy halting-place. In their first Reform Bill they chose to abide by the former, and, that alternative having been rejected, they could in their second essay only have recourse to the latter. It is pretty clear that they were right, and that any intermediate franchise of 7*l.*, 6*l.*, or 5*l.* would have been swept away within a very few years of its creation. But at the time the experiment was regarded with considerable distrust and apprehension, which the results of the general election of 1868 were not calculated to allay. But, whatever the policy of the measure, there could not be two opinions of the extraordinary ability displayed by Disraeli in the conduct of it. Nor must the fact be forgotten that in the introduction of a measure repugnant to the prejudices and connections of conservatives in general, Disraeli, unlike Peel, carried his party with him.

The Reform Bill became law in August 1867, and then, his work being done, Lord Derby, who had long been a great sufferer from the gout, retired from office, and Mr. Disraeli realised the dream of his youth, and became prime minister of England. But the popularity of the tory party did not ripen all at once. The Reform Bill of 1867 was not so inconsistent with the principles of toryism as many people supposed who took only the narrow view of tory principles which was fashionable about the middle of the century. The late Sir Robert Peel always regretted the extinction of those popular franchises which the first Reform Bill had abolished. And in 1831 Lord Aberdeen suggested household suffrage to the Duke of Wellington as quite a natural and feasible principle for the tory party to adopt without incurring either remonstrance or reproach. But the tory party were not at first accredited with the change. The people were told that it had been wrung from a reluctant aristocracy by the liberals, and the liberals reaped the whole benefit of it when the appeal to the people came. At the Guildhall dinner on 9 Nov., Disraeli spoke confidently of the organisation and prospects of the conservatives. 'Arms of precision' would, he said, tell their tale. But he was doomed to disappointment, and Mr. Gladstone returned to power with a majority of 170.

Now began the last long phase of the Irish

question. Disraeli had always sympathised with Ireland. We have seen what he said of her in 1837 and again in 1844. But he seems to have thought that the Irish famine had really settled the Irish question 'by the act of God;' and he used to point to the growing prosperity of Ireland between 1850 and 1865 in proof of his assertion. He always contended that the Fenian conspiracy, which so alarmed Mr. Gladstone, was a foreign conspiracy; and that, when this had been effectually crushed, England might have left Ireland to proceed tranquilly along the path of improvement without further interference. Mr. Gladstone's Irish policy merely raked into a flame the embers which were all but extinct, revived hopes and aspirations which, except by a small party of conspirators, had been practically forgotten, and created a new Irish question for the present generation which otherwise would never have arisen. These were his general views. In 1871, two years after the passing of the Church Bill, and one year after the passing of the Land Act, the condition of Ireland was worse than ever. A coercion bill was passed, and the Habeas Corpus Act was suspended. It was impossible to explain away such facts as these, and in his speech on the 'Westmeath committee,' 27 Feb. 1871, Disraeli 'woke up,' as it was said, and delivered a speech in his old style which delighted the opposition benches. Mr. Gladstone's Irish legislation, just or unjust, had not only failed in its avowed object—the removal, namely, of Irish discontent—but had rendered it still more rancorous. A darker and fiercer spirit had taken possession of Ireland than the one which had been driven out, and Mr. Gladstone had beckoned it to come in.

The Black Sea conference, the treaty of Washington, the affair of Sir Spencer Robinson, Sir Robert Collier, and Ewelme Rectory continued to furnish him with materials for sarcasm during the next two years, and in 1872 he delivered two of his most famous speeches, one at Manchester on 3 April, and another at the Crystal Palace on 24 June. It was in the first of these that he likened the heads of departments in Mr. Gladstone's government, as he sat opposite to them in the House of Commons, to 'a range of extinct volcanoes.' But in the same speech is to be found also the best explanation and vindication of the working of the English monarchy with which we are acquainted, and which may now be called the *locus classicus* on the subject. It has been quoted, and repeated, and borrowed, and abridged, and expanded over and over again. In the speech at the Crystal Palace he dwelt on his favourite distinction between national and cosmopolitan principles as the distinctive creeds of toryism and liberalism, and claimed for the former that its watchwords were the constitution, the empire, and the people. The year, however, which witnessed this revival of energy in the leader of the opposition, did not pass over without a severe domestic calamity which robbed his existence of its sunshine. On 15 Dec. 1872 his wife, who had been created Viscountess Beaconsfield, 30 Nov. 1868, died, and he felt 'that he had no longer a home.'

In 1873 Mr. Gladstone, being defeated on the Irish University Education Bill, resigned office, and her majesty sent for Disraeli, who declined to form a government, and Mr. Gladstone returned to his seat. In the following January, however, he dissolved parliament rather suddenly. The opposition was placed in a clear majority; Disraeli no longer hesitated, and the tory government of 1874 came into being. It was the first time that the tories had commanded a majority since 1841, and Disraeli was now at length to reap the fruits of his long and patient devotion to the interests of his party. But the triumph had come too late, when it was impossible for him to carry out measures which, had he been ten years younger, he would certainly have adopted. The enfranchisement of the peasantry and the reform of our provincial administration would assuredly have been anticipated by the author of 'Coningsby' and 'Sybil,' the consistent upholder of local authority and jurisdiction, had his health and strength been adequate to so arduous an undertaking. But though Disraeli was a man of naturally strong constitution, his strength had been severely tried. When he became prime minister for the second time he was in his sixty-ninth year, and these were not the piping days of peace when Lord Palmerston could slumber tranquilly through his duties up to eighty years of age. The strain of leading the House of Commons had doubled since his time, and at the end of the session of 1876 Disraeli found it necessary to exchange that arduous position for the less trying duties which devolve on the leader of the House of Lords. On 11 Aug. 1876 he made his last speech in the House of Commons. But the public had no suspicion of the truth till the next morning, when it was officially announced that he was to be created Earl of Beaconsfield, and that his place in the lower house was to be taken by Sir Stafford Northcote. The English House of Commons may have known more subtle philosophers, more majestic orators, more thoroughly consistent politicians, but never one who loved it better or was more zealous for its dignity and honour.

The tory administration from 1874 to 1880 will probably be remembered in history rather by the strongly marked features of its foreign and colonial policy than by any less imposing records. At the same time it would be a mistake to overlook the fact that in the field of domestic legislation it accomplished numerous reforms of a useful and popular description, and effected a satisfactory settlement of more than one long-vexed question in which the working class was deeply interested. We need only name such measures as the Factory Acts of 1874 and 1878, the Employers and Workmen Act (abolishing imprisonment for breach of contract), the Conspiracy and Protection to Property Act (enlarging the right of combination), the Poor Law Amendment Act, the Public Health Act, the Artisans' Dwellings Act, the Commons Act, and, last but not least, the Factories and Workshops Act. On 29 March 1878, Mr. Macdonald, the labour representative, said of this bill, that it would redound to the honour and credit of the government. On 16 July 1875, Mr. Mundella thanked the home secretary, on behalf of the working men of England, 'for the very fair way in which he had met the representations of both masters and men.' But it is rather by the policy which he pursued in the east of Europe and in India that Disraeli's claim to distinction during the last ten years of his life will generally be judged. Before, however, we pass on to these questions, we must notice one act of his administration which cost him nearly a third of his popularity at a single stroke: we mean the Public Worship Regulation Act. This act, though really less stringent in its provisions than the Church Discipline Act, and though Disraeli himself was personally averse to it, was made odious to the clergy by an unfortunate phrase which he applied to it. He said it was a bill 'to put down ritualism.' This unlucky expression brought a hornets' nest about his ears, and alienated a considerable body of supporters who had transferred their allegiance from Mr. Gladstone to the leader of the conservative party, when this unpardonable offence drove them away from him for ever.

Macaulay complains of the war policy of Mr. Pitt, that it halted between two opinions. 'Pitt should either,' he says, 'have thrown himself heart and soul into Burke's conception of the war, or else have abstained altogether.' This criticism represents perhaps to some slight extent what future historians will say of the policy of Lord Beaconsfield, as we must in future style him, though not of Beaconsfield himself. He avoided the mistakes of Lord Aberdeen, and, by his courage and decision at a critical moment, saved England from war and Turkey from destruction. But it will probably be thought hereafter that the same courage and decision exhibited at an earlier stage of the negotiations would have produced still more satisfactory results, and have prevented the campaign of 1877 altogether. When Russia made a *casus belli* of Turkey's refusal to sign the protocol submitted to her in the spring of that year, then, it may be thought, was England's real opportunity for the adoption of decisive measures. Lord Derby declared the conduct of Russia to be a gross breach of treaty obligations, yet resolved to remain neutral unless certain specific British interests were assailed or threatened. But for the neglect of this opportunity Beaconsfield was not responsible. The cabinet was divided in opinion, and the party of compromise prevailed.

In favour of this policy there are indeed several arguments to be adduced. Public opinion had been violently excited against Turkey by what will long be remembered as the 'Bulgarian atrocities,' or the outrages said to have been committed by the bashi-bazouks in the suppression of the Bulgarian insurrection. These outrages were discovered shortly afterwards to have been either gross exaggerations or pure inventions. But the effect of them had not subsided by the spring of 1877; and the violent and inflammatory harangues poured like torrents of lava on the heads of a government which could be base enough to sympathise with the authors of them intimidated some of Beaconsfield's colleagues, and made Lord Derby's answer to the Russian announcement the only one possible. In the second place it may be said that the time for maintaining the integrity of the Turkish empire by force of arms had in 1877 already gone by; that when Russia violated the treaty of Paris in 1871, then was the time for England and the other powers to have taken up arms in its defence; and that their refusal to do so amounted to a tacit admission that the treaty was obsolete. 'Tum decuit metuisse tuis,' Russia may have said with some reason; and on this view of the situation it might of course be maintained fairly that in case of any future quarrel between Turkey and Russia the intervention of England was limited to the protection of her own interests. The only doubt that remains is whether the same end could not have been better served by exhibiting in 1877 the attitude which we reserved for 1878, and whether to have maintained the Turkish empire as it then stood would not have been a better guarantee for British interests than the treaty of Berlin. Beaconsfield would have said yes. But he was overruled as we

have seen; and that being so, history will not deny that he made the best of a bad bargain.

The war between Russia and Turkey ended with the treaty of San Stephano, by which the empire of Turkey in Europe was effaced, and a new state, the mere tool of Russia, was to stretch from the Danube to the Ægean. Beaconsfield instantly demanded that the treaty should be submitted to the other European powers. The refusal of Russia brought the English fleet to the Dardanelles, and a division of our Indian army to Malta. Then at last Russia submitted to the inevitable. The congress assembled at Berlin, and Beaconsfield and Lord Salisbury went out as the English plenipotentiaries. The object of this country was to bar the advance of Russia to the Mediterranean, either by the northern or the southern route, either by Bulgaria or by Asia Minor. The treaty of Berlin and the Anglo-Turkish convention combined were supposed to have effected these objects. And when the plenipotentiaries returned to London on 15 July 1878, bringing 'peace with honour,' the popularity of Beaconsfield reached its culminating point. This was allowed by Mr. Gladstone himself in the eloquent tribute which he paid to a deceased rival. He was created K.G. 22 July 1878. But Beaconsfield lived to show himself even greater in adversity than in prosperity, and by the dignity with which he bore the loss of power to win even more admiration than he had known when he possessed it.

In view of subsequent circumstances it may be well to point out that, as the main object of the treaty of Berlin was to exclude Russia from the Mediterranean, so one of the best means of effecting that object was thought to lie in the constitution of a strong and independent state between the Adriatic and the Black Sea. But though the materials for such a barrier might ultimately be found in Bosnia, Herzegovina, and Roumelia, they did not exist in 1878; and what Beaconsfield designed by the provisional settlement then effected was to place the people in a position to develope them. To this end it was necessary to loose these provinces from the grasp of Russia, to protect them in the cultivation of their internal resources, to encourage them in the accumulation of wealth, and, generally, to gain time for those habits and instincts to mature themselves which are essential to permanent independence. It was hoped that by the treaty of Berlin these ends would be attained, and that the conception itself is worthy of a great statesman is surely not to be disputed.

Beaconsfield's policy on the Eastern question was constantly ascribed by his enemies to his 'Semitic instincts,' which were supposed to taint all his views of the relations between Turkey and her christian subjects. But they could know little of Beaconsfield who supposed that his Semitic instincts led him to any partiality for the Turks. On the contrary, he always describes them in 'Tancred' as the great oppressors of the Arabs, with whom lay his real sympathies, and as a tribe of semi-barbarous conquerors, who, with many of the virtues of a dominant race to recommend them, were without any true civilisation, literature, or science. When he said in the House of Commons that he did not much believe in the stories of the Turks torturing their prisoners, as they generally had a much more expeditious mode of disposing of them, he was simply stating that to give quarter to rebels was not one of the Turkish traditions; and for this, forsooth, he was accused of 'flippancy' in dealing with a grave subject. This charge, however, was scarcely so absurd as the suggestion made in some quarters that his summons of Indian troops to Malta was a precedent for bringing them to England and overthrowing our liberties by force! The lawyers in both houses of parliament got up long debates on the technical construction of the statute by which the English and Indian armies were amalgamated, and it was contended by the opposition that this employment of the Indian army was a direct breach of it. The case was argued with equal ability on behalf of the government; but the people of England took a broader view, deciding, on the principle of *salus populi suprema lex*, that government was justified by circumstances, and were not sorry perhaps at the same time to discover that they were a greater military power than they had supposed.

Beaconsfield's policy in India was based on the principle of material guarantees. He did not think it safe to trust entirely to moral ones: to friendships, which are dependent upon interests, or to interests which are necessarily fluctuating with every movement of the world around us. Especially was this true in his opinion of Indian states and rulers. There are those who think that the contingent benefits of insurance are not worth the certain cost, and there is an influential school of foreign policy in England which inculcates this belief. To this it is sufficient to say that Beaconsfield was diametrically opposed. The occupation of Cyprus, predicted, by the bye, in 'Tancred,' the retention of Candahar, and the scheme of the 'scientific frontier,' show that he cherished the traditions of Pitt, Canning, and Palmerston, who desired England to be a great empire

as well as a prosperous community. But it was in the advice tendered to her majesty to assume the title of Empress of India that Beaconsfield was supposed to have given the rein most freely to his heated imagination and innate sympathy with despotism. We notice the charge, not because we believe that there was a particle of truth in it, but because no biography of this eminent man would be complete without some further reference to his supposed sympathy with personal government.

Beaconsfield was the first to perceive that one tendency of the Reform Bill of 1832 was to increase the power of individuals, and that he would have been well pleased to see it turned to the advantage of the crown may readily be granted. He saw that with the removal of those restraints which are imposed on the most powerful of ministers by an oligarchical constitution one guarantee against personal supremacy had vanished. Unless some substitute for it could be found in the royal prerogative, we seemed threatened with a septennial dictatorship. Democracy is favourable to tribunes, and tribunes are not celebrated for their moderation, disinterestedness, or love of constitutional liberty. With each enlargement of our electoral system the danger would grow worse, as great masses of people, especially uneducated masses, can only comprehend simplicity, and are impatient of all the complicated machinery, the checks and counter-checks on which constitutional systems are dependent. It may not have seemed impossible to Beaconsfield at one time that the crown might come to represent that personal element in the government of the country which democracies love. It is said that one of his colleagues who disagreed with him, conversing with an acquaintance on her majesty's known attachment to Beaconsfield, said: 'He tells her, sir, that she can govern like Queen Elizabeth.' But whatever he told his sovereign it did not go beyond what has been already explained. And considering that a minister who is a dictator is really more powerful than either king or queen, and that the mischief which he may accomplish in seven years is incalculable, it is after all a question perhaps whether some increase in the direct power of the crown might not be for the public good.

By his removal to the House of Lords the government was decidedly weakened, but Beaconsfield's own abilities were as conspicuous in the one house as in the other, and some of his greatest speeches were delivered during the last five years of his life. But the clouds which had been dispersed by the treaty of Berlin and the successful termination of the Afghan war began once more to gather round his administration. A war with the Zulus in South Africa, attended by serious disasters, and the continued depression of the agricultural and commercial interests, combined to create that vague discontent throughout the country which always portends a change of government. It is remarkable, indeed, that the most sanguine member of the opposition did not look forward to more than a bare majority, and that most of the whig leaders despaired of their fortunes altogether. Beaconsfield himself, perhaps, foresaw what was likely to happen more clearly than any one. 'I think it very doubtful whether you will find us here this time next year,' was his remark to a friend who came to take leave of him in Downing Street before leaving England for a twelvemonth. But neither he nor any one else expected so decisive a defeat. Encouraged for the moment by great electoral successes at Liverpool, Sheffield, and Southwark, the cabinet determined to dissolve parliament in March 1880, and the result was that the tory party lost a hundred and eleven seats. Beaconsfield at once resigned when he saw that the day was irretrievably lost, and Mr. Gladstone returned to power for the second time with an immense majority.

During the brief period of political leadership that still remained to him, Beaconsfield conducted himself with great wisdom and moderation. It was owing to his advice that the House of Lords accepted both the Burials Bill and the Ground Game Bill, reserving their strength for the more important and mischievous proposals which he believed to be in store for them. Thus when government, to please their Irish supporters, passed the Compensation for Disturbance Bill through the commons, he was able to secure its rejection in the House of Lords with less strain on their lordships' authority than might otherwise have been occasioned. In the following session and within six weeks of his death he spoke with great eloquence and earnestness against the evacuation of Candahar (4 March), and it was in this speech that he uttered the memorable words which will long live in English history: 'But, my lords, the key of India is not Herat or Candahar; the key of India is London.' This, though not the last time that his voice was heard in the House of Lords, was the last of his great speeches. About three weeks afterwards he was known to be indisposed, and though his illness fluctuated almost from day to day, and was not for some time supposed to be dangerous, he never left the house again. For the space of four weeks the public anxiety grew daily more intense; and from

every class of society, and from all quarters of the kingdom, came ever-increasing demonstrations of his deep and widespread popularity. When his illness terminated fatally on 19 April, the general burst of sorrow resembled that elicited by the death of the Duke of Wellington. Queen Victoria wrote two days later to Dean Stanley: 'His devotion and kindness to me, his wise counsels, his great gentleness combined with firmness, his one thought of the honour and glory of the country make the death of my dear Lord Beaconsfield a national calamity.' The day of his death—which was named Primrose Day in the belief that the primrose was his favourite flower—was consecrated to his memory by his political followers.

Beaconsfield left express directions that his last resting-place should be next to Lady Beaconsfield's in Hughenden churchyard, and there, accordingly, on 26 April, he was buried. The Prince of Wales (afterwards King Edward VII) attended the funeral. A few days afterwards Queen Victoria placed a wreath of flowers on his tomb, and on 27 Feb. 1882 she set up an elaborate tablet to his memory above the seat which he used to occupy in the chancel of the church; the queen also caused to be suspended above the tablet his insignia of knight of the Garter, which were transferred from St. George's Chapel, Windsor. Statues of Beaconsfield were erected in Westminster Abbey (voted by parliament 9 May 1881) and in Parliament Square. A copy by Lockhart Bogle of the last portrait painted of him (by Sir John Everett Millais, R.A.) is in the National Portrait Gallery, London.

That he was a great man who scaled the heights of fortune and won the battle of life against odds which seemed to be irresistible, and who at the gloomiest moments of his career never lost heart or hope, can no longer be a matter of controversy. A combination of genius, patience, intrepidity, and strength of will, such as occurs only at intervals of centuries, could alone have enabled him to succeed. Of the means by which he rose to power, and the extent to which he was favoured by chance, different opinions will be entertained, but his errors seem rather to have sprung from a reliance upon false analogies than from any deliberate design to make a tool of party, or rise by the profession of principles which he was prepared at any moment to abandon. It is most probable that he really believed in the popular toryism which he preached, and that he did not make sufficient allowance for the force of modern radicalism which was already in possession of the field. At the same time it is necessary to remember that the democratic Reform Bill, which Disraeli carried in 1867, proved the existence of a conservative spirit among the working classes, in which it may be said, perhaps, that he alone of all his contemporaries believed; that under that franchise (in 1874) the first tory majority was returned for a whole generation; and that under the still more enlarged franchise of 1885 a tory party was returned to parliament in 1886, numbering nearly half the House of Commons. These are facts to which their due weight must be allowed in estimating the political foresight which proclaimed that tory principles would, if properly explained, be supported by the English masses.

To the foreign policy of which Beaconsfield was the exponent justice could hardly be done, except under a system of government more stable than our own has now become. Beaconsfield no doubt carried popular opinion with him on the Eastern question, and it is possible that if he had been allowed his own way he might have obtained such a hold upon the working classes as to have averted the defeat which overtook him in 1880. But all this is matter of conjecture. We only see that, notwithstanding the enthusiasm which his foreign policy had inspired, the people were ready on very slight provocation to depose him in favour of a statesman by whom it was sure to be reversed. It is enough to affirm that Beaconsfield was a great statesman, though history may still decide that his policy, both foreign and domestic, was founded on a miscalculation of the forces at his command, as well as of those that were opposed to him.

Beaconsfield has been described as rather a debater than an orator. If concise and luminous argument, felicitous imagery, satire unequalled both for its wit and its severity, and the power of holding an audience enchained for many hours at a time, do not constitute an orator, the description may be just. But it is one that will exclude from the list of orators a multitude of great names which the common consent of mankind has enrolled in it; nor can the quality of moral earnestness, resulting from a sincere belief in the justice of his own cause, very well be denied to that eloquent vindication of a suffering interest which won the assent of Mr. Gladstone. His great speeches on the monarchy and the empire breathe the ripened conviction of a lifetime.

That Beaconsfield, had he not forsaken literature for politics, might have equalled the fame of some of our greatest English writers, is an opinion which has been expressed by very competent and impartial critics. And we doubt, as it is, whether the non-political parts of 'Coningsby' and 'Sybil' are either as well

known or as much admired as they deserve to be. His three best novels, considered only from a dramatic point of view, are the two just mentioned and 'Henrietta Temple,' published in 1837. Of these three the plots are skilfully constructed, the characters admirably drawn, and the style in the more colloquial and humorous passages fresh, lively, and piquant. In 'Henrietta Temple,' indeed, there is not much character, except perhaps in the Roman catholic priest, Glastonbury, a portrait which we would not willingly have missed. But the story of the lovers is told with great sweetness and beauty, though the author does not affect to touch those deeper chords of passion which awaken tears and pity. In 'Sybil' he may have intended to do so; and in the passion of Stephen Morley for the heroine he has made the nearest approach to it which we find in any of his works. But he has only partially succeeded even here, and it is evident that his strength did not lie in the delineation of this class of emotions. The plot in 'Coningsby' is perhaps the best of all, but both in this story and in the one which immediately succeeded it we have a procession of characters which would have amply atoned for the worst plot that ever was constructed. The best painters of character in our literature might be proud of two such portraits as Lord Marney and Mr. Ormsby.

In 'Coningsby' Disraeli first gave to the world that eloquent vindication of the Jewish race which has been rightly considered to reflect so much honour on himself. In 'Tancred' he leads his readers into 'the Desert,' the cradle of the Arabs, from which they spread east and west, and became known as the Moors in Spain and the Jews in Palestine. Nothing can be more interesting than his account of the manners and the men, of which neither are much changed since the days of the patriarchs—nothing finer than his picture of the rocks and towers of Jerusalem, or the green forests of the Lebanon.

His other novels, both his earlier and his later ones, are decidedly inferior to these. Of 'Vivian Grey' neither the plot nor the characters are really good. In this, far more than in either 'Coningsby' or 'Sybil,' it was the political satire which took the world by storm; but we doubt if any one could read it now without weariness. 'Venetia' and the 'Young Duke' are not political, and they narrowly miss being dull. 'Lothair' (1870) and 'Endymion' (1880) are of very different degrees of merit, and though we cannot call the latter dull, most of Disraeli's admirers will wish that it had never been published.

Of those which have not already been mentioned, 'Contarini Fleming' has been the most admired. Neither this, however, nor 'Alroy' (1833), nor the 'Rise of Iskander,' nor 'Count Alarcos' (1839), nor the 'Revolutionary Epick' (1834), are worthy of the author's genius. He seems at one time to have fancied that nature had intended him for a poet. But even as a writer of poetical prose he is not to be admired. His writings where he essays this style afford too many instances of the false sublime, and of stilted rhetoric mistaken for the spontaneous utterance of the imagination, to be entitled to any but very qualified commendation. Of a style exactly suited to the description of what we call society, of its sayings and its doings, its sense and its folly, its vices and its virtues, Disraeli was a perfect master. In the three burlesques which he wrote in his youth, 'The Infernal Marriage,' 'Ixion in Heaven,' and 'Popanilla' (1828), this talent is displayed to great advantage. The second is perhaps the best. The dinner party at Olympus, with Apollo for Byron, and Jupiter for George IV, is excellent. Proserpine in Elysium, where she developed a taste for society, and her receptions were the most brilliant of the season, is also most diverting. An useful bibliography of Lord Beaconsfield's writings was published in 'Notes and Queries,' 1893. One of the happiest critical estimates of his powers as a novelist is that by Leslie Stephen in his 'Hours in a Library.'

In private life he is said to have been kind and constant in his friendships, liberal in his charities, and prompt to recognise and assist struggling merit whenever his attention was directed to it. In general society he was not a great talker. He usually had rather a preoccupied air, and though he was a great admirer of gaiety and good spirits in those who surrounded him, he was incapable of abandoning himself to the pleasures of the moment, whatever they might be, like Lord Derby or Lord Palmerston. He was no sportsman, but he records in a letter to his sister that he once rode to hounds and rode well. Though a naturalist and a lover of nature in all her forms, he had neither game nor gamekeepers at home. He preferred peacocks to pheasants, and left it to his tenants to supply his table as they chose. In his own woods and gardens he found a constant source of interest and amusement, and he loved a walk or drive through the woodland scenery of the Chiltern Hills, with some appreciative companion to whom he could enlarge on their seventeenth-century associations.

[The authentic life is by W. F. Monypenny, 1908. Other authorities are Sir Theodore Martin's Life of the Prince Consort, 1880; The Right Hon. Benjamin Disraeli, a Biography, 1854: Me-

morials of Lord Beaconsfield, 1881; Speeches of Lord Beaconsfield, ed. T. E. Kebbel, 1881; G. C. Thompson's Public Opinion and Lord Beaconsfield 1875–80, 1886; Life of Bishop Wilberforce, 1879–83; Martin's Life of Lord Lyndhurst, 1883; Malmesbury's Memoirs of an ex-Minister, 1884; Greville Papers, 1874–85; Croker Papers, 1884; The Peel Papers, 1891–9; Morley's Life of Gladstone, 1903, Lord Beaconsfield, by T. P. O'Connor (1878), of which a revised edition appeared in 1904, gives a hostile account of his political career. A favourable sketch, by Georg Brandes, was issued at Copenhagen in 1878. It was translated from the Danish into English in 1880. Other studies of his career and character are by J. A. Froude (1890), by Wilfrid Meynell (1903), and Walter Sichel (1904). Sir William Fraser's Disraeli and his Day (1891) is valuable.] T. E. K.

D'ISRAELI, ISAAC (1766–1848), author, was born at his father's residence, 5 Great St. Helens, London, on 11 May 1766. His ancestors were Jews of the Levant who had settled in the sixteenth century in Italy. His grandfather Isaac Israeli, of Cento, Ferrara, married Rica or Eurichetta Rossi, a member of a distinguished Jewish-Italian family of Ferrara. His father, Benjamin D'Israeli, was born at Cento 22 Sept. 1730; settled in England in 1748, prospered first as a merchant in London, importing Italian products and manufactures, and afterwards as a stockbroker, and was made an English citizen by act of denization 24 Aug. 1801. He was a member of the London congregation of Spanish and Portuguese Jews, and married at their synagogue in Bevis Marks: first, on 2 April 1756, Rebecca Mendez, second daughter of Gaspar Mendez Furtado, a Portuguese Jew who had sought refuge in England from the Inquisition at Lisbon, and whose elder daughter Rachel was wife of Francisco or Aaron Lara; and secondly, on 28 May 1765, Sarah Shiprut or Syprut de Gabay, whose father was descended from a Spanish-Jewish family which had intermarried with the Villareals of Portugal. By his first wife (1727–1765) he had one daughter, Rachel, who married, firstly in 1771, at the age of 14, her first cousin Aaron Nunes Lara, of London, and secondly on 4 July 1792, Mordecai, *alias* Angiolo Tedesco of Leghorn. Isaac was the sole issue of the second marriage. Benjamin D'Israeli died on 28 Nov. 1816, at his house in Charles Street, Stoke Newington, where he had lived since 1801, and was buried in the cemetery of the Spanish and Portuguese Jews at Mile End. He left 35,000*l*. One Benjamin Disraell, a Protestant, of a Huguenot family, was a public notary in Dublin from 1788 to 1796, and subsequently until 1810 a prominent member of the Dublin Stock Exchange. He built a house called Beechey Park, co. Carlow, in 1810, and in the same year became sheriff of co. Carlow. He died at Beechey Park 9 Aug. 1814, aged 48, and was buried in St. Peter's churchyard, Dublin.

Isaac was sent at an early age to a school kept by a Scotchman named Morison, near Enfield, where his father had a country residence for a time. After 1780 he was staying with his father's agent at Amsterdam, and studying under a freethinking tutor. He returned home in 1782, determined to become a poet and a man of letters. His mother ridiculed his ambition, and his father arranged to place him in a commercial house at Bordeaux. The youth protested, and for a time was left to his own devices. He wrote a poem condemning commerce, and left it at Bolt Court for Dr. Johnson's inspection, but the doctor was ill and the manuscript was returned unopened. In April 1786 he implored Vicesimus Knox [q.v.], master of Tunbridge grammar school, whom he only knew through his writings, to receive him into his house as an enthusiastic disciple (see letters in *Gent. Mag.* 1848, pt. ii. p. 29). In December 1786 he first appeared in print with a vindication of Dr. Johnson's character signed 'I. D. I.' in the 'Gentleman's Magazine.' Some poor verse addressed to Richard Gough [q. v.], the well-known topographer, then an Enfield neighbour, was printed in the 'St. James's Chronicle' on 20 Nov. 1787. Gough made a sarcastic acknowledgment. His father, dissatisfied with his studious habits, sent him to travel in France, and at Paris D'Israeli read largely and met many men of letters. He was home again in 1789, when he published in the 'Gentleman's Magazine' for July an anonymous attack on Peter Pindar (Dr. John Wolcot), entitled 'An Abuse of Satire.' Wolcot attributed the attack to William Hayley, and virulently abused him. D'Israeli avowed himself the author, and was applauded by those who had suffered from Wolcot's lash. Henry James Pye [q.v.] patronised him, and finally led the elder D'Israeli to consent to his son's adoption of a literary career. In 1790 D'Israeli's first volume, a 'Defence of Poetry' in verse, was dedicated to Pye. He became intimate, through Pye, with James Pettit Andrews [q.v.], who introduced him to Samuel Rogers, and he made the acquaintance of Wolcot, who received him kindly. In 1791 he inherited the whole fortune of his maternal grandmother, Esther Syprut, and thus became independent. In 1791 and 1801 D'Israeli wrote the annual verses for the Literary Fund, and in 1803 published 'Narrative Poems.' As a poet he showed little promise.

From an early period D'Israeli read regularly at the British Museum, where he met Douce, who encouraged him in his literary

researches. In 1791 he issued anonymously the first volume of his 'Curiosities of Literature, consisting of Anecdotes, Characters, Sketches, and Observations, Literary, Critical, and Historical.' D'Israeli was following the example of his friend Andrews and of William Seward. He presented the copyright to his publisher, John Murray, of 32 Fleet Street (father of John Murray of Albemarle Street), but the book had an immediate success, and D'Israeli repurchased the copyright at a sale a few years later. A second volume was added in 1793, a third in 1817, two more in 1823, and a sixth and last in 1834. The work was repeatedly revised and reissued in D'Israeli's lifetime (3rd edit. 1793, 7th edit. 1823, 9th edit. 1834, 12th edit. 1841). Similar compilations followed, and achieved like success. 'A Dissertation on Anecdotes' appeared in 1793, 'An Essay on the Literary Character' in 1795 (3rd edit. 1822, 4th 1828), 'Miscellanies, or Literary Recollections,' dedicated to Dr. Hugh Downman [q. v.], in 1796, 'Calamities of Authors' in 1812–13, 'Quarrels of Authors' in 1814. D'Israeli also tried his hand at romances, but these were never very popular. No less than three were published in 1797, viz.: 'Vaurien: a Sketch of the Times,' 2 vols.; 'Flim-Flams, or the Life of my Uncle;' and 'Mejnoun and Leila, the Arabian Petrarch and Laura.' The first two, published anonymously, included general discussions on contemporary topics, and were condemned as Voltairean in tone. 'Mejnoun and Leila' is doubtfully stated to be the earliest oriental romance in the language. Sir William Ouseley seems to have drawn D'Israeli's attention to the Persian poem whence the plot was derived, and he acknowledges assistance from Douce. This tale was translated into German (Leipzig, 1804). With two others ('Love and Humility' and 'The Lovers'), and 'a poetical essay on romance,' it was republished in 1799; a fourth tale ('The Daughter') was added to a second edition of the collection in 1801. D'Israeli's last novel, 'Despotism, or the Fall of the Jesuits,' appeared in 1811.

In 1795 D'Israeli's health gave way, and he spent three years in Devonshire, chiefly at Mount Radford, the house of John Baring, M.P. for Exeter. Dr. Hugh Downman of Exeter attended him, and doctor and patient became very intimate (cf. *Notes and Queries*, 5th ser. v. 508). On 10 Feb. 1802 D'Israeli married Maria, sister of George Basevi, whose son George [q. v.] was a well-known architect; the newly married couple settled for fifteen years at 6 King's Road, Bedford Row (now 22 Theobald's Road), London. Although no observer of Jewish customs, D'Israeli was until the age of forty-seven a member, like his father, of the London congregation of the Spanish and Portuguese Jews, and an annual contributor to its funds. On 3 Oct. 1813 the elders of the synagogue without consulting him elected him warden. D'Israeli declined to serve, and in a letter dated December 1813 expressed astonishment that an office whose duties were 'repulsive to his feelings' should have been conferred on 'a man who has lived out of the sphere of your observations . . . who can never unite in your public worship because, as now conducted, it disturbs instead of exciting religious emotions' (Picciotto, *Sketches of Anglo-Jewish Hist.*) For refusal to accept the office of warden D'Israeli was fined by the elders 40*l*. In March 1814 he repudiated this obligation, but wrote that he was willing to continue the ordinary contributions. In 1817 the elders insisted on the payment of the fine, and D'Israeli resigned his membership of the congregation. His withdrawal was not formally accepted till 1821, when he paid up all arrears of dues down to 1817. His brother-in-law, George Basevi the elder, withdrew at the same time. D'Israeli's children were baptised at St. Andrew's, Holborn, in July and August 1817.

Meanwhile D'Israeli's reputation was growing. In 1816 he wrote, as 'an affair of literary conscience,' an apologetic 'Inquiry into the Literary and Political Character of James I.' In 1820 he noticed 'Spence's Anecdotes' in the 'Quarterly Review,' and sought to vindicate Pope's moral and literary character. The article excited the controversy about Pope in which Bowles, Campbell, Roscoe, and Byron took part. Between 1828 and 1830 appeared in five volumes D'Israeli's 'Commentaries on the Life and Reign of Charles I.' This is D'Israeli's most valuable work, and marked a distinct advance in the methods of historical research. He here consulted many diaries and letters (then unpublished), including the Eliot and Conway MSS. and the papers of Melchior de Sabran, French envoy in England in 1644–5. The 'Mercure François' was also laid under contribution. Southey says that in one of his 'Quarterly' articles he obscurely recommended such an undertaking to Dr. Christopher Wordsworth, who had written on the 'Eikōn Basilikē,' and that D'Israeli, assuming the hint to be addressed to himself, began his book (Southey, *Correspondence with C. Bowles*, ed. Dowden, p. 239). Lord Nugent contested D'Israeli's royalist conclusions in his 'Memorials of Hampden' (1832), and D'Israeli replied in the same year in 'Eliot, Hampden, and Pym.' As the biographer of Charles I, D'Israeli was created D.C.L. at Oxford 4 July 1832.

In 1833 D'Israeli issued anonymously the 'Genius of Judaism,' in which he wrote enthusiastically of the past history and sufferings of the Jews, but protested against their social exclusiveness in his own day, and their obstinate adherence to superstitious practices and beliefs. He had written in a like vein in 'Vaurien' (1797), and in an article on 'Moses Mendelssohn' in 'Monthly Review' for July 1798. In 1837 Bolton Corney [q. v.] savagely attacked his 'Curiosities' in a privately printed pamphlet ('Curiosities of Literature Illustrated'). Many inaccuracies were exposed, and D'Israeli's reply, 'The Illustrator Illustrated,' was met by Corney's 'Ideas on Controversy' (1838), which was issued both separately and as an appendix to a second edition of the original pamphlet. Towards the close of 1839 D'Israeli suffered from paralysis of the optic nerve, and he was totally blind for the rest of his life. With the efficient aid of his daughter Sarah he was able to complete his 'Amenities of Literature' (1840), which he at first intended to call 'A Fragment of a History of English Literature.' He had long meditated a complete history of English literature, but his only remaining works were a paper in the 'Gentleman's Magazine' for January 1840 on the spelling of Shakespeare's name, which excited much controversy, and a revised edition of the 'Curiosities' in 1841.

In 1829 D'Israeli removed from Bloomsbury Square, where he had lived since 1817, to Bradenham House, Buckinghamshire. He died at Bradenham, 19 Jan. 1848, aged 82, and was buried in the church there. The wife of his son Benjamin erected a monument to his memory on a hill near Hughenden Manor in 1862. D'Israeli's wife died 21 April 1847, aged 72, and also lies buried in Bradenham Church. By her he had four sons and a daughter. Benjamin, the eldest son, was the well-known statesman; Naphtali, the second, born 5 Nov. 1807, died young. Ralph, born 9 May 1809, was deputy clerk of parliament, and died 18 Oct. 1898, being buried in Hughenden churchyard. James, born 21 Jan. 1813, was commissioner of inland revenue, died 23 Dec. 1868, and was buried at Hughenden. Sarah, born 29 Dec. 1802, died unmarried 19 Dec. 1859, and was buried in Paddington cemetery. She was engaged to be married to William Meredith, who travelled with her brother Benjamin in the East in 1830, and died at Cairo in 1831.

D'Israeli was very popular with the literary men of his day. Sir Walter Scott is said to have repeated one of D'Israeli's forgotten poems when they first met, and to have added, 'If the writer of these lines had gone on, he would have been an English poet.' The poem was printed by Scott in his 'Minstrelsy,' i. 230. Byron wrote to Moore (17 March 1814) that he had just read '"The Quarrels of Authors," a new work by that most entertaining and researching writer, Israeli' (Byron, *Works*, iii. 15). In 1820 Byron dedicated to D'Israeli his 'Observations on "Blackwood's Magazine."' Southey, to whom D'Israeli inscribed the 1828 edition of his 'Literary Character,' was always a firm friend (cf. pref. to Southey, *Doctor*). Moore frequently met him at the house of Murray the publisher (Moore, *Diaries*, iv. 23, 26). Bulwer Lytton was a devoted admirer (Beaconsfield, *Corresp.* p. 13). Samuel Rogers, another intimate friend, said of him, according to Southey, 'There's a man with only half an intellect who writes books that must live.' Charles Purton Cooper [q. v.] dedicated to him his 'Lettres sur la Cour de la Chancellerie' in 1828, and D'Israeli's letter acknowledging the compliment was privately printed in 1857. John Nichols frequently acknowledges his assistance in his 'Literary Anecdotes,' and S. W. Singer, Basil Montagu, and Francis Douce often mention their indebtedness to him. John Murray, the publisher of Albemarle Street, whose father was the original publisher of the 'Curiosities,' repeatedly consulted him in his literary undertakings, until a quarrel caused by Murray's arrangement in 1826 to issue the 'Representative' newspaper in conjunction with Benjamin Disraeli interrupted their friendship.

As a populariser of literary researches D'Israeli achieved a deserved reputation. If not very accurate, he was learned and widely read. He is described by his son as a nervous man of retiring disposition. Benjamin Disraeli edited a new edition of 'Charles I' in 1851, and a collected edition of his father's other works in 1858-9 (7 vols.) The 'Curiosities' has been repeatedly reissued in cheap editions both here and in America.

Engraved portraits after an Italian artist (1777) and from a painting by S. P. Denning appear respectively in the first and third volumes of the 1858-9 edition. There are other drawings by Drummond, in 'Monthly Mirror,' January 1797; by Alfred Crowquill in 'Fraser's Magazine;' and by Count D'Orsay, whence an engraving was made for the 'Illustrated London News,' 29 Jan. 1848.

[A sketch by Benjamin Disraeli, earl of Beaconsfield, was prefixed to the 1849 edition of the Curiosities, and has been often reprinted. The fanciful genealogy was corrected in two articles (by Lucien Wolf) in The Times, 21 and 26 Dec. 1904. See also Gent. Mag. 1848, ii. 96-8; Lord Beaconsfield's Home Letters, 1831-2 (1885), and

his Correspondence with his sister 1832–52 (1886); Picciotto's Sketches of Anglo-Jewish Hist.; Foster's Collectanea Genealogica; Southey's Letters to Caroline Bowles, ed. Prof. Dowden.] S. L.

DISS or DYSSE, WALTER (*d.* 1404?), Carmelite, is supposed to have been a native of the town of Diss, twenty-two miles south-west of Norwich, and to have been educated in the Carmelite house of the latter city (BALE, *Scriptt. Brit. Cat.* vii. 26, pp. 527 f.) He studied at Cambridge, where he proceeded to the degree of doctor of divinity. So much is gathered from his subscription to the condemnation of the twenty-four conclusions of Wycliffe passed by the council held at the Blackfriars, London, 21 May 1382 (*Fasciculi Zizaniorum*, p. 286, ed. W. W. Shirley). Leland conjectures (*Commentarii de Scriptoribus Britannicis*, cdl. p. 393) that he was a student also at Paris and Rome. That at least he belonged to Cambridge and was an opponent of Wycliffe appears certain. Nevertheless it has been maintained by Anthony à Wood and by others after him that Diss is the same person with Walter Dasch, who is mentioned as fellow of Oriel College, Oxford, in 1373, and who served as proctor in that university in 1382, this being the very year in which Diss is described in the proceedings of the Blackfriars council as 'Cantabrigiæ' (Wood thinks he only went to Cambridge at a later time), and in which Dasch took up an attitude of distinct friendliness to the Wycliffite party in Oxford; for at a later session of the same council, 12 June 1382, 'inventus est suspectus cancellarius (Thomas Bryghtwell) de favore et credentia hæresum et errorum, et præcipue Philippi (Repyndon) et Nicolai (Hereford) et Wycclyff . . .; et nedum ipse, sed etiam procuratores universitatis Walterus Dasch et Johannes Hunteman' (*Fasc. Ziz.* p. 304). It is safe therefore to distinguish these two persons hitherto identified, and to leave Oxford the credit of the Lollard proctor, and Cambridge that of the catholic friar, Walter Diss.

Subsequently Diss was employed by Urban VI, in whose allegiance, as against Clement VII, England continued unshaken. He had been for some time—before 26 April 1381 (*Cat. Pat. Rot.* Ric. II, i. 620)—confessor to John of Gaunt, duke of Lancaster, and to his wife Constance, through whom this prince pretended to the crown of Castile, and Pope Urban seized the opportunity of using this claim as a means of asserting his own authority in Spain, where that of his rival was generally acknowledged. In 1386 indulgences were offered to those who should support John of Gaunt's expedition (see Richard II's proclamation on the subject, dated 11 April, in RYMER, *Fœdera*, vii. 507 f. ed. 1709), and Diss was named papal legate to give it the character of a crusade. He was authorised, according to Walsingham (*a.* 1387) and the other St. Albans chronicler, to grant certain privileges, 'non sine pecunia,' and to appoint papal chaplains on the same footing as those holding office in the Roman curia—also, it seems, in return for a considerable payment—to assist his mission. No less than fifty were to be thus appointed, and there was a rush of applicants which filled the more sober Benedictines with jealous disgust (WALSINGHAM, *Gest. Abbat. Monast. S. Albani*, ii. 417 et seq. ed. Riley, 1867). Among those, however, so appointed was an Austin friar named Peter Pateshull, who made considerable sensation by at once attaching himself to the Lollards, and in consequence of this mishap, if we are to believe Walsingham, Diss never proceeded to Spain at all. The common account, on the other hand, repeated from Tritthemius (who ascribes his commission to Boniface IX), makes him papal legate in England, Spain (i. e. Castile), Portugal, Navarre, Aragon, and Gascony, where he was deputed to counteract the influence of schismatics (meaning adherents of Clement VII), and also of heretics in general. A Carmelite sermon preached in 1386, and printed in the appendix to the 'Fasciculi Zizaniorum,' p. 508, confirms the opinion that Diss's mission was not confined to Spain, but does not state that the mission was actually carried out. Of the rest of Diss's career nothing is recorded. He seems to have retired to the Carmelite monastery at Norwich, where he was buried about 1404 (5 Hen. IV).

Diss's eminence as a preacher is commemorated by his biographers; it may indeed be guessed from his appointment as legate in circumstances of much difficulty. He is said by Tritthemius to have written commentaries 'Super quosdam Psalmos,' 'Sermones de Tempore,' 'Sermones de Sanctis,' 'Contra Lolhardos,' and 'De Schismate.' This last is apparently the 'Carmen de schismate ecclesiæ' (*inc.* 'Helyconis rivulo modice dispersus')—possibly only three fragments of a larger poem—bearing his name, and printed by J. M. Lydius in his edition of 'Nicolai de Clemangiis Opera,' pp. 31–4 (Leyden, 1613, quarto). Another work by Diss, entitled 'Quæstiones Theologie,' was found by Bishop Bale in the library at Norwich (see his manuscript collections, *Bodl. Libr. Cod. Selden.*, supra, 64, f. 50). In his printed 'Scriptt. Brit. Cat.' Bale ascribes to him also the following writings: 'Lectura Theologiæ,' 'Ex Augustino et Anselmo,' 'Determinationes Variæ,' 'Ad Ecclesiarum Præsides,' and 'Epistolæ ad Urbanum et Bonifacium.'

[Walsingham's Historia Anglicana, ii. 157 f. ed. H. T. Riley, Rolls Series, 1864; Monach. Evesh. Vita R. Ricardi II, pp. 79 f. ed. Hearne, 1729; Walsingham's Ypodigma Neustriæ, p. 348, ed. Riley, 1876; Chronicon Angliæ a Monacho S. Albani, pp. 376 f. ed. E. M. Thompson, Rolls Series, 1874; J. Tritthemius, De ortu et progressu ac viris illustribus ordinis de Monte Carmel, p. 48, ed. Cologne, 1643; Leland's Comm. de Scriptt. Brit. pp. 385, 393 f.; Anthony à Wood's Hist. et Antiq. Univ. Oxon. ii. 106, 400 (Latin ed., 1674, folio); Wood's Fasti Oxon. 31, 32; Tanner's Bibl. Brit. p. 229. Peter Lucius (Carmelitana Bibliotheca, f. 80 verso, 1593) adds nothing to our information about Diss.]

R. L. P.

DITTON, HUMPHREY (1675–1715), mathematician, was born at Salisbury on 29 May 1675, being, it is said, the fourteenth of the same name in a direct line. His mother belonged to the family of the Luttrells of Dunster Castle, Taunton, and brought a fortune to his father, who nearly ruined himself by contending in support of the nonconformists. He sent his only son, however, to be educated by a clergyman, Dr. Olive. The younger Ditton afterwards became a dissenting preacher at his father's desire, and preached for some years at Tunbridge. Here he married a Miss Ball. His energy injured his health, and after his father's death he gave up the ministry. In 1705 he published a short exposition of the fundamental theorems of Newton's 'Principia.' In 1706 he was appointed through Newton's influence master of a new mathematical school at Christ's Hospital. The school was discontinued after his death as a failure. William Whiston [q. v.] happened to mention in Ditton's company that he had heard at Cambridge the guns fired in the action off Beachy Head. This suggested a scheme for determining the longitude, to which an addition was made by Whiston on seeing the fireworks for the peace of Utrecht, 7 July 1713. The longitude might be ascertained by firing a shell timed to explode at a height of 6,440 feet. The time between the flash and the sound would give the distance to any ships within range. As the Atlantic, according to their statement, is nowhere more than three hundred fathoms deep, fixed stations might be arranged. The friends advertised their invention in the 'Guardian' of 14 July and the 'Englishman' of 10 Dec. 1713. They laid their scheme before Newton, Samuel Clarke, Halley, and Cotes. A committee of the house sat upon the question, and an act was passed in June 1714 offering a reward of from 10,000*l.* to 20,000*l.* for the discovery of a method successful within various specified degrees of accuracy. Arbuthnot, in a letter to Swift on 17 July 1714, ridicules the plan, declaring that it anticipated a burlesque proposal of his own intended for the 'Scriblerus Papers,' and Swift made it the occasion of a song with unsavoury rhymes upon Whiston and Ditton. The plan, however, was laid before the board of longitude, which rejected it. Though it is said that the principle has been applied to determine the distance between Paris and Vienna, its absurdity for practical purposes in navigation is sufficiently obvious. The German translator of Ditton's book on the 'Resurrection' says that he corresponded with Leibnitz upon the use of chronometers in determining the longitude, and sent him the design for a piece of clockwork. This method, however, is pronounced to be hopeless in his pamphlet. Ditton died on 15 Oct. 1715, when the matter was still unsettled (see 2nd ed. of *New Method*); it is therefore more probable that he died of 'a putrid fever' than of disappointment. The 'Gospel Magazine' for September 1777 (pp. 393–403, 537–41) gives a diary of Ditton's, consisting exclusively of religious meditations.

Ditton's works are: 1. 'On Tangents of Curves deduced from Theory of Maxima and Minima,' 'Philosophical Transactions,' vol. xxiii. p. 1333. 2. 'Spherical Catoptrics' (*ib.* xxiv. 1810); translated in 'Acta Eruditorum' for 1705, and 'Memoirs of Academy of Sciences at Paris.' 3. 'The General Laws of Nature and Motion,' 1705. 4. 'An Institution of Fluxions, containing the first principles, operations, and applications of that admirable method as invented by Sir Isaac Newton,' 1706 (2nd ed. revised by John Clarke, 1726). 5. 'A Treatise of Perspective, demonstrative and practical,' 1712 (superseded by Brook Taylor's treatise, 1715). 6. 'A Discourse concerning the Resurrection of Jesus Christ' (a discussion of the principles of 'moral evidence,' with an appendix arguing that thought cannot be the product of matter), 1714, 4th ed. 1727, and German and French translations. 7. 'The new Law of Fluids, or a discourse concerning the Ascent of Liquids, in exact geometrical figures, between two nearly contiguous surfaces,' 1714. To this is appended a tract, printed in 1713, entitled 'Matter not a Cogitative Substance,' and an advertisement about the longitude project. 8. 'New Method for discovering the Longitude both at Sea and Land' (by Whiston and Ditton), 1714, 2nd ed. 1715.

[Biog. Brit.; Trollope's Hist. of Christ's Hospital; Whiston's Memoirs.] L. S.

DIVE or DIVES, Sir LEWIS (15*yy*–1669), royalist. [See Dyve.]

DIX, JOHN, *alias* JOHN ROSS (1800?–1865?), the biographer of Chatterton, was born in Bristol, and for some years practised as a surgeon in that city. He early showed talent in writing prose and verse, and published in 1837 a 'Life of Chatterton,' 8vo, which gave rise to great and bitter controversy. Prefixed to the volume was a so-called portrait of the 'marvellous boy,' engraved from a portrait found in the shop of a Bristol broker. On the back of the original engraving was found written the word 'Chatterton.' It was, says one of the opponents of Dix, 'really taken from the hydrocephalous son of a poor Bristol printer named Morris' (*Notes and Queries*, 4th ser. ix. 294). Why the printer's boy should have his portrait engraved is not stated. Mr. Skeat, in the memoir of Chatterton prefixed to his edition of the poet's works, speaks highly of the appendix to Dix's 'Life' and its various contents. An account of the inquest held on the body of Chatterton, discovered by Dix, but which his assailants declare to be absolutely fictitious, appeared in 'Notes and Queries' (1853, p. 138). Leigh Hunt characterised Dix's biography as 'heart-touching,' adding that in addition to what was before known the author had gathered up all the fragments. Still, it is a fact that the disputed portrait was omitted from the second edition of Dix's biography, 1851. The report of the inquest was subjected to the criticism of Professor Masson and Dr. Maitland.

Dix went about 1846 to America, where he is supposed to have died, at a time not precisely ascertained. He published 'Local Loiterings and Visits in Boston, by a Looker-on,' 1846. Other works attributed to him are: 'Lays of Home;' 'Local Legends of Bristol;' 'The Progress of Intemperance,' 1839, obl. folio; 'The Church Wreck,' a poem on St. Mary's, Cardiff, 1842; 'The Poor Orphan;' 'Jack Ariel, or Life on Board an Indiaman,' 2nd edit. 1852, 3rd edit. 1859. In 1850 he sent forth 'Pen-and-Ink Sketches of Eminent English Literary Personages, by a Cosmopolitan;' in 1852 'Handbook to Newport and Rhode Island,' as well as 'Lions Living and Dead;' and in 1853 'Passages from the Diary of a Wasted Life' (an account of Gough, the temperance orator). The list of his known publications closes with 'Pen Pictures of Distinguished American Divines,' Boston, 1854. He is treated very severely as a literary forger by Mr. Moy Thomas in the 'Athenæum' (5 Dec. 1857 and 23 Jan. 1858), and by W. Thornbury and Mr. Buxton Forman in 'Notes and Queries.'

[Notes and Queries, 4th ser. ix. 294, 365, x. 55.] R. H.

DIXEY, JOHN (*d.* 1820), sculptor and modeller, was born in Dublin, but came when young to London and studied at the Royal Academy. Here, from the industry and talent he showed, he was one of those selected from the students to be sent to finish their education in Italy. He is stated to have exhibited at the Royal Academy in 1788, but his name cannot be traced, unless he is identical with John Dixon of Red Lion Street, Clerkenwell, who exhibited a design for a ceiling. In 1789, when on the point of leaving for Italy, he was offered advantages in America, which were sufficient to induce him to emigrate thither at once. Here he devoted himself with assiduity to the promotion and resuscitation of the arts in the United States, and after residing some years at New York was elected in 1810 or 1812 vice-president of the Pennsylvania Academy of Fine Arts. He died in 1820. Dixey's labours were principally employed in the ornamental and decorative embellishment of public and private buildings, such as the City Hall at New York, the State House at Albany, &c.; but he executed some groups in sculpture as well. He married in America, and left two sons, George and John V. Dixey, who both adopted their father's profession as modellers, but the latter subsequently turned his attention to landscape-painting.

[Redgrave's Dict. of Artists; Dunlap's History of the Arts of Design in the United States, i. 329, ii. 299.] L. C.

DIXIE, SIR WOLSTAN (1525–1594), lord mayor of London, son of Thomas Dixie and Anne Jephson, who lived at Catworth in Huntingdonshire, was born in 1525. His ancestors had been seated at Catworth for several generations, and had considerable estates. Wolstan, however, was the fourth son of his father, and was destined to a life of business. He appears to have been apprenticed to Sir Christopher Draper of the Ironmongers' Company, who was lord mayor in 1566, and whose daughter and coheiress, Agnes, he married. Sir Christopher was of Melton Mowbray in Leicestershire, and hence no doubt Dixie's acquirement of property in that county. He was a freeman of the Skinners' Company, was elected alderman of Broad Street ward 4 Feb. 1573–4, and became one of the sheriffs of London in 1575, when his colleague was Edward Osborne, ancestor of the dukes of Leeds. Agnes Draper is said to have been his second wife; his first was named Walkedon, but he left no family by either. In 1585 he became lord mayor, and his installation was greeted by one of the earliest city pageants now extant, the words being composed by George Peele [q. v.] On 8 Feb.

1591–2 he became alderman of St. Michael Bassishaw ward in exchange for that of Broad Street. He had a high character as an active magistrate and charitable citizen, and died 8 Jan. 1593–4, possessed not only of the manor of Bosworth, which he had purchased in 1567 from Henry, earl of Huntingdon, but of many other 'lands and tenements in Bosworth, Gilmorton, Coton, Carleton, Osbaston, Bradley, and North Kilworth.' These estates devolved upon his brother Richard, except the manor of Bosworth, which he settled upon Richard's grandson, his own great-nephew, Wolstan. Dixie was buried in the parish church of St. Michael Bassishaw. His heir, Wolstan, was knighted, was sheriff of Leicestershire in 1614, and M.P. for the county in 1625. His son, a well-known royalist, was made a baronet 4 July 1660. The baronetcy is still extant.

Dixie left large charitable bequests to various institutions in London—an annuity to Christ's Hospital, of which he was elected president in 1590; a fund for establishing a divinity lecture at the church of St. Michael Bassishaw, in which parish he resided; 500*l.* to the Skinners' Company to lend at a low rate of interest to young merchants; money for coals to the poor of his parish; annuities to St. Bartholomew's and St. Thomas's Hospitals; money for the poor in Bridewell, Newgate, and the prisons in Southwark; for the two compters, and to Ludgate and Bedlam; 100*l.* to portion four maids; 50*l.* to the strangers of the French and Dutch churches; 200*l.* towards building a pesthouse; besides provision for the poor of his parish and of Ealing, where he had a house, on the day of his funeral. He had subscribed 50*l.* towards the building of the new puritan college of Emmanuel in Cambridge (1584), and in his will he left 600*l.* to purchase land to endow two fellowships and two scholarships for the scholars of his new grammar school at Market Bosworth. This fund for many years accordingly supported these fellows and scholars, while the surplus was employed in purchasing livings. It has recently been devoted to the foundation of a Dixie professorship of ecclesiastical history. At the time of his death he was engaged in erecting the grammar school at Bosworth, which he had endowed with land of the yearly value of 20*l.* This was completed by his great-nephew and heir.

One portrait of Dixie hangs in the court-room of Christ's Hospital, of which an engraving is given by Nichols in his 'History of Leicestershire,' and another in the parlour of Emmanuel College, Cambridge. There are two other engravings of him—one in 'A Set of Lord Mayors from the first year of Queen Elizabeth to 1601,' and another head by H. Holland, 1585.

[Stowe's Survey of London (fol. ed. 1633), pp. 106, 138, 298, 590; Nichols's Leicestershire (fol. 1811), vol. iv. pt. ii. pp. 495–7; Orridge's Citizens of London, p. 230; Transactions of London and Middlesex Archæol. Soc. vol. ii. pt. iv. pp. 25–36; Visitation of Leicester (Harl. Soc.), p. 116; Overall's Remembrancia; Burke's Baronetage.] E. S. S.

DIXON, GEORGE (*d.* 1800?), navigator, served as a petty officer of the Resolution during Cook's last voyage [see COOK, JAMES]. He would seem to have afterwards had the command of a merchant ship, and in May 1785 was engaged by the King George's Sound Company, formed for the development and prosecution of the fur trade of the north-western parts of America. Dixon was appointed to command the Queen Charlotte, and sailed from St. Helen's on 17 Sept. 1785 in company with the King George, whose captain, Nathaniel Portlock [q. v.], had been his shipmate in the Resolution, and was now the commander of the expedition. Doubling Cape Horn and touching at the Sandwich Islands, they sailed thence on 13 June 1786, and on 18 July made the coast of America, near the mouth of Cook's River, in lat. 59° N. In that neighbourhood they remained some weeks, and then worked their way southwards towards King George's, or, as it is now more commonly called, Nootka Sound, off which they were on 24 September; but being prevented by baffling winds and calms from entering the Sound, they returned to the Sandwich Islands, where they wintered.

On 13 March 1787 they again sailed for the coast of America, and on 24 April anchored off Montague Island. Here on 14 May the two vessels separated, it being considered more likely to lead to profitable results if they worked independently. During the next three months Dixon was busily employed southward as far as King George's Sound, trading with the natives, taking eager note of their manners and customs, as well as of the trade facilities, and making a careful survey of the several points which came within his reach. Cook had already denoted the general outline of the coast, but the detail was still wanting, and much of this was now filled in by Dixon, more especially the important group of Queen Charlotte Islands, which, in the words of their discoverer's narrative, 'surpassed our most sanguine expectations, and afforded a greater quantity of furs than perhaps any place hitherto known.' It may be noticed, however, that though he sighted and named Queen Charlotte's Sound, he missed the discovery that it was a passage

to the southward; but indeed he made no pretence at finality. The first object of the voyage was trade, and as the Queen Charlotte Islands seemed to more than answer all immediate wants, he was perhaps careless of other discoveries, and, 'while claiming to have made considerable additions to the geography of this coast,' contented himself with the remark that 'so imperfectly do we still know it that it is in some measure to be doubted whether we have yet seen the mainland. Certain it is that the coast abounds with islands, but whether any land we have been near is really the continent remains to be determined by future navigators.' An examination of Dixon's chart shows in fact that most of his work lay among the islands. On leaving King George's Sound the Queen Charlotte returned to the Sandwich Islands, whence she sailed on 18 Sept. for China, where it had been agreed she was to meet her consort. On 9 Nov. she anchored at Macao, and at Whampoa on the 25th was joined by the King George. Here they sold their furs, of which the Queen Charlotte more especially had a good cargo, and having taken on board a cargo of tea they dropped down to Macao and sailed on 9 Feb. 1788 for England. In bad weather off the Cape of Good Hope the ships parted company, and though they met again at St. Helena, they sailed thence independently. The Queen Charlotte arrived off Dover on 17 Sept., having been preceded by the King George by about a fortnight.

Of Dixon's further life little is known, but he has been identified, on evidence that is not completely satisfactory, with a George Dixon who during the last years of the century was a teacher of navigation at Gosport, and author of 'The Navigator's Assistant' (1791). Whether he was the same man or not, we may judge him, both from the work actually performed and from such passages of the narrative of his voyage as appear to have been written by himself (e.g. the greater part of letter xxxviii.), to have been a man of ability and attainments, a keen observer, and a good navigator. He is supposed to have died about 1800.

[A Voyage round the World, but more particularly to the North-West Coast of America, performed in 1785–88 ... by Captain George Dixon (4to, 1789). This, though bearing Dixon's name on the title-page, was really written by the supercargo of the Queen Charlotte, Mr. William Beresford. Another 4to volume with exactly the same general title was put forth in the same year by Captain Nathaniel Portlock, but the voyages, though beginning and ending together, were essentially different in what was, geographically, their most important part; Meares's Voyages, 1788–9, from China to the North-West Coast of North America (4to, 1790)]. J. K. L.

DIXON, JAMES, D.D. (1788–1871), Wesleyan minister, born in 1788 at King's Mills, a hamlet near Castle Donington in Leicestershire, became a Wesleyan minister in 1812. For some years he attracted no particular notice as a preacher, and after taking several circuits he was sent to Gibraltar, where his work was unsuccessful. It was after his return that his remarkable gifts began to be observed. Thenceforth he rose to celebrity among the leading preachers of the Wesleyan body. In 1841 he was elected president of the conference, and on that occasion he preached a sermon on 'Methodism in its Origin, Economy, and Present Position,' which was printed as a treatise, and is still regarded as a work of authority. In 1847 he was elected representative of the English conference to the conference of the United States, and also president of the conference of Canada. In this capacity he visited America, preaching and addressing meetings in many of the chief cities. His well-known work, 'Methodism in America,' was the fruit of this expedition. Dixon remained in the itinerant Wesleyan ministry without intermission for the almost unexampled space of fifty years, travelling in London, Liverpool, Manchester, Birmingham, and other great towns. His preaching was entirely original, and was marked by grandeur, thought, and impassioned feeling. His reputation as a platform speaker was equally high. His speeches at the great Wesleyan missionary anniversaries, and on the slave trade, popery, and other such questions as then stirred the evangelical party in England, were celebrated; and he was selected several times to represent the methodist community at mass meetings that were held upon them. In consequence of the failure of his sight he retired from the full work of the ministry in 1862, and passed the closing years of his life in Bradford, Yorkshire. He died 28 Dec. 1871. With him might perhaps be said to expire the middle period of methodism, the period to which belong the names of Bunting, Watson (whose son-in-law he was), Lessy, and Jackson. Besides the works above mentioned, Dixon was author of a 'Memoir of the Rev. W. E. Miller,' and of several published sermons, charges, and lectures. He also wrote occasionally in the 'London Quarterly Review,' in the establishing of which he took part. But the great work of his life was preaching, and his sermons were among the most ennobling and beautiful examples of the modern evangelical pulpit.

[Personal knowledge.] R. W. D.

DIXON, JOHN (*d.* 1715), miniature and crayon painter, a pupil of Sir Peter Lely, was appointed by William III 'keeper of the king's picture closet,' and in 1698 was concerned in a bubble lottery. The whole sum was to be 40,000*l.*, divided into 1,214 prizes, the highest prize in money 3,000*l.*, the lowest 20*l.* This affair turned out a great failure, and Dixon, falling in debt, removed for security from St. Martin's Lane, where he lived, to King's Bench Walk in the Temple, and afterwards to a small estate at Thwaite, near Bungay in Suffolk, where he died in 1715. The two following pictures by Dixon were sold at the Strawberry Hill sale: a miniature of the Lady Anne Clifford, daughter and heiress to George, earl of Cumberland, first married to Richard, earl of Dorset, and afterwards to Philip, earl of Pembroke and Montgomery; and a portrait of Queen Henrietta Maria, with a landscape background.

[Walpole's Anecd. of Painting in England (1862), ii. 535.] L. F.

DIXON, JOHN (1740?–1780?), mezzotint engraver, was born in Dublin about 1740. He received his art training in the Dublin Society's schools, of which Robert West was then master, and began life as an engraver of silver plate. Having, however, run through a small fortune left to him by his father, he removed to London about 1765, and in the following year became a member of the Incorporated Society of Artists, with whom he exhibited until 1775. His portraits of Dr. Carmichael, bishop of Meath (afterwards archbishop of Dublin), after Ennis, and of Nicholas, viscount Taaffe, after Robert Hunter, appear to have been engraved before he left Ireland; but soon after his arrival in London he became known by his full-length portrait of Garrick in the character of 'Richard III,' after Dance. Some of his best plates were executed between 1770 and 1775; they are well drawn, brilliant, and powerful, but occasionally rather black. Dixon was a handsome man, and married a young lady with an ample fortune, whereupon he retired to Ranelagh, and thenceforward followed his profession merely for recreation. He afterwards removed to Kensington, where he died about 1780.

Dixon's best engravings are after the works of Sir Joshua Reynolds, and include full-length portraits of Mary, duchess of Ancaster, and Mrs. Blake as 'Juno,' and others of William, duke of Leinster, Henry, tenth earl of Pembroke, Elizabeth, countess of Pembroke, and her son, the Misses Crewe, Charles Townshend, chancellor of the exchequer, William Robertson, D.D., Nelly O'Brien, and Miss Davidson, a young lady whose death in 1767 caused her parents so much grief that they are said to have destroyed the plate and all the impressions they could obtain. Besides the portraits above mentioned, Dixon engraved a group of David Garrick as 'Abel Drugger,' with Burton and Palmer as 'Subtle' and 'Face,' after Zoffany; a full-length of Garrick alone, from the same picture; a half-length of Garrick, after Hudson; William, earl of Ancrum, afterwards fifth marquis of Lothian, full-length, after Gilpin and Cosway; Henry, third duke of Buccleuch and Queensberry, and Joshua Kirby, after Gainsborough; Rev. James Hervey, after J. Williams; Sir William Browne, M.D., after Hudson; 'Betty,' a pretty girl who sold fruit near the Royal Exchange, after Falconet; and William Beckford, both full-length and three-quarter reversed, after a drawing by himself. Other plates by him are 'The Frame Maker,' after Rembrandt; 'The Flute Player,' after Frans Hals; and 'The Arrest' and 'The Oracle,' after his own designs. Forty plates by him are described by Mr. Chaloner Smith.

[Redgrave's Dict. of Artists of the English School, 1878; Chaloner Smith's British Mezzotinto Portraits, 1878–83, i. 203–18; Catalogues of the Exhibition of the Society of Artists, 1766–1775.] R. E. G.

DIXON, JOSEPH, D.D. (1806–1866), Irish catholic prelate, born at Cole Island, near Dungannon, county Tyrone, on 2 Feb. 1806, entered the Royal College of St. Patrick, Maynooth, in 1822. He was ordained priest in 1829, and after holding the office of dean in the college for five years was promoted to the professorship of Sacred Scripture and Hebrew. On the translation of Dr. Paul Cullen [q. v.] to Dublin he was chosen to succeed him as archbishop of Armagh and primate of all Ireland. His appointment by propaganda, 28 Sept. 1852, was confirmed by the pope on 3 Oct., and he was consecrated on 21 Nov. He died at Armagh on 29 April 1866.

He was the author of: 1. 'A General Introduction to the Sacred Scriptures in a series of dissertations, critical, hermeneutical, and historical,' 2 vols. 8vo, Dublin, 1852. A review by Cardinal Wiseman of this learned work appeared in 1853 under the title of 'The Catholic Doctrine of the Use of the Bible.' 2. 'The Blessed Cornelius, or some Tidings of an Archbishop of Armagh who went to Rome in the twelfth century and did not return [here identified with Saint Concord], prefaced by a brief narrative of a visit to Rome, &c., in 1854,' Dublin, 1855, 8vo.

[Brady's Episcopal Succession, i. 232; Tablet, 5 May 1866, p. 278; Cat. of Printed Books in Brit. Mus.; Freeman's Journal, 30 April and 3 May 1866; Catholic Directory of Ireland (1867), p. 421.] T. C.

DIXON, JOSHUA, M.D. (*d.* 1825), biographer, an Englishman by birth, took the degree of M.D. in the university of Edinburgh in 1768, on which occasion he read an inaugural dissertation, 'De Febre Nervosa.' He practised his profession at Whitehaven, where he died on 7 Jan. 1825. He wrote several useful tracts and essays, acknowledged and anonymous, but his chief work is 'The Literary Life of William Brownrigg, M.D., F.R.S., to which are added an account of the Coal Mines near Whitehaven: and observations on the means of preventing Epidemic Fevers,' Whitehaven, 1801, 8vo.

[Gent. Mag. 1825, i. 185; Biog. Dict. of Living Authors (1816), 96; Cat. of Printed Books in Brit. Mus.] T. C.

DIXON, ROBERT, D.D. (*d.* 1688), royalist divine, was educated at St. John's College, Cambridge, where he graduated B.A. in 1634–5 and M.A. in 1638. He was ordained on 21 Sept. 1639, and afterwards, it would seem, obtained a benefice in Kent. In 1644, as he was passing through the Crown yard in Rochester, on his return from preaching a funeral sermon at Gravesend, he was taken prisoner and conveyed to Knole House, near Sevenoaks, and subsequently to Leeds Castle, Kent, where he was kept in close confinement for about fourteen months, on account of his refusal to take the solemn league and covenant. After regaining his liberty he was presented in 1647 to the rectory of Tunstall, Kent, from which, however, he was sequestered on account of his adherence to the royalist cause. On the return of Charles II he was restored to his living and instituted to a prebend in the church of Rochester (23 July 1660). He was created D.D. at Cambridge, *per literas regias*, in 1668. In 1676 he resigned the rectory of Tunstall to his son, Robert Dixon, M.A., and afterwards he was presented to the vicarage of St. Nicholas, Rochester. He died in May 1688. His portrait has been engraved by J. Collins, from a painting by W. Reader.

He wrote: 1. 'The Doctrine of Faith, Justification, and Assurance humbly endeavoured to be farther cleared towards the satisfaction and comfort of all free unbiassed spirits. With an appendix for Peace,' London, 1668, 4to. 2. 'The Degrees of Consanguinity and Affinity described and delineated,' London, 1674, 12mo. 3. 'The Nature of the two Testaments; or the Disposition of the Will and Estate of God to Mankind for Holiness and Happiness by Jesus Christ, concerning things to be done by Men, and things to be had of God, contained in His two great Testaments of the Law and the Gospel; demonstrating the high spirit and state of the Gospel above the Law,' 2 vols. London, 1676, folio.

In 1683 there appeared an eccentric volume of verse entitled 'Canidia, or the Witches, a Rhapsody in five parts, by R. D.' Bibliographers ascribe this crazy work to a Robert Dixon, and it has been suggested that the divine was its author. The character of the book—a formless satire on existing society—does not support this suggestion, although no other Robert Dixon besides the divine and his son of this date is known (cf. CORSER, *Collectanea*).

[Rowe-Mores's Hist. of Tunstall, in Bibliotheca Topographica Britannica, pp. 56–8; Walker's Sufferings of the Clergy, ii. 231; Granger's Biog. Hist. of England (1824), iii. 326; Evans's Cat. of Engraved Portraits, No. 15144; Le Neve's Fasti (Hardy), ii. 583; Addit. MS. 5867, f. 27 *b*; Hasted's Kent (1782), ii. 527, 583; information from the Rev. H. R. Luard, D.D.] T. C.

DIXON, THOMAS, M.D. (1680?–1729), nonconformist tutor, was probably the son of Thomas Dixon, 'Anglus e Northumbria,' who graduated M.A. at Edinburgh on 19 July 1660, and was ejected from the vicarage of Kelloe, county Durham, as a nonconformist. Dixon studied at Manchester under John Chorlton [q. v.] and James Coningham [q. v.] probably from 1700 to 1705. He is said to have gone to London after leaving the Manchester academy. In or about 1708 he succeeded Roger Anderton as minister of a congregation at Whitehaven, founded by presbyterians from the north of Ireland, and meeting in a 'chapel that shall be used so long as the law will allow by protestant dissenters from the church of England, whether presbyterian or congregational, according to their way and persuasion.' In a trust-deed of March 1711 he is described as 'Thomas Dixon, clerk.' Dixon established at Whitehaven an academy for the education of students for the ministry. He probably acted under the advice of Dr. Calamy, whom he accompanied on his journey to Scotland in 1709. During his visit to Edinburgh, Dixon received (21 April 1709) the honorary degree of M.A. The academy was in operation in 1710, and on the removal of Coningham from Manchester in 1712, it became the leading nonconformist academy in the north of England. Mathematics were taught (till 1714) by John Barclay. Among Dixon's pupils

were John Taylor, of the Hebrew concordance, George Benson, the biblical critic, Caleb Rotheram, head of the Kendal academy, and Henry Winder, author of the 'History of Knowledge.'

In 1723 (according to Evans's manuscript; Taylor, followed by other writers, gives 1719) Dixon removed to Bolton, Lancashire, as successor to Samuel Bourn (1648–1719) [q. v.] He still continued his academy, and educated several ministers; but took up, in addition, the medical profession, obtaining the degree of M.D. from Edinburgh. He is said to have attained considerable practice. Probably this accumulation of duties shortened his life. He died on 14 Aug. 1729, in his fiftieth year, and was buried in his meeting-house. A mural tablet erected to his memory in Bank Street Chapel, Bolton, by his son, R. Dixon, characterises him as 'facile medicorum et theologorum princeps.'

Thomas Dixon (1721–1754), son of the above, was born 16 July 1721, and educated for the ministry in Dr. Rotheram's academy at Kendal, which he entered in 1738. His first settlement was at Thame, Oxfordshire, from 1743, on a salary of 25*l.* a year. On 13 May 1750 he became assistant to Dr. John Taylor at Norwich. Here, at Taylor's suggestion, he began a Greek concordance, on the plan of Taylor's Hebrew one, but the manuscript fragments of the work show that not much was done. He found it difficult to satisfy the demands of a fastidious congregation, and gladly accepted, in August 1752, a call to his father's old flock at Bolton. He was not ordained till 26 April 1753. With John Seddon of Manchester, then the only Socinian preacher in the district, he maintained a warm friendship, and is believed to have shared his views, though his publications are silent in regard to the person of our Lord. He died on 23 Feb. 1754, and was buried beside his father. Joshua Dobson of Cockey Moor preached his funeral sermon. His friend Seddon edited from his papers a posthumous tract, 'The Sovereignty of the Divine Administration . . . a Rational Account of our Blessed Saviour's Temptation,' &c., 2nd edition, 1766, 8vo. In 1810, William Turner of Newcastle had two quarto volumes, in shorthand, containing Dixon's notes on the New Testament. Dr. Charles Lloyd, in his anonymous 'Particulars of the Life of a Dissenting Minister' (1813), publishes (pp. 178–184) a long and curious letter, dated 'Norwich, 28 Sept. 1751,' addressed by Dixon to Leeson, travelling tutor to John Wilkes, and previously dissenting minister at Thame; from this Browne has extracted an account of the introduction of methodism into Norwich.

[Calamy's Account, 1713, p. 288; Calamy's Hist. Account of my own Life, 1830, ii. 192, 220; Monthly Repository, 1810, p. 326 (article by V. F., i.e. William Turner); Taylor's Hist. Octagon Chapel, Norwich, 1848, pp. 20, 40; Baker's Nonconformity in Bolton, 1854, pp. 43, 54, 106; Cat. Edinburgh Graduates (Bannatyne Club), 1858; Autobiog. of Dr. A. Carlyle, 1861, p. 94; Hew Scott's Fasti Eccles. Scotic. 1866, i. 340; James's Hist. Litig. Presb. Chapels, 1867, p. 654 (extract from Dr. Evans's manuscript, in Dr. Williams's Library); Browne's Hist. Congr. Norf. and Suff. 1877, p. 190; extracts from Whitehaven Trust-deeds, per Mr. H. Sands; from records of Presbyterian Fund, per Mr. W. D. Jeremy; and from the Winder manuscripts in library of Renshaw Street Chapel, Liverpool.]

A. G.

DIXON, WILLIAM HENRY (1783–1854), clergyman and antiquary, son of the Rev. Henry Dixon, vicar of Wadworth in the deanery of Doncaster, was born at that place on 2 Nov. 1783. His mother was half-sister to the poet Mason, whose estates came into his possession, together with various interesting manuscripts by Mason and Gray, some of which are now preserved in the York Minster Library. Dixon attended the grammar schools of Worsborough and Houghton-le-Spring, and in 1801 matriculated at Pembroke College, Cambridge. In January 1805 he graduated B.A., proceeding M.A. in 1809, and in 1807 entered into orders. His first curacy was at Tickhill, and he successively held the benefices of Mappleton, Wistow, Cawood, Topcliffe, and Sutton-on-the-Forest. He became prebendary of Weighton in 1825, canon-residentiary of York in 1831, canon of Ripon in 1836, rector of Etton, and vicar of Bishopthorpe. He also acted as domestic chaplain to two archbishops of York. In all his offices he worthily did his duty, and endeared himself to his acquaintance. He had ample means, which he spent without stint, and he left memorials of his munificence in nearly all the parishes named.

He was elected a fellow of the Society of Antiquaries 31 May 1821. In 1839 he published two occasional sermons, and in 1848 wrote 'Synodus Eboracensis; or a short account of the Convocation of the Province of York, with reference to the recent charge of Archdeacon Wilberforce,' 8vo. For many years he worked assiduously in extending and shaping James Torre's manuscript annals of the members of the cathedral of York. On the death of Dixon at York in February 1854 the publication of his 'Fasti' was projected as a memorial of the author, and the manuscript was placed in the hands of the Rev. James Raine, who, after spending nearly ten years in

further researches, published a first volume of 'Fasti Eboracenses; Lives of the Archbishops of York' (1863, 8vo), which includes the first forty-four primates of the northern province, ending with John de Thoresby, 1373. This learned and valuable work is almost wholly written by Canon Raine, the materials left by Dixon being inadequate. The remainder of the work, for which Dixon's manuscript collections are more full, has not yet appeared.

[Raine's preface to Fasti Ebor.; Fowler's Memorials of Ripon (Surtees Soc.), 1886, ii. 340; Le Neve's Fasti, ed. Hardy, iii. 225, 332; Graduati Cantab.; a short memoir of Dixon was privately printed by his nephew, the Rev. C. B. Norcliffe, 8vo, York, 1860; information from Canon Raine.]

C. W. S.

DIXON, WILLIAM HEPWORTH (1821–1879), historian and traveller, was born on 30 June 1821, at Great Ancoats in Manchester. He came of an old puritan family, the Dixons of Heaton Royds in Lancashire. His father was Abner Dixon of Holmfirth and Kirkburton in the West Riding of Yorkshire, his mother being Mary Cryer. His boyhood was passed in the hill country of Over Darwen, under the tuition of his grand-uncle, Michael Beswick. As a lad he became clerk to a merchant named Thompson at Manchester. Before he was of age he wrote a five-act tragedy called 'The Azamoglan,' which was even privately printed. In 1842-3 he wrote articles signed W. H. D. in the 'North of England Magazine.' In December 1843 he first wrote under his own name in Douglas Jerrold's 'Illuminated Magazine.' Early in 1846 he decided to attempt a literary career. He was for two months editor of the 'Cheltenham Journal.' While at Cheltenham he won two principal essay prizes in Madden's 'Prize Essay Magazine.' In the summer of 1846, on the strong recommendation of Douglas Jerrold, he moved to London. He soon entered at the Inner Temple, but was not called to the bar until 1 May 1854. He never practised. He became contributor to the 'Athenæum' and the 'Daily News.' In the latter he published a series of startling papers on 'The Literature of the Lower Orders,' which probably suggested Henry Mayhew's 'London Labour and the London Poor.' Another series of articles, descriptive of the 'London Prisons,' led to his first work, 'John Howard and the Prison World of Europe,' which appeared in 1849, and though declined by many publishers passed through three editions. In 1850 Dixon brought out a volume descriptive of 'The London Prisons.' At about the same time he was appointed a deputy-commissioner of the first great international exhibition, and helped to start more than one hundred out of three hundred committees then formed. His 'Life of William Penn' was published in 1851; in a supplementary chapter 'Macaulay's charges against Penn,' eight in number, were elaborately answered [see PENN, WILLIAM]. Macaulay never took any notice of these criticisms, though a copy of Dixon's book was found close by him at his death.

During a panic in 1851 Dixon brought out an anonymous pamphlet, 'The French in England, or Both Sides of the Question on Both Sides of the Channel,' arguing against the possibility of a French invasion. In 1852 Dixon published a life of 'Robert Blake, Admiral and General at Sea, based on Family and State Papers' [see BLAKE, ROBERT]. It was more successful with the public than with serious historians. After a long tour in Europe he became, in January 1853, editor of the 'Athenæum,' to which he had been a contributor for some years. In 1854 Dixon began his researches in regard to Francis Bacon, lord Verulam. He procured, through the intervention of Lord Stanley and Sir Edward Bulwer Lytton, leave to inspect the 'State Papers,' which had been hitherto jealously guarded from the general view by successive secretaries of state. He published four articles criticising Campbell's 'Life of Bacon' in the 'Athenæum' for January 1860. These were enlarged and republished as 'The Personal History of Lord Bacon from Unpublished Papers' in 1861. He published separately as a pamphlet in 1861 'A Statement of the Facts in regard to Lord Bacon's Confession,' and a more elaborate volume called 'The Story of Lord Bacon's Life,' 1862. Dixon's books upon Bacon obtained wide popularity both at home and abroad, but have not been highly valued by subsequent investigators (see SPEDDING's remarks in *Bacon*, i. 386). Some of his papers in the 'Athenæum' led to the publication of the 'Auckland Memoirs' and of 'Court and Society,' edited by the Duke of Manchester. To the last he contributed a memoir of Queen Catherine. In 1861 Dixon travelled in Portugal, Spain, and Morocco, and edited the 'Memoirs of Lady Morgan,' who had appointed him her literary executor. In 1863 Dixon travelled in the East, and on his return helped to found the Palestine Exploration Fund. Dixon was an active member of the executive committee, and eventually became chairman. In 1865 he published 'The Holy Land,' a picturesque handbook to Palestine. In 1866 Dixon travelled through the United States, going as far westward as

the Great Salt Lake City. During this tour he discovered a valuable collection of state papers, originally Irish, belonging to the national archives of England, in the Public Library at Philadelphia. They had been missing since the time of James II, and upon Dixon's suggestion were restored to the British government. With them was found the original manuscript of the Marquis of Clanricarde's 'Memoirs' from 23 Oct. 1641 to 30 Aug. 1643, which were long supposed to have been destroyed, and of which especial mention had been made in Mr. Hardy's 'Report on the Carte and Carew Papers.' In 1867 Dixon published his 'New America.' It passed through eight editions in England, three in America, and several in France, Russia, Holland, Italy, and Germany. In the autumn of that year he travelled through the Baltic provinces. In 1868 he published two supplementary volumes entitled 'Spiritual Wives.' He was accused of indecency, and brought an action for libel against the 'Pall Mall Gazette,' which made the charge in a review of 'Free Russia.' He obtained a verdict for one farthing (29 Nov. 1872). His previous success had led him into grave error, though no man could be freer from immoral intention. At the general election of 1868 Dixon declined an invitation to stand for Marylebone. He shrank from abandoning his career as a man of letters, although he frequently addressed political meetings. In 1869 he brought out the first two volumes of 'Her Majesty's Tower,' which he completed two years afterwards by the publication of the third and fourth volumes. In August 1869 he resigned the editorship of the 'Athenæum.' Soon afterwards he was appointed justice of the peace for Middlesex and Westminster, and in the latter part of 1869 travelled for some months in the north, and gave an account of his journey in 'Free Russia,' 1870. During that year he was elected a member of the London School Board. In direct opposition to Lord Sandon he succeeded in carrying a resolution which thenceforth established drill in all rate-paid schools in the metropolis. During the first three years of the School Board's existence Dixon's labours were really enormous. The year 1871 was passed by him for the most part in Switzerland, and early in 1872 he published 'The Switzers.' Shortly afterwards he was sent to Spain upon a financial mission by a council of foreign bondholders. On 4 Oct. 1872 he was created a knight commander of the Crown by the Kaiser Wilhelm. While in Spain Dixon wrote the chief part of his 'History of Two Queens,' i.e. Catherine of Arragon and Anne Boleyn. The work expanded into four volumes, the first half of which was published in 1873, containing the life of Catherine of Arragon, and the second half in 1874, containing the life of Anne Boleyn. Before starting upon his next journey he began a movement for opening the Tower of London free of charge to the public. To this proposal the prime minister, Mr. Disraeli, at once assented, and on public holidays Dixon personally conducted crowds of working men through the building. In the September of 1874 he travelled through Canada and the United States. In March 1875 he gave the results in 'The White Conquest.' In the latter part of 1875 he travelled once more in Italy and Germany. During the following year he wrote in the 'Gentleman's Magazine' 'The Way to Egypt,' as well as two other papers in which he recommended the government to purchase from Turkey its Egyptian suzerainty. In 1877 he published his first romance, in 3 vols., 'Diana, Lady Lyle.' Another work of fiction followed it in 1878, in 'Ruby Grey,' in 3 vols. In 1878 appeared the first two volumes of his four-volumed work, 'Royal Windsor.' Before the close of 1878 he visited the island of Cyprus. There a fall from his horse broke his shoulder-bone, and he was thenceforth more or less of an invalid. 'British Cyprus' was published in 1879. His health was further injured by the loss of most of his savings, imprudently invested in Turkish stock. On 2 Oct. 1874 his house near Regent's Park, 6 St. James's Terrace, was completely wrecked by an explosion of gunpowder on the Regent's Canal. He was saddened by the death of his eldest daughter and the sudden death at Dublin, on 20 Oct. 1879, of his eldest son, William Jerrold Dixon. He was revising the proof sheets of the concluding volumes of 'Royal Windsor,' and on Friday, 26 Dec. 1879, made a great effort to finish the work. He died in his bed on the following morning from an apoplectic seizure. On 2 Jan. 1880 he was buried in Highgate cemetery. If occasionally deficient in tact, he was looked upon by those who knew him best as faultless in temper. His sympathies were with the people, and he took a leading part in establishing the Shaftesbury Park and other centres of improved dwellings for the labouring classes. Although a student of state papers and other original authorities, Dixon was no scholar. He was always lively as a writer, and therefore popular, but inaccuracies and misconceptions abound in his work. He was a fellow of the Royal Geographical Society, of the Society of Antiquaries, of the Pennsylvania Society, and of several other learned associations.

[A memoir by the present writer appeared in the Illustrated Review, 11 Sept. 1873, vi. 226–228. See also Portraits of Distinguished London Men, pt. i.; In Memoriam Hepworth Dixon, 1878; Times, 29 and 31 Dec. 1879; Daily Telegraph, same dates; Men of the Time, 10th edit. 1879, pp. 321, 322; Athenæum, 3 Jan. 1880, pp. 19, 20; Annual Register for 1879, p. 236.] C. K.

DIXWELL, JOHN (*d.* 1689), regicide, was a member of the family of that name settled in Warwickshire and Kent. In pedigrees of the family he is usually ignored, as, for instance, in those contained in 'Burke's Extinct Baronetage,' and he is also passed over in the account of the Dixwell family given in Hasted's 'Kent.' Yet the documents contained in the life of Dixwell by Stiles, and the position held by him in the county of Kent, leave little doubt of the fact of this relationship. John was a younger son of William Dixwell of Coton Hall in Warwickshire. In 1641 his elder brother, Mark Dixwell, succeeded to the estates of their uncle, Sir Basil Dixwell, at Brome, Folkestone, and elsewhere in Kent. Mark Dixwell died in 1643, constituting his brother guardian of his infant children, and making over his estates to him in trust for his eldest son Basil (*Polyanthea*, p. 155). As temporary holder of these estates John enjoyed great local influence, and on 28 Aug. 1646 was elected member for Dover, vice Sir Edward Boys deceased (*Names of Members returned to serve in Parliament*, 1878, p. 497). He was appointed one of the commissioners for the trial of Charles I, attended the court with great regularity, was present when sentence was pronounced, and signed the death-warrant (Nalson, *Trial of Charles I*, 1684, pp. 3, 86, 110). In 1650 he was colonel of militia in Kent, commanding a regiment of foot (*Cal. State Papers*, Dom. 1650, pp. 340, 450). On 25 Nov. 1651 he was elected a member of the council of state, and filled that office from 1 Dec. 1651 to 30 Nov. 1652 (*ib.* 1651–2, p. 43; *Commons' Journals*, 25 Nov. 1651). When the Dutch war broke out, Dixwell was sent into Kent with powers to raise the county to guard the coast (9 July 1652, *Cal. State Papers*, Dom., p. 325). During the protectorate he disappeared from public life; but when the Rump was recalled to power he again joined the council of state (19 May 1659). He was again M.P. for Dover in that year. He took part with the parliament against Lambert, and in the first two months of 1660 was active as governor of Dover Castle. As a regicide he was excluded from the Act of Indemnity at the Restoration. On 17 May an order was issued to seize him and sequester his estates. On 20 June 1660 the speaker informed the House of Commons that he had received a petition from a relative of Colonel Dixwell, stating that Dixwell was ill, and begging that he might not lose the benefit of the king's proclamation by his inability to surrender himself within the time fixed (Kennett, *Register*, p. 185). The request was granted, but Dixwell, instead of surrendering, fled to the continent, in consequence of which, instead of being included in the class of persons excepted from the Act of Indemnity with respect to their estates only, his name was added to the list of those excepted for life as well (*ib.* p. 240; Masson, *Milton*, vi. 44). According to Ludlow's 'Memoirs' Dixwell resided some time at Hanau, and even became a burgess of that city (ed. 1751, p. 377). In 1664 or 1665 he took refuge in America, joining his fellow-regicides, Goffe and Whalley, at Hadley in New England in February 1665 (*Polyanthea*, ii. 133). After a short stay with them he settled at New Haven, Connecticut, calling himself by the name of James Davids. At Newhaven he married, first, Joanna Ling (3 Nov. 1673), and, secondly, Bathsheba How (23 Oct. 1677, *ibid.* p. 136). By the latter he had three children, whose descendants were living in New England in the eighteenth century. In the records of the parish church of New Haven occurs an entry of the admission into church fellowship of Mr. James Davids, *alias* John Dixwell (29 Dec. 1685, *ibid.* p. 137). Dixwell died at New Haven on 18 March 1689, according to his tombstone, in the eighty-second year of his age (*ibid.* p. 148).

[Cal. State Papers, Dom.; Nalson's Trial of Charles I, 1684; Noble's Lives of the Regicides, 1798, i. 180; Ezra Stiles's History of Three of the Judges of Charles I, Major-general Whalley, Major-general Goffe, and Colonel Dixwell, 1794; Polyanthea, or a Collection of Interesting Fragments in Prose and Verse, 1804, ii. 132–94; Notes and Queries, 5th ser. ix. 466.] C. H. F.

DOBBS, ARTHUR (1689–1765), of Castle Dobbs, county Antrim, governor of North Carolina 1754–65, eldest son of Richard Dobbs of Castletown, who was high sheriff of Antrim in 1694, by his first wife Mary, daughter of Archibald Stewart of Ballintoy, was born 2 April 1689. He succeeded to the family property on the death of his father in 1711, was high sheriff of Antrim in 1720, and in 1727 was returned for Carrickfergus in the Irish parliament of 1727–30. He married Anne, daughter and heir of Captain Osborne of Timahoe, county Kildare, and relict of Captain Norbury, by whom he had a family (see Burke, *Landed Gentry*).

Dobbs was appointed engineer-in-chief and surveyor-general in Ireland by Sir Robert Walpole, to whom he was introduced, in 1730, by Dr. Hugh Boulter, archbishop of Armagh [q. v.], as 'one of the members of our House of Commons, where he on all occasions endeavours to promote his majesty's service. He . . . has for some time applied his thoughts to the trade of Great Britain and Ireland, and to the making of our colonies in America of more use than they have hitherto been' (*Boulter's Letters*, ii. 17). He appears to have been a man of wealth and broad and liberal views as well as considerable attainments. He wrote an 'Account of an Aurora Borealis, with a Solution of the Phenomenon,' in 'Philosophical Transactions,' 1726 ('Abridg.' vii. 155). His next effort was his 'Essay on the Trade and Imports of Ireland' (Dublin, 1st part, 1729, 2nd part, 1731), a work 'designed to give a true state of the kingdom, that may set us upon thinking what may be done for the good and improvement of one's country, and to rectify mistakes many in England have fallen into by reason of a prevailing opinion that the trade and prosperity of Ireland are detrimental to their wealth and commerce, and that we are their rivals in trade' (*Essay*, conclusion of pt. ii.) The author advocated an improved system of land tenure, a measure he also pressed on the Irish House of Commons, being of opinion that Ireland was suffering 'from the commonalty's having no fixed property in their land, the want of which deprives them of a sufficient encouragement to improvements and industry;' and that 'the present short tenures serve only as a snare to induce the nobility and gentry to be extravagant, arbitrary, and in some cases tyrannical, and the commonalty to be dejected, dispirited, and, in a sense, slaves in some places' (*Essay*, ii. 81). This essay contains much valuable information from official sources respecting the actual state of Irish trade and of the population at the time, which has been neglected by later controversialists. A copy of the work is in the British Museum Library, and a reprint appeared in Dublin in 1860. Dobbs also took a very active part in promoting the search for a north-west passage to India and China. He states that he prepared an abstract of all the voyages for that purpose known to him, and submitted it to Colonel Bladen [q. v.] in the hope that the South Sea Company, then whale-fishing in Davis' Straits, would take up the enterprise. This was in 1730–1, when the Hudson's Bay Company's privileges were unknown to him. On the occasion of a visit to London in 1734–5, he laid the matter before Admiral Sir Charles Wager, and appears to have been in communication with the Hudson's Bay Company and the admiralty on the subject. Eventually the admiralty provided two small vessels, the Furnace bomb and the Discovery pink, for the service. On Dobbs's recommendation, Captain Christopher Middleton, a Hudson's Bay Company's captain, who had commanded an unsuccessful voyage of discovery for the company in 1737, was appointed to command. The vessels left England in May 1741, wintered at Churchill River in Hudson's Bay, and the year after penetrated further north than any of their predecessors. They discovered Cape Dobbs, beside Welcome Bay, and entering Wager River ascended as far as 88° west Greenwich, returning along the north-east, and examining all openings. At Repulse Bay they were stopped by the ice, and returned home in September 1742. Middleton reported that the great opening seen between the 65 and the 66 parallels of north latitude was only a large river, and that the set of the tide in the bay was from the eastward, not from the north, on which Dobbs's hopes of the existence of a passage had been largely based. He made some magnetic observations, afterwards confirmed by Sir Edward Parry. Dobbs at first accepted the report as correct, but an anonymous letter changed his views, and he accused Middleton to the admiralty of making false statements at the instance of the Hudson's Bay Company. The admiralty called on Middleton for explanations, and a most acrimonious dispute followed. Middleton's 'Vindication of the Conduct of Captain Christopher Middleton' (London, 1743) was followed by 'Remarks on Capt. Middleton's Defence. By A. Dobbs' (London, 1744), and this by Middleton's 'A Rejoinder,' &c. (London, 1745). The public, with the national dislike to monopolies, sided with Dobbs, and without much difficulty a company was started to send out a new expedition. Dobbs in the meantime published 'An Account of the Countries adjoining Hudson's Bay, containing a description of the Lakes and Rivers, Soil and Climate, &c.' (London, 1744, 4to). Apart from the controversial portions, the work contains much valuable and interesting information. The author states that it was compiled from accounts published by the French and communications received from persons who had resided there and been employed in the trade, and particularly from Joseph de la France, a French-Canadian half-breed, who came over to England in 1742. Dobbs strongly urged that the trade should be thrown open, alleging that the rapacity of the Hudson's Bay Company in dealing with the Indians had thrown the

fur trade into the hands of the French in Canada. The new expedition, consisting of two small vessels under the command of G. Moor, who had been master of the Discovery with Middleton, left England in 1746. An account of the voyage was published by Henry Ellis [q. v.] under the title 'Voyage to Hudson's Bay in the Dobbs and California' (London, 1748, 8vo). The results, disproving the existence of a passage in the locality supposed, served to rehabilitate Middleton in the eyes of the public. Dobbs then dropped the subject altogether, as appears from some remarks in a paper on 'Bees, and the mode of taking Wax and Honey,' which he wrote in 'Philosophical Transactions,' 1750 ('Abridg.' x. 78).

In 1754 Dobbs was appointed governor of North Carolina, a post worth 1,000*l.* a year. He arrived out in the fall, attended, the historian of the state relates, by numerous relatives, all full of hope of places and preferment. He was one of the colonial governors who attended the council at Hampton, Virginia, summoned by General Braddock in April 1755. He brought out as gifts from the king to the province several pieces of cannon and a thousand stand of muskets; but he also brought a more powerful advocate than arms, a printer, who was to be encouraged to carry on his calling. Dobbs adopted a conciliatory policy with the Indian tribes, and commissioned Colonel Waddell of Rowan county to treat with the Catawbas and Cherokees. In a despatch of December 1757 he gave a deplorable account of the quit-rents in the province, with some curious particulars of 'Mr. Starkey, the treasurer, who governs the council by lending them money' (Wheeler, i. 47). During Dobbs's government the administration of justice in the province was much improved, but its chief characteristic was an interminable series of petty squabbles with the legislature, arising from a somewhat high-handed assertion of the royal prerogative on the part of the governor and stubborn resistance on the part of the colonists (*ib.*) Dobbs died at his seat, Town Creek, N.C., 28 March 1765.

[Burke's Landed Gentry; Returns of Members of Parliament, vol. i.; Watt's Bibliotheca Brit.; Dobbs's Works; McCulloch's Literature of Political Economy, p. 46; Dict. Universelle, under 'Christopher Middleton' and 'H. Ellis;' Parkman's Montcalm and Wolfe (London, 1884), i. 191–5; Carolina Papers in Public Record Office, London; Wheeler's Hist. of North Carolina (Philadelphia, 1851), i. 46–7; Notes and Queries, 3rd ser. v. 63, 82, 104, 6th ser. viii. 128.]

H. M. C.

DOBBS, FRANCIS (1750-1811), Irish politician, was a descendant of Richard Dobbs, fellow of Trinity College, Dublin, and second son of Richard Dobbs of Castletown, whose elder son, Arthur Dobbs [q. v.], was the governor of North Carolina. He was born on 27 April 1750, and after taking his degree at Trinity College was called to the Irish bar in 1773, and in the following year produced a tragedy, 'The Patriot King, or the Irish Chief.' It was published in London, but does not seem ever to have been acted. On his return to Dublin, after publishing this tragedy, he took a leading part in the brilliant social life of the Irish capital, and was noted for his wit and poetical ability, and also for a growing eccentricity. He took a keen interest in the independent political life of Ireland which existed during the last quarter of the last century, and published his first political pamphlets during the volunteer agitation. The pamphlets are all worth reading, and all essentially the author's; they are: 'A Letter to Lord North,' 1780; 'Thoughts on Volunteers,' 1781; 'A History of Irish Affairs from 12 Oct. 1779 to 15 Sept. 1782,' 1782; and 'Thoughts on the present Mode of Taxation in Great Britain,' 1784. Throughout this stirring period he was a noted political personage, a leading volunteer, a friend of Lord Charlemont, and the representative of a northern volunteer corps at the Dungannon convention in 1782. Dobbs then turned for a time from politics, and his eccentricity taking the shape of a belief in the millennium, he published in 1787 four large volumes of a 'Universal History, commencing at the Creation and ending at the death of Christ, in letters from a father to his son,' in which he exerted himself to prove historically the exact fulfilment of the Messianic prophecies. He also published in 1788 a volume of poems, most of which had appeared in various periodicals, and many of which possess great merit. Dobbs was fanatically opposed to the legislative union with England, and believed it not only inexpedient but impious. Lord Charlemont and the other national leaders determined to make use of him, and in 1797 he was returned to the Irish House of Commons for Lord Charlemont's borough of Charlemont. He soon delivered an important speech and submitted five propositions for tranquillising the country, which were published in 1799, but the success of that speech was quite overshadowed by the enormous popularity of his great speech delivered against the Union Bill on 7 June 1800, of which, it is said, thirty thousand copies were immediately sold. This popularity was due as much to the eccentric nature of Dobbs's arguments against the union as to its eloquence, for he devoted himself to proving that the union was forbidden by scripture, by

quoting texts from Daniel and the Revelation. This popular speech was published by Dobbs as 'Substance of a Speech delivered in the Irish House of Commons 7 June 1800, in which is predicted the second coming of the Messiah,' and he took advantage of the attention he had attracted to publish in the same year his 'Concise View of the Great Predictions in the Sacred Writings,' and his 'Summary of Universal History,' in nine volumes, on which he had been long engaged. With the passing of the Act of Union Dobbs sank into obscurity; he could not get any more of his books published, his circumstances became embarrassed, his eccentricities increased to madness, and he died in great pecuniary difficulties on 11 April 1811.

[Barrington's Historic Anecdotes of the Union; Hardy's Life of Lord Charlemont; Coote's History of the Union.] H. M. S.

DOBELL, SYDNEY THOMPSON (1824–1874), poet and critic, born 5 April 1824 at Cranbrook in Kent, was the eldest son of John Dobell, author of a remarkable pamphlet, 'Man unfit to govern Man,' and a daughter of Samuel Thompson, known in his day as a leader of reforming movements in the city of London. His father, a wine merchant, removed in 1836 from Kent to Cheltenham, where the poet maintained, with various degrees of activity, till his death, his connection with the business and the district. Sydney, whose precocious juvenile verses had already attracted notice, was, with results in some respects unfortunate, educated by private tutors and his own study, and never went to either school or university. To this fact he makes an interesting reference in the course of some humorous lines on Cheltenham College, which date from his eighteenth year. At home he was overworked, especially overstrained by the fervour of inherited religious zeal, and his genius, in the absence of social checks, soon showed a tendency to eccentricity of expression, from which in later life he partially, but never entirely, shook himself free. From first to last he lived more among the heights of an ideal world than the beaten paths of life. Hence the elevation and the limitations of his work. His training during this crucial period made him a varied, but prevented him from becoming a precise, scholar, a result patent alike in his prose and verse.

In 1839 he became engaged to a daughter of George Fordham of Odsey House, Cambridge; in 1844 they were married, and were never, as stated in Dobell's biography, thirty hours apart during the thirty years of their union. The early period of their wedded life was divided between residence at Cheltenham and country places among the hills. A meeting at one of these, Coxhorn House, in the valley of Charlton Kings, with Mr. Stansfield and Mr. George Dawson, is said to have originated the Society of the Friends of Italy. Previously, at Hucclecote, on the Via Arminia, he had begun 'The Roman,' which appeared in 1850, under the pseudonym of Sydney Yendys. Inspired by the stirring events of the time, this dramatic poem, from its intrinsic merit and its accord with a popular enthusiasm, had a rapid and decided success, and while establishing his reputation enlarged the circle of the author's friends, among whom were numbered leading writers like Tennyson and Carlyle, artists like Holman Hunt and Rossetti, prominent patriots like Mazzini and Kossuth. The poet's devotion to the cause of 'the nationalities'—Italian, Hungarian, Spanish—never abated; it remained, as evinced by one of his latest fragments, 'Mentana,' a link between his adolescent radical and his mature liberal-conservative politics. Shortly afterwards Dobell's elaborate and appreciative criticism of Currer Bell in 'The Palladium' led to an interesting correspondence between the two authors. The August of 1850 he spent in North Wales, the following summer in Switzerland, and their mountain scenery left an impress on all his later work. 'Balder,' finished in 1853 at Amberley Hill, was with the general public and the majority of critics less fortunate than 'The Roman.' It is harder to read, as it was harder to write. The majority of readers, in search of pleasure and variety, recoiled from its violences, were intolerant of its monotony, and misunderstood the moral of its painful plot. The book is incomplete, as it stands a somewhat chaotic fragment of an unfulfilled design, but it exhibits the highest flights of the author's imagination and his finest pictures of Nature. The descriptions of Chamouni, of the Coliseum, of spring, and of the summer's day on the hill, almost sustain the comparisons which they provoke. To most readers 'Balder' will remain a portent, but it has stamina for permanence as a mine for poets.

In 1854 Dobell went to Edinburgh to seek medical advice for his wife, and during the next three years resided in Scotland, spending the winters in the capital, the summers in the highlands. During this period he made the acquaintance, among others, of Mr. Hunter of Craigcrook, Dr. Samuel Brown, Dr. John Brown, Edward Forbes, W. E. Aytoun, Sir Noel Paton, Mr. Dallas, and Sir David Brewster. In conjunction with Alexander Smith, to whom he was united in close ties of literary brotherhood, he issued in 1855 a series

of sonnets on the Crimean war. This was followed in 1856 by a volume of dramatic and descriptive verses on the same theme, entitled 'England in Time of War,' which had a success only inferior to that of 'The Roman.' The best pieces in this collection, as 'Keith of Ravelston,' 'Lady Constance,' 'A Shower in War Time,' 'Grass from the Battle-field,' 'Dead Maid's Pool,' 'An Evening Dream,' 'The Betsy Jane,' &c., have, from their depth of sympathy and lyric flow, found a place in our best popular treasuries. Dobell's residence in Edinburgh was marked, as was all his life, by acts of kindness to struggling men of letters, notable alike for their delicacy and the comparatively slender resources of the benefactor. In the case of all deserving aspirants, among whom may be mentioned David Gray of Merklands, his advice and encouragement were as ready as his substantial aid. In 1857 he delivered a long lecture to the Philosophical Institution on 'The Nature of Poetry,' and the exhaustion resulting from the effort further impaired his already weak health. Advised to seek a milder climate, he spent the winters of the four following years at Niton in the Isle of Wight, the summers among the Cotswolds. Regular literary work being forbidden by his physicians, he turned his thoughts to another channel of usefulness, and, taking a more active part in the business of his firm, was one of the first to introduce and apply the system of co-operation. All who knew Gloucester associated his name with every movement in the direction of social progress and with every charitable enterprise in the town. After 1862 increasing delicacy of health rendered it necessary for Dobell to pass the winters abroad; in that of 1862–3 his headquarters were near Cannes, in 1863–4 in Spain, in 1864–6 in Italy. The summers of those years were still spent in Gloucestershire, and in 1865 he gave evidence of his political interests by the pamphlet on 'Parliamentary Reform,' advocating graduated suffrage and plurality of votes, that appears among his prose fragments.

In 1866 a serious fall among the ruins of Pozzuoli and, three years later, a dangerous accident with his horse, further reduced his strength, if not his energies, and the rest of his life was, though diversified by literary efforts—as the pamphlet on 'Consequential Damages,' 'England's Day,' and elaborate plans for the continuation of 'Balder'—that of a more or less confirmed, though always cheerful, invalid. From 1866 to 1871 he resided mainly at Noke Place, on the slope of Chosen Hill, though he passed much of the colder season at Clifton, where he benefited by the advice of his friend, Dr. Symonds. In 1871 he removed to Barton-end House, fourteen miles on the other side of Gloucester, in a beautiful district above the Stroud Valley. There he continued to write occasional verses and memoranda, and was frequently visited by friends attracted by his gracious hospitality and brilliant conversational powers. In 1874 unfortunate circumstances, involving a mental strain to which he was then physically inadequate, hastened his death, which took place in the August of that year. He was buried in Painswick cemetery.

Dobell's character was above criticism. The nature of his work has been indicated; its quality will be variously estimated. Original and independent of formulæ to the verge of aggressiveness, he shared by nature, by no means through imitation, in some of the defects, occasional obscurity, involved conceits, and remoteness, of the seventeenth-century school which Dr. Johnson called metaphysical; but in loftiness of thought and richness of imagery his best pages have been surpassed by few, if any, of his contemporaries. His form is often faulty, but his life and writings together were in healthy protest against the subordination of form to matter that characterises much of the effeminate æstheticism of our age. Manliness in its highest attributes of courage and courtesy pervaded his career; his poetry is steeped in that keen atmosphere to which it is the aim of all enduring literature to raise our spirits. A radical reformer in some directions, he held the tyranny of mobs and autocrats in equal aversion. Though his politics had a visionary side, he was far from being a dreamer. Of practical welldoing he was never weary, and of jealousy he had not a tinge. His criticisms, if not always sound, were invariably valuable, for he awoke in his hearers a consciousness of capacities as well as a sense of duties.

A complete edition of his poems was published in 1875 (2 vols.), of his prose in 1876. His 'Life and Letters' appeared in 1878, 2 vols. A selected edition of his poems, edited by Mr. W. Sharp, appeared in February 1887 in one small volume.

[Dobell's Life and Letters; family records.]
J. N.

DOBREE, PETER PAUL (1782–1825), Greek scholar, son of William Dobree of Guernsey, was born in Guernsey in 1782, and, after being educated under Dr. Valpy at Reading School, matriculated as a pensioner of Trinity College, Cambridge, in December 1800. He graduated as fourth senior optime in 1804, was elected fellow of Trinity in 1806, proceeded M.A. in 1807, and took holy

orders in due course. Charles Burney gave him an introduction to Porson (PORSON, *Correspondence*, p. 105), and thus began an acquaintanceship which led to Dobree's following closely the steps of his illustrious master. His first appearance as an author was in the 'Monthly Review,' where he wrote the review of Bothe's 'Æschylus' (app. to vol. lii. 1807), the collation of Porson's edition of the 'Choephorœ' with another published by Foulis (June 1807), the review of Burney's 'Bentleii Epistolæ' (April 1808), and that of Hodgkin's 'Pœcilographia Græca' (July 1808). On Porson's death he came forward as a candidate for the Greek professorship at Cambridge, and was to have read his probationary lecture on Aristophanes; but finding the electors unanimous, or nearly so, in favour of Monk, he withdrew from the contest; the same was done by Kaye (afterwards bishop of Lincoln), and Monk was elected without opposition. On Monk's resignation in June 1823, Dobree was the only candidate for the post, and was elected on June 26, after reading a prælection on the funeral oration ascribed to Lysias. This is published in the first volume of the 'Adversaria.' His health gave way almost immediately afterwards, and he died in his rooms in Trinity College on 24 Sept. 1825. He was buried close to Porson in the chapel, where a bust and tablet to his memory were erected; the inscription is given in the preface to the 'Adversaria.'

Though a man of varied acquirements, Dobree's life was spent on classical, chiefly Greek, literature; vast stores were laid up for future years; besides a large body of notes on the Greek dramatists and Athenæus, he left very extensive collections on the historians and orators, and probably had meditated an edition of Demosthenes. To Greek inscriptions he gave a great deal of attention. When the annotated portion of Porson's library was bought by Trinity College, he was selected, with two of his brother-fellows, Monk and Blomfield, to edit the manuscripts. He was at first prevented by illness from taking a share in the work, and shortly after his recovery set out on a journey to Spain; and thus the volume of Porson's 'Adversaria' was edited by his two colleagues. But the whole of the papers on Aristophanes was entrusted to his care; and in 1820 he produced Porson's 'Aristophanica,' with the Plutus prefixed, chiefly from Porson's autograph. In 1822 he edited the lexicon of the patriarch Photius, from Porson's transcript of the Gale MS. in the library of Trinity College, which Porson had twice copied out, the first transcript having perished in the fire at Perry's. To this he added an edition of a rhetoric lexicon, from the margin of one of the Cambridge MSS. Dobree had a share in the founding of Valpy's 'Classical Journal' in 1810, and occasionally wrote in it. He reviewed there Burney's 'Tentamen de Metris Æschyli' (September 1810), the paper in which his splendid emendation of *γαμόρῳ* for *γ' εὐμοίρου* (Eumen. 888) appears. His other papers are: 'Inscription at Damietta' (No. 1), 'Inscription at Fenica' (No. 10), 'Classical Criticism' (No. 14), 'Fragment of Longus' (No. 16), 'De Hesychio Milesio' (No. 18), 'Epitaphium in Athenienses' (No. 27), 'Orchomenian inscription' (No. 32) (see on this his remarks in CLARKE, *Travels*, vii. 191–6, 8vo), 'On a passage in Plato's Meno' (No. 33); they are usually signed O. or Stelocopas. To Mr. Kidd's 'Tracts and Criticisms of Porson' (1815) he added the 'Auctarium' (pp. 381–93), and to Mr. Rose's 'Inscriptiones Græcæ' the letter on the Greek marbles in Trinity College Library. Thus, if the notes on inscriptions be excepted, everything he published in his lifetime was due to his reverence for Porson.

He bequeathed one thousand volumes to the library of his college, but his books with manuscript notes to that of the university; from these his successor, Professor Scholefield, published two volumes of 'Adversaria' (1831–3), containing very large selections from his notes on the Greek and Latin writers, especially the orators, and subsequently (1834–5) a small volume of notes on inscriptions, and a reissue of the 'Lexicon Rhetoricum Cantabrigiense' which he had appended to Photius. These amply justify his being classed in the first rank of English scholars. It was said of him: 'Of all Porson's scholars none so nearly resembles his great master. His mind seems to have been of a kindred character; the same unwearable accuracy, the same promptness in coming to the point, the same aversion to all roundabout discussions, the same felicity in hitting on the very passage by which a question is to be settled, which were such remarkable features in Porson, are no less remarkable in Dobree. Both of them are preserved by their wary good sense from ever committing a blunder; both are equally fearful of going beyond their warrant, equally distrustful of all theoretical speculations, equally convinced that in language usage is all in all. Nay, even in his knowledge of Greek, of the meaning and force of all its words and idioms, Dobree is only inferior to Porson; his conjectural emendations, too, are almost always sound, and some of them may fairly stand by the side of the best of

Porson's' (HARE, *Philological Museum*, i. 205–6).

[Documents in the Cambridge University Registry; Museum Criticum, i. 116; Kidd's Preface to Dawes's Miscellanea Critica, 2nd ed. pp. xxxvii–xxxviii; Preface to Dobræi Adversaria, vol. i.; Catalogue of Adversaria in the Cambr. Univ. Library, pp. 66–80; information from the late A. J. Valpy.] H. R. L.

DOBSON, JOHN (1633–1681), puritan divine, was born in 1633 in Warwickshire, in which county his father was a minister. He became a member of Magdalen College, Oxford, in 1653, taking his B.A. degree in October 1656, proceeding M.A. in 1659, and in 1662 being made perpetual fellow. He had prior to 1662 taken orders, and speedily became known as an eloquent preacher. His memory was so good that at Easter 1663 he repeated four Latin sermons in St. Mary's Church, Oxford. In September of that year he was expelled from the university for being the author of a libel vindicating Dr. Thomas Pierce against the strictures of Dr. Henry Yerbury, although Wood alleges that he did not write the libel, but only took the responsibility on himself to shield Dr. Pierce. Dobson was soon after restored, and in December 1667 obtained the degree of B.D., and in the year following was instituted to the rectory of Easton Neston in Northamptonshire. In 1670 he was presented to the rectory of Corscombe in Dorsetshire, and about four years later to that of Cold Higham in Northamptonshire, by Sir William Farmor of Easton Neston, who had been his pupil at Magdalen College. He died in 1681 at Corscombe, where he was buried and a monumental tablet erected to his memory. He wrote: 1. 'Queries upon Queries, or Enquiries into certain Queries upon Dr. Pierce's Sermon at Whitehall, February the first,' 1663. 2. 'Dr. Pierce, his Preaching confuted by his Practice.' 3. 'Doctor Pierce, his Preaching exemplified by his Practice; or an Antidote to the Poison of a Scurrilous Pamphlet sent by N. G. to a Friend in London,' 1663. 4. 'Sermon at the Funeral of Lady Mary Farmor, relict of Sir William Farmor, bart.,' 1670.

[Wood's Athenæ Oxon. (Bliss), iv. 1; Hutchins's Hist. of Dorset, vol. i.; Salisbury's Account of First-fruits; Bloxam's Registers of Magdalen College, Oxford, i. 46, ii. 197, v. 164.] A. C. B.

DOBSON, JOHN (1787–1865), architect, was born in 1787 at Chirton, North Shields. From an early age he manifested a great power of design, and at fifteen he was placed as a pupil in the office of Mr. David Stephenson, the leading builder and architect in Newcastle-on-Tyne. On the completion of his studies he repaired to London, and sought the instruction of John Varley, the father of English water-colour, who was so struck with his ability as to agree to give him lessons at the early hour of five in the morning, the rest of his day being fully occupied. One of Varley's pictures, exhibited at the Royal Academy, was a curious monument of their intercourse. It was an airy landscape, with buildings, wood, and water, which was actually composed by the master from a sketch noted down by the pupil on awakening from sleep, and bore the title of 'Dobson's Dream.' After some time spent in London Dobson returned to Newcastle, where he settled himself permanently, and became the most noted architect of the north of England. He died, 8 Jan. 1865, in his seventy-seventh year. It has been claimed for him that he was the real author of the modern Gothic revival in actual practice, and that the earliest Gothic church of this century was built by him. He was the restorer of a great number of churches, and acted with judgment and knowledge where he was not overruled. In domestic architecture he was perhaps even more successful. His work is to be seen in many of the great seats of the gentry of the north, as Lambton Castle, Unthank Hall, Seaton Delaval, in which last place the difficulties that he overcame were extraordinary. In engineering architecture his greatest achievement was the Newcastle central station, the curved platform of which has been imitated throughout the kingdom, and the design of which, if it had been carried out as he gave it, would have been very fine. In prison architecture he applied the radiating system, which was for many years the favourite scheme of Jeremy Bentham. Bentham, however, was unable to secure the adoption of his 'Panopticon.' An early example of this structure was given by Dobson in his building of Newcastle gaol. His great monument, indeed, is the city of Newcastle-on-Tyne, the greatest part of the public buildings of which, and the finest new streets, were designed or erected by him. If the corporation of Newcastle could have accepted his designs absolutely, their town would now be the finest in the empire. The characteristics of this architect were adaptability, ingenuity, patience, constructive imagination, and an instinctive intelligence of the *genius loci*.

[Life by his daughter, Memoirs of John Dobson, 1885; an account of his architectural projections is given in Mackenzie's Hist. of Newcastle.] R. W. D.

DOBSON, SUSANNAH, *née* **DAWSON** (*d.* 1795), translator, came from the south of England. She married Matthew Dobson, M.D., F.R.S., of Liverpool, author of several medical treatises, who died at Bath in 1784. In 1775 she published her 'Life of Petrarch, collected from Mémoires pour la vie de Petrarch' (by de Sade), in 2 vols. 8vo. It was reprinted in 1777, and several times up to 1805, when the sixth edition was issued. Her second work was a translation of Sainte-Palaye's 'Literary History of the Troubadours,' 1779, 8vo; 2nd edit. 1807. In 1784 she translated the same author's 'Memoirs of Ancient Chivalry,' and in 1791 Petrarch's 'View of Human Life' ('De Remediis Utriusque Fortunæ'). To her also is ascribed an anonymous 'Dialogue on Friendship and Society' (8vo, no date), and 'Historical Anecdotes of Heraldry and Chivalry.' The latter was published in quarto at Worcester about 1795. Madame d'Arblay mentions that in 1780 Mrs. Dobson was ambitious to get into Mrs. Thrale's circle, but the latter 'shrunk from her advances.' She died 30 Sept. 1795, and was buried at St. Paul's, Covent Garden.

[Smithers's Liverpool, 1825, p. 418; Gent. Mag. 1795, pt. ii. p. 881; D'Arblay's Diary, &c., 1842, i. 336; Moule's Bibliotheca Heraldica, 1822, p. 480; Brit. Mus. Cat. of Printed Books.]

C. W. S.

DOBSON, WILLIAM (1610–1646), portrait-painter, was born in London, in the parish of St. Andrew, Holborn, in 1610. His father, who was master of the Alienation Office, had been a gentleman of good position in St. Albans, but having squandered his estate, he apprenticed his son to Robert Peake, a portrait-painter and dealer in pictures, who was afterwards knighted by Charles I. He appears, however, to have learned more of the elder Cleyn. According to Walpole, he acquired great skill by copying pictures by Titian and Vandyck, and one of his pictures exposed in the window of a shop on Snow Hill, London, attracted the attention of Vandyck, who found him at work in a garret, and introduced him to the notice of the king. On the death of Vandyck in 1641, Dobson was appointed sergeant-painter to Charles I, whom he accompanied to Oxford, where the king, Prince Rupert, and several of the nobility sat to him. Dobson stood high in the favour of Charles, by whom he was styled the 'English Tintoret.' He is said to have been so overwhelmed with commissions that he endeavoured to check them by obliging his sitters to pay half the price before he began, a practice which he was the first to introduce. The decline of the fortunes of Charles, however, coupled with his own imprudence and extravagance, involved him in debt to such an extent that he was thrown into prison, and obtained his release only through the kindness of a patron. He died soon after in London on 28 Oct. 1646, and was buried in the church of St. Martin's-in-the-Fields. He was of middle height, possessing ready wit and pleasing conversation, and was twice married. There are two epigrams on portraits by him in Elsum's 'Epigrams,' 1700, and an elegy upon him in a collection of poems called 'Calanthe.'

Dobson was the first English painter, except Sir Nathaniel Bacon [q. v.], who distinguished himself in portrait and history. He was an excellent draughtsman and a good colourist, and although his portraits resemble somewhat those of Vandyck and Lely, his style is distinct enough to prevent his works being mistaken for theirs.

The principal subject picture by him is the 'Beheading of St. John,' in the collection of the Earl of Pembroke at Wilton House. Among his chief works in portraiture are the fine painting of himself and his wife at Hampton Court, and of which there are one or two replicas; a picture containing the portraits of 'Two Gentlemen,' also at Hampton Court, and of which a replica is said to be at Cobham Hall; a picture containing half-length portraits of Sir Charles Cotterell, Sir Balthazar Gerbier, and himself, in the possession of the Duke of Northumberland; the Family of Sir Thomas Browne, the author of 'Religio Medici,' in the collection of the Duke of Devonshire at Devonshire House; John Cleveland, the poet, in that of the Earl of Ellesmere at Bridgewater House; William Cavendish, first duke of Newcastle, in that of the Duke of Newcastle; Margaret Lemon, the mistress of Vandyck, in that of Earl Spencer at Althorp; James Graham, marquis of Montrose (ascribed also to Vandyck), in that of the Earl of Warwick; Bishop Rutter, in that of the Earl of Derby at Knowsley Hall; John Thurloe, secretary of state, in that of Lord Thurlow; John, first Lord Byron, in that of Lord De Tabley; the Tradescant Family, Sir John Suckling, the poet, and the artist's wife, in the Ashmolean Museum at Oxford; a fine head of Abraham Vanderdort, the painter, formerly in the Houghton Gallery, and now in the Hermitage at St. Petersburg; and those of Lord-keeper Coventry, Colonel William Strode, one of the five members arrested by Charles I, Cornet Joyce, who carried off the king from Holmby House and delivered him up to the army, Sir Thomas Fairfax, afterwards third Lord Fairfax, Thomas Parr ('Old Parr'), and Nathaniel Lee, the

mad poet, all of which were in the National Portrait Exhibition of 1866, and a fine half-length of a sculptor (unknown), exhibited by the Earl of Jersey at the Royal Academy in 1888. There are in the National Portrait Gallery heads by Dobson of Sir Henry Vane the younger, Endymion Porter, Francis Quarles, the poet, and that of himself, which was engraved by Bannerman for the Strawberry Hill edition of Walpole's 'Anecdotes,' and by S. Freeman for Wornum's edition of the same work. Dobson's portrait, after a painting by himself, was also engraved in mezzotint by George White.

[Walpole's Anecdotes of Painting in England, ed. Wornum, 1849, ii. 351–4; Redgraves' Century of Painters of the English School, 1866, i. 29; Seguier's Critical and Commercial Dictionary of the Works of Painters, 1870; D'Argenville's Abrégé de la vie des plus fameux Peintres, 1762, iii. 411–13; Scharf's Historical and Descriptive Cat. of the National Portrait Gallery, 1884; Law's Historical Cat. of the Pictures at Hampton Court, 1881; Waagen's Treasures of Art in Great Britain, 4 vols., 1854–7; Catalogues of the Exhibitions of National Portraits on loan to the South Kensington Museum, 1866–8; Catalogues of the Exhibitions of Works of Old Masters at the Royal Academy, 1871–88.] R. E. G.

DOBSON, WILLIAM (1820–1884), journalist and antiquary, came of a family of agriculturists seated at Tarleton in Lancashire. His father was Lawrence Dobson, a stationer and part proprietor with Isaac Wilcockson of the 'Preston Chronicle.' He was born at Preston in 1820, and educated at the grammar school of that town. He afterwards engaged in the various branches of newspaper work. On the retirement of Wilcockson he acquired a partnership interest in the 'Chronicle,' and was for some years the editor. His career as a journalist came practically to an end in March 1868, when the proprietorship of the 'Chronicle' was transferred to Anthony Hewitson. He continued, however, along with his brother, to carry on the stationery business in Fishergate. In August 1866 he first entered the town council, with the especial object of opening up more fully for the public the advantages of Dr. Shepherd's library. He remained in the town council until November 1872, and subsequently sat from 1874 to November 1883. Dobson, who was a member of the Chetham Society, possessed an extensive knowledge of local history and antiquities. He was the author of: 1. 'History of the Parliamentary Representation of Preston during the last Hundred Years,' 8vo, Preston, 1856 (second edition), 12mo, Preston [printed], London, 1868. 2. 'Preston in the Olden Time; or, Illustrations of the Manners and Customs in Preston in the Seventeenth and Eighteenth Centuries. A Lecture,' 12mo, Preston, 1857. 3. 'An Account of the Celebration of Preston Guild in 1862,' 12mo, Preston [1862]. 4. 'Rambles by the Ribble,' 3 series, 8vo, Preston, 1864–83, 3rd edition, 8vo, Preston, 1877, &c. 5. 'The Story of our Town Hall,' 8vo, Preston, 1879. His other writings were: 'A Memoir of John Gornall,' 'A Memoir of Richard Palmer, formerly Town Clerk of Preston,' 'The Story of Proud Preston,' 'A History and Description of the Ancient Houses in the Market Place, Preston,' 'A History of Lancashire Signboards,' and a useful work on 'The Preston Municipal Elections from 1835 to 1862.' He also published 'Extracts from the Diary of the Rev. Peter Walkden, Nonconformist Minister, for the years 1725, 1729, and 1730, with Notes,' 12mo, Preston [printed], London, 1866, an interesting scrap of local biography, and joined John Harland, F.S.A., of Manchester, in writing 'A History of Preston Guild; the Ordinances of various Guilds Merchant, the Custumal of Preston, the Charters to the Borough, the Incorporated Companies, List of Mayors from 1327,' &c., 12mo, Preston [1862], followed by two other editions. Dobson died on 8 Aug. 1884, aged 64, at Churton Road, Chester, and was buried on the 11th in Chester cemetery.

[Preston Guardian, 13 Aug. 1884, p. 4, col. 4; Preston Chronicle, 16 Aug. 1884, p. 5, col. 6; Palatine Note-book, iv. 180; Athenæum, 16 Aug. 1884, p. 210; Sutton's List of Lancashire Authors, p. 31; Fishwick's Lancashire Library, pp. 164, 165, 166, 170, 237.] G. G.

DOCHARTY, JAMES (1829–1878), landscape-painter, born in 1829 at Bonhill, Dumbartonshire, was the son of a calico printer. He was trained as a pattern designer at the school of design in Glasgow, after which he continued his studies for some years in France. Returning to Glasgow he began to practise on his own account, and succeeded so well that when he was about thirty-three years of age he was able to give up designing patterns and to devote himself exclusively to landscape-painting, which he had long been assiduously cultivating in his leisure hours. His earlier works were for the most part scenes from the lochs of the Western Highlands, which he exhibited at the Glasgow Fine Art Institute. Afterwards he extended his range of subjects to the Clyde, and to other highland rivers and lochs, which he treated with vigour and thorough unconventionality of style. He was an earnest student of nature, and his latest and best works are distinguished by the quiet harmony

of their colour. Most of his works appeared in Glasgow, but he was also a constant exhibitor at the Royal Scottish Academy, and from 1865 to 1877 his pictures were frequently seen at the Royal Academy in London. Among the best of these works were: 'The Haunt of the Red Deer on the Dee, Braemar' (1869), 'The Head of Loch Lomond' (1873), 'Glencoe' (1874), 'The River Achray, Trossachs' (1876), 'A Good Fishingday, Loch Lomond' (1877), and his last exhibited works, 'The Trossachs' (1878), in the Royal Scottish Academy, and a 'Salmon Stream' in the Glasgow Institute exhibition of 1878. All his works are in private collections. In 1876 failing health compelled him to leave home, and he made a lengthened tour in Egypt, Italy, and France, without, however, deriving much benefit from it. Late in 1877 he was elected an associate of the Royal Scottish Academy. He died from consumption at Pollokshields, Glasgow, on 5 April 1878, and was buried in Cathcart cemetery.

[Scotsman, Edinburgh Courant, and Glasgow Herald, 6 April 1878; Art Journal, 1878, p. 155; Armstrong's Scottish Painters, 1888, p. 73; Catalogues of the Exhibition of the Royal Academy, 1865–77.] R. E. G.

DOCKING, THOMAS OF (*fl.* 1250), Franciscan, is stated in the Royal MS. 3 B. xii. in the British Museum to have been really named 'Thomas Gude, i.e. Bonus,' but called 'Dochyng' from the place of his birth (CASLEY, *Catalogue of the Manuscripts of the King's Library*, p. 43, London, 1734), evidently the village of Docking in the north of the county of Norfolk. The same manuscript describes him as doctor of divinity at Oxford. Of the character he bore while a student there we have testimony in a letter of Adam de Marisco, written between 1240 and 1249, in which the writer asks the Franciscan provincial, William of Nottingham, that the Bible of a deceased brother may be conferred on Thomas of Dokkyng, 'quem et suavissimæ conversationis honestas, et claritas ingenii perspicacis, et litteraturæ provectioris eminentia, et facundia prompti sermonis illustrant insignius' (ep. cc. in BREWER, *Monumenta Franciscana*, p. 359). Adam was the first Franciscan reader in divinity in the university, and Docking, in due course, became the seventh in order; Archbishop Peckham was the eleventh (*ib.* p. 552). The statement made by Oudin (*Comm. de Scriptt. Eccles.* iii. 526) that Docking became chancellor of Oxford seems to rest upon no evidence, and is perhaps due to a confusion with Thomas de Bukyngham, whose 'Quæstiones lxxxviii,' preserved in an Oxford manuscript (COXE, *Catal. Cod. MSS.*, New College, cxxxiv. p. 49), have been conjecturally ascribed to Docking by Sbaralea (suppl. to Wadding, *Scriptores Ordinis Min.* p. 675 *a*, 1806). But the manuscript itself describes the author as 'nuper ecclesiæ *Exoniensis* cancellarium,' and we know that Thomas of Buckingham was collated to that office in 1346 (LE NEVE, *Fasti Eccl. Angl.* i. 418, ed. Hardy). From Thomas the confusion has extended to *John* Buckingham (or Bokingham), who was bishop of Lincoln from 1363 to 1397, and the latter's 'Quæstiones in quattuor libros Sententiarum,' published at Paris in 1505, have been accordingly transferred to our author's bibliography.

Docking's genuine works consist mainly of commentaries. Those on Deuteronomy, Isaiah (imperfect), and the Pauline epistles exist in manuscripts of the fifteenth century in the library of Balliol College, Oxford (*Codd.* xxviii–xxx), and the extent of the writer's popularity is shown by the fact that the first of these was transcribed in 1442 by a German, Tielman, the son of Reyner. Other manuscripts of some of these works are at Magdalen College, Oxford, in the British Museum, and in Lincoln Cathedral. One is apparently that on Deuteronomy, mentioned by Tanner under 'Bokking' (p. 110). Docking is also said to have expounded the book of Job (GASCOIGNE, *Liber Veritatis*, manuscript; ap. WOOD, *Hist. et Antiqq.* i. 73, Latin ed.), St. Luke, and the Apocalypse, his work upon this last being possibly (according to an old marginal note) the commentary contained in the Balliol MS. cxlix. A commentary on the ten commandments according to Deuteronomy, bearing Docking's name, is contained in the Bodleian MS. 453, f. 57, and thus a presumption arises that the treatise preceding it in the manuscript, 'De sufficiencia articulorum in simbolo contentorum,' going on to another exposition of the decalogue (also found in *Laud. MS. Misc.* 524, f. 26), is also by Docking; but no name is given, and the character of the work argues a later date. Further, a 'Tabula super Grammaticam' by Docking is mentioned by Tanner as being in the cathedral library at Lincoln. Other works assigned to Docking, but no longer known to exist, are: 1. 'Lecturæ Bibliorum Liber i.' 2. 'Quæstiones ordinariæ.' 3. 'Correctiones in S. Scripturam.' 4. 'In Posteriora Aristotelis Libri ii.'

[Leland's Collect. ii. 343, Comm. de Scriptt. Brit. cccxi. pp. 314 et seq.; Bale's Scriptt. Brit. Catal. iv. 29, p. 324 f; Tanner's Bibl. Brit. 229 f.] R. L. P.

DOCKWRAY or DOCKWRA, WILLIAM (*d.* 1716), was a merchant in London in the later half of the seventeenth cen-

tury. In 1683, improving upon an idea suggested, and already partially carried out, by Robert Murray, an upholsterer, Dockwray established a penny postal system in the metropolis. There existed at this time no adequate provision for the carriage of letters and parcels between different parts of London. Dockwray set up six large offices in the city, a receiving-house was opened in each of the principal streets, every hour the letters and parcels taken in at the receiving-houses were carried to 'the grand offices' by one set of messengers, sorted and registered, and then delivered by another set of messengers in all parts of London. In the principal streets near the Exchange there were six or eight, in the suburbs there were four, deliveries in the day. All letters and parcels not exceeding one pound in weight, or any sum of money not exceeding 10*l.*, or any parcel not more than 10*l.* in value, were carried to any place within the city for a penny, and to any distance within a given ten-mile radius for twopence. Dockwray's enterprise, so far as he personally was concerned, was unsuccessful. The city porters, complaining that their interests were attacked, tore down the placards from the windows and doors of the receiving-houses. Titus Oates affirmed that the scheme was connected with the popish plot. The Duke of York, on whom the revenue of the post office had been settled, instituted proceedings in the king's bench to protect his monopoly, and Dockwray was cast in slight damages and costs. In 1690, however, he received a pension of 500*l.* a year for seven years, and this was continued on a new patent till 1700. Dockwray appears to have been a candidate for the chamberlainship of the city of London in October 1695 (Luttrell), with what result is not stated. In 1697 he was appointed comptroller of the penny post. A poem on Dockwray's 'invention of the penny post' is in 'State Poems' (1697). In 1698 the officials and messengers under his control memorialised the lords of the treasury to dismiss him from his office on the grounds *inter alia* that he had (1) removed the post office from Cornhill to a less central station; (2) detained and opened letters; and (3) refused to take in parcels of more than a pound in weight, thereby injuring the trade of the post-office porters. The charges were investigated before Sir Thomas Frankland and Sir Robert Cotton, postmasters-general, in August 1699, and on 4 June 1700 Dockwray was dismissed. In 1702 he petitioned Queen Anne for compensation, stating that six out of his seven children were unprovided for. He died 25 Sept. 1716, 'aged near 100' (*Hist. Reg.* for 1716, p. 544).

[Macaulay's Hist. i. 338; Knight's London, iii. 282; Luttrell's Brief Relation, vols. ii. and iv.; Thornbury's Old and New London, ii. 209; Lewin's Her Majesty's Mails, pp. 54, 59; Stow's Survey of London, ii. 403–4; Delaune's Present State of London, 1681.] A. W. R.

DOCWRA, Sir HENRY (1560?–1631), also spelt Dowkra, Dockwra, Dockwraye, Dockquerye, and by Irish writers Docura, general, afterwards Baron Docwra of Culmore, was born in Yorkshire about 1568 of a family long settled in that county. At an early age he became a soldier, and served under Sir Richard Bingham [q. v.] in Ireland, where he attained the rank of captain, and was made constable of Dungarvan Castle 20 Sept. 1584. The campaign began 1 March 1586, with the siege of the castle of Clonoan in Clare, then held by Mathgamhain O'Briain (*Annala Rioghachta Eireann*, v. 1844). After a siege of three weeks the castle was taken, and the garrison slain. The victorious army marched into Mayo, and took the Hag's Castle, a mediæval stronghold built upon an ancient crannog in Loch Mask. Bingham next laid siege to the castle of Annis, near Ballinrobe. The Joyces of Dubhthaigh-Shoigheach and the MacDonnels of Mayo rose in arms to support the fugitives from the Hag's Castle. Docwra's services seem to have commenced at this siege. On 12 July 1586 the force was encamped at Ballinrobe, and afterwards made a series of expeditions till the tribes of Mayo were reduced. A force of Scottish highlanders having landed in alliance with the Burkes, it was necessary to march to Sligo to prevent their advance. Some of the O'Rourkes joined them on the Curlew mountains with McGuires from Oriel, and Art O'Neill, who afterwards went over to Docwra, gave these clans some support. After an action in which the highlanders and their allies were victorious, Bingham's force was obliged to retire, but afterwards defeated them at Clare, co. Sligo. The Burkes, however, continued in arms, and Bingham accomplished nothing more of importance. Docwra left Ireland, and commanded a regiment in the army of the Earl of Essex in Spain and the Netherlands; he was present at the siege of Cadiz (Lodge, *Peerage of Ireland*, i. 237) and was knighted in Spain. In 1599 his regiment, with that of Sir Charles Percy, was sent to Ireland to aid in suppressing the rebellion of Tyrone. Docwra took a prominent part in the war, and was appointed in 1600 to reduce the north; his army consisted of four thousand foot and two hundred horse, three guns, and a regular field hospital of one hundred beds. He touched at Knockfergus (now Carrickfergus) 28 April 1600, and remained there for

eight days. On 7 May he sailed for Lough Foyle, which he did not reach till the 14th. He landed at Culmore, where he found the remains of a castle abandoned by the English in 1567, which he immediately converted by earthworks into a strong position. While these were being made he marched inland to Elogh, and garrisoned the then empty castle, the ruins of which remain on a small hill commanding the entrance from the south to Innishowen, Donegal. On 22 May he possessed himself of the hill now crowned by the cathedral of Derry. He must be regarded as the founder of the modern city of Derry, for he built streets as well as ramparts on the hill top. O'Kane with his tribe lurked in the woods, and cut off any stragglers. On 1 June Docwra received the submission of Art O'Neill, and on 28 June he fought his first serious engagement with the natives under O'Dogherty near Elogh (*A. R. E.* vi. 2188). Docwra's force consisted of forty horse and five hundred foot, and his lieutenant, Sir John Chamberlain, was unhorsed, and while the general endeavoured to rescue him, his own horse was shot under him. The Irish captured some horses, and retired from a battle in which what advantage there was rested with them. Docwra's courage won their respect, and a local Gaelic historian says 'he was an illustrious knight of wisdom and prudence, a pillar of battle and conflict.' A more serious battle was fought on 29 July with the O'Donnells and MacSwines, and the general himself was struck in the forehead by a dart cast by Hugh the Black, son of Hugh the Red O'Donnell. He was confined to his room with his wound for three weeks, and many companies in his army were reduced by disease and wounds to less than a third of their complement. On 16 Sept. he was nearly surprised by a night attack of O'Donnell, and next day received a much-needed supply of victuals by sea.

Continued expeditions into the country employed the whole winter, and he penetrated to the extremity of Fanad. In April 1601 he reduced Sliocht Airt, and in July and August made expeditions towards the river Ban, conquering O'Kane's country, and in April 1602 obtained possession of the castle of Dungiven, commanding a great part of the mountain country of the present county of Londonderry. Besides warlike expeditions he was engaged in endless negotiations with the natives. The war ended at the beginning of 1603, though it was only by great watchfulness that Docwra prevented a rising on Elizabeth's death. He remained as governor of Derry, with a garrison of about four hundred men, and immediately devoted himself to the improvement of the city. He received a grant 12 Sept. 1603 to hold markets on Wednesdays and Saturdays, and for a fair. On 11 July 1604 he was appointed provost for life, and received a pension of 20*s.* a day for life. In 1608 he sold his house, appointed a vice-governor, and returned to England. He published in 1614 'A Narration of the Services done by the Army employed to Lough Foyle under the leading of me, Sir Henry Docwra, knight.' He had previously written 'A Relation of Service done in Ireland,' being an account of Bingham's campaign. Two of his letters from Ireland are printed by Moryson. In 1606 he applied for the presidency of Ulster, but did not obtain it. He was appointed treasurer of war in Ireland in 1616, returned to live there, and was raised to the peerage as Baron Docwra of Culmore 15 May 1621. He married Anne, daughter of Francis Vaughan of Sutton-upon-Derwent, Yorkshire, and had three daughters and two sons. His elder son Theodore succeeded him in the title, but died without issue, when the barony became extinct. On 15 July 1624 he was appointed keeper of the peace in Leinster and Ulster, and on 13 May 1627 joint keeper of the great seal of Ireland. He was one of the fifteen peers appointed 4 June 1628 to try Lord Dunboyne, and he was the only one who voted for a conviction. He died in Dublin 18 April 1631, and was buried in the cathedral of Christ Church. Docwra resembled the soldiers who in later times increased the British dominion in India. He was a skilful commander, whose personal intrepidity won the respect of his own men and of the enemy, and he followed a consistent plan of wearing out the hostile tribes by constant activity, by preventing their junction, and defeating them in detail. At the same time he took advantage of every quarrel in the native families, and was ready to support as the rightful one whichever claimant submitted to England, and without scruple as to the real merits of the case. Except in this respect his conduct was invariably honourable, and he showed more public spirit and less anxiety for his own emolument than was common in his age and field of service.

[Dockra's Narration and Relation in Celtic Society's Miscellany, Dublin, 1849; Ordnance Survey of Ireland, 1837, vol. i.; Annala Rioghachta Eireann, ed. O'Donovan, vols. v. and vi.; a Generalle Description of Ulster, facsimile; Lodge's Peerage of Ireland, 1754; Burdy's Hist. of Ireland, 1817; Calendar of State Papers, Ireland; Russell and Prendergast, i. 9, 14, 17, 23, 24, 90, 92, 141, 185, 189, 395, 452, 524, 529, 549, ii. 191, 397, 402, 481, iii. 59, 65, 168; Fynes Moryson's Itinerary.] N. M.

DOCWRA, Sir THOMAS (*d.* 1527), prior of the knights of St. John of Jerusalem in England, was descended from an old Westmoreland family, the Docwras of Docwra Hall in Kendal; but he came of a younger branch which had been for some generations settled in Hertfordshire. According to an old pedigree his father's name was Richard, and his mother was Alice, daughter of Thomas Green of Gresingham, presumably Gressingham in Lancashire. He succeeded Sir John Kendal as prior of the knights of St. John at Clerkenwell on 1 May 1502 (Dugdale, *Monasticon*, vi. 799, Caley's edit. 1817). That he had property at this time in Hertfordshire is shown by a sculptured stone still preserved in some buildings of a later date at Highdown, the old family seat near Hitchin, bearing the arms of the family with the inscription 'Thomas Docwra, miles, 1504' (Cussans, *Hertfordshire*, ii. 18). Shortly after this we begin to meet with notices of him as engaged in diplomatic missions. He was one of the commissioners employed by Henry VII to negotiate with Philip, king of Castile in 1506, during the period of Philip's enforced stay in England, when he was driven by tempest on the coast, that treaty of commercial intercourse with the Low Countries which the merchants there stigmatised as the 'intercursus malus.' He also negotiated at the same time a treaty for the English king's marriage with Margaret of Savoy (Rymer, xiii. 132; Bergenroth, *Spanish Cal.* i. 455). Next year he was one of a body of commissioners who went over to Calais in the end of September, and were met there by a great embassy from Flanders to settle the terms of an alliance with Philip, and a treaty for the marriage of Charles, prince of Castile (afterwards the emperor Charles V), with Mary, the king of England's daughter. They returned just before Christmas, having concluded both treaties at Calais on 21 Dec. (Rymer, xiii. 173, 189, 201). In February following (1508) it is mentioned that he paid visits of courtesy to Fuensalida, the newly arrived ambassador from Spain. After Henry VIII's accession he and Nicholas West were sent to France (20 June 1510), and on 23 July they received from Louis XII a formal acknowledgment of the sum in which he stood indebted to the king of England for arrears of tribute (*Cal. Henry VIII*, vol. i. Nos. 1104, 1182). While on this mission he received 'diets' or allowances at the rate of forty shillings a day (*ib.* ii. 1446).

About this time his services were very much desired at Rhodes by the grand-master, the head of his order, in consequence of their danger from the Turks; but the king of England could not spare him for such a distant expedition (*ib.* vol. i. Nos. 540, 4562). As prior of St. John's his name appears in numerous commissions in the early years of Henry VIII, among which is one of gaol delivery for Newgate (*ib.* No. 1942); one to inquire of alleged extortions by preceding masters of the mint (No. 3006); several of sewers for Lincolnshire, where the order had important interests (Nos. 663, 1716, 1979, 3137, 5691); and one for the Thames from Greenwich to Lambeth (No. 4701). On 4 Feb. 1512 he was appointed one of the king's ambassadors to the council to be held at the Lateran on 19 April following (Nos. 2085, 3108). But he certainly could not have gone thither, and indeed the appointment seems to have been superseded by a new commission to the Bishop of Worcester and Sir Robert Wingfield only (No. 3109). On 2 May following he was one of those appointed to review and certify the numbers of the force sent to Spain under Dorset for the invasion of Guienne (No. 3173). Next year (1513) on 22 Feb. he received a summons to be ready before April to attend the king with three hundred men (No. 3942). He crossed with the army to Calais in May, and on 6 June entered the French territory with 205 men under the Earl of Shrewsbury (Nos. 3277, 4070; the former of these two documents is clearly placed a year too early). In a catalogue of the badges borne in the standards in that expedition we read: 'The lord of St. John's' (i.e. the prior) 'beareth gold half a lion sable gotted gold ramping out of a wrayth gules and sable, with a platte between his feet voided; the same platte gules par pale' (*Cotton MS.* Cleop. C. v. 59). In some naval accounts of this time we find mention made of 'my lord of St. John's ship' of two hundred tons burden, commanded by Lord Edmund Howard (*Cal.* i. 553, vol. iii. No. 2488). This was probably a ship belonging to the order put in requisition for service in the war.

That Docwra was a man of valour we may take for granted from the position which he filled, and from the desire repeatedly expressed by the grand-master for his presence at Rhodes (*ib.* vol. ii. Nos. 1138, 3607, vol. iii. No. 2324); but we do not hear of any special actions by which he distinguished himself in this war. It was soon over, however; and in August of next year, on the conclusion of peace, he, with the Earl of Worcester and Dr. Nicholas West, afterwards bishop of Ely, was sent over to France to obtain the ratification of Louis XII, and witness his marriage to Henry VIII's sister Mary (*ib.* vol. i. Nos. 5335, 5379, 5391, 5441, &c.) They also re-

mained to witness her coronation at St. Denis on 5 Nov. (*ib.* No. 5560). In February 1515, on the meeting of parliament, Docwra was made a trier of petitions from Gascony (*ib.* vol. ii. No. 119). Next month it was again proposed to send him, with Fisher, bishop of Rochester, Sir Edward Poynings, and Dr. Taylor, to Rome. 10 March was fixed as the date of their departure, and, what is still more extraordinary, large sums are entered in 'the king's book of payments' for their costs, paid in advance (800*l.* apiece to Fisher, Docwra, and Poynings, and 266*l.* 13*s.* 4*d.* to Dr. Taylor), when this embassy also was stopped, evidently, as Polydore Vergil expected that it would be, by Wolsey's interference (*ib.* No. 215, and pp. 1466–7); for on 1 May following we find, from a letter of the Venetian ambassador Pasqualigo, that Docwra dined with the king at Greenwich (No. 411). In November he was among those present at Westminster Abbey when Wolsey received his cardinal's hat (No. 1153). On 21 Feb. 1516 he obtained for himself and the hospital a license to hold the prebend of Blewbury, Berkshire, in mortmain (No. 1575). In May 1516 he is mentioned as attending on the Scotch ambassadors (No. 1870), and also as acting as interpreter in an interview between the Venetian ambassador and the Duke of Suffolk (*Venet. Cal.* vol. ii. No. 730). In the end of April 1517 he seems to have been at Terouenne, on a commission which he had along with others to settle mercantile disputes with the French (*Cal. Henry VIII*, vol. ii. Nos. 3197, 3861). 40*l.* was paid by the king for his expenses on this occasion (*ib.* p. 1475). In September 1518, on the arrival of a French embassy in England, he was one of the lords appointed to meet with them (No. 4409). Next month he was one of a return embassy sent to France charged to take the oath of Francis I to the new treaty of alliance, by which the dauphin was to marry the Princess Mary (Nos. 4529, 4564). They crossed from Dover to Calais in twenty-six ships in November (*ib.* vol. iii. No. 101), and received the French king's oath at Notre Dame on 14 Dec. (vol. ii. No. 4649). The 'diets' allowed to Docwra on this occasion were 100*l.* for fifty days (*ib.* pp. 1479–80). He was also one of the commissioners who redelivered Tournay to the French in February 1519 on receipt of fifty thousand francs from Francis I (*ib.* vol. iii. Nos. 58, 64, 71).

On 8 July 1519 a search was ordered to be made for suspicious characters in London and the suburbs, the districts in and about the city being parcelled out among different commissioners appointed to conduct it. The prior of St. John's was made responsible for the work in Islington, Holloway, St. John Street, Cowcross, Trille Mylle Street (now Turnmill Street), and Charterhouse Lane. The search was actually made on Sunday night, 17 July, and led only in this district to the apprehension of two persons at Islington, and eleven in places nearer the city (*ib.* No. 365 (1, 6)). Docwra's name also occurs about this time in a list of councillors appointed by Wolsey to sit at Whitehall and hear causes of poor men who had suits in the Star-chamber.

In 1520 he went over with Henry VIII to the Field of the Cloth of Gold, and was appointed 'to ride with the king of England at the embracing of the two kings' (*ib.* p. 236). Thence he accompanied Henry to Gravelines to his meeting with the emperor (No. 906). In 1521 he was one of the peers by whom the unfortunate Duke of Buckingham was found guilty of treason (*ib.* p. 493). In August of the same year he went with Wolsey to Calais, where the cardinal sat as umpire between the French and the imperialists, and afterwards was despatched by him along with Sir Thomas Boleyn to the emperor at Oudenarde, where they kept up a correspondence with the Earl of Worcester and West, bishop of Ely, in France, with a view to arranging a truce (*ib.* Nos. 1669, 1693–4, 1705–1706). Their efforts in this being unsuccessful, they took leave of the emperor in November, and Docwra fell ill at Bruges on his return (No. 1778). Next year he went in the king's company to meet the emperor on his visit to England between Dover and Calais (No. 2288). A little later he was appointed one of the commissioners for raising a forced loan in the county of Middlesex (*ib.* No. 2485, iv. 82), which was a regular assessment upon property; and he himself was assessed at 1,000*l.*

In the parliament which met in April 1523 he was once more appointed a trier of petitions from Gascony—rather a sinecure, probably, when Gascony had been for seventy years lost to the English crown (No. 2956). On 2 Nov. following he was appointed one of the commissioners for the subsidy granted in that parliament (No. 3504). On 25 May 1524, having received a commission from the king for the purpose, he drew up, with the imperial ambassador De Praet, a treaty for a joint invasion of France (vol. iv. Nos. 363, 365). On 12 Feb. 1525 he was again appointed to conduct a search for suspicious characters in the north of London (No. 1082). The next we hear of him is that in the beginning of April 1527 he had fallen dangerously ill (Nos. 3035–3036), and it is probable that he died within the month; for by 30 June Sir William Weston, at Corneto in Italy, had received intelli-

gence not only of his decease but of his own election as his successor (No. 3208).

That he was a man of proved capacity is certain even from the fact of his having been prior of St. John's, and it is confirmed by the frequent use made of his services by two successive kings. But beyond this we know nothing of his mental characteristics.

A seal of Docwra is preserved in the French archives, appended to the receipt given by the king's commissioners to Francis I for the money agreed on for the surrender of Tournay. It is in the form of a shield bearing the device of a lion issant holding a pomegranate, with the initials 'T. D.' ('Collection de Sceaux,' par M. Douet d'Arcq, No. 10252, in *Inventaires et Documents publiés par ordre de l'Empereur*, vol. iii., 1868).

[Besides the authorities cited in the text, see Chauncy's Hertfordshire, p. 406; Cambridgeshire Visitation, ed. Phillipps, p. 13; Memorials of Henry VII, pp. 100, 103, 110 (Rolls Series); Venetian Calendar, vols. i. ii.] J. G.

DOD, CHARLES ROGER PHIPPS (1793–1855), author of the 'Parliamentary Companion,' only son of the Rev. Roger Dod, vicar of Drumlease, Leitrim, by his second wife, Margaret, daughter of Matthew Phipps of Spurrtown, was born at Drumlease 8 May 1793. He entered King's Inns, Dublin, 30 July 1816, with the intention of studying for the bar, but soon devoted his undivided attention to literature. After having been part proprietor and editor of a provincial journal, he settled in London in 1818, where for twenty-three years he was connected with the 'Times.' Under his guidance the reports of parliamentary debates were improved, while his management of the reporters was marked by firmness and courtesy. He succeeded Mr. Tyas as the compiler of the summary of the debates for the 'Times,' a most useful compilation originated by Horace Twiss. Dod contributed to the same newspaper obituary memoirs, often very hurriedly composed. The life of Lord George Bentinck was written in a railway carriage between Ramsgate and London, whence Dod was summoned by telegraph on the death becoming known, 22 Sept. 1848, and it received only the addition of a few dates before it was printed. Dod's name was universally known as the compiler of the 'Parliamentary Companion' and the 'Peerage, Baronetage, and Knightage,' both of which he originated. The former dates from the winter of 1832 and includes the first reformed parliament, since which period it has been revised and continued annually, with special editions for each new parliament and for great ministerial changes. The latter publication dates from the winter of 1841, and its revision is annual only. In both cases the type has been kept standing since the first day of publication. Until 1847 he spelt his name Dodd, but after that time he resumed his proper name, Dod, as borne by his father and his ancestors, the Dods of Cloverley, Shropshire. He died at 5 Foxley Road, North Brixton, Surrey, 21 Feb. 1855, having married, 24 Oct. 1814, Jane Eliza, eldest daughter of John Baldwin of Cork. He was the writer of: 1. 'The Parliamentary Pocket Companion,' 1832, which became 'The Parliamentary Companion' on its eleventh issue in 1843. 2. 'The Peerage, Baronetage, and Knightage of Great Britain and Ireland,' 1841. 3. 'A Manual of Dignities, Privileges, and Precedence,' 1842. 4. 'The Annual Biography, being lives of eminent or remarkable persons who have died within the year 1842;' only one volume appeared. 5. 'Electoral Facts from 1832 to 1852, impartially stated,' 1852, 2nd ed. 1853.

Dod's only son was ROBERT PHIPPS DOD, who was educated at King's College, London, entered the 54th Shropshire regiment of militia, and served as a captain in that regiment from 26 Jan. 1855 to his decease. He assisted his father in the compilation of 'The Parliamentary Companion' and 'The Peerage, Baronetage, and Knightage,' and took the chief part in the management of these works after 1843. 'Birth and Worth, an Enquiry into the Practical Use of a Pedigree,' was printed by him in 1849 for presentation to his friends. He died at his residence, Nant Issa Hall, near Oswestry, Shropshire, 9 Jan. 1865, from the effects of an accident while shooting in the previous December. He married, 9 Feb. 1859, Catherine Emma, eldest daughter of the Rev. John Robert Nathaniel Kinchant.

[Gent. Mag. April 1855, pp. 431–2, February 1865, p. 260; Times, 24 Feb. 1855, p. 10, 18 Jan. 1865, p. 11.] G. C. B.

DOD, HENRY (1550 ?–1630 ?), poet, was of the old family of Dod, or Doddes, Cheshire. For the use of his own family he versified nine psalms. They were published in London in 1603 as 'Certaine Psalmes of David in meter,' by H. D. The undertaking was sanctioned by James I, and the impression was quickly sold. Afterwards, at the request of some of the puritan clergy, Dod undertook a metrical re-cast of the entire psalter, published as 'Al the Psalmes of David, with certaine Songes and Canticles,' &c. It is dedicated to John Brewen [see BRUEN, JOHN], John Dod of Tussingham, and John Dod of Broxon, all of Cheshire. It has no name of author, printer, or place. It is dated 1620, and the initials H. D. are appended to its Address to the Christian Reader. It was perhaps printed abroad, and

Wither was possibly right when he said it was condemned here by authority to the fire. With it Dod printed his metrical version of the Act of Parliament for ordering a Gunpowder Plot Thanksgiving Service. The book is rare. Out of the three known copies, two (Brit. Mus. and Bodleian) were in Dod's own possession, and contain his manuscript notes and errata. The only known copy of his 'Certaine Psalmes,' 1603, is in the University Library, Cambridge.

Dod has been described as a silk mercer, on the strength of Wither's phrase, 'Dod the silkman.' He may have been the Henry Dod who was incumbent of Felpham, Sussex, in 1630; and possibly the 'H. D.' for whom Gregory Seaton printed 'A Treatise of Faith and Workes,' &c., in 1583. Nothing is known of his death.

[Dod's Address to Al the Psalmes; Wither's Schollers Purgatory, 33; Corser's Collectanea, v. 210–13; Cotton's Editions of the Bible, 2nd ed. 159 note, 165; Ames's Typogr. Antiq. iii. 1326; Dallaway's Western Sussex, 1832 ed. ii. pt. i. 9; Earwaker's East Cheshire, i. 174.] J. H.

DOD, JOHN (1549?–1645), puritan divine, born at Shotlidge, near Malpas, Cheshire, in or about 1549, was the youngest of a family of seventeen. His parents were possessed of a moderate estate, and after he had received his early education at Westchester sent him when about fourteen to Jesus College, Cambridge, where he was elected scholar and afterwards fellow. He was a learned man, a good Hebraist, and, it is said, witty and cheerful. When on one occasion he 'opposed' at the philosophy act, he acquitted himself so well that the Oxford masters of arts who were present, finding him 'facetiously solid,' begged him to become a member of their university; to this, however, he would not agree (Fuller, *Church History*, iv. 305). A false accusation brought against him of having defrauded the college of a sum of money due from one of his pupils was the cause of a fever which almost cost him his life. During his illness he received strong religious impressions, and after his recovery, his character being fully cleared, he preached at a weekly lecture set up by some 'godly' people of Ely. When he was probably past thirty he was instituted to the living of Hanwell, Oxfordshire, where he remained for twenty years. While there he married Anne, sister of Dr. Nicholas Bownde [q.v.], by whom he had twelve children [see Dod, Timothy]. The John Dod, proctor of the university of Cambridge in 1615 (Fuller, *Hist. of Cambridge*, 139), was probably one of his sons, though it is suggested that he was Dod himself (*Memorials*). His second wife was a Mistress Chilton. At Hanwell he worked diligently, preaching twice each Sunday besides catechising and supplying, in conjunction with four others, a weekly lectureship at Banbury. He was a nonconformist, and after being frequently cited was suspended by Bridges, bishop of Oxford (cons. 1604). After his suspension he preached for some time at Fenny Compton, Warwickshire. He then removed to Canons Ashby, Northamptonshire, and while there was 'silenced' by Archbishop Abbot, 24 Nov. 1611 (Abbot's letter to the Bishop of Peterborough, Collier, *Eccl. Hist.* ix. 371). In 1624 he was presented to the rectory of Fawsley in the same county, where he remained until his death. In the course of the civil war he is said to have been troubled by the royalist soldiers. He died at Fawsley, and was there buried on 19 Aug. 1645. Dod is the reputed author of the famous 'Sermon on Malt.' According to the edition of 1777 (the manuscript versions, Sloane MSS. 3769, f. 21, and 619, f. 43, and Ashmolean MS. 826, f. 102, do not mention Dod's name), he had preached strongly at Cambridge against the drinking indulged in by the students, and had greatly angered them. One day some of them met 'Father Dod,' as he was called, passing through a wood, seized him, and set him in a hollow tree, declaring that he should not be released until he had preached a sermon on a text of their choosing. They gave him the word 'malt' for a text, and on this he preached, beginning, 'Beloved, I am a little man, come at a short warning to deliver a brief discourse, upon a small subject, to a thin congregation, and from an unworthy pulpit,' and taking each letter as a division of his sermon. He is also said to have approved the action of Henry Jacob in forming a separatist congregation (Wilson).

His works are: 1. 'Two Sermons on 3rd chap. of the Lamentations of Jeremie,' preached at Hanwell, by J. D. and Richard Cleaver, 1602. 2. 'A Plaine and Familiar Exposition of the Ten Commandments with a . . . Catichism,' also with Cleaver, 1604, newly corrected and enlarged, 1615, 19th edit. 1635. From his authorship of this book Dod was often called 'Decalogue Dod.' 3. 'A Remedy against Contentions,' a sermon, 1609, 1618. 4. 'Ten Sermons . . . for the worthy receiving of the Lord's Supper,' by J. D. and R. C., 1633, with life and portrait of Dod, 1661; also by the same two, 'Three godlie and fruitful sermons,' and 'Seven . . . sermons.' 5, also with Cleaver, 'A Plaine and Familiar Exposition of the Ninth and Tenth Chapters of the Proverbs of Solomon,' 1606, 1612; 'First and Second Chapters,' 1614

(Brit. Mus.) Other small volumes on two or three chapters of the Proverbs were published at different dates and passed through many editions. These were collected and published together as 'A brief Explanation of the whole book . . . of Solomon,' signed J. D. and R. C., 1615. 6. 'Bathshebaes Instruction to her Sonne Lemvel,' by J. D. and William Hinde. 7. 'A Plaine and Familiar Exposition on the Lord's Prayer,' 1635. 8. Editorial work in Cleaver's 'Godlie Forme of Householde Government . . . newly perused and augmented by J. D. and R. C.,' and by the same 'Patrimony of Christian Children . . . with consent of J. D.;' also in 'Bovvels Opened, or a Discovery of the neere and deere Love . . . by Dr. Sibs . . . master of Katharine Hall, Cambridge.' Anecdotes of Dod have been published as 'Old Mr. Dod's Sayings,' 12mo, b. l. 1680, and fol. single sheet, 1667; 'A second sheet of . . . Sayings,' 1724; 'Sayings in Two Parts,' 1786, and other editions with slight variations of title; 'A Sermon upon the word Malt . . . by the Rev. J. D., Author of the Remarkable and Approved Sayings,' 1777, and in Taylor's 'Memorials,' which also contains life and bibliography with portrait of 1661, 8vo, 1875, reissued as part of Taylor's 'Northamptonshire Tracts,' 2nd series, 1881.

[Taylor's Mem. of Rev. J. Dod; Fuller's Church Hist. (Brewer), vi. 305–8; Worthies, i. 181; Clarke's Martyrologie, Lives, 168; Brook's Puritans, iii. 1; Wilson's Diss. Churches, i. 39; Neal's Puritans, iii. 270; Collier's Eccles. Hist. (Lathbury), ix. 371; Watt's Bibl. Brit. i. 309; Notes and Queries, 1855, 1st ser. xii. 383, 497.] W. H.

DOD, PEIRCE (1683–1754), medical writer, the fourth of the five sons of John Dod, citizen and mercer of London, by his wife Mary, daughter of Richard Thorowgood, alderman of London, was born in 1683, probably at Hackney (*Bodl. MS.* Rawl. 4, f. 276; Lysons, *Environs*, ii. 471). John Dod was allied to one of the numerous Cheshire families of that name, for by his will, bearing date 26 Nov. 1687, and proved 12 June 1688, he bequeathed 'to the parish of Malpas in Cheshire fifty pounds, either to the poore or repaires of Chad Chappell,' and his brother, Thomas Dod, was seated at Tushingham, a township in the same parish (Will reg. in P. C. C. 127, Exton). His son matriculated at Brasenose College, Oxford, 19 March 1697, and proceeded B.A. on 14 Oct. 1701; but being soon afterwards elected a fellow of All Souls, he graduated M.A. as a member of that society on 6 June 1705, M.B. on 22 March 1710, and M.D. on 29 Oct. 1714. Admitted a candidate of the College of Physicians on 30 Sept. 1719, and a fellow on 30 Sept. 1720, he was Gulstonian lecturer in 1720, Harveian orator in 1729 (his oration was published at London in the following year), and censor in 1724, 1732, 1736, and 1739. He was appointed physician to St. Bartholomew's Hospital on 22 July 1725, and continued in that office until his death, which occurred at his house in Red Lion Square on 6 Aug. 1754 (Affidavit appended to Will reg. in P. C. C., 225, Pinfold; *Gent. Mag.* xxiv. 387). Dr. Munk (*Coll. of Phys.* 1878, ii. 70) wrongly gives the date as 18 Aug. He was buried in the ground of St. George the Martyr, Queen Square. In the church is an altar-tomb to his memory. By his wife Elizabeth he had four children, Peirce, Jacky, Elizabeth, and another daughter, who died in his lifetime. The eldest son, Peirce (B.A. University College, Oxford, 17 Dec. 1756, incorporated at Cambridge and M.A. Corpus Christi College, 1762), was vicar of Godmersham, Kent, from 1772 to 1778, and died at Clifton on 7 Oct. 1797 (*Gent. Mag.* lxvii. pt. ii. 900). Elizabeth, the daughter, married, 15 Nov. 1760, John Alexander Stainsby of Lincoln's Inn, barrister-at-law and a commissioner in bankruptcy, and died at the end of 1802, aged 71 (*ib.* xxx. 542, lxxii. pt. ii. 1168).

Dod was a steady opponent of inoculation, and sought to throw discredit on the new practice in a little work entitled 'Several Cases in Physick, and one in particular, giving an account of a Person who was Inoculated for the Small-Pox . . . and yet had it again. With . . . other remarkable Small-Pox Cases, &c. To which is added a Letter giving an Account of a Letter of Dr. Freind's concerning that Fever which infested the Army under . . . the Earl of Peterborough . . . anno 1705, in Spain; together with the said Letter,' 8vo, London, 1746. He was quickly answered and unsparingly censured in a satirical pamphlet with the title 'A Letter to the real and genuine Pierce Dod, M.D., . . . exposing the low Absurdity . . . of a late spurious Pamphlet falsely ascrib'd to that learned Physician. With a full Answer to the mistaken Case of a Natural Small-Pox, after taking it by Inoculation. By Dod Pierce, M.S.,' 8vo, London, 1746. According to Dr. Munk the authors of this letter, which is said to have done considerable damage to Dod's professional reputation and practice, were Dr. Kirkpatrick, author of 'The Analysis of Inoculation,' Dr. Barrowby, and one of the Schombergs. Dod, who had been admitted a fellow of the Royal Society on 19 March 1729–30, contributed two papers to the 'Philosophical Transactions.'

[Munk's Coll. of Phys. (1878), ii. 70–1.] G. G.

DOD, TIMOTHY (*d.* 1665), nonconformist divine, was the son of the Rev. John Dod of Fawsley, Northamptonshire [q. v.] No particulars as to the date of his birth or his education are known, but he was publicly ordained at Daventry subsequently to 1640, and settled there as a preacher. Although he was merely afternoon lecturer at the church, the people liked him so much that they made up his income to 40*l.* per annum, practically the value of the vicarage, and he is said to have charged the collectors never to take any contribution from the poor. During the latter part of his life he was much celebrated as a preacher, but being excessively stout was unable to get into the pulpit, and had to preach from a pew or the desk. He was one of the ejected ministers of 1662. On the occasion of an epidemic at Daventry he removed to the neighbouring village of Everdon. During the latter part of his life he was afflicted with a number of painful disorders, and, dying in December 1665, was buried at Everdon, where a tablet to his memory was erected in the church. He is affirmed to have been a melancholy, humble, and affable man, and to have been accustomed to pray seven times a day, twice with his family, twice with his wife only, and three times alone.

[Palmer's Nonconformist's Memorial, iii. 30; Bridges's Hist. of Northamptonshire, 'Everdon.'] A. C. B.

DODD, CHARLES (1672–1743), catholic divine, whose real name was HUGH TOOTEL, born in 1672 at Durton-in-Broughton, near Preston, Lancashire, was confirmed at Euxton Burgh Chapel, the property of the Dalton family, 13 Sept. 1687, by John Leyburn, vicar-apostolic of the London district. After studying the classics under the tuition of his uncle, the Rev. Christopher Tootel of Ladywell Chapel at Fernyhalgh, in his native county, he was sent to the English college at Douay, where he arrived 23 July 1688, and immediately began to study philosophy. He publicly defended logic in July 1689, physics on 8 March 1689-90, and universal philosophy in July 1690. On 16 July 1690 he took the college oath, and on 22 Sept. following received the minor orders at Cambray from James Theodore de Bayes. He studied part of his divinity under Dr. Hawarden at Douay, being afterwards admitted into the English seminary of St. Gregory at Paris, where he took the degree of B.D. During what was called the vacation preparatory to the license he returned to Douay, where he arrived on 18 Dec. 1697, and where he remained during the greater part of 1698. Then he came upon the English mission, and had the charge of a congregation at Fernyhalgh, Lancashire.

In 1718 he was again at Douay collecting materials for his 'Church History of England,' in which undertaking he was very ably assisted by the Rev. Edward Dicconson [q. v.], vice-president of the college, and by Dr. Ingleton, of the seminary at Paris. On his return to England, Dr. John Talbot Stonor, vicar-apostolic of the midland district, recommended him in August 1722 to Sir Robert Throckmorton, bart., as a proper person to assist Mr. Bennett, *alias* Thompson, *alias* Temple, in the charge of the congregation at Harvington, Worcestershire, and on the death of Bennett in September 1726 Dodd succeeded him. During his residence at Harvington he arranged his materials, and finished his great work, the 'Church History.' The cost of its publication was in a great measure defrayed by Edward, duke of Norfolk, Sir Robert Throckmorton, Cuthbert Constable [q. v.], and Bishops Stonor and Hornyold. As late as 1826 the house was still shown in Wolverhampton where Dodd resided, during the printing of the work, for the purpose of correcting the press. He died on 27 Feb. 1742-1743, and was buried on 1 March at Chaddesley Corbett, Worcestershire, in which parish Harvington is situate. The Rev. James Brown, who attended him in his last illness, made a solemn protestation in writing on the day of the funeral, to the effect that Dodd on his deathbed expressed an earnest desire to die in charity with all mankind, and particularly with the Society of Jesus, as he had been 'suspected to be prejudiced in their regard.' He said that if he had done them any wrong in writing or otherwise he desired pardon and forgiveness as he forgave them for any injury either supposed or received by him.

His works are: 1. 'The History of the English College at Doway, from its first foundation in 1568 to the present time. . . . By R. C., Chaplain to an English Regiment that march'd in upon its surrendering to the Allies,' Lond. 1713, 8vo. This anonymous work elicited from Mr. Keirn, a member of the college, a reply entitled 'A Modest Defence of the Clergy and Religious in a Discourse directed to R. C. about his History of Doway College,' 1714, 8vo. 2. 'The Secret Policy of the English Society of Jesus, discovered in a series of attempts against the clergy. In eight parts and twenty-four letters, directed to their Provincial,' Lond. 1715, 8vo (anon.) An answer to this work, which is sometimes called Dodd's 'Provincial Letters,' was written by Thomas Hunter, a jesuit,

Prayer, Commandments, and Sacraments Explained,' 4to, pp. 238. 15. 'A Polemical Dictionary.' 16. 'A Philosophical and Theological Dictionary,' in 44 nos. 17. 'Life of Dr. Oliver Buckridge, Vicar of Bray.' 18. 'Dictionarium Etymologicum undecim Linguarum.' 19. Many other minor manuscript treatises on historical and theological subjects. These are enumerated in the 'Catholicon,' iv. 120, v. 60.

He also edited John Goter's 'Sincere Christian's Guide in the Choice of Religion,' and the same writer's 'Confutation of the Latitudinarian System.'

[Butler's Hist. Memoirs of the English Catholics, 3rd ed. iv. 451; Butler's Reminiscences, 4th ed. i. 319; Cat. of Printed Books in Brit. Mus.; Catholic Directory, 1853, p. 134; Catholic Miscellany, 1826, vi. 250, 328, 405; Catholicon, iii. 128, iv. 120, 161, 275, v. 60 (articles by Dr. John Kirk); Chambers's Biog. Illustr. of Worcestershire, p. 591; Dublin Review, vi. 395; Foley's Records, ii. 57, 59, iv. 714 *n.* vii. pt. i. p. 384; Gent. Mag. ccxii. 509; Hardwick's Preston, p. 664; Hist. MSS. Comm. Rep. i. 90, iii. 233, 234, 340, v. pp. xii, 465–9, 476; Lowndes's Bibl. Man. (Bohn), p. 654; Mackintosh's Miscellaneous Works, 1851, pp. 304 *n.* 324 *n.*; Notes and Queries, 1st ser. ii. 347, 451, iii. 496, iv. 11; Panzani's Memoirs, preface; Sutton's Lancashire Authors, p. 127; Whittle's Preston, ii. 207.]

T. C.

DODD, DANIEL (*fl.* 1760–1790), painter, was a member of the Free Society of Artists, and first appears as an exhibitor at Spring Gardens in 1761. He continued to contribute many works to the same exhibition up to 1780. He resided first at Old Ford, near Bow, but subsequently moved into London. His works were principally portraits in crayons on a small scale, and sometimes in oil. Among them may be mentioned a copy in crayons of 'Garrick between Tragedy and Comedy,' portraits of Mr. Darley, Mr. Fielding, Mrs. Rudd, and of Nathan Potts of the 'Robin Hood' Society (engraved in mezzotint by Butler Clowes). He also etched a few portraits, one being a portrait of Leveridge the actor, after Frye. Buckhorse the pugilist was a favourite subject of his; besides painting his portrait, he engraved it in mezzotint himself. He designed illustrations for Harrison's 'Novelists,' Raymond's 'History of England,' and similar publications. He also drew scenes of fashionable life, crowded with figures, with some success, such as 'A View of the Ball at St. James's on Her Majesty's Birthnight' (engraved by Tukey), 'A View of the Exhibition of the Royal Academy at Somerset House' (engraved by Angus), 'The Royal Procession to St. Paul's,' 'The Exhibition of Copley's Picture of the Death of Lord Chatham at the Exhibition Room in Spring Gardens' (engraved by Angus), &c. He had a son and a daughter, who were both artists, and exhibited with the Free Society of Artists in 1768 and the following years.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1880; Catalogues of the Free Society of Artists; Bromley's Catalogue of Engraved British Portraits.] L. C.

DODD, GEORGE (1783–1827), engineer, son of Ralph Dodd [q. v.], was educated by his father as a civil engineer and architect, practising with considerable distinction. He is stated to have been the projector and designer of Waterloo Bridge. This error arises from the fact of his being the resident engineer under John Rennie, to whose genius this work is entirely due. Dodd was so 'imprudent as to resign this situation.' He is said to have been the first projector of steamboats on the Thames, but his connection with the scheme was soon broken off, and he was much depressed by this disappointment, and by the want of encouragement for a plan for extinguishing fires at sea. He took to drink and was found in a state of complete destitution in the streets in September 1827. At his own request he was committed to the compter, where he refused to take medicine and died of exhaustion on 25 Sept. 1827. He left a son and daughter.

[Blackie's Popular Encyclopædia, 1841; Elihu Rich's Cyclopædia of Biography, 1854; Weale's London and its Vicinity; Gent. Mag. for 1827, ii. 468.] R. H–r.

DODD, GEORGE (1808–1881), miscellaneous writer, was born in 1808, and died on 21 Jan. 1881. During nearly half a century he was known as an industrious and painstaking writer. An aptitude for presenting statistics in an attractive form made him a useful assistant to Charles Knight. He wrote numerous articles on industrial art in the 'Penny Cyclopædia,' the 'English Cyclopædia,' and supplements. He edited and wrote largely in the 'Cyclopædia of the Industry of all Nations,' 1851. He contributed to the 'Penny Magazine,' to 'London,' 'The Land we live in,' and to several other of Mr. Knight's serial publications. Some of his papers were collected and published in volumes, under the titles of 'Days at the Factories,' 12mo, London, 1843, of which one series only appeared, and 'Curiosities of Industry,' 8vo, London, 1852. For Knight's 'Weekly Volumes' he furnished an account of 'The Textile Manufactures of Great Britain (British Manufactures. Chemical.—Metals.

—British Manufactures, Series 4–6),' 6 vols., 12mo, London, 1844–6. The work by which he was probably best known was an elaborate volume on 'The Food of London; a sketch of the chief varieties, sources of supply . . . and machinery of distribution, of the food for a community of two millions and a half,' 8vo, London, 1856. On Mr. Knight's retirement as a general publisher, Dodd became associated with Messrs. Chambers, and contributed largely to their serial publications. He also compiled for the same firm 'Chambers's Handy Guide to London,' &c., 8vo, London and Edinburgh [printed], 1862, and 'Chambers's Handy Guide to the Kent and Sussex Coasts, in six routes or districts . . . [Preface signed G. D.], illustrated, with a clue map, &c.,' 8vo, London and Edinburgh [printed], 1863. For over thirty years he contributed one or more papers to the 'Companion to the [British] Almanac.' His other writings are: 1. 'Rudimentary Treatise on the Construction of Locks, [from materials furnished by A. C. Hobbs; compiled by G. Dodd, and] edited by C. Tomlinson,' 12mo, London, 1853. 2. 'Pictorial History of the Russian War,' 1854–5–6. [Preface signed G. D.] With maps, plans, and wood engravings, 8vo, Edinburgh [printed], and London, 1856. 3. 'A Chronicle of the Indian Revolt and of the Expeditions to Persia, China, and Japan, 1856–7–8. [Preface signed G. D.] With maps, plans, &c.,' 8vo, London, Edinburgh [printed], 1859. 4. 'Where do we get it, and how is it made? A familiar account of the mode of supplying our every-day wants, comforts, and luxuries. . . . With illustrations by W. Harvey,' 8vo, London [1862]. 5. 'Railways, Steamers, and Telegraphs; a glance at their recent progress and present state,' 8vo, Edinburgh, 1867. 6. 'Dictionary of Manufactures, Mining, Machinery, and the Industrial Arts,' &c., 8vo, London [1871].

[Athenæum, 29 Jan. 1881, p. 167; Bookseller, 2 Feb. 1881, p. 103; Brit. Mus. Cat.; Cat. of Printed Books in Library of Faculty of Advocates.] G. G.

DODD, JAMES WILLIAM (1740?–1796), actor, born in London about 1740, is said to have been the son of a hairdresser. He was educated at 'the grammar school in Holborn' (*Theatrical Biography*, 1772). His success as Davus in a school performance of the 'Andria' of Terence decided his choice of the life of an actor. When only sixteen years of age he is said to have appeared at Sheffield as Roderigo in 'Othello.' He was met by Tate Wilkinson (*Memoirs*, iii. 114) in Norwich in 1763. He then played in comedy and tragedy, and was, according to Wilkinson, 'a reigning favourite.' An engagement in Bath followed, and proved as usual a stepping-stone to London. Dr. Hoadly, who saw him in the 'Jealous Wife' and other pieces, recommended him to Garrick, by whom and Lacy he was engaged. Hoadly says, in a letter to Garrick, that 'his person is good enough, but his motion is too much under restraint and form; more the stalk and *ménage* of a dancing-master than the ease of a gentleman. . . . He has a white, calf-like stupid face that disgusted me much till I heard him speak, and throw some sensibility into it. His voice is good and well heard everywhere. . . . I fear there must be a dash of the coxcomb in every part in which you would see him in perfection. . . . He sings agreeably, and with more feeling than he acts with. . . . One excellence I observed in him, that he is not in a hurry, and his pauses are sensible, and filled with proper action and looks' (Garrick, *Correspondence*, i. 184). This eminently judicious criticism secured his engagement for Drury Lane. Mrs. Dodd, who was acting with him as Polly to his Macheath, in Lady Townley, Mrs. Oakley, &c., was also engaged, and appeared at Drury Lane, where on 29 Jan. 1766 she played Lady Lurewell in the 'Constant Couple.' Martha Dodd died in the latter end of October 1769 (Reed, *Notitia Dramatica MS.*) Dodd's first appearance at Drury Lane took place 3 Oct. 1765 as Faddle in Moore's comedy, 'The Foundling.' From this time until the close of the season preceding his death, a period of thirty-one years, Dodd remained at Drury Lane, in the case of an actor of equal position an almost unique instance of fidelity. During this long period he played a very large number of parts. These chiefly consisted of beaux and coxcombs, in which he was regarded as a successor to Colley Cibber. He played also in low comedy, sang occasionally, and sometimes, chiefly for his benefit, took serious characters, appearing on one occasion as Richard III. During his first year's engagement he was seen as Jack Meggott in the 'Suspicious Husband,' Osric in 'Hamlet,' Lord Trinket in the 'Jealous Wife,' Lord Plausible in the 'Plain Dealer,' Slender in the 'Merry Wives of Windsor,' Sir Harry Wildair in the 'Constant Couple,' Roderigo in 'Othello,' Alexas in 'All for Love,' Sparkish in the 'Country Wife,' Sir Novelty Fashion in 'Love's Last Shift,' and Marplot in 'The Busybody,' with other characters. He was especially excellent as Sir Andrew Aguecheek and Abel Drugger. Of the many characters of which Dodd was the first exponent the most noteworthy are Sir Benjamin Backbite in the 'School for Scandal,' Dangle in the 'Critic,' Lord Foppington in the 'Trip to Scarborough,'

and Adam Winterton in the 'Iron Chest.' The first of these performances stamped his reputation, the last brought him great discouragement. The 'Iron Chest' was a failure; Colman, the author, laid the blame upon Kemble, who played Sir Edward Mortimer. The public, however, hissed Dodd, whose part was long and tedious. Dodd was greatly shocked, and after the close of the season 1795–6 he acted no more. His last appearance was as Kecksey in the 'Irish Widow' of Garrick, 13 June 1796. He died in the following September. Of the brilliant company assembled by Garrick Dodd was a conspicuous member. Lamb's praise of Dodd will not be forgotten: 'What an Aguecheek the stage lost in him! . . . In expressing slowness of apprehension this actor surpassed all others. You could see the first dawn of an idea stealing slowly over his countenance, climbing up by little and little with a painful process, till it cleared up at last to the fulness of a twilight conception, its highest meridian. He seemed to keep back his intellect as some have the power to retard their pulsation.' Dodd left at his death a collection of books, largely dramatic, which formed a nine days' sale at Sotheby's, and realised large prices. He also collected the weapons of the North American Indians. Like his predecessor Cibber, he had a weak voice. Mrs. Mathews, who speaks of him as 'the high red-heeled stage dandy of the old school of comedy,' says he was 'a very pompous man' (*Tea Table Talk*, ii. 222). Dibdin (*History of the Stage*, v. 349) says, rather nebulously, 'his great merit was altogether singularity,' but credits him with 'a perfect knowledge of his profession.' Dodd's connection with Mrs. Bulkeley extended over many years, and ended in a separation and a scandal by which for a time the lady suffered. Boaden's 'Life of Mrs. Inchbald,' i. 29, tells a story greatly to the discredit of Dodd, whose behaviour to Mrs. Inchbald appears to have been infamous. Dodd had a son James (*d.* 1820, see *Notes and Queries*, 5th ser. vi. 289), who was a clergyman, and was usher of the fifth form at Westminster. Portraits of Dodd as Abel Drugger in 'The Alchemist,' as Lord Foppington in the 'Trip to Scarborough' (Dighton), and in private dress are in the Mathews collection of pictures in the Garrick Club.

[Authorities cited; Genest's Account of the English Stage; Theatrical Biography; Thespian Dictionary, 1805; Dutton Cook's Hours with the Players, 1881; Isaac Reed's Notitia Dramatica MS.] J. K.

DODD, JAMES SOLAS (1721–1805), surgeon, lecturer, and actor, was born in London in 1721. His maternal grandfather, John Dodd, who had been 'master in the navy during Queen Anne's wars,' was in 1719 commander of the St. Quintin, a merchantman trading from London to Barcelona. At Barcelona he became acquainted with a young Spanish officer named Don Jago Mendozo Vasconcellos de Solis, a younger brother of Don Antonio de Solis, author of 'Historia de la Conquista de Mexico.' Don Jago having had a duel with the son of the governor of Barcelona, and left him for dead, took shelter in Captain Dodd's ship, and sailed in it for London that very evening. Don Jago put up at Captain Dodd's house 'whilst his pardon was soliciting from the king of Spain,' and in 1720 married Miss Rebecca Dodd, daughter of his host. On his marriage Don Jago took the name of Dodd in order to perpetuate to his issue a small estate near Newcastle-upon-Tyne. His only child was baptised James Solis, after his family, but by the error of the parish clerk the name was entered on the register as James Solas, which mode of spelling Dodd afterwards adopted. In 1727 Don Jago died in London, having failed to reconcile his father, Don Gaspard de Solis, to his marriage with a protestant, by which he lost his patrimony and commission. Young Dodd received a good education, it being his mother's wish that he should take orders, but 'on some family reasons' he was ultimately put apprentice to John Hills, a surgeon practising in the Minories, London, with whom he continued seven years. In 1745 he entered the navy as surgeon's mate of the Blenheim hospital-ship, and served till the end of the war in the Devonshire, a ship of sixty-six guns, and the St. Albans. He continued for some months after the peace in the St. Albans, it being then stationed at Plymouth as a guardship. He took up his diploma as a member of the Corporation of Surgeons, London, in 1751, and practised in Gough Square, Fleet Street, and afterwards in Suffolk Street, Haymarket. In 1752 he commenced authorship with 'An Essay towards a Natural History of the Herring,' 8vo, London, written to promote the industry as advocated by the Society of the Free British Fishery. He was indebted to Dr. Thomas Birch for assistance in his literary projects (cf. his letter to Birch, dated 14 April 1752, in *Addit. MS.* 4305, f. 2). The next year he took part in the great Canning controversy by publishing 'A Physical Account of the Case of Elizabeth Canning, with an Enquiry into the probability of her subsisting in the manner therein asserted,' &c., 8vo, London, 1753, in which he argues strongly for the truth of the girl's

story. Towards the close of January 1754, 'on account of some deaths in his family,' Dodd set out for the continent, returning in May following. In 1759 he again entered the navy; 'came as supernumerary in the Sheerness from Leghorn to Gibraltar;' there went on board the Prince, and continued in her till June 1762. In the same year he qualified at Surgeons' Hall as master-surgeon of any ship of the first rate, and was warranted for the Hawke, in which he served till she was paid off at the peace, February 1763. He then settled once more in London, 'chiefly,' as he says, 'in the literary line.' One of these literary undertakings was a series of lectures first delivered in 1766 in the great room of Exeter Exchange, and afterwards published with the title 'A Satyrical Lecture on Hearts, to which is added a Critical Dissertation on Noses,' 8vo, London, 1767 (second edition the same year). In his preface Dodd disclaimed all notion of having imitated G. A. Stevens's lectures on heads, asserting 'that both the heads and hearts were first thought on in consequence of the beau and coquette in the "Spectator."' The reviewer of the book in the 'Gentleman's Magazine' (xxxvii. 73–4) attributes to Dodd the authorship of a periodical essay published some years before under the title of 'The Scourge.' On 7 Feb. 1767 the house in which he lodged, adjoining the gateway of the Saracen's Head inn on Snow Hill, suddenly fell to the ground, but he and his family escaped with the loss only of their belongings (*ib.* xxxvii. 92). His wife's head being affected by this accident, Dodd left London and went to Bath and Bristol for her recovery; thence he wandered to Ireland, where he 'followed his business and literary employments' in Dublin. In March 1779 he was 'invited' to return to London. He brought with him a play founded on 'Le Naufrage' of J. de Lafont, which held the boards at Covent Garden for exactly one night. It was published the same year as 'Gallic Gratitude; or, the Frenchman in India,' a comedy in two acts, 8vo, London, 1779, and was reissued as having been acted in Dublin, with a new title-page, 'The Funeral Pile,' 12mo, Dublin, 1799 (Baker, *Biographia Dramatica*, ed. 1812, i. 191, ii. 254, 255). At the end of the first issue are some 'Critical Remarks on Mrs. Jackson's Performance of Lady Randolph in the Tragedy of "Douglas," &c.' Another undertaking was 'The Ancient and Modern History of Gibraltar. . . . With an accurate Journal of the Siege . . . by the Spaniards . . . 1727, translated from the original Spanish, published by authority at Madrid,' 8vo, London, 1781. In 1781 he became intimate with a Major John Savage, who styled himself Baron Weildmester, and had, he alleged, pressing claims on Lord North. This adventurer, on undertaking to defray all expenses, induced Dodd to embark with his family with him for Russia, where, he said, he had a plan to propose from a foreign power to the empress to enter into a treaty of alliance, and thus he and Dodd would be sent as ambassadors; 'that Mrs. Dodd, &c. should remain under the czarina's protection, and that on their return they would be decorated with the order of St. Catherine & have 1,000*l.* a year pension.' Charmed with this proposal, Dodd cheerfully bore the expense until Riga was reached, where he learned Savage's true character. Accordingly he was glad to take passage in a vessel bound to Bowness on the Firth of Forth. He landed at Leith in December 1781 almost destitute of means. In the following year he appeared at Edinburgh as actor and lecturer. David Stewart Erskine, eleventh earl of Buchan [q.v.], was interested in him, and among Buchan's manuscripts is a paper in Dodd's handwriting relating the story of his career from his earliest years. A verbatim transcript is given in 'Notes and Queries,' 6th ser. vii. 483–4. He died in Mecklenburgh Street, Dublin, in the spring of 1805, aged 84, 'a gentleman of amiable and entertaining manners, whose converse with the literary world and fund of anecdote rendered his company extremely agreeable.' In the obituaries of Walker's 'Hibernian Magazine,' 1805, p. 256, and of the 'Gentleman's Magazine,' vol. lxxv. pt. i. p. 388, his age is foolishly asserted to have been 104. According to the 'European Magazine,' xlvii. 402, Dodd 'was a great frequenter of the disputing societies and a president of one of them.'

[Authorities as above.] G. G.

DODD, PHILIP STANHOPE (1775–1852), divine, son of the Rev. Richard Dodd, rector of Cowley, Middlesex, author of a translation of Formey's 'Ecclesiastical History,' who died in 1811, was born in 1775. He was educated at Tunbridge School, and having entered Magdalene College, Cambridge, was elected a fellow, and proceeded B.A. in 1796, and M.A. in 1799. In 1798 he published anonymously 'Hints to Freshmen, from a Member of the University of Cambridge,' of which the third edition was printed in 1807. In early life he was for some years curate of Camberwell, Surrey, which appointment he exchanged in 1803 for the ministry of Lambeth Chapel, retaining the afternoon lecture at Camberwell.

In 1806 he was chaplain to the lord mayor, Sir William Leighton, and published five sermons preached in that capacity. The fourth of these, on 'The Lawfulness of Judicial Oaths and on Perjury,' preached at St. Paul's Cathedral 31 May 1807, produced 'A Reply to so much of a sermon by Philip Dodd as relates to the scruples of the Quakers against all swearing. By Joseph Gurney Bevan.' He was rewarded for his civic services by the valuable rectory of St. Mary-at-Hill in the city of London in 1807, where he was one of the most popular divines of the metropolis.

In 1812 he was presented by his college to the sinecure rectory of Aldrington in Sussex, the church of which had been destroyed. Sir J. S. Sidney, bart., in 1819 gave him the rectory of Penshurst, Kent, worth 766*l.* per annum, which was his last church preferment. In 1837 he wrote 'A View of the Evidence afforded by the life and ministry of St. Paul to the truth of the Christian Revelation.' He died at Penshurst Rectory 22 March 1852, aged 77. He married Martha, daughter of Colonel Wilson of Chelsea College.

[Biog. Dict. of Living Authors, 1816, p. 96; Gent. Mag. June 1852, pp. 626–7.] G. C. B.

DODD, RALPH (1756-1822), civil engineer, appears to have been born in 1756 in London, and after receiving the ordinary routine education he studied practical mechanical engineering, and devoted much of his attention to architecture. The earliest published work by which Dodd is known is his 'Account of the principal Canals in the known World, with reflections on the great utility of Canals,' which was published in London in 1795. Shortly after this he was engaged in projecting a dry tunnel from Gravesend in Kent to Tilbury in Essex. He endeavoured to demonstrate in a pamphlet which he circulated the practicability of this undertaking and the great importance of it to the two counties and to the nation at large. In 1798 he proposed to construct a canal from near Gravesend to Strood. In 1799 he published 'Letters on the Improvement of the Port of London without making Wet Docks,' but there is no evidence that those letters led to the adoption of any of his schemes. In 1805 he was giving great attention to the water supply of London, and in connection with this subject he published 'Observations on Water, with a recommendation of a more convenient and extensive supply of Thames water to the metropolis and its vicinity, as a just means to counteract pestilential or pernicious vapours.' Many striking facts were recorded in this work, and several remedies of the disgraceful state of things which then existed are recommended. The time, however, was not yet ripe enough for their adoption.

In 1815 he issued his 'Practical Observations on the Dry Rot in Timber.' He was a promoter of steam navigation. Dodd was injured by the bursting of a steam vessel at Gloucester. He was advised to go to Cheltenham for his health, and from want of means went on foot. He died the day after reaching Cheltenham, 11 April 1822, when only 2*l.* 5*s.* was found on his body. He left a widow, a son, George Dodd [q. v.], and two other children.

[Gent. Mag. for 1822, i. 474; Dodd's Works.] R. H-T.

DODD, ROBERT (1748-1816?), marine painter and engraver, commenced his artistic career as a landscape-painter, and is stated to have attained some success in that line at the age of twenty-three. In 1779 he was living at 33 Wapping Wall, near St. James's Stairs, Shadwell, and at the same place there also lived a painter, Ralph Dodd. It would seem that they were brothers, and it is difficult to distinguish their paintings, as they exhibited concurrently from 1779 to 1782, when Robert Dodd removed to 32 Edgware Road. It would also seem that Ralph Dodd should not be identified with Ralph Dodd the engineer [q. v.] Residing as he did in the midst of the greatest shipping centre of the world, Dodd found plenty of opportunity for practice as a painter of marine subjects, a line in which he attained great excellence. His pictures of sea-fights and tempests were very much admired. Many of them he engraved or aquatinted and published himself. He first appears as an exhibitor in 1780 at the Society of Artists in Spring Gardens, contributing 'A Group of Shipping in a Calm,' 'Evening with a Light Breeze,' and 'An Engagement by Moonlight.' He first exhibited at the Royal Academy in 1782, sending 'Captain McBride in the Artois frigate capturing two Dutch Privateers on the Doggerbank' and 'A View of the Whale-fishery in Greenland' (engraved and published by him in 1789). He continued to exhibit numerous pictures at the Royal Academy up to 1809. Towards the close of his life Dodd resided at 41 Charing Cross, where he was still living in 1816. Among the marine subjects painted by him the most remarkable were some sets of pictures representing the events of the terrible storm on 16 Sept. 1782 which befell Admiral Graves's squadron on its return as convoy to prizes from Jamaica, and which resulted in the loss of H.M.S. Ramillies and

Centaur and the French prizes La Ville de Paris, Le Glorieux, and Le Hector. These pictures were very much admired for the skill and truthfulness shown in depicting the fury of the tempest. Among his exhibited works may be noted two pictures representing 'The Capture of the French ship L'Amazonne by H.M. frigate Santa Margaritta' (Royal Academy, 1784), 'The Spanish Treachery at Nootka Sound' (Society of Artists, 1791), 'H.M.S. Victory sailing from Spithead with a Division' (Royal Academy, 1792), 'The Dutch Fleet defeated on 11 Oct. 1797 by Admiral Lord Duncan' (Royal Academy, 1798), two pictures of the 'Battle of Trafalgar' (Royal Academy, 1806), 'View of the River from Westminster Bridge during the Conflagration of Drury Lane Theatre' (Royal Academy, 1809), &c. Many of his pictures were engraved also by R. Pollard, C. Morrison, and others, or aquatinted by F. Jukes. Dodd also published views of the dockyards at Blackwall, Chatham, Deptford, and Woolwich, 'The Loss of the East Indiaman Halsewell,' 'The Mutineers turning Lieutenant Bligh adrift from H.M.S. Bounty,' and many others. As an instance of a different style may be noted two views of Highbury Place and two of Grosvenor and Queen Squares. A collection of these engravings may be seen in the print-room at the British Museum.

[Redgrave's Dict. of Artists; Graves's Dict. of Artists, 1760–1882; Catalogues of the Royal Academy and Society of Artists; Biographie Universelle.] L. C.

DODD, SIR SAMUEL (1652–1716), judge, of a Cheshire family settled at Little Budworth, but born in London in 1652, was the son of Ralph Dodd. He is probably identical with the 'Saml. Dod' who entered Merchant Taylors' School 11 Sept. 1664 (ROBINSON, *Merchant Taylors' School Reg.* i. 269). He entered the Inner Temple in 1670, was called in 1679, and became a bencher in 1700. He seems not to have been in parliament at any time. He was employed for various bankers against the crown upon a question of the liability of the crown for interest on loans to Charles II, 29 June 1693 and 20 Jan. 1700, and for the New East India Company upon a bill to incorporate the old company with it on 1 Feb. 1700. He negotiated an agreement for the fusion of the two on behalf of the new company in October 1701. Between 1700 and 1706 he on several occasions advised the treasury. In 1710 he was assigned by the House of Lords as counsel for Sacheverell, 14 Feb., appeared for him on his trial, and led the defence on the last three articles of the impeachment; and on the accession of George I he was knighted, 11 Oct. 1714, made a serjeant 26 Oct., and sworn lord chief baron 22 Nov. He held the office but seventeen months, died 14 April 1716, and was buried in the Temple Church. He married Isabel, daughter of Sir Robert Croke of Chequers, Buckinghamshire, and had by her two sons. A volume of his manuscript reports of cases is in the 'Hargrave Collection' in the British Museum.

[Foss's Lives of the Judges; State Trials, xv. 213; Redington's Treasury Papers; Luttrell's Diary; Lipscomb's Buckinghamshire.] J. A. H.

DODD, THOMAS (1771–1850), auctioneer and printseller, the son of Thomas Dodd, a tailor, was born in the parish of Christ Church, Spitalfields, London, on 7 July 1771. When he was ten years old his father forsook his home, and his mother was compelled to take the boy from the school which he attended, kept by M. Dufour, at Shooter's Hill. Soon afterwards young Dodd narrowly escaped drowning while bathing in the Thames. His first employment was in the service of an Anglo-American colonel named De Vaux, and by that eccentric adventurer he was taken about the country as a member of his band of juvenile musicians. After a time the colonel left the lad with a butcher, at whose hands he endured ill-treatment for a twelvemonth. He ran away in quest of the colonel, going penniless and on foot from London to Liverpool, and thence to Matlock Bath. At another time he was left with an itinerant harper at Conway. The harper's bad usage induced him to seek the protection of a Welsh innkeeper; then he lived awhile with a sporting parson, ultimately returning to London in 1788, and taking a menial position in the shop of his uncle, a tailor, named Tooley, in Bucklersbury. His next place was that of a footman, when he found leisure to indulge a taste for reading and drawing. In 1794 he married his employer's waiting-maid, and opened a day-school near Battle Bridge, St. Pancras. Being now possessed of considerable skill as a penman and copyist, he gave up his school to accept a situation as engrossing clerk in the enrolment office of the court of chancery. His spare hours were devoted to the study of engravings, and in 1796 he took a small shop in Lambeth Marsh for the sale of old books and prints. Two years afterwards he removed to Tavistock Street, Covent Garden. By dint of hard study and careful observation he acquired a remarkable knowledge of engravings, and began an elaborate biographical catalogue of engravers, which eventually formed thirty folio volumes of

manuscript. His dealings in prints gradually extended, and his stock assumed immense proportions. In 1806 he opened an auction-room in St. Martin's Lane, and there he sold some famous collections, among them being that of General Dowdeswell in January 1809. In the course of his business he had large sales of prints and books at Liverpool, Portsmouth, and elsewhere. When he was at Ludlow in 1812, he found in the possession of an innkeeper a copy of Holland's 'Basiloogia' (1618), but it was not till seven years after that he was able to get the owner to part with this rare volume of portraits for 100*l*. In 1817 he spent much time over a dictionary of monograms, which might have been profitable had not a similar work by Brulliot been published about that time. From this period his good fortune deserted him and his stock dwindled. He settled in Manchester about 1819 as an auctioneer, and in 1823 projected a scheme which led to the establishment of the Royal Manchester Institution in Mosley Street, and the holding of annual exhibitions of pictures, which have been continued ever since. The Royal Institution building, with its contents, was transferred by the governors in 1882 to the Manchester corporation. Before leaving Manchester at the end of 1825 he began to publish his work entitled 'The Connoisseur's Repertorium; or a Universal Historical Record of Painters, Engravers, Sculptors, and Architects, and of their Works,' &c. The first two volumes were published in 1825, and the work was continued to the name 'Barraducio' in a sixth volume, issued in 1831, when lack of support compelled the author to abandon it. Some copies have the title 'The Connoisseur's Repertory; or a Biographical History,' &c.

Returning to London he had a sale-room for two years in Leicester Street, Leicester Square, and then became for several years foreman for Mr. Martin Colnaghi, from whose establishment he was engaged by the Earl of Yarborough to arrange and complete his collection of prints. In 1839-41 he made a catalogue, yet in manuscript, of the Douce collection of fifty thousand prints in the Bodleian Library. This is perhaps his most important work. He also arranged and catalogued Horace Walpole's prints, which were sold by George Robins for 3,840*l*. In 1844, being then a widower, he was elected a brother of the Charterhouse. He died on 17 Aug. 1850 at the residence of Mr. Joseph Mayer, Liverpool, to whom he bequeathed his manuscript compilations and other collections, extending to about two hundred folios, and including his 'Account of Engravers.' He was buried in St. James's cemetery, Liverpool.

[Gent. Mag. November 1850, p. 480, with portrait; Temple Bar, July 1876, and same article in Memoirs of Thomas Dodd, William Upcott, and George Stubbs, R.A. (by — Boyle), printed for Joseph Mayer, 1879, 8vo; Evans's Cat. of Portraits, ii. 125; several of Dodd's sale catalogues in the Manchester Free Library.] C. W. S.

DODD, WILLIAM (1729–1777), forger, born 29 May 1729, was son of William Dodd, vicar of Bourne in Lincolnshire (*d.* 1756, aged 54). He was entered as a sizar at Clare Hall, Cambridge, in 1746. In 1749-50 he was fifteenth in the mathematical tripos. He had already published some facetious poems. He now went to London to try his hand at authorship, and indulged in the gaieties of the town. On 15 April 1751 he married Mary Perkins, whose reputation was perhaps doubtful (Walpole, *Letters*, vi. 55). Her father was a verger at Durham. Dodd took a house in Wardour Street, published an elegy on the death of Frederick, prince of Wales, and wrote a comedy. His friends, however, persuaded him to return the money received from a manager and to resume a clerical career. He was ordained deacon on 19 Oct. 1751, and became curate at West Ham, Essex. He was appointed to a lectureship at West Ham in 1752 and to a lectureship at St. James's, Garlickhythe, in May 1753, exchanging the last for another at St. Olave's, Hart Street, in April 1754. A rather loose novel called 'The Sisters,' published in the same year, seems to have been written by him, though it has been attributed to W. Guthrie [q. v.] (see *Gent. Mag.* 1777, p. 389). He was at this time inclined to the 'Hutchinsonians,' with two of whom, Bishop Horne and Parkhurst, a college contemporary, he had some acquaintance. He became a popular preacher, and his sermons on behalf of charities were very successful. Upon the opening of the 'Magdalen House' in 1758 he preached the inaugural sermon. He acted as chaplain, and in 1763 a regular salary of 100*l*. a year was voted to him. The new charity was popular; princes and fine ladies came to hear the sermons, and Dodd, according to Horace Walpole (*Letters*, iii. 282), preached 'very eloquently and touchingly' in the 'French style.' The 'lost sheep,' says Walpole, wept; Lady Hertford followed their example, and Dodd wrote a poem upon the countess's tears. He published a variety of edifying books, and became the chief writer or editor of the 'Christian Magazine' (1760-1767). Some of his letters to Newbery, the proprietor, are in Prior's 'Life of Goldsmith' (i. 410–14). He contributed a weekly paper

called 'The Visitor' to Newbery's 'Public Ledger.' In 1763 he was appointed chaplain to the king and also to Bishop Samuel Squire of St. David's, who in the same year gave him a prebend at Brecon. He published a commentary on the Bible from manuscripts attributed to Locke, which appeared in monthly parts (1765–70), and was collected in the last year in 3 vols. fol. Through Squire he obtained the tutorship of Philip Stanhope, godson and heir of Lord Chesterfield. In 1766 he graduated LL.D. He resigned West Ham and his lectureships. He took a house in Southampton Row and a country house at Ealing, to receive pupils of good families, to accommodate whom he changed his chariot for a coach. His wife received a legacy of 1,500*l.* about this time, and a lottery ticket given to her brought a prize of 1,000*l.* (*Gent. Mag.* 1790, p. 1066). Dodd invested these sums in a chapel in Pimlico, called Charlotte Chapel, after the queen. He attracted a fashionable congregation, and had the assistance of Weeden Butler the elder [q. v.], who had been his amanuensis from 1764. He also took turns with a Dr. Trusler in preaching at a chapel in Charlotte Street, Bloomsbury. He 'fell into snares,' wrote dainty verses to ladies, attended city feasts, and incurred debts. Scandals began to attach to him, though his congregation still believed in him, and he was nicknamed the 'macaroni parson' (*Town and Country Magazine*, 1773). In 1772 he was preferred to the rectory of Hockliffe, Bedfordshire, worth about 160*l.* a year, to which was joined the vicarage of Chalgrove. In 1774 Mrs. Dodd wrote an anonymous letter to Lady Apsley, wife of the lord chancellor [see BATHURST, HENRY, 1714–1794], offering 3,000*l.* and an annuity of 500*l.* for a promise of the living of St. George's, Hanover Square, vacated by the promotion of Dr. Moss to the see of Bath and Wells, and said to be worth 1,500*l.* a year. The letter was soon traced to the writer. Dodd was struck off the list of chaplains, and wrote a weak letter to the papers (10 Feb. 1774) protesting that the matter would be cleared up in time. Foote introduced 'Mrs. Simony' into his farce 'The Cozeners.' Dodd went abroad for a time, visited his pupil, now Lord Chesterfield, at Geneva, was well received by his patron, and presented to the living of Wing in Buckinghamshire. He returned to London, and his portrait was soon afterwards presented to the Magdalen House and placed in the boardroom (FITZGERALD, p. 88). In August, however, he ceased to be chaplain (*ib.* p. 92). He was deeply involved in debt, and it was doubtless to raise some ready money that in 1776 he disposed of Charlotte Chapel, retaining an interest in 'the concern.' He is even said to have 'descended so low as to become the editor of a newspaper.' On 1 Feb. 1777 he offered a bond for 4,200*l.* in the name of Lord Chesterfield to a stockbroker named Robertson. Robertson procured the money, for which, according to Dodd, Chesterfield would pay an annuity of 700*l.* Dodd then brought the bond apparently signed by the earl. The bond was transferred to the lender's solicitor, who noticed some odd marks on the document, saw the earl personally, learnt that the signature was a forgery, and instantly obtained warrants from the lord mayor against Dodd and Robertson. Dodd was at once arrested, returned 3,000*l.* of the money received, and promised 500*l.* more. He offered security for the rest, and the parties concerned apparently wished to arrange the matter. The mayor, however, insisted upon going into the case, and Dodd was committed for trial. Extraordinary interest was excited by the charge. Dodd put forth a piteous appeal protesting his good intentions. He was tried on 22 Feb. and convicted upon the clearest evidence. A legal point had been raised which was not decided against him till the middle of May. Attempts were meanwhile made to obtain a pardon, especially by Dr. Johnson, who composed several papers for him, although they had only once met (CROKER, *Boswell*, vi. 275–87, vii. 121). Dodd was sentenced on 26 May. He had written 'Prison Thoughts' in the interval, and had applied to Woodfall the printer to get his old comedy 'Sir Roger de Coverley' produced on the stage. 'They will never hang me,' he said, in answer to Woodfall's natural comment (TAYLOR, *Records of my Life*, ii. 250). Petitions (one signed by twenty-three thousand people) and pamphlets swarmed; but the king finally decided to carry out the sentence, under the influence, it was said, of Lord Mansfield, or because, in words attributed to himself, 'If I pardon Dodd, I shall have murdered the Perreaus' (executed on 17 Jan. 1776). Dodd preached to his fellow-prisoners in Newgate chapel (6 June) a sermon written by Johnson. He sent a final petition to the king, also composed by Johnson, who wrote a very sensible and feeling letter to Dodd himself, and also wrote in his own name an appeal to Jenkinson, the secretary at war. The sentence, however, was carried out on 27 June 1777. Dodd spoke some last words to the hangman which, it is said, were connected with a plan for preventing fatal effects. It is added that the body was carried to a surgeon, who tried to restore life; but the delay

caused by the enormous crowd made the attempts hopeless (*Gent. Mag.* 1777, p. 346, 1790, pp. 1010, 1077). Dodd was buried at Cowley, Middlesex. His widow lived in great misery at Ilford in Essex, and died on 24 July 1784.

A list of fifty-five works by Dodd is given in the 'Account' appended to his 'Thoughts in Prison.' They include: 1. 'Diggon Davie's Resolution on the Death of his Last Cow,' 1747. 2. 'The African Prince in England,' 1749. 3. 'Day of Vacation in College, a Mock Heroic Poem,' 1750. 4. 'Beauties of Shakespeare,' 1752 (often reprinted till 1880). (It was through this collection that Goethe first acquired a knowledge of Shakespeare.) 5. 'The Sisters' (?), 1754. 6. 'Hymns of Callimachus translated,' 1754. 7. 'Sinful Christian condemned by his own Prayers' (sermon, 1755). 8. 'Account of Rise and Progress of the Magdalen Charity,' 1759. 9. 'Conference between a Mystic, an Hutchinsonian, a Calvinist,' &c., 1761. 10. 'Three Sermons on the Wisdom and Goodness of God in the Vegetable Creation,' 1760-1. 11. 'Reflections on Death,' 1763 (many editions till 1822). 12. 'Commentary on the Bible,' 1765-70. 13. 'Collected Poems,' 1767. 14. 'Frequency of Capital Punishments inconsistent with Justice, Sound Policy, and Religion,' 1772. 15. 'Thoughts in Prison,' in 5 parts, 1777. 16. 'Selections from "Rossell's Prisoners' Director" for the . . . comfort of Malefactors,' 1777; besides many sermons, 4 vols. of which were collected in 1755 and 1756.

[A Famous Forgery, being the Story of the unfortunate Dr. Dodd, by Percy Fitzgerald, 1865, collects all the information. Original authorities are: Historical Memoirs of the Life and Writings of Dr. Dodd (attributed to Isaac Reed), 1777; Account of Life and Writings, &c., 1777 (read by Dodd himself, but suppressed by advice of his friends till after his death); Account of the author, prefixed to edition of Prison Thoughts in 1779; Genuine Memoirs, with account of Trial, 1777; Account of Behaviour and Dying Words, by John Villette, ordinary of Newgate, 1777. See also Gent. Mag. xlvii. 92-4, 116, 136, 227, 293, 339-41, 346, 421, 489, li. 234, lx. 1010, 1066, 1077; Nichols's Illustrations, vol. v. (correspondence of Weeden Butler); Archenholtz's Pictures of England, 1797, pp. 249-52; Thicknesse's Memoirs and Anecdotes, 1788, i. 220-230; Hawkins's Life of Johnson, pp. 434, 520-6; Wraxall's Posthumous Memoirs (1836), ii. 24-6.]

L. S.

DODDRIDGE or **DODERIDGE**, **Sir JOHN** (1555-1628), judge, son of Richard Doddridge, merchant, of Barnstaple, born in 1555, was educated at Exeter College, Oxford, where he graduated B.A. on 16 Feb. 1576-7, entering the Middle Temple about the same time. He early became a member of the Society of Antiquaries (*Archæologia*, i.; Hearne, *Curious Discourses*). He was M.P. for Barnstaple in 1588. In 1602 and 1603 he delivered lectures at New Inn on the law of advowsons. In Lent 1603 he was reader at his inn. On 20 Jan. 1603-4 he took the degree of serjeant-at-law. About the same time he was appointed Prince Henry's serjeant. He was relieved of the status of serjeant and appointed solicitor-general on 29 Oct. 1604. Between 1603 and 1611 he sat in parliament as member for Horsham, Sussex. He took part in the celebrated conference in the painted chamber at Westminster, held 25 Feb. 1606, on the question whether Englishmen and Scotchmen born after the accession of James I to the English throne were naturalised by that event in the other kingdom. Doddridge adopted the common-law view that no such reciprocal naturalisation took place, and the majority in the conference were with him. The question was, however, subsequently decided in the opposite sense by Lord-chancellor Ellesmere and twelve judges in the exchequer chamber (Calvin's Case, *State Trials*, ii. 658). Doddridge was knighted on 5 July 1607, and created a justice of the king's bench on 25 Nov. 1612. On 4 Feb. 1613-14 the university of Oxford, in requital for services rendered by him in connection with some litigation in which the university had been involved, conferred upon him the degree of M.A., the vice-chancellor and proctors attending in Serjeants' Inn for the purpose. Unlike Coke, he showed no reluctance to give extra-judicial opinions. Thus Bacon writes to the king (27 Jan. 1614-15) with reference to Peacham's case that Doddridge was 'very ready to give an opinion in secret.' Nevertheless he signed the letter refusing to stay proceedings at the instance of the king in the *commendam* case (27 April 1616). On being summoned to the king's presence, all the judges except Coke receded from the position they had taken in the letter. Doddridge, however, went still further in subserviency, promising that 'he would conclude for the king that the church was void and in his majesty's gift,' adding 'that the king might give a *commendam* to a bishop either before or after consecration, and that he might give it him during his life or for a certain number of years.' Doddridge sat on the commission appointed in October 1621 to examine into the right of the archbishop (Abbot) to install the newly elected bishops—Williams, Davenant, and Cary—who objected to be consecrated by

him on account of his accidental homicide. Being directed (August 1623) by warrant under the great seal to soften the rigour of the statutes against popish recusants—a concession to Spain intended to facilitate the conclusion of the marriage contract—Doddridge, according to Yonge, was hopeful of discovering a way to dispense with the statutes altogether. He concurred in the judgment delivered by Chief-justice Hyde on 28 Nov. 1627 refusing to admit to bail the five knights committed to prison for refusing to subscribe the forced loan of that year, and was arraigned by the House of Lords in April of the following year to justify his conduct. His plea was that the 'king holds of none but God.' He added somewhat querulously, 'I am old and have one foot in the grave, therefore I will look to the better part as near as I can. But omnia habere in memoria et in nullo errare divinum potius est quam humanum.'

He died on 13 Sept. 1628, at his house, Forsters, near Egham, and was buried in Exeter Cathedral. He married thrice, his last wife being Dorothy, daughter of Sir Amias Bampfield of North Molton, Devonshire, relict of Edward Hancock of Combe Martin. He left no issue. Fuller observes that 'it is hard to say whether he was better artist, divine, civil or canon lawyer,' and that 'he held the scales of justice with so steady an hand that neither love nor lucre, fear nor flattery, could bow him to either side,' praise which is hardly borne out by his conduct in the *commendam* case and the five knights' case. Hearing him pleading at the bar, Bacon is said to have remarked, 'It is done like a good archer, he shoots a fair compass.' From a habit of shutting his eyes while listening intently to a case, he acquired the sobriquet of 'the sleeping judge.' A curious incident occurred at the Huntingdon assizes in 1619. Doddridge having severely animadverted on the quality of the jurors, the sheriff gave to the next panel a fictitious set of names, such as Mamilian, prince of Tozland; Henry, prince of Godmanchester, and the like, which being read over with great solemnity, Doddridge is said not to have detected the imposition.

Doddridge is the author of the following posthumous works: 1. 'The Lawyer's Light' (a manual for students), London, 1629, 4to. 2. 'History of Wales, Cornwall, and Chester' (chiefly from records at the Tower), London, 1630, 4to. 3. 'A Compleat Parson' (based on the lectures on advowsons referred to in the text), London, 1630, 4to; 2nd ed. 1641. 4. 'The English Lawyer' (including a reprint of the 'Lawyer's Light' and a treatise for practitioners and judges), London, 1631, 4to. 5. 'Law of Nobility and Peerage,' London, 1658, 8vo. Hearne's 'Curious Discourses' contain two brief tracts by Doddridge: (1) 'Of the Dimensions of the Land of England;' (2) 'A Consideration of the Office and Duty of the Heralds in England.' A 'Dissertation on Parliament' was published as the work of Doddridge by his nephew John Doddridge of the Middle Temple, in a volume entitled 'Opinions of sundry learned Antiquaries touching the Antiquity, Power, &c. of the High Court of Parliament in England,' London, 1658, 12mo; reprinted in 1679, 8vo. It is of doubtful authenticity. The original edition of the work on deeds known as 'Sheppard's Touchstone of Common Assurances,' and the work on the 'Office of Executor,' assigned by Wood to Thomas Wentworth, both of which were published anonymously in 1641, have been ascribed to Doddridge. A small treatise on the royal prerogative (*Harl. MS.* 5220) also purports to be his work.

[Wood's Fasti Oxon. (Bliss), i. 201, 355; Spelman's Four Terms of the Year (Preface); Dugdale's Orig. 219; Dugdale's Chron. Ser. 99. 100; Willis's Not. Parl. iii. 156; Cobbett's State Trials, iii. 51, 163; Metcalfe's Book of Knights, 158; Cal. State Papers (1611–18), 158; Spedding's Letters and Life of Bacon, v. 100, 360; Yonge's Diary (Camd. Soc.), 44, 69; Notes and Queries, 4th ser. ii. 463; Whitelocke's Liber Famel. (Camd. Soc.), 109; Manningham's Diary (Camd. Soc.), 63; Harl. Misc. iii. 499; Fuller's Worthies (Devon).] J. M. R.

DODDRIDGE, PHILIP, D.D. (1702–1751), nonconformist divine, was born in London on 26 June 1702. His father, Daniel Doddridge (*d.* 17 July 1715), a prosperous oilman, was a son of an ejected minister, John Doddridge, and a grandson of Philip Doddridge, younger brother of Sir John Doddridge [q. v.] Daniel Doddridge married the daughter of John Bauman, a Lutheran preacher at Prague, who fled from persecution in 1626, and eventually kept a private school at Kingston-on-Thames. Philip was the twentieth and last issue of the marriage; so few were the signs of life at his birth that at first he was given up for dead; his constitution was always extremely delicate. But one other of the twenty children reached maturity, Elizabeth (*d.* March 1735), who married John Nettleton, dissenting minister at Ongar, Essex.

Doddridge told Orton that his education was begun by his mother, who taught him Bible history from the pictures on the Dutch tiles of the chimney. He learned his Latin grammar at a private school kept by Stott,

a dissenting minister. In 1712 he was removed to the school at Kingston-on-Thames established by his grandfather, and then taught by Daniel Mayo [q. v.] His holidays he spent with his uncle, Philip Doddridge, solicitor, and steward to the first Duke of Bedford, thus forming acquaintances with members of the Russell family, which became friendships in later life. In 1715, after the deaths of his father and uncle, he was transferred to a school at St. Albans, where Downes, who had assumed the office of his guardian, lived. His teacher was Nathaniel Wood, D.D., a scholarly nonconformist, who ministered to a neighbouring village congregation. Clark, or Clarke, of the 'Scripture Promises' [see CLARKE, SAMUEL, D.D., 1684–1750], was presbyterian minister at St. Albans, and in him Doddridge found a second father. As early as 1716 he began to keep a diary, already having thoughts of the ministry. Two years later Downes, who seems to have been a man of kindly impulses, but a hare-brained speculator, lost the whole of the Doddridge property as well as his own, and was got out of a debtor's prison solely by the sacrifice of his young ward's family plate.

Doddridge at once left school, and went to consult about his future with his sister, then newly married and residing at Hampstead. The Duchess of Bedford offered him an education at either university, and provision in the church. But he scrupled about conformity. He appealed to Edmund Calamy, D.D. (1671–1732) [q.v.], to forward his desire of entering the dissenting ministry, but Calamy advised him to turn his thoughts to something else. It has been suggested that Calamy saw the dissenting interest was declining; yet this was before the rent in nonconformity at Salters' Hall (1719) which began the decline afterwards lamented by Calamy. Doddridge's extreme youth and consumptive tendency supply the natural explanation of Calamy's advice. Doddridge was recommended by Horseman, a leading conveyancer, to Sir Robert Eyre [q. v.] with a view to his studying for the bar. But a letter from Clark, opening his house to him if he still preferred the dissenting ministry, decided his future.

His theological preparation was begun by Clark, who admitted him as a communicant on 1 Feb. 1719. In October of that year he entered the academy of John Jennings [q.v.] at Kibworth, Leicestershire. Jennings was an independent, but a few of his students, including Doddridge, were aided by grants from the presbyterian fund. Other small grants reduced the burden of expense, which fell on Clark, to about 12*l.* a year. This Doddridge seems to have ultimately repaid. He supplies, in his correspondence, some very interesting details of the course of study. The spirit of the academy was decidedly liberal. Jennings encouraged 'the greatest freedom of inquiry' (*Corresp.* i. 155), and was not wedded to a system of doctrine, 'but is sometimes a Calvinist, sometimes a remonstrant, sometimes a Baxterian, and sometimes a Socinian, as truth and evidence determine him' (*ib.* p. 198). As a student Doddridge was diligent and conscientious, gaining a wide acquaintance with the practical outfit of his profession, but showing no turn for research.

The academy was removed to Hinckley, Leicestershire, in July 1722, and on 22 July Doddridge preached his first sermon in the old meeting-house taken down in that year. The state of his finances made it necessary for him to seek a settlement as soon as possible. On 25 Jan. 1723 he passed an examination before three ministers, qualifying him for a certificate of approbation from the county meeting in May. He had already taken the oaths and made the subscription required by the Toleration Act (*ib.* i. 173), though, as a term of communion among dissenters, he was resolved never to subscribe (*ib.* pp. 200, 335). At the beginning of June 1723 he became minister at Kibworth to a congregation of 150 people with a stipend of 35*l.* Stanford prints an extract from what he supposes to be Doddridge's confession of faith on this occasion. But at Kibworth he was not ordained, and made no confession. The document in question is believed by Principal Newth to be the confession of Doddridge's pupil, Thomas Steffe, ordained 14 July 1741; Doddridge wrote his life, prefixed to posthumous sermons, 1742, 12mo.

Almost simultaneously with the invitation to Kibworth, Doddridge had been sought by the presbyterian congregation at Coventry, 'one of the largest dissenting congregations in England,' as an assistant to John Warren. He would gladly have accepted this position had the offer been perfectly unanimous; but Warren favoured another man. The result was a split in the congregation and the erection of a new meeting-house. Doddridge was invited (February 1724) to become its first minister; he unhesitatingly declined to go in opposition to Warren. Overtures from Pershore, Worcestershire (October 1723), and from Haberdashers' Hall, London (November 1723), he had already rejected, partly because he did not wish to be ordained so soon, chiefly because in the first case they were 'a very rigid sort of people' (*ib.* i. 286), and in the second he thought it probable that

he might have been 'required to subscribe' (*Corresp.* i. 335).

Doddridge's correspondence is remarkable at this period for its lively play of sportive vivacity, its absence of reserve, and its pervading element of healthy good sense. Whatever he did was done with zest; and the elasticity of his spirits found vent in playful letters to his female friends. At Coventry he was charged with 'some levities,' according to William Tong (*ib.* ii. 6). The use of tobacco (*ib.* p. 39) was a lawful form of dissipation for divines; but cards, 'a chapter or two in the history of the four kings' (*ib.* p. 139), were somewhat unpuritanical. While at Kibworth, he boarded for a short time with the Perkins family at Little Stretton; then for a longer period at Burton Overy, in the family of Freeman, related to William Tong. To the only daughter, Catherine, owner of the 'one hoop-petticoat' in his 'whole diocess' (*ib.* i. 245), Doddridge speedily lost his heart. His sister's warnings were met with the query, 'Did you ever know me marry foolishly in my life?' (*ib.* p. 432). The lady seems to have used him badly, and finally discarded him, in September 1728. On 29 May 1730 Doddridge wrote a proposal to Jane Jennings (mother of Mrs. Barbauld), then in her sixteenth year (*ib.* iii. 20, corrected by Le Breton, p. 201). Nothing came of this, and in the following August he began the addresses which ended in his singularly happy marriage with Mercy Maris.

Meantime Doddridge had left Kibworth. In October 1725 he had removed his residence to Market Harborough, where his friend, David Some, was minister. By arrangement, the friends entered into a kind of joint pastorate of the two congregations. He had received (August 1727) an invitation to Bradfield, Norfolk, but the people there were 'so orthodox' that he had 'not the least thought of accepting it.' In December 1727 he was offered the charge of the presbyterian congregation in New Court, Carey Street, Lincoln's Inn Fields, but declined it. In November 1728 he was invited by the independent congregation at Castle Gate, Nottingham, and went thither to preach. While at Nottingham, the presbyterian congregation of the High Pavement offered him a colleagueship. But he rejected both overtures; among the independents there was too much 'high orthodoxy,' the presbyterians were broken into parties (*ib.* ii. 440, 448; see STANFORD for a correction of dates).

The death of Jennings in his prime (8 July 1723) had created a void in the dissenting institutions for theological training. Need was felt of a midland academy at once liberal and evangelical. The Derbyshire academy, under Ebenezer Latham, M.D., was favoured by the presbyterian board, but did not meet the wants of the time. Jennings, it was known, had looked to Doddridge as likely to take up his work. An account of Jennings's method, drawn up by Doddridge, was submitted to Dr. Isaac Watts, who thought the scheme might fairly be entrusted to one who had 'so admirably described' it. On 10 April 1729, at a ministers' meeting in Lutterworth, Some broached the design of establishing an academy at Market Harborough, and the approval of Doddridge as its first tutor was unanimous. He opened the institution at the beginning of July, with three divinity students and some others. On 28 Sept. a call to the pastorate was forwarded to him from the independent congregation at Castle Hill, Northampton. Doddridge accepted it on 6 Dec.; removing with his academy to Northampton, he began his ministry there on Christmas day. He was 'ordained a presbyter' on 19 March 1730 by eight ministers (five of them presbyterians), two others being 'present and consenting.' His confession of faith is given in Waddington.

Early in the same year (1730) appeared an anonymous 'Enquiry' into the causes of the decay of the dissenting interest, which made some stir. The author was Strickland Gough [q. v.], a young dissenting minister, who shortly afterwards conformed. The 'Enquiry' provoked many replies, and among them was Doddridge's first publication. His 'Free Thoughts on the most probable means of reviving the Dissenting Interest,' by 'a minister in the country,' was issued on 11 July 1730 (according to the British Museum copy). Warburton, who was uncertain of its authorship, describes it as 'a masterpiece' (*ib.* iii. 392). Doddridge observes that in his neighbourhood 'the number of dissenters is greatly increased within these twenty years.' Like Calamy, he has an eye to the political importance of a united nonconformist body. He recommends a healing and unifying policy. The problem was to retain the liberal and cultivated element among nonconformists, without losing hold of the people. Separation into congregations of diverse sentiments Doddridge thought suicidal. Union might be preserved by an evangelical ministry which combined religion with prudence. Bigotry, he observes, 'may be attacked by sap, more successfully than by storm.'

Doddridge carried out his own ideal with great fidelity and with conspicuous success, doing more than any man in the 18th century to obliterate old party lines, and to

unite nonconformists on a common religious ground. He did not escape the criticisms both of the zealots who maintained a higher standard of 'orthodoxy,' that is to say of Calvinism, and of the class of thinkers who practically met the deism of the age halfway. According to Kippis (p. 307), the self-styled 'rational dissenters' especially regarded him as a trimmer, and thought his true place was with them. Yet he early defined his position (4 Nov. 1724) as 'in all the most important points a Calvinist,' and his later writings leave the same impression. He had been affected as a young man by the current discussions on the doctrine of the Trinity, and confesses that for some time he leaned towards the Arian view. His riper conclusion, according to Stoughton (pp. 110–11), 'somewhat resembled the scheme of Sabellius,' with the addition of a belief, which he shared with Dr. Isaac Watts, in the pre-existence of the human soul of our Lord. His tolerance extended to a recognition of the evangelical standing of the Exeter heretic, James Peirce (*ib.* ii. 144); and he declared that he would lose 'his place and even his life' rather than exclude from the communion 'a real christian' on the ground of Arian proclivities (Kippis, ut sup.) On the other hand, he admitted Whitefield to his pulpit, a step which subjected him to strong remonstrance from the London supporters of his academy (*Corresp.* iv. 274 sq.) His daughter said in after life, 'The orthodoxy my father taught his children was charity' (*ib.* v. 63 *n.*) In church government Doddridge expresses himself (7 Dec. 1723) as 'moderately inclined' to congregationalism; but he was not tied to forms, and his example did much to render nugatory for a long period the ecclesiastical distinction between the English presbyterians and congregationalists. At Northampton he was relieved of some of his pastoral work by the appointment (26 Feb. 1740) of four 'elders,' of whom two were young ministers (Job Orton was one of them). His congregation did not increase under his ministry; there were 342 church-members at the date of his first communion in Northampton; by the end of 1749 the number stood at 239, and it seems to have still further declined under his immediate successors.

The truth is, Doddridge had too many irons in the fire. Orton laments (*Letters*, i. 4) 'his unhappy inclination to publish so much,' and 'his almost entirely neglecting to compose sermons and his preaching extempore.' Doddridge's manuscripts include many sermons written out in full. His correspondence heavily taxed his time, as he had no amanuensis; on one occasion he says that after writing as many letters as he could for a fortnight, he had still 106 to answer.

At an early stage in his career as a tutor Doddridge came into conflict with the ecclesiastical authorities. Wills, vicar of Kingsthorpe, Northamptonshire, complained that one of his students had preached in a barn in his parish. Reynolds, the diocesan chancellor, directed the churchwardens to present Doddridge unless he held the bishop's license. Doddridge refused to accept any license, and was cited to appear in the consistory court on 6 Nov. 1733. In the following December his house was attacked by a mob. This drew expressions of sympathy from Lord Halifax and other public men. Aided by the London committee of dissenting deputies, Doddridge carried the legal question to Westminster Hall, where on 31 Jan. 1734 the judges granted a prohibition in his favour. The case was renewed in June, when Reynolds pleaded that the prohibition had been illegally issued. Proceedings, however, were stopped by a message from the king, George II. In 1736 he received the degree of D.D. from the two universities at Aberdeen. From 1738 his academy was subsidised by the Coward trustees [see Coward, William, *d.* 1738].

Doddridge's equipment for the work of his academy was serviceable rather than profound. He had a great and discriminating knowledge of books. Wesley consulted him on a course of reading for young preachers, and received a very detailed reply (18 June 1746). He knew and understood his public; his influence on his pupils was stimulating and liberalising. Doddridge made the use of shorthand, already common, imperative, adapting the system of Jeremie Rich. Each student carried away a full transcript in shorthand of his lectures, as well as of illustrative extracts. The mathematical form of his lectures (in philosophy and divinity), with the neat array of definitions, propositions, and corollaries, was borrowed from Jennings. Jennings, however, lectured in Latin; Doddridge was one of the first to introduce the practice of lecturing in English. A very elaborate system of rules for the academy exists in manuscript (dated December 1743, and subsequently revised). Orton complains (*ib.* ut sup.) that the rules were not enforced, that Doddridge did not keep up his own authority, but left it to an assistant to maintain regularity. He assigns this as the reason for his quitting the post of assistant. Owing to Doddridge's numerous engagements, 'all the business of the day' was thrown too late; and the students 'lived too well,' which was partly due to Doddridge's hospitality to visitors. The total number of his students was about

two hundred; lists are given in the 'Correspondence' (v. 547) and in the 'Monthly Repository' (1815, p. 686), from Orton's manuscript; both lists need correction. None of his pupils turned out great scholars or thinkers, but among them were men of superior attainment, and a large number of useful ministers. Several became tutors of academies, e.g. John Aikin, D.D. [q. v.], Samuel Merivale, Caleb Ashworth, D.D. [q. v.], Andrew Kippis, D.D., Stephen Addington, D.D. [q. v.], and James Robertson, professor of oriental languages at Edinburgh (1751-92). Addington and Ashworth retained through life the Calvinistic theology; a majority of Doddridge's students ultimately held or inclined to the Arian type of doctrine, but in an undogmatic form, and with much infusion of the evangelical spirit. As a theological writer, Hugh Farmer [q. v.] was the most influential of Doddridge's pupils. Eight or nine conformed, but some of these, though placed for a time with Doddridge, were always intended for the established church. The last survivor of his theological students was Richard Denny of Long Buckby, Northamptonshire, who died in 1813; Thomas Tayler (*d.* 1831), who is often counted as Doddridge's last surviving student, 'had the advantage of his acquaintance and friendship,' but was not admitted to the academy until after Doddridge had left England to die; Humphreys has confused him (*Corresp.* v. 183 *n.*) with James Taylor, a lay student.

At Northampton Doddridge 'set up a charity school' (1737) for teaching and clothing the children of the poor, an example set him by Clark, and followed elsewhere. He had an important share in the foundation of the county infirmary (1743). He proposed the formation of a society for distributing bibles and other good books among the poor. His scheme for the advancement of the gospel at home and abroad, presented to three different assemblies of ministers in 1741, has been described as the first nonconformist project of foreign missions; it was probably suggested by his correspondence with Zinzendorf. In 1748 he laid before Archbishop Herring a proposal for occasional interchange of pulpits between the established and dissenting clergy.

The religious genius of Doddridge is seen at its best in the powerful addresses which make up his volume 'On the Rise and Progress of Religion in the Soul,' 1745. This work was planned and prompted by Isaac Watts, who revised a portion of it. Its popularity has been steadily maintained; it has been rendered into a great variety of languages, including Tamil and Syriac. His 'Family Expositor,' of which the first volume appeared in 1739, is a didactic comment on the New Testament, suited to the taste of a past generation, but too colourless and diffuse to be of permanent value. His divinity lectures have nothing original, but they possess the merit of skilful selection, and an arrangement which is convenient, if artificial. The same may be said of his courses on the kindred topics of pneumatology (psychology) and ethics.

Doddridge is justly admired as a writer of hymns. Here Watts was his model, and if he never rises so high as Watts, he never sinks so low. In his versified epitome of christian instruction for children (1743) he invaded a province which Watts had made peculiarly his own; this 'light essay' cannot be called very successful, though it is said to have been a favourite with George III as a boy. His hymns were chiefly composed on the basis of some scriptural text; they were circulated in manuscript, and often sung in worship, being given out line by line in the old dissenting way; a few were printed in connection with the sermons on which they bore, but they were never collected till after Doddridge's death. Their use has by no means been confined to dissenters; a Christmas hymn and a communion hymn (said to have been inserted by a dissenting printer) at the end of the Book of Common Prayer are by Doddridge; the paraphrases of the church of Scotland have borrowed from him. Dr. Johnson pronounces his 'Live while you live' to be 'one of the finest epigrams in the English language.'

Doddridge's multifarious labours had made too great demands on the vitality of a slender constitution. On his way to the funeral of his early benefactor, Clark, in December 1750, at St. Albans, he caught a severe cold, and could not shake off its effects. His last sermon at Northampton was preached on 14 July 1751; he delivered a charge at Bewdley, Worcestershire, on 18 July, visited Orton at Shrewsbury, and in August went to Bristol for the hot wells. Maddox, bishop of Worcester, called on him, and offered the use of his carriage. A sum of 300*l.*, to which Lady Huntingdon contributed one-third, was raised by his friends to enable him to try a voyage to Lisbon. He left Bristol on 17 Sept., stayed a short time with Lady Huntingdon at Bath, and sailed from Falmouth on 30 Sept., accompanied by his wife and a servant. At Lisbon he was the guest of David King, son of a member of his Northampton flock. His spirits revived, but his strength was gone. He died on 26 Oct. 1751, and was buried in the English cemetery at Lisbon. His congregation erected a monument to his memory

(with an inscription by Gilbert West) in the meeting-house at Northampton. His tomb at Lisbon was cleaned and recut, at the expense of Miller, the British chaplain, in 1814. In June 1828 it was replaced by a new marble tomb at the cost of Thomas Tayler (mentioned above); this was renovated in 1879, along with the tomb of Henry Fielding, by the then chaplain, the Rev. Godfrey Pope.

Doddridge was tall, slight, and extremely near-sighted. His portrait was several times painted, and has often been engraved. The engraving by Worthington, prefixed to the 'Correspondence,' is from a portrait finished 10 Aug. 1750, and regarded by his family as the best likeness. He married, on 22 Dec. 1730, Mercy Maris, an orphan, born at Worcester, but brought up by an uncle, Ebenezer Hankins, at Upton-on-Severn; she died at Tewkesbury, 7 April 1790, aged 82. In his letters to his wife, Doddridge, after many years of married life, writes with all the warmth and sometimes with all the petulance of a lover. Among his manuscripts is a letter (1741) superscribed 'To my trusty and well-beloved Mrs. Mercy Doddridge, the dearest of all dears, the wisest of all my earthly councellors, and of all my governours the most potent, yet the most gentle and moderate.' For the dates of birth of his three sons and six daughters see 'Correspondence,' v. 531 *n*. Five of his children died in infancy. He left one son, Philip, 'his unhappy son' (Orton, *Letters*, ii. 56), who died unmarried on 13 March 1785, aged 47; and three daughters, Mary, who became the second wife of John Humphreys of Tewkesbury, and died on 8 June 1799, aged 66; Mercy, who died unmarried at Bath on 20 Oct. 1809, aged 75; and Anna Cecilia, who died at Tewkesbury on 3 Oct. 1811, aged 74.

Doddridge's will (dated 11 June 1741) with codicils (dated 4 July 1749) is printed with the 'Correspondence.' The original document is entirely in Doddridge's hand, and there are interlineations in the will, made subsequent to 1741. Of these the most important is the substitution of Ashworth for Orton as his nominated successor in the academy and (if approved by the congregation) in the pastoral office.

His works were collected in 10 vols. Leeds, 1802–5, 8vo; reprinted 1811, 8vo. The chief items are the following: 1. 'Free Thoughts on the most probable means of reviving the Dissenting Interest,' 1730, 8vo (anon.) 2. 'Sermons on the Religious Education of Children,' 1732, 12mo (preface by D. Some). 3. 'Submission to Divine Providence in the Death of Children,' 1737, 8vo (sermon on 2 K. iv. 25, 26, said to have been written on the coffin of his daughter Elizabeth). 4. 'The Family Expositor,' 1739–56, 6 vols. 4to (the last volume was published posthumously by Orton; Doddridge finished the exposition on 31 Dec. 1748, and the notes on 21 Aug. 1749; he had prepared a similar exposition of the Minor Prophets, which was completed 5 June 1751, and is still in manuscript). 5. 'The Evil and Danger of Neglecting the Souls of Men,' 1742, 8vo (sermon on Prov. xxiv. 11, 12, prefaced by his plan of a home and foreign mission). 6. 'The Principles of the Christian Religion, expressed in plain and easy verse,' 1743, 12mo. 7. 'The Rise and Progress of Religion in the Soul,' 1745, 8vo and 12mo (the 8vo is the earlier issue); in French, by J. S. Vernede, Bienne, 1754, 8vo; Welsh, by J. Griffith, 1788, 12mo; Gaelic, Edinb. 1811, 12mo; Italian, 1812, 12mo; Tamil, Jaffna, 1848, 12mo; Syriac, by J. Perkins, Urumea, 1857, 4to; also in Dutch, German, and Danish. 8. 'Some Remarkable Passages in the Life of the honourable Colonel James Gardiner . . . with an appendix relating to the antient family of the Munros of Fowlis,' 1747, 8vo (with portrait of Gardiner [q. v.]). Posthumous were 9. 'Hymns,' Salop, 1755, 12mo (contains 370 hymns, edited by Orton); reissued by Humphreys, as 'Scriptural Hymns,' 1839, 16mo (some copies have title 'The Scripture Hymn-book,' and no date); Humphreys gives 397 hymns; he claims to have restored in some places the true readings from Doddridge's manuscripts, but in others he admits having made what he considers improvements, but no suppressions. 10. 'A Course of Lectures on Pneumatology, Ethics, and Divinity,' 1763, 4to (edited by S. Clark); 2nd edit. 1776, 4to; 3rd edit. 1794, 8vo, 2 vols. (edited by Kippis). 11. 'Lectures on Preaching' (edited from four manuscript notebooks; another recension was printed in the 'Universal Theological Magazine,' August 1803 and following issues, by Edmund Butcher [q. v.]; the first separate issue is 1821, 8vo). Not included in the collected works are 12. 'A Brief and Easy System of Short-hand: first invented by Jeremiah Rich, and improved by Dr. Doddridge,' 1799, 12mo (in this first edition the characters are 'made with a pen'). 13. 'The Leading Heads of Twenty-seven Sermons,' Northampton, 1816, 8vo (transcribed from a hearer's notes by T. Hawkins). 14. 'The Correspondence and Diary of Philip Doddridge,' 1829–31, 8vo, 5 vols. (edited by his great-grandson, John Doddridge Humphreys, who has been attacked for his mode of editing; he details his plan, iv. 570 *n*.; he claims to have omitted no passage bearing on Doddridge's personal history or theological opinions).

The 'Works' contain only such of the letters as had been edited by the Rev. Thomas Stedman of Shrewsbury, 1790, 8vo.

[Orton's Memoirs, 1766, are stiffly written and broken into sermonising sections. They are expanded, at inordinate length, by Kippis, in Biog. Brit. 1793. Prefixed to the Works is a reprint of Orton, with notes taken from Kippis. Orton's Letters to Dissenting Ministers, 1806, supply some interesting hints; but the real Doddridge was first unveiled in the Correspondence, 1829–31. Stanford's Philip Doddridge, 1880, is the best life at present, yet a better is desirable; Stanford has worked in valuable materials from unpublished sources, but his book needs revision. Use has been made above of Stoughton's Philip Doddridge . . . a Centenary Memorial, 1851; Coleman's Memorials of Indep. Churches in Northamptonshire, 1853, pp. 13 sq.; Sibree's Independency in Warwickshire, 1855, pp. 37 sq.; Carpenter's Presbyterianism in Nottingham, 1862, p. 143 sq. (extracts from unpublished letters); Christian Reformer, 1866, p. 552 sq. ('Ecclesiastical Proceedings against Dr. Doddridge'); Miller's Our Hymns, 1866, p. 113 sq., Hunt's Religious Thought in England, 1873, iii. 245 sq.; Le Breton's Mem. of Mrs. Barbauld, 1874; Waddington's Congregational History, 1700–1800, 1876, p. 280; Christian Life, 3 Nov. 1877, p. 535 (communication from the Rev. J. S. Porter respecting Thomas Tayler, his predecessor in the ministry at Carter Lane, Doctors' Commons); Stoughton's Hist. of Religion in England, 1881, vi. 96, 351; Jeremy's Presbyterian Fund, 1885, p. xi; Westby-Gibson's Dr. Doddridge's Nonconformist Academy and Education by Shorthand, reprinted from Phonetic Journal, 3 April 1886, and following issues; many original letters of Doddridge are printed only in the volumes of the Monthly Repository and Christian Reformer; some use also has been made of the large collection of Doddridge's original manuscripts in the library of New College, South Hampstead (the existing representative of Doddridge's academy), and of the wills of Doddridge and his wife at Somerset House.] A. G.

DODDS, JAMES (1813–1874), lecturer and poet, was born in 1813 at Softlaw, near Kelso, and, having lost his father in childhood, was brought up under his grandfather, a devout seceder, of the same type of character as James Carlyle. From his earliest years he showed great abilities, a very impulsive nature, and a daring spirit, which sometimes prompted wild and foolish freaks. He was enabled by the kindness of friends to attend the university of Edinburgh, where he became well known among his companions for his remarkable powers of speech. Determined, in a moment of offended vanity, to earn his own living, he attached himself to a company of strolling players, but being rescued by his friends from this mode of life, he settled down to quieter pursuits. He was in succession schoolmaster at Sandyknowe; apprentice for five years to a Melrose lawyer, who seems to have tried the experiment how to extract from a clerk the largest amount of work for the smallest amount of pay; then in the employment of a high-class Edinburgh firm; and finally in successful business in London as a solicitor, chiefly in connection with railway bills and cases of appeal. The freakishness of his early youth was well subdued by hard toil and many sufferings both of mind and body. In early manhood, after much tossing on the sea of doubt, he settled down to the calm, steady faith of his grandfather; and in his maturer years he was eminent for the sobriety of his judgment and the steadfastness of his whole character.

Throughout life Dodds was intensely devoted to literature, and for many years was in relations of intimacy with many of our foremost literary men. In Edinburgh he served in the office of a firm of which the late Mr. John Hunter, W.S., a connection of Lord Jeffrey, and well known in the literary circles of Edinburgh, was a member. Mr. Hunter treated him as a friend, and introduced him to many literary men. About the beginning of his clerkship in Edinburgh he communicated his literary ambition to Thomas Carlyle, and asked advice as to his chances in London. Carlyle entered most cordially into his case, but advised him not to sacrifice an assured salary for the uncertain gains of a littérateur. The friendship with Carlyle continued for many years, and on removing to London Dodds was often at Cheyne Row. With Leigh Hunt his relations were very intimate. Hunt being constantly in pecuniary and other difficulties found in Dodds a most valuable friend. 'More than once he took the management of his affairs, giving him legal advice, conferring with his creditors, and arranging about the payment or partial payment of his debts.' 'Hunt,' wrote Dodds, 'is a glorious creation. . . . As he speaks to you, what he says is all so momentarily inspired, so pure and simply flowing, but all so ethereal, so wise of the world, yet not mere worldly wise, and so heavenly tinctured, that one sometimes feels as if he were about to unveil his radiant wings, and, with a farewell look of enchanting sweetness, fly to the orb which is his home.'

From an early period he was fascinated by the struggle of the Scottish covenanters. His first contributions to literature were 'Lays of the Covenanters,' which appeared first in the 'Free Church Magazine' and other journals, and after his death were gathered into a volume, edited by his cousin, the late

Rev. James Dodds of Dunbar. They have much of the form of the lays of Macaulay and Aytoun, fine flowing rhythm, and fearless military ring; what is peculiar to them is their intense sympathy with the pious loyalty of the covenanters.

The covenanters were the subject, too, of his first prose volume. It was his habit to deliver lectures here and there on subjects that greatly interested him. Usually these were given in Scottish towns, but occasionally to metropolitan audiences; one of his lectures, in which he combined prose and poetry, lays and lecture, being delivered to an enthusiastic London assemblage of three thousand persons. The covenanters were his favourite topic, and the lectures bearing on them were composed with scrupulous care. When they came to be published, under the characteristic title, 'The Fifty Years' Struggle of the Covenanters, 1638–1688,' renewed pains were taken to make sure of accuracy. The book has been very popular, and has passed through several editions. It was his intention to give lectures of the same kind on the Scottish reformation, but of these only two were written. The graphic power and great natural eloquence of Dodds, and his way of throwing his soul into the delivery, gave him great popularity and power as a lecturer. A lecture on Dr. Chalmers, for whom he had an intense admiration, developed into a volume of great interest and power—'Thomas Chalmers, a Biographical Study.' Dodds died very suddenly at Dundee on 12 Sept. 1874.

[Memoir of James Dodds (140 pp.), prefixed to his Lays of the Covenanters, by the Rev. James Dodds, Dunbar; Scotsman, September 1874.]

W. G. B.

DODDS, JAMES (1812-1885), religious and general writer, was born at Annan in Dumfriesshire in 1812, and educated at the university of Edinburgh, where he obtained the highest distinction in the class of Professor Wilson ('Christopher North'). Studying for the ministry in the established church, he was first appointed to the parish of Humbie in East Lothian, but in 1843, joining the Free church, was called to Dunbar, where he remained to the close of his life. As a Dumfriesshire man he early became acquainted with Thomas Carlyle, and had much correspondence with him. Dodds was of literary habits, and when other engagements permitted made much use of his pen. 'Famous Men of Dumfriesshire' consists of sketches of honourable names in the annals of his native country, marked by the strong local sympathies of one born and brought up on its soil. 'The Lily of Lammermoor' is a story of disruption times, and 'A Century of Scottish Church History' is a sketch of the religious history of Scotland from the first secession to the disruption in 1843. He was the author of a brief biographical sketch of his friend, Dr. Patrick Fairbairn, principal of the Free Church College in Glasgow, and author of the 'Typology of Scripture,' 'Coast Missions, a Memoir of the Rev. Thomas Rosie,' 1862, and other well-known theological works. He wrote also the memoir of his cousin, James Dodds [q. v.], prefixed to his posthumous volume 'Lays of the Covenanters,' which he edited and annotated. He was a frequent contributor to various periodicals, the 'Christian Treasury,' 'Sunday at Home,' 'Leisure Hour,' &c. Though neither original nor brilliant, he was a sensible and useful writer, and personally he was held in great esteem. He died on 3 Sept. 1885.

[Haddingtonshire Advertiser, 11 Sept. 1885; Scott's Fasti; personal acquaintance.] W. G. B.

DODGSON, GEORGE HAYDOCK (1811–1880), water-colour painter, was born at Liverpool, 16 Aug. 1811. After receiving the usual middle-class education he was apprenticed to George Stephenson, the celebrated engineer, who employed him in surveying and drawing up specifications. Among other work he prepared the plans for the Whitby and Pickering railway. In 1836 appeared 'Illustrations of the Scenery on the Line of the Whitby and Pickering Railway,' from drawings made by him, and engraved by J. T. Willmore, Challis, Stephenson, and others. Before long his health gave way, and he gratified his youthful ambition by abandoning the desk for the easel. Removing to London about 1835, he turned to account his architectural knowledge in making picturesque drawings for several eminent architects. One of these, a 'Tribute to the Memory of Sir Christopher Wren,' being a group of Wren's principal works arranged by Charles Robert Cockerell, R.A., was exhibited at the Royal Academy in 1838, and afterwards engraved. He also made drawings on wood for the 'Illustrated London News' and other publications. His love for the beauties of nature, however, led him by degrees to devote his whole attention to landscape-painting, and in 1842 he was elected an associate of the New Society of Painters in Water-colours, of which he became a full member in 1844; but this position he resigned in 1847, in order that he might be eligible for the older Society of Painters in Water-colours, of which he was elected an associate in 1848, and a full member in 1852. He was never out of England, and returned again and again to paint at Whitby and Richmond in Yorkshire; Gower Swansea, and the Mumbles in South Wales

the Lake district, Haddon Hall, Knole, and the Thames. Beech trees were objects of great attraction to him, and a special favourite at Knole was known as 'Dodgson's Beech.' He exhibited occasionally at the Royal Academy between 1838 and 1850, and sent a few drawings to the British Institution and Society of British Artists. He died in London on 4 June 1880. There are two drawings by Dodgson in the South Kensington Museum, an 'Interior of a Cathedral' and 'Solitude,' a scene in Newgate Street, with a figure of a tired-out tramp crouching on the pavement.

[Athenæum, 1880, i. 831; Art Journal, 1880, p. 300; Catalogues of the Exhibition of the Royal Academy, 1838–50; Catalogues of the Exhibition of the Society of Painters in Water-colours, 1848–80; Catalogues of the Exhibition of the New Society of Painters in Water-colours, 1842–1847.] R. E. G.

DODINGTON, BARTHOLOMEW (1536–1595), Greek scholar, born in Middlesex in 1536, was admitted a scholar of St. John's College, Cambridge, on the Lady Margaret's foundation, 11 Nov. 1547, and proceeded B.A. in 1551–2. On 8 April 1552 he was admitted a fellow of his college on the foundation of the Lady Margaret. In 1555 he commenced M.A., subscribing the Roman catholic articles then imposed on all graduates. He was convened in February 1556–1557 before Cardinal Pole's delegates for the visitation of the university. On 18 Nov. 1558 he was elected one of the senior fellows of his college, and he served the office of proctor for the academical year commencing 10 Oct. 1559. In or about 1560 he was appointed a fellow of Trinity College. He was elected in 1562 to the regius professorship of Greek, which he appears to have resigned in 1585. At one period he held the office of auditor of the imprest. He died on 22 Aug. 1595, and was buried in the north transept of Westminster Abbey.

Dodington, who was a profound Greek scholar, wrote: 1. 'Gratulatio in adventum clarissimi Domini Roberti Dudlei facta a cœtu studiosorum Collegii Trinitatis, 1564,' in Nichols's 'Progresses of Queen Elizabeth,' iii. 49. 2. 'Greek and Latin Orations on the Queen's visit to Trinity College,' 1564, in the same vol., pp. 83–6. 3. 'Epistola de vita et obitu clarissimi viri medici et philosophiæ præstantissimi D. Nicholai Carri,' printed with Carr's 'Demosthenes,' 1571. 4. Greek verses on the death of Anne, countess of Oxford, 1588, in Lansdowne MS. 104, art. 78. 5. Greek verses prefixed to Carr's 'Demosthenes,' Camden's 'Britannia,' and other works.

[Addit. MSS. 5832, p. 97, 5867, p. 31; Baker's St. John's (Mayor), i. 286, 325; Cooper's Athenæ Cantab. ii. 183, 547; Harl. MS. 6350, art. 8; Keepe's Monumenta Westmon. p. 174; Le Neve's Fasti (Hardy), iii. 618, 660; Monk's Memoir of Duport, p. 15; Notes and Queries, 1st ser. ii. 196; Calendar of State Papers (Dom.), 1547–80, pp. 187, 248, 292, 599, 1581–90, p. 613; Tanner's Bibliotheca Britannica; Wood's Fasti Oxon. (Bliss), i. 209.] T. C.

DODINGTON, GEORGE BUBB, BARON MELCOMBE (1691–1762), represented the old Somerset family the Dodingtons of Dodington. A John Dodington (*d.* 1663) held an office under Thurloe, and married Hester, the daughter of Sir Peter Temple. By her he had a son, George Dodington (*d.* 1720), a lord of the admiralty under George I, and a daughter who married Jeremias Bubb, variously described as an Irish fortune-hunter and an apothecary at Weymouth or Carlisle, who was M.P. for Carlisle 1689–93. George Bubb, the son of this marriage, born in 1691, is said to have been at Oxford. In 1715 he was elected M.P. for Winchelsea, a family borough. He was sent as envoy extraordinary to Spain, succeeding Sir Paul Methuen in May 1715 in the conduct of the troublesome disputes which preceded the war of 1718, and remained there till 1717. A large collection of documents relating to this mission is in the British Museum (*Addit. MSS.* 2170–5). In 1720 the death of his uncle, George Dodington, put him in possession of a fine estate. He took the name Dodington. He spent 140,000*l.* on completing a magnificent mansion, begun by his uncle at Eastbury in Dorsetshire, of which Vanbrugh was the architect. Sir James Thornhill painted a ceiling in 1719 (*Hist. MSS. Comm.* 8th Rep. App. iii. p. 8), and afterwards represented Weymouth as Dodington's nominee. Dodington's parliamentary influence was considerable, as he could command Winchelsea, Weymouth and Melcombe Regis (returning four members), and generally Bridgewater. He was lord-lieutenant of Somerset from 1721 till he resigned in 1744, and from 1722 to 1754 he sat for Bridgewater. In April 1724 he became a lord of the treasury, succeeding Henry Pelham, the new secretary at war, and he also held the sinecure, tenable for life, of the clerkship of the pells in Ireland.

Dodington began as an adherent of Walpole, to whom in 1726 he addressed complimentary poems. He afterwards made court to Frederick, prince of Wales, to whom he abused Walpole privately. According to Horace Walpole, the prince played rough practical jokes upon him, and made money out of him. 'Dodington,' he said, 'is reckoned

a clever man, and yet I have got 5,000*l.* from him which he will never see again.' Dodington, however, was ousted from the prince's favour by Chesterfield and Lyttelton about 1734, to the general satisfaction, according to Lord Hervey (*Memoirs*, i. 431–3). He next formed a special connection with the (second) Duke of Argyll. In 1737 the Prince of Wales, supported by the opposition, demanded that his allowance from the civil list should be increased from 50,000*l.* to 100,000*l.* He applied personally to Dodington before Walpole or any others of the ministry had heard of the proposal. This was virtually an attempt to induce Dodington to change patrons again. He was not yet prepared to desert, and, after vainly protesting against the proposed step, voted against the motion for its adoption made by Pulteney (22 Feb. 1737). In 1739, however, Dodington's patron, Argyll, separated from Walpole, and Dodington followed him, lost his place at the treasury in 1740, and joined the opposition now gathered round the Prince of Wales. He is represented in a caricature of the time as a spaniel between the legs of Argyll, who is coachman of the opposition chariot. Sir C. Hanbury Williams ridiculed his subservience to Argyll in a versified dialogue between 'Giles Earle and George Bubb Dodington.' A long letter of his, advising Argyll as to the best tactics for attacking Walpole, is printed by Coxe (WALPOLE, iii. 565–80). In the great debate of 21 Jan. 1742 he attacked the 'infamous administration' of Walpole, who, in replying, taunted the 'self-mortifying gentleman' who had quietly taken his share of the infamy for sixteen years. Dodington did not immediately profit by Walpole's fall. His patron, Argyll, was unable to enforce his own claims, and soon resigned in disgust the office which he had received. Dodington's attack on his old friends brought him into special contempt (WALPOLE, *Letters*, Cunningham, i. 137, 217). The opposition gradually declined; Argyll had lost all influence before his death in October 1743. Upon the expulsion of Granville and the formation of the 'broad bottom administration' in December 1744, Pelham made Dodington treasurer of the navy, while other members of the prince's party received offices. In March 1749 the Prince of Wales resolved to overlook Dodington's last desertion (see Ralph's account appended to DODINGTON'S *Diary*), and made overtures to him through James Ralph [q. v.], a well-known hack author. Ralph had been already in Dodington's employment, and composed a pamphlet upon 'The Use and Abuse of Parliaments' in 1744 under his direction. Dodington, after two days' reflection, accepted the proposals and resigned his office. To protect his character he avoided receiving any definite promise from the prince until 18 July, when the prince promised that upon coming to the crown he would give Dodington a peerage and the secretaryship of state. Dodington's new position at Leicester House was not easy, as he was opposed by many of the prince's household. He was supported by hopes of the king's death; but on 20 March 1751 the prince most provokingly died himself, and Dodington was left to his own resources. He kept upon friendly terms with the Princess of Wales, and joined with her in abusing the Pelhams, now in power. He also applied without loss of time to the Pelhams, promising to place himself entirely at their disposal. Henry Pelham listened to him, but told him that the king had a prejudice against him for his previous desertions. Pelham was anxious, however, to deal for Dodington's 'merchantable ware,' five or six votes in the House of Commons. On Pelham's death (6 March 1754) Dodington made assiduous court to the Duke of Newcastle. He returned members for Weymouth in Newcastle's interest, and did his best to retain Bridgewater, even at the peril of 'infamous and disagreeable compliance with the low habits of venal wretches,' the electors, which vexed his righteous soul. He was beaten at Bridgewater by Lord Egmont, but assured Newcastle of his sincerity, as proved by an expenditure which gradually rose in his statements from 2,500*l.* to 4,000*l.* He swore that he must be disinterested, because he had 'one foot in the grave,' and declared in the same breath that he was determined 'to make some figure in the world'—if possible under Newcastle's protection, but in any case to make a figure (*Diary*, pp. 297, 299). He now sat for Weymouth. Throughout the complicated struggles which preceded Pitt's great administration Dodington intrigued energetically, chiefly with Lord Halifax. During 1755 even Pitt condescended to make proposals to Dodington with (if Dodington may be believed) high expressions of esteem (*ib.* 376). Pitt was dismissed soon afterwards from the paymastership, and on 22 Dec. 1755 Dodington kissed hands as treasurer of the navy under Newcastle and Fox. He tried to explain his proceedings to the Princess of Wales, but she 'received him very coolly' (*ib.* 379). He lost his place again in November 1756, when Pitt, on taking office under the Duke of Devonshire, demanded it for George Grenville. The most creditable action recorded of him was what Walpole calls a humane, pathetic, and bold

speech in the House of Commons (22 Feb. 1757) against the execution of Byng. He returned to office for a short time from April to June 1757, during the interregnum which followed Pitt's resignation, but was again turned out for George Grenville when Pitt formed his great administration with Newcastle. To Dodington's great disgust his friend Halifax consented to resume office, but Dodington remained out of place until the king's death. He then managed to ally himself with the new favourite, Lord Bute, and in 1761 reached the summit of his ambition. In April of that year he was created Baron Melcombe of Melcombe Regis in Dorsetshire. He received no official position, however, and died in his house at Hammersmith 28 July 1762.

Besides his political activity Dodington aimed at being a Mæcenas. He was the last of the 'patrons,' succeeding Charles Montagu (Lord Halifax) in the character. It is curious that Pope's 'Bufo' in the epistle to Arbuthnot was in the first instance applied to Bubb or Dodington, who is also mentioned in the epilogue to the Satires, along with Sir W. Yonge, another place-hunter (COURTHOPE, *Pope*, iii. 258–61, 462). Dodington was complimented by many of the best-known writers of his day. About 1726 Young (of the 'Night Thoughts') addressed his third satire to Dodington; he received verses from Dodington in return. Thomson's 'Summer' (1727) was dedicated to Dodington. Fielding addressed to him an epistle on 'True Greatness' (*Miscellanies*, 1743). Dodington was the patron of Paul Whitehead, who addresses a poem to the quack Dr. Thompson, another sycophant of Dodington's (HAWKINS, *Johnson*, pp. 329–340). Richard Bentley (1708–1782) [q. v.] published an epistle to him in 1763. He offered his friendship to Johnson upon the appearance of the 'Rambler,' but Johnson seems to have scorned the proposal. 'Leonidas' Glover was another of his friends, and was returned for Weymouth when Dodington himself accepted a peerage. The first Lord Lyttelton also addresses an 'eclogue' to Dodington.

Dodington was himself a writer of occasional verses, and had a high reputation for wit in his day. The best description of him is in Cumberland's 'Memoirs' (1807, i. 183–96). Cumberland, as secretary to Lord Halifax, was concerned in the negotiations between them about 1757. He visited Dodington at Eastbury, at his Hammersmith villa, called by reason of the contrast La Trappe, and at his town house in Pall Mall. All these houses were full of tasteless splendour, minutely described by Cumberland and Horace Walpole. Dodington's state bed was covered with gold and silver embroidery, showing by the remains of pocket-holes that they were made out of old coats and breeches. His vast figure was arrayed in gorgeous brocades, some of which 'broke from their moorings in a very indecorous manner' when he was being presented to the queen on her marriage to George III. After dinner he lolled in his chair in lethargic slumbers, but woke up to produce occasional flashes of wit or to read selections, often of the coarsest kind, even to ladies. He was a good scholar, and especially well read in Tacitus.

In 1742 Dodington acknowledged that he had been married for seventeen years to a Mrs. Behan, who had been regarded as his mistress. According to Walpole he had been unable to acknowledge the marriage until the death of a Mrs. Strawbridge, to whom he had given a bond for 10,000*l.* that he would marry no one else (WALPOLE, *Letters*, i. 216, 296; ix. 91). Mrs. Dodington died about the end of 1756 (*ib.* iii. 54). Dodington left no children, and upon his death Eastbury went to Lord Temple, with whom he was connected through his grandmother (see above). All but one wing was pulled down in 1795 by Lord Temple (created Marquis of Buckingham in 1784), who had vainly offered 200*l.* a year to any one who would live in it. Dodington left all his disposable property to a cousin, Thomas Wyndham of Hammersmith. The Hammersmith villa was afterwards the property of the margrave of Anspach. His papers were left to Wyndham on condition that those alone should be published which might 'do honour to his memory.' They were left to Wyndham's nephew, Henry Penruddocke Wyndham, who published the diary in 1784, persuading himself by some judicious sophistry that the phrase in the will ought not to hinder the publication. It is the most curious illustration in existence of the character of the servile place-hunters of the time, with unctuous professions of virtuous sentiment which serve to heighten the effect. It also contains some curious historical information, especially as to the Prince and Princess of Wales during the period 1749–60.

Dodington more or less inspired various political papers and pamphlets, including the 'Remembrancer,' written by Rudolph in 1745; the 'Test,' attacking Pitt in 1756–7; and some, it is said, too indelicate for publication. He addressed a poem to Sir R. Walpole on his birthday, 26 Aug. 1726; and an epistle to Walpole is in Dodsley's collection (1775, iv. 223, vi. 129). A manuscript copy of the last is in Addit. MS. 22629, f. 1841. A line from it, 'In power a servant, out of power a

friend,' is quoted in Pope's 'Epilogue to the Satires' (dialogue ii. l. 161). It has been said that this poem is identical with an epistle addressed to Bute and published in 1776 with corrections by the author of 'Night Thoughts.' In fact, however, the two poems are quite different.

[Dodington's Diary; Walpole's Memoirs of George II, i. 87, 88, 437-42, ii. 320; H. Walpole's Letters; Coxe's Walpole; Coxe's Pelham Administration; Fitzmaurice's Shelburne, i. 120-2; Chesterfield's Letters (1853), v. 385; Harvey's Memoirs, i. 431-4; Seward's Anecdotes (under 'Chatham'), vol. ii.; Collinson's Somersetshire, iii. 518.] L. S.

DODS, MARCUS, D.D. (1786-1838), theological writer, was born near Gifford in East Lothian in 1786, and educated at Edinburgh. In 1810 he was ordained presbyterian minister at Belford in Northumberland, and in that charge he remained till his death in 1838. He was a man of deep theological scholarship, and at the same time of irrepressible wit. As a leading contributor to the 'Edinburgh Christian Instructor,' under the editorship of the distinguished Dr. Andrew Thomson, it fell to him to write a critique on the views of Edward Irving on the incarnation of our Lord (January 1830). Irving wrote a very characteristic letter to Dods, frankly stating that he had not read his paper, but that he understood it was severe, and inviting him to correspond with him on the subject. Mrs. Oliphant, not having read the critique any more than Irving, writes as if Dods had been a *malleus hereticorum*, and mistakes the character of the man. Dods published his views at length in a work entitled 'On the Incarnation of the Eternal Word, the second edition of which appeared after his death with a strongly recommendatory notice by Dr. Chalmers. A monument to Dods erected at Belford bears an inscription written by the late Professor Maclagan, D.D., which has been greatly admired both for truthful delineation and artistic power: 'A man of noble powers, nobly used, in whom memory and judgment, vigour and gentleness, gravity and wit, each singly excellent, were all happily combined, and devoted with equal promptitude and perseverance to the labours of christian godliness and the deeds of human kindness. The delight of his household, the father of his flock, the helper of the poor, he captivated his friends by his rich converse, and edified the church by his learned and eloquent pen. The earthly preferment which he deserved but did not covet, the earth neglected to bestow; but living to advance and defend, he died in full hope to inherit, the everlasting kingdom of Christ Jesus, our Lord.'

[Christian Instructor, 1838; Oliphant's Life of Irving; information from family.] W. G. B.

DODSLEY, JAMES (1724-1797), bookseller, a younger brother of Robert Dodsley [q. v.], was born near Mansfield in Nottinghamshire in 1724. He was probably employed in the shop of his prosperous brother, Robert, by whom he was taken into partnership—the firm trading as R. & J. Dodsley in Pall Mall—and whom he eventually succeeded in 1759. In 1775 he printed 'A Petition and Complaint touching a Piracy of "Letters by the late Earl of Chesterfield,"' 4to. Dr. Joseph Warton told Malone that Spence had sold his 'Anecdotes' to Robert Dodsley for a hundred pounds. Before the matter was finally settled both Spence and Dodsley died. On looking over the papers Spence's executors thought it premature to publish them, and 'James Dodsley relinquished his bargain, though he probably would have gained 400*l.* or 500*l.* by it' (Prior, *Life of Malone*, pp. 184-5). A list of forty-one works published by him is advertised at the end of Hull's 'Select Letters,' 1778, 2 vols. 8vo. In 1780 he produced an improved edition of the 'Collection of Old Plays,' 12 vols. 8vo, edited by Isaac Reed, who also edited for him anew, two years later, the 'Collection of Poems,' 6 vols. 8vo. He was a member of the 'Congeries,' a club of booksellers who produced Johnson's 'Lives of the Poets' and other works. Dodsley was the puzzled referee in the well-known bet about Goldsmith's lines,

> For he who fights and runs away
> May live to fight another day,

which George Selwyn rightly contended were not to be found in Butler's 'Hudibras' (*Notes and Queries*, 3rd ser. iv. 61-3). The plan of the tax on receipts was suggested by him to the Rockingham administration in 1782. On 7 June 1787 he lost 2,500*l.* worth of quire-stock, burnt in a warehouse (Nichols, *Illustr.* vii. 488). He paid the usual fine instead of serving the office of sheriff of London and Middlesex in 1788. Dodsley carried on an extensive business, but does not seem to have possessed all his brother's enterprise and energy. Writing from Woodstock on 26 July 1789 Thomas King refers to his farming and haymaking (*Add. MS.* in British Museum, No. 15932, ff. 20-2). Eighteen thousand copies of Burke's 'Reflections on the Revolution in France' were sold by him in 1790.

He enjoyed a high character in commercial affairs, but was somewhat eccentric in private life. He always led a reserved and secluded life, and for some years before his

death gave up his shop and dealt wholesale in his own publications. The retail business was taken over by George Nicol. 'He kept a carriage many years, but studiously wished that his friends should not know it, nor did he ever use it on the eastern side of Temple Bar' (*Gent. Mag.* vol. lxvii. pt. i. p. 347). He left the bulk of his fortune, estimated at 70,000*l.*, to nephews and nieces. He died on 19 Feb. 1797 at his house in Pall Mall in his seventy-fourth year, and was buried in St. James's Church, Westminster.

[Chalmers's Life of Robert Dodsley; Gent. Mag. lvii. (pt. ii.) 634, lxvii. (pt. i.) 254, 346–7; Walpole's Letters (Cunningham), vols. vi. vii. viii. and ix.; Nichols's Lit. Anecd. vols. ii. iii. v. and vi.; Boswell's Life of Johnson (G. B. Hill), i. 182, ii. 447; Timperley's Encyclopædia, pp. 746, 793–4, 806, 815, 911; agreements and correspondence with authors in Add. MSS. in British Museum, Nos. 12116, 19022, 28104, 28235, 29960.] H. R. T.

DODSLEY, ROBERT (1703–1764), poet, dramatist, and bookseller, was born in 1703, probably near Mansfield, on the border of Sherwood Forest, Nottinghamshire; but there is no record of his birth in the parish register of Mansfield (*Notes and Queries*, 1st ser. vii. 237). His father, Robert Dodsley, kept the free school at Mansfield, and is described as a little deformed man, who, having had a large family by one wife, married when seventy-five a young girl of seventeen, by whom he had a child. One son, Alvory, lived many years, and died in the employment of Sir George Savile. Isaac died in his eighty-first year, and was gardener during fifty-two years to Ralph Allen of Prior Park, and Lord Weymouth of Longleat. The name of another son, John, was, with those of the father and Alvory, among the subscribers to 'A Muse in Livery.' A younger son was James [q. v.], afterwards in partnership with his elder brother. Harrod states that Robert Dodsley the younger was apprenticed to a stocking-weaver at Mansfield, but was so starved and illtreated that he ran away and entered the service of a lady (*History of Mansfield*, 1801, p. 64). At one time he was footman to Charles Dartiquenave [q. v.] While in the employment of the Hon. Mrs. Lowther he wrote several poems; one 'An Entertainment designed for the Wedding of General Lowther and Miss Pennington.' The verses were handed about and the writer made much of, but he did not lose his modest self-respect. In the 'Country Journal, or the Craftsman,' of 20 Sept. 1729 was advertised 'Servitude, a poem,' Dodsley's first publication. It consists of smoothly written verses on the duties and proper behaviour of servants. An introduction in prose, covering the same ground, is considered by Lee to have been written by Defoe (*Notes and Queries*, 3rd ser. ix. 141–2, and *Daniel Defoe, his Life*, i. 449–51). Dodsley appears to have been sent by the bookseller to whom he first showed his verses to Defoe, who consented to write the title, preface, introduction, and postscript, the latter bantering his own tract, 'Every Body's Business is No Body's Business.' Eighteen months afterwards, when Mrs. Lowther and her friends were getting subscribers for Dodsley's next volume, it was thought desirable to bring out 'Servitude' with a new title-page, 'The Footman's Friendly Advice to his Brethren of the Livery . . . by R. Dodsley, now a footman.' Two short 'Entertainments' were printed in pamphlet form, and in 1732 included in 'A Muse in Livery,' a volume of verse with one trifling exception. A second edition was issued in the same year as 'by R. Dodsley, a footman to a person of quality at Whitehall.' His lady patrons exerted themselves, and the list of subscribers exhibits a remarkable array of names, including three duchesses, a duke, and many other fashionable people.

Dodsley next composed a dramatic satire, 'The Toy-shop.' There must have been great charm in his manner. It captivated Defoe, and even Pope, perhaps influenced by the duchesses, received the young footman in a very friendly way. When asked to read the manuscript he answered, 5 Feb. 1732–3, 'I like it as far as my particular judgment goes,' and recommended it to Rich. 'This little piece was acted [at Covent Garden, 3 Feb. 1735] with much success; it has great merit, but seems better calculated for perusal than representation' (Genest, *Account of the English Stage*, iii. 460). The hint of the plot was taken from Thomas Randolph's 'Conceited Pedlar' (1630), who, like the toyman, makes moral observations to his customers on the objects he sells.

With the profit derived from his books and play, and the interest of Pope, who assisted him with 100*l.* (Johnson, *Lives* in *Works*, 1823, viii. 162), and other friends, Dodsley opened a bookseller's shop at the sign of Tully's Head in Pall Mall in 1735. 'The King and the Miller of Mansfield' was acted at Drury Lane 1 Feb. 1737, 'a neat little piece . . . with much success' (Genest, iii. 492). The plot turns upon the king losing his way in Sherwood Forest, when John Cockle, the miller, receives and entertains his unknown guest, and is ultimately knighted for his generosity and honesty. A sequel, 'Sir John Cockle at Court,' was produced at the same theatre 23 Feb. 1738. During this

time Dodsley was active in his new business. In April 1737 he published Pope's 'First Epistle of the Second Book of Horace Imitated,' and in the following month Pope made over to him the sole property in his letters. Curll, in a scurrilous epistle to Pope, 1737, says:—

'Tis kind indeed a 'Livery Muse' to aid,
Who scribbles farces to augment his trade.

Young and Akenside also published with him. In May 1738, through Cave, he issued Johnson's 'London, a poem,' and gave ten guineas for it (Boswell, *Life*, i. 121–4). Next year he printed 'Manners,' a satire by Paul Whitehead, which 'was voted scandalous by the lords, and the author and publisher ordered into custody, where Mr. Dodsley was a week, but Mr. Paul Whitehead absconds' (*Gent. Mag.* 1739, ix. 104). Dodsley had to pay 70*l.* in fees for his lodgings (Ben Victor, *Letters*, i. 33), and was only released on the petition of the Earl of Essex. Many influential persons made offers of assistance.

There was published in 1740 'The Chronicle of the Kings of England written by Nathan Ben Saddi,' the forerunner of a swarm of sham chronicles in mock-biblical style. Among them are 'Lessons of the Day,' 1742; 'The Chronicle of James the Nephew,' 1743; 'Chronicles of the Duke of Cumberland,' 1746; and 'Chronicles of Zimri the Refiner,' 1753. Nathan Ben Saddi was said to be a pseudonym of Dodsley, and his chronicle, a continuation of which appeared in 1741, is, like the 'Economy of Human Life,' reprinted in his collected 'Trifles.' It contains the much-quoted sentence about Queen Elizabeth, 'that her ministers were just, her counsellors were sage, her captains were bold, and her maids of honour ate beefstakes to breakfast.' Dodsley could not have written a work showing so much wit and literary force, and Chesterfield is usually credited with the authorship. The first number of the 'Publick Register,' one of the many rivals of the 'Gentleman's Magazine,' came out on 3 Jan. 1741, and it appeared for twenty-four weeks. The reason given by Dodsley for its discontinuance was 'the additional expense he was at in stamping it; and the ungenerous usage he met with from one of the proprietors of a certain monthly pamphlet, who prevailed upon most of the common newspapers not to advertise it.' One novel feature is a description of the counties of England, with maps by J. Cowley, continued week after week. Genest says 'The Blind Beggar of Bethnal Green' was played at Drury Lane 3 April 1741, 'a pleasing little piece by Dodsley; the dialogue is written with much neatness' (*Account*, iii. 629–30). It was only represented once. The songs have merit.

Dodsley attempted literary fame in many branches, but among all his productions nothing is so well known as his 'Select Collection of Old Plays,' 1744, dedicated to Sir Clement Cotterel Dormer, who probably contributed some of its contents. The great ladies who first patronised Dodsley had not forgotten him, and the subscription list displays a host of aristocratic names. The art of collation was then unknown, and when he first undertook the work the duties of an editor of other than classical literature were not so well understood as in more recent times. 'Rex et Pontifex, a new species of pantomime,' was not accepted by any manager, and the author printed it in 1745. 'The Museum,' of which the first number was issued 29 March 1746, was projected by Dodsley. He had a fourth share of the profits, the remainder belonging to Longman, Shewell, Hitch, and Rivington. It consists chiefly of historical and social essays, and possesses considerable merit. Among the contributors were Spence, Warburton, Horace Walpole, Joseph and Thomas Warton, Akenside, Lowth, Smart, Merrick, and Campbell, whose political pieces were augmented and republished as 'The Present State of Europe,' 1750. It was continued fortnightly to 12 Sept. 1747. Another specimen of Dodsley's commercial originality was 'The Preceptor,' 'one of the most valuable books for the improvement of young minds that has appeared' (Boswell, *Life*, i. 192). Johnson supplied the preface, and 'The Vision of Theodore the Hermit,' which he considered the best thing he ever wrote. The work is a kind of self-instructor, with essays on logic, geometry, geography, natural history, &c. Johnson says: 'Dodsley first mentioned to me the scheme of an English dictionary' (*Life*, iii. 405, i. 182, 286); but Pope, who had some share in the original proposals, did not live to see the prospectus issued in 1747. The firm of Robert & James Dodsley was one of the five whose names appear on the first edition in 1755. The first edition of 'A Collection of Poems' came out in 1748, and the publisher took great pains to obtain contributions from nearly every fashionable versifier of the day. It has been frequently reprinted and added to, and forms perhaps the most popular collection of the kind ever produced. In the same year Dodsley collected his dramatic and some other pieces under the title of 'Trifles' in two volumes, dedicated 'To Morrow,' who is asked to take into 'consideration the author's want of that assistance and improvement which a liberal education bestows,' the writer hoping his productions 'may be honoured with a favourable recommendation from you to your

worthy son and successor, the Next Day.' To celebrate the peace of Aix-la-Chapelle he composed a masque, which was performed at Drury Lane on 21 Feb. 1749, with music by Dr. Arne, and Mrs. Clive as first shepherdess. Johnson's 'Vanity of Human Wishes' and 'Irene' were published by him in the same year.

The first edition of 'The Economy of Human Life' came out in 1750, and was for some time attributed to Dodsley. It has long been recognised to have been written by the Earl of Chesterfield (*Notes and Queries*, 1st ser. x. 8, 74, 318). Dodsley's connection with the publication of the first separate edition of Gray's 'Elegy' in February 1751 has been investigated by the late E. Solly (*The Bibliographer*, 1884, v. 57–61). He suggested the title of the 'World,' a well-printed miscellany of the 'Spectator' class, for a new periodical established with the help of Moore in 1753 and produced for four years. It was extremely successful, both in its original form and when reprinted. Chesterfield, Horace Walpole, Soame Jenyns, the Earl of Bath, and Sir C. H. Williams were among the contributors. The last number is signed by Mary Cooper, who published many of Dodsley's books. He had long meditated an ambitious poem on agriculture, commerce, and the arts, entitled 'Public Virtue,' of which the first part alone was published in 1753. This laboured didactic treatise in blank verse was not very favourably received, although the author assured the world that 'he hath taken some pains to furnish himself with materials for the work; that he hath consulted men as well as books.' It was sent to Walpole, who answered, 4 Nov. 1753: 'I am sorry you think it any trouble to me to peruse your poem again; I always read it with pleasure' (*Letters*, ix. 485).

Johnson wrote to Warton, 21 Dec. 1754: 'You know poor Mr. Dodsley has lost his wife; I believe he is much affected' (*Life*, i. 277). Johnson wrote for Dodsley the introduction to the 'London Chronicle' in 1756. 'Melpomene,' an ode, which was published anonymously in 1758, is on a much higher level of thought than any other of his compositions. On 2 Dec. of the same year his tragedy of 'Cleone' was acted for the first time at Covent Garden. Garrick had rejected it as 'cruel, bloody, and unnatural' (Davies, *Life*, i. 223), and Johnson, who supported it, 'for Doddy, you know, is my patron, and I would not desert him,' thought there was 'more blood than brains' in it (*Life*, i. 325–6, iv. 20–1). The night it was produced Garrick did his best to injure it by appearing for the first time as Marplot in the 'Busybody,' and his congratulations were accordingly resented by Dodsley (*Garrick Correspondence*, vol. i. pp. xxxv, 79–80). Warburton, however, writing to Garrick, 18 Jan. 1759, accuses Dodsley of being 'a wretched fellow, and no man ever met with a worse return than you have done for your endeavours to serve him' (*ib.* i. 96). The play ran sixteen nights, owing much of its popularity to the acting of Mrs. Bellamy (*Apology*, 1786, iii. 105–12; Genest, iv. 559–60). Two thousand copies of the first printed edition were sold at once, and five weeks later the fourth edition was being prepared. It is based upon the legend of Ste. Geneviève, translated by Sir William Lower. The original draft in three acts had been shown to Pope, who said that he had burnt an attempt of his own on the same subject, and recommended Dodsley to extend his own piece to five acts. Mrs. Siddons revived it with much success at Drury Lane, 22 and 24 Nov. 1786. His most important commercial achievement was the foundation of the 'Annual Register' in 1758, which is still published with no great variation from its early form. Burke was paid an editorial salary of 100*l.* for some time, and had a connection with it for thirty years. In this year Dodsley accompanied Spence on a tour through England to Scotland. On their way they stayed a week at the Leasowes.

The Dodsleys published Goldsmith's 'Polite Learning' in 1759, and, with Strahan and Johnson, Johnson's 'Rasselas' in March or April of the same year. Kinnersley having produced an abstract of 'Rasselas' in the 'Grand Magazine of Magazines,' an injunction was prayed for by the publishers, and refused by the master of the rolls, 15 June 1761, on the ground that an abridgment is not piracy (Ambler, *Reports of Chancery Cases*, 1828, i. 402–5). In 1759 Dodsley retired in favour of his brother, whose name had been for some time included in the firm as Robert & James Dodsley, and gave himself up to the preparation of his 'Select Fables,' which were tastefully printed by Baskerville two years later. The volume is in three books, the first consisting of ancient, the second of modern, and the third of 'newly invented' fables; with a preface, and a life from the French of M. de Méziriac. The fables are decidedly inferior to those of Samuel Croxall [q. v.] Writing to Graves, 1 March 1761, Shenstone says: 'What merit I have there is in the essay; in the original fables, although I can hardly claim a single fable as my own; and in the index, which I caused to be thrown into the form of morals, and which are almost wholly mine. I wish to God it may sell; for he has been at great expence about it. The two rivals which he has

to dread are the editions of Richardson and Croxall' (*Works*, iii. 360–1). In a few months two thousand were disposed of, but even this sale did not repay the outlay. He then began to prepare for a new edition, which was printed in 1764. Among the contributors to the interesting collection of 'Fugitive Pieces' edited by him in 1761 were Burke, Spence, Lord Whitworth, and Sir Harry Beaumont. When Shenstone died, 11 Feb. 1763, Dodsley erected a pious monument to the memory of his old friend in an edition of his works, 1764, to which he contributed a biographical sketch, a character and a description of the Leasowes. He had long been tormented by the gout, and died from an attack while on a visit to Spence at Durham on 23 Sept. 1764, in his sixty-first year. He was buried in the abbey churchyard at Durham.

'Mr. Dodsley (the bookseller)' was among Sir Joshua Reynolds's sitters in April 1760 (C. R. Leslie and Tom Taylor's *Life*, 1865, i. 187). Writing to Shenstone 24 June he says: 'My face is quite finished and I believe very like' (Hull, *Select Letters*, ii. 110). The picture was engraved by Ravenet and prefixed to the collected 'Trifles,' 1777.

He only took one apprentice, who was John Walter (*d.* 1803) of Charing Cross, not to be confounded with the founder of the 'Times' of the same name. Most of the publications issued by the brothers came from the press of John Hughs (Nichols, *Lit. Anecd.* v. 35).

Personally Dodsley is an attractive figure. Johnson had ever a kindly feeling for his 'patron,' and thought he deserved a biographer. His early condition lent a factitious importance to some immature verse, and his unwearied endeavours for literary fame gained him a certain contemporary fame. Some of his songs have merit—'One kind kiss before we part' being still sung—and the epigram on the words 'one Prior' in Burnet's 'History' is well known. As a bookseller he showed remarkable enterprise and business aptitude, and his dealings were conducted with liberality and integrity. He deserves the praise of Nichols as 'that admirable patron and encourager of learning' (*Lit. Anecd.* ii. 402). 'You know how decent, humble, inoffensive a creature Dodsley is; how little apt to forget or disguise his having been a footman,' writes Walpole to George Montagu 4 May 1758 (*Letters*, iii. 135). A volume of his manuscript letters to Shenstone in the British Museum has written in it by the latter 22 May 1759, that Dodsley was 'a person whose writings I esteem in common with the publick; but of whose simplicity, benevolence, humanity, and true politeness I have had repeated and particular experience.'

The following is a list of his works: 1. 'Servitude, a Poem, to which is prefixed an introduction, humbly submitted to the consideration of all noblemen, gentlemen, and ladies who keep many servants; also a postscript occasioned by a late trifling pamphlet, entitled "Every Body's Business is No Body's" [by D. Defoe], written by a Footman in behalf of good servants and to excite the bad to their duty,' London, T. Worrall [1729], 8vo. 2. 'The Footman's Friendly Advice to his Brethren of the Livery . . . by R. Dodsley, now a footman,' London [1731], 8vo (No. 1 with a new title-page). 3. 'An Entertainment designed for Her Majesty's Birthday,' London, 1732, 8vo. 4. 'An Entertainment designed for the Wedding of Governor Lowther and Miss Pennington,' London, 1732, 8vo. 5. 'A Muse in Livery, or the Footman's Miscellany,' London, printed for the author, 1732, 8vo (second edition 'printed for T. Osborn and T. Nourse,' 1732, 8vo, not so well printed as the first). 6. 'The Toy-shop, a Dramatick Satire,' London, 1735, 8vo (reprinted). 7. 'The King and the Miller of Mansfield, a Dramatick Tale,' London, printed for the author at Tully's Head, Pall Mall [1737], 8vo (reprinted). 8. 'Sir John Cockle at Court, being the sequel of the King and the Miller of Mansfield,' London, printed for R. Dodsley and sold by M. Cooper, 1738, 8vo. 9. 'The Blind Beggar of Bethnal Green,' London, 1741, 8vo. 10. 'The Publick Register, or the Weekly Magazine,' London, 1741, 4to (Nos. 1 to 24, from Saturday, 3 Jan. 1741 to 13 June 1741). 11. 'Pain and Patience, a Poem,' London, 1742, 4to (dedicated to Dr. Shaw). 12. 'Colin's Kisses, being twelve new songs design'd for music,' London, 1742, 4to (see *Notes and Queries*, 3rd ser. ix. 220; the words reprinted by Chalmers). 13. 'A Select Collection of Old Plays,' London, 1744, 12 vols. 12mo (with introduction on the history of the stage reprinted in 'second edition, corrected and collated with the old copies, with notes by Isaac Reed,' London, J. Dodsley, 1780, 12 vols. 8vo, twelve plays rejected and ten added, see *Gent. Mag.* l. 237–8. 'A new edition [the third] with additional notes and corrections by the late Isaac Reed, Octavius Gilchrist, and the editor' [J. P. Collier], London, 1825–8, 13 vols. sm. 8vo, including supplement. 'Fourth edition, now first chronologically arranged, revised, and enlarged, with the notes of all the commentators and new notes, by W. Carew Hazlitt,' London, 1874–6, 15 vols. 8vo). 14. 'Rex et Pontifex, being an attempt to introduce upon the stage a new species of pantomime,' London, 1745,

4to. 15. 'The Museum, or the Literary and Historical Register,' London, 1746–7, 3 vols. 8vo (No. 1, Saturday, 29 March 1746, to No. 39, 12 Sept. 1747). 16. 'The Preceptor, containing a general course of education,' London, 1748, 2 vols. 8vo (reprinted). 17. 'A Collection of Poems by Several Hands,' London, 1748, 3 vols. 12mo (a second edition with considerable additions and some omissions the same year; a fourth volume was added in 1749. A fourth edition, 4 vols., appeared in 1755. The fifth and sixth volumes were added in 1758; other editions, 1765, 1770, 1775, 1782. Pearch, Mendez, Fawkes, and others produced supplements. For the contributors, general analysis, and bibliography see the seven elaborate articles by W. P. Courtney in *Notes and Queries*, 10th ser. vi. 361–vii. 442, Nov. 1906 to June 1907). 18. 'The Art of Preaching, in imitation of Horace's Art of Poetry,' London, n. d. folio (anonymous, but attributed to Dodsley by Chalmers, who includes it in his collection; the authorship is doubtful). 19. 'Trifles,' London, 1748, 2 vols. 8vo; 2nd edit. 1777, 2 vols. 8vo, with portrait (reprint of pieces issued separately). 20. 'The Triumph of Peace, a masque perform'd at the Theatre Royal in Drury Lane on occasion of the General Peace concluded at Aix-la-Chapelle,' London, 1749, 4to (Chalmers was unable to obtain a copy). 21. 'The World,' London, 1753–6, 4 vols. fol. (No. 1, Thursday, 4 Jan. 1753, to No. 209, 30 Dec. 1756; frequently reprinted in 8vo; No. 32 by Dodsley; for an account of the contributors see N. Drake, *Essays illustrative of the Rambler*, &c. 1810, ii. 253–316). 22. 'Public Virtue, a Poem, in three books—i. Agriculture, ii. Commerce, iii. Arts,' London, 1753, 4to (only book i. published). 23. 'Melpomene, or the Regions of Terror and Pity, an Ode,' London, 1757, 4to (without name of author, printer, or publisher). 24. 'Cleone, a Tragedy as it is acted at the Theatre Royal in Covent Garden,' London, 1758, 8vo (5th edit. 1786). 25. 'Select Fables of Esop and other Fabulists, in three books,' Birmingham, printed by J. Baskerville for R. & J. Dodsley, 1761, 12mo (2nd edit. 1764, by Baskerville, eighteen pages less and inferior in appearance). 26. 'Fugitive Pieces on various subjects,' by several authors, London, 1761, 2 vols. 8vo (reprinted; see Nichols, *Lit. Anecd.* ii. 373–80). 27. 'The Works in Verse and Prose of William Shenstone, most of which were never before printed,' London, 1764, 2 vols. 8vo.

[Most of the biographical notices are full of errors; the best is by Alex. Chalmers, who knew Dodsley; it is prefixed to a selection of his poems in Chalmers's English Poets, 1810, xv. 313–23, reprinted in Gen. Biogr. Dict. xii. 167–78. A somewhat different selection and biography are in Anderson's British Poets, 1795, xi., and R. Walsh's Works of the British Poets, New York, 1822, vol. xxvi. Kippis, in Biogr. Brit. 1793, v. 315–19, and Baker's Biographia Dramatica, 1812, i. 192–3. There are numerous references in H. Walpole's Letters, Boswell's Life of Johnson, and Nichols's Lit. Anecd. and Illustrations. See also Gent. Mag. l. 237, lxvii. (pt. i.) 346; Ben Victor's Letters, 1776, 3 vols.; T. Hull's Select Letters, 1778, 2 vols. (containing correspondence between Dodsley and Shenstone); Timperley's Encyclopædia, 1842, pp. 711–13, 815; P. Fitzgerald's Life of Garrick, i. 376–8; W. Roscoe's Life of Pope, 1824, pp. 488, 505; R. Carruthers's Life of Pope, 1857, pp. 350, 409; Forster's Life of Goldsmith, 1854, i. 96, 180, 191, 282, 316. In the British Museum are original agreements between him and various authors (1743–53), Egerton MS. 738, and an interesting correspondence with Shenstone (1747–59), Addit. MS. 28959.]

H. R. T.

DODSON, JAMES (*d.* 1757), teacher of the mathematics and master of the Royal Mathematical School, Christ's Hospital, is known chiefly by his work on 'The Anti-Logarithmic Canon' and 'The Mathematical Miscellany.' Of his early life nothing is known, except that his contemporary, Dr. Matthew Maty, in his 'Mémoire sur la vie et sur les écrits de M. A. de Moivre,' enumerated Dodson among 'les disciples qu'il a formés.' In 1742 Dodson published his most important work, 'The Anti-Logarithmic Canon. Being a table of numbers consisting of eleven places of figures, corresponding to all Logarithms under 100,000, with an Introduction containing a short account of Logarithms.' This was unique until 1849. The canon had been actually calculated, it is asserted, by Walter Warner and John Pell, about 1630–40, and Warner had left it to Dr. H. Thorndyke, at whose death it came to Dr. Busby of Westminster [q. v.], and finally was bought for the Royal Society; but for some years it has been lost. From a letter of Pell's, 7 Aug. 1644, written to Sir Charles Cavendish, we find that Warner became bankrupt, and Pell surmises that the manuscript would be destroyed by the creditors in ignorance. In 1747 Dodson published 'The Calculator . . . adapted to Science, Business, and Pleasure.' It is a large collection of small tables, with sufficient, though not the most convenient, seven-figure logarithms. This he dedicated to William Jones. The same year he commenced the publication of 'The Mathematical Miscellany,' containing analytical and algebraical solutions of a large number of problems in various branches of mathematics. His preface to vol. i. is

dated 14 Jan. 1747, the title giving 1748. This volume is dedicated to A. de Moivre, and a second edition was issued by his publisher in 1775. Vol. ii. (1753) is dedicated to David Papillon, and contains a contribution by A. de Moivre. Vol. iii. (1755) he dedicated 'to the Right Hon. George, Earl of Macclesfield, President, the Council, and the rest of the Fellows of the Royal Society.' This volume is devoted to problems relating to annuities, reversions, insurances, leases on lives, &c., subjects to which Dodson devoted special attention. His 'Accountant, or a Method of Book-keeping,' was published 1750, with a dedication to Lord Macclesfield. In 1751 he edited Wingate's 'Arithmetic,' which had previously been edited by John Kersey and afterwards by George Shelley. Dodson's edition is considered the best. Another work, 'An Account of the Methods used to describe Lines on Dr. Halley's Chart of the terraqueous Globe, showing the variation of the magnetic needle about the year 1756 in all the known seas, &c. By Wm. Mountaine and James Dodson,' was published in 1758, after Dodson's death.

He was elected a fellow of the Royal Society 16 Jan. 1755, and was admitted 23 Jan. 1755, probably on the merits of his published works, with the patronage of his friend, Lord Macclesfield, who not long before was elected president of the society. On 7 Aug. of the same year he was elected master of the Royal Mathematical School, Christ's Hospital, which post he held until his death. Before his election to this mastership he seems to have been an 'accomptant and teacher of the mathematics.'

Having been refused admission to the Amicable Life Assurance Society, because they admitted none over forty-five years of age, he determined to form a new society upon a plan of assurance more equitable than that of the Amicable Society. After Dodson's vain attempts to procure a charter from 1756 to 1761, the scheme was taken in hand by Edward Rowe Mores and others, who by deed in 1762—the year following Dodson's death—started the society now known as the Equitable Society.

Dodson died 23 Nov. 1757, being over forty-seven years of age. He lived at Bell Dock, Wapping. His children were left ill provided for. At a meeting of the general court holden in Christ's Hospital 15 Dec. 1757 a petition was read from Mr. William Mountaine, where it was stated that Dodson died 'in very mean circumstances, leaving three motherless children unprovided for, viz. James, aged 15, Thomas, aged 11 and three quarters, and Elizabeth, aged 8.' The two youngest were admitted into the hospital. After the Equitable Society had started, and fifteen years or more after Dodson's death, a resolution was put in the minutes for giving 300*l.* to the children of Dodson, as a recompense for the 'Tables of Lives' which their father had prepared for the society. Dodson's eldest son, James the younger, succeeded to the actuaryship of the society in 1764, but in 1767 left for the custom house.

Augustus De Morgan [q. v.] was the great-grandson of Dodson, his mother being the daughter of James Dodson the younger. In De Morgan's 'Life' is the following: 'But he was mathematical master at Christ's Hospital, and some of his descendants seem to have thought this a blot on the scutcheon, for his great-grandson has left on record the impression he had of his ancestor. When quite a boy he asked one of his aunts "who James Dodson was," and received for answer, "We never cry stinking fish." So he was afraid to ask any more questions, but settled that somehow or other James Dodson was the "stinking fish" of his family; but he had to wait a few years to find out that his great-grandfather was the only one of his ancestors whose name would be deserving of mention.'

[C. Hutton's Dictionary, 1815; Memoir by Nicollet in the Biographie Universelle; A. de Morgan's Life by his wife, 1882; F. Bailey's Account of Life Assurance Companies, 1810; Nichols's Literary Anecdotes, vol. v. 1812; information supplied by M. S. S. Dipnall, and original manuscript collections by A. De Morgan, communicated by his son, Wm. De Morgan; and the books mentioned.] G. J. G.

DODSON, Sir JOHN (1780-1858), judge of the prerogative court, eldest son of the Rev. Dr. John Dodson, rector of Hurstpierpoint, Sussex, who died in July 1807, by Frances, daughter of the Rev. Mr. Dawson, was born at Hurstpierpoint 19 Jan. 1780. He entered Merchant Taylors' School in 1790, and proceeded to Oriel College, Oxford, where he graduated B.A. 1801, M.A. 1804, and D.C.L. 1808. He was admitted an advocate of the College of Doctors of Laws 3 Nov. 1808, and acted as commissary to the dean and chapter of Westminster. From July 1819 to March 1823 he represented Rye in parliament as a tory member. On 11 March 1829 he was appointed by the Duke of Wellington to the office of advocate to the admiralty court, and on being named advocate-general, 15 Oct. 1834, was knighted at St. James's Palace on the 29th of the same month. He was called to the bar at the Middle Temple 8 Nov. 1834, and in the following year was elected a bencher of his inn. He became master of the faculties in November 1841, and

vicar-general to the lord primate in 1849. From Feb. 1852 he was judge of the prerogative court of Canterbury until the abolition of this jurisdiction, 9 Dec. 1857, and was dean of the arches court till his death. He was sworn a privy councillor 5 April 1852, and died at 6 Seamore Place, Mayfair, London, 27 April 1858. By his marriage, 24 Dec. 1822, to Frances Priscilla, eldest daughter of George Pearson, M.D. of London, he left an only son, John George Dodson, barrister, of Lincoln's Inn, who was elected M.P. for East Sussex in April 1857 and created Lord Monk Bretton in 1884. Sir John Dodson was concerned in the following works: 1. 'A Report of the Case of Dalrymple the Wife against Dalrymple the Husband,' 1811. 2. 'Reports of Cases argued and determined in the High Court of Admiralty,' 1811–22, London, 1815–1828, another ed. 1853. 3. 'A Report of the Case of the Louis appealed from the Admiralty Court at Sierra Leone, and determined in the High Court of Admiralty,' 1817. 4. 'A Digested Index of the Cases determined in the High Court of Admiralty, contained in the Reports of Robinson, Edwards, and Dodson,' by Joshua Greene, 1818. 5. 'A Report of the Judgment in the Case of Sullivan against Sullivan, falsely called Oldacre,' 1818. 6. 'Lawful Church Ornaments, by J. W. Perry. With an Appendix on the Judgment of the Right Hon. Sir J. Dodson in the appeal Liddell *v.* Westerton,' 1857. 7. 'A Review of the Judgment of Sir John Dodson in the case of Liddell *v.* Westerton,' by C. F. Trower, 1857. 8. 'The Judgment of the Right Hon. Sir J. Dodson, also the Judgment of the Judicial Committee of the Privy Council in the case of Liddell and Horne against Westerton,' by A. F. Bayford, 1857.

[Law Times, 26 Dec. 1857, p. 198, and 1 May 1858, p. 87; Times, 10 Dec. 1857, p. 11, 19 Dec. 1857, p. 9, and 29 April 1858, p. 9; Gent. Mag. June 1858, p. 670.] G. C. B.

DODSON, MICHAEL (1732–1799), lawyer, only son of Joseph Dodson, dissenting minister at Marlborough, Wiltshire, was born there in September 1732. He was educated at Marlborough grammar school, and then, in accordance with the advice of Sir Michael Foster, justice of the king's bench, was entered at the Middle Temple 31 Aug. 1754. He practised for many years as a special pleader (some of his opinions are among the Museum manuscripts, Add. MS. 6709, ff. 113, 131), but was finally called to the bar 4 July 1783. In 1770 he had been appointed one of the commissioners of bankruptcy. This post he held till his death, which took place at his house, Boswell Court, Carey Street, 13 Nov. 1799. In 1778 Dodson married his cousin, Elizabeth Hawkes of Marlborough.

Dodson's legal writings were an edition with notes and references of Sir Michael Foster's 'Report of some Proceedings on the Commission for the Trial of Rebels in the year 1746 in the County of Surrey, and of other crown cases' (3rd edition 1792). In 1795 Dodson wrote a 'Life of Sir Michael Foster.' This, originally intended for the new edition of the 'Biographia Britannica,' was published in 1811 with a preface by John Disney.

Dodson, who was a unitarian in religion, took considerable interest in biblical studies. In 1790 he published 'A New Translation of Isaiah, with Notes Supplementary to those of Dr. Louth, late Bishop of London. By a Layman.' This led to a controversy, conducted with good temper and moderation, with Dr. Sturges, nephew of the bishop, who replied in 'Short Remarks' (1791), and was in turn answered by Dodson in a 'Letter to the Rev. Dr. Sturges, Author of "Short Remarks," on a New Translation of Isaiah.' Dodson wrote some other theological tracts.

[General Biog. 1802, iii. 416 et seq., contributed by Disney; Brit. Mus. Cat.] F. W–T.

DODSWORTH, ROGER (1585–1654), antiquary, son of Matthew Dodsworth, registrar of York Cathedral, was born at Newton Grange, Oswaldkirk, Yorkshire, in the house of his maternal grandfather, Ralph Sandwith. The date, according to his own account, was 24 July 1585, but the parish register of Oswaldkirk states that he was baptised on 24 April. In 1599 Dodsworth was sent to Archbishop Hutton's school at Warton, Lancashire, under Miles Dawson, afterwards vicar of Bolton. In 1605 he witnessed the execution of Walter Calverley [q. v.] at York. At an early age Dodsworth became an antiquary. In 1605 he prepared a pedigree, which is still extant. His father's official connection with York Cathedral gave Dodsworth opportunities of examining its archives, and he seems to have made in his youth the acquaintance of the Fairfaxes of Denton, Yorkshire, who encouraged him to persevere in his antiquarian pursuits. In September 1611 he married Holcroft, widow of Lawrence Rawsthorne of Hutton Grange, near Preston, Lancashire, and daughter of Robert Hesketh of Rufford, by Mary, daughter of Sir George Stanley. Dodsworth took up his residence at his wife's house at Hutton Grange, and only left it on antiquarian expeditions. He visited nearly all the churches of Yorkshire; studied in London in the library of Sir Robert Cotton; paid a first visit to the Tower of London in 1623, and in 1646 examined the Clifford

papers at Skipton Castle. About 1635 Thomas, first lord Fairfax of Cameron, settled on him a pension of 50*l.* a year, and in September 1644 he was staying with Francis Nevile at Chevet, Wakefield. Lord Fairfax's son Charles [q. v.] worked with him in his antiquarian researches. On 2 Oct. 1652 the council of state gave Dodsworth free access to the records in the Tower, 'he having in hand something of concernment relating to the public' (*Cal. State Papers*, 1652, p. 427). He died in August 1654, and was buried at Rufford, Lancashire. His wife died before him. He had by her four children, Robert, Eleanor, Mary, and Cassandra. Robert was educated at Christ's College, Cambridge, and held a benefice at Barton, North Riding of Yorkshire.

Dodsworth published nothing in his lifetime, but he designed three works, an English baronage, a history of Yorkshire, and a Monasticon Anglicanum. He collected voluminous notes for all three, but he only put those for the last into shape. While staying with Francis Nevile in 1644 he wrote that he intended to restrict the work to the north of England, and to entitle it a 'Monasticon Boreale.' But in his will dated 30 June 1654 he says that his 'Monasticon' was then at press, and begs John Rushworth to direct its publication. He had borrowed money for this purpose of Lady Wentworth, and ordered his executors to pay to her the yearly pension of 50*l.* which Lord Fairfax had promised to continue for three years after his death. Dodsworth desired the published book to be dedicated to Lord Fairfax, and suggested that 'my good friend Mr. Dugdale' should be invited to frame 'the said epistle and dedication.' This is the sole reference which Dodsworth is known to have made to Dugdale. But Rushworth induced Dugdale to edit Dodsworth's papers, and when the first volume of the 'Monasticon' was published in 1655, his name is joined with Dodsworth's as one of the compilers. 'A full third part of the collection is mine,' wrote Dugdale, 10 Dec. 1654 (Nichols, *Illustrations*, iv. 62), but he hesitated to put his name on the title-page until Rushworth insisted on it. The second volume, which was issued in 1661, likewise had both Dodsworth's and Dugdale's names on the title-page, but the third and last volume bears the name of Dugdale alone, and the whole work is invariably quoted as Dugdale's. There can, however, be no doubt that Dodsworth deserves the honour of projecting the great book.

Dodsworth's manuscripts were bequeathed to Thomas, third lord Fairfax, the well-known parliamentary general. In September 1666 Dugdale borrowed eighteen of them, and in 1673 Fairfax deposited 160 volumes in the Bodleian Library. It has been stated that Henry Fairfax, dean of Norwich, son of Dodsworth's fellow-worker Charles Fairfax, was chiefly instrumental in procuring this presentation to Oxford (*Atterbury Correspondence*). The manuscripts were wet when they arrived, and Anthony à Wood, out of 'respect to the memory of Mr. Dodsworth,' spent a month in drying them (Wood, *Autobiog.* ed. Bliss, lxxv). They include transcripts of documents and pedigrees, chiefly relating to Yorkshire churches and families. Extracts from them appear in the Brit. Mus. Harl. MSS. 793–804. Under the general title of 'Dodsworth's Yorkshire Notes' Dodsworth's notes for the wapentake of Agbrigg were published by the Yorkshire Archæological Society in 1884. Copies of Lancashire post-mortem inquisitions (in Dodsworth's collections) were made by Christopher Towneley, and these have been printed by the Chetham Society (2 vols. 1875–6). Besides the volumes in the Bodleian, Thoresby possessed a quarto volume of Dodsworth's manuscript notes (*Ducat. Leod.* p. 533). A second volume is in Queen's College Library, Oxford; a third belonged to George Baker, the Northamptonshire historian, and several others were in the possession of the last Earl of Cardigan. Drake, the York historian, gave the Bodleian an additional volume in 1736. Thoroton used Dodsworth's manuscripts in his 'History of Nottinghamshire,' and Dr. Nathaniel Johnston examined them with a view to writing a history of Yorkshire. Wood describes Dodsworth as 'a person of wonderful industry, but less judgment.' Hearne speaks extravagantly of his judgment, sagacity, and diligence (Leland, *Collectanea*, 1774, vi. 78). Gough and Whittaker are equally enthusiastic.

[Rev. Joseph Hunter's Three Catalogues (including a catalogue of the Dodsworth MSS. and a Memoir), 1838; Gough's British Topography, ii. 395; Whittaker's Richmondshire, ii. 76; Dugdale's Correspondence and Diary; Markham's Life of the Great Lord Fairfax (1870); Wood's Fasti, ed. Bliss, ii. 24; information from the Rev. T. Ward, Gussage St. Michael, Cranborne, Dorsetshire. See art. Charles Fairfax, 1597–1673, infra.] S. L.

DODSWORTH, WILLIAM (1798–1861), catholic writer, born in 1798, received his education at Trinity College, Cambridge, where he graduated B.A. in 1820, M.A. in 1823 (*Graduati Cantab.* ed. 1873, p. 118). He took orders in the established church, and at first held 'evangelical' doctrines, but in

course of time, having been drawn to tractarianism, he became in 1829 minister of Margaret Street Chapel, Cavendish Square, London, where he was a popular preacher, his sermons being marked by stress of thought and simplicity of manner. About 1837 he was appointed perpetual curate of Christ Church, St. Pancras, London. His faith in the church of England was so rudely shaken by the judgment in the Gorham case, that he resigned his preferment and joined the Roman catholic church in January 1851. Being married he could not take orders in the church of his adoption, and after his conversion he led a quiet and unobtrusive life as a layman of that community. He died in York Terrace, Regent's Park, on 10 Dec. 1861, leaving several children by his wife Elizabeth, youngest sister of Lord Churston.

Among his numerous works are: 1. 'Advent Lectures,' Lond. 1837, 8vo. 2. 'A few Comments on Dr. Pusey's Letter to the Bishop of London,' Lond. (three editions), 1851, 8vo. 3. 'Further Comments on Dr. Pusey's renewed Explanation,' Lond. 1851, 8vo. 4. 'Anglicanism considered in its results,' Lond. 1851, 8vo. 5. 'Popular Delusions concerning the Faith and Practice of Catholics,' Lond. 1857, 8vo. 6. 'Popular Objections to Catholic Faith and Practice considered,' Lond. 1858, 8vo.

His portrait has been engraved by W. Walker from a painting by Mrs. Walker.

[Tablet, 14 Dec. 1861, p. 801, and 21 Dec. p. 810; Browne's Annals of the Tractarian Movement, 3rd edit. pp. 175, 193; Oakeley's Hist. Notes on the Tractarian Movement, p. 60; Gondon's Les Récentes Conversions de l'Angleterre, p. 235; Cat. of Printed Books in Brit. Mus.; Gent. Mag. ccxii. 109; Evans's Cat. of Engraved Portraits, No. 15153.] T. C.

DODWELL, EDWARD (1767–1832), traveller and archæologist, born in 1767, was the only son of Edward Dodwell of Moulsey (*d.* 1828), and belonged to the same family as Henry Dodwell the theologian. He was educated at Trinity College, Cambridge, and graduated B.A. in 1800. He had private means and adopted no profession. In 1801 and again in 1805 and 1806 he travelled in Greece, part of the time in company with Sir W. Gell. He left Trieste in April 1801, and in his first tour visited Corcyra, Ithaca, Cephalonia, &c. Starting from Messina in February 1805 he visited Zakynthus, Patras, Delphi, Lebadeia, Chæronea, Orchomenus, Thebes, &c. At Athens he obtained access to the Acropolis by bribing the Turkish governor and the soldiers, and acquired the name of 'the Frank of many "paras."' He found vases and other antiquities in several graves opened by him in Attica. He also visited Ægina, Thessaly, and the Peloponnese (including Olympia, Mycenæ, Tiryns, and Epidaurus). He opened tombs near Corinth and procured the well-known 'Dodwell Vase' (with a representation of a boar-hunt on its cover) from a Jew at Corinth. Near Megalopolis he had an encounter with brigands. He had been allowed leave of absence to travel by the government of Bonaparte, in whose hands he was a prisoner, but was compelled to surrender himself at Rome on 18 Sept. 1806. His 'Classical Tour,' describing his travels, was not published till 1819. In Greece, Dodwell made four hundred drawings, and Pomardi, the artist who accompanied him, six hundred. He collected numerous coins in Greece, and formed during his lifetime a collection of classical antiquities (see Braun, *Notice sur le Musée Dodwell*, Rome, 1837), including 115 bronzes and 143 vases. All or most of the vases (including the 'Dodwell Vase') went by purchase to the Munich Glyptothek. He also sold to the Crown Prince of Bavaria the remarkable bronze reliefs from Perugia and an archaic head of a warrior. A marble head from the west pediment of the Parthenon was once in Dodwell's possession, but has now disappeared.

From 1806 Dodwell lived chiefly in Italy, at Naples and Rome. He married Theresa, daughter of Count Giraud, a lady who was at least thirty years his junior, and who afterwards married in 1833 the Count de Spaur. Moore says that he saw in society at Rome (October 1819) 'that beautiful creature, Mrs. Dodwell . . . her husband used to be a great favourite with the pope, who always called him 'Caro Doodle.'" Dodwell died at Rome on 13 May 1832 from the effects of an illness contracted in 1830 when exploring in the Sabine mountains. Dodwell visited Greece at a time when it had been but little explored, and his 'Tour,' though diffusely written, and not the work of a first-rate archæologist, contains much interesting matter. His publications are: 1. 'Alcuni Bassi rilievi della Grecia descritti e pubblicati in viii tavole,' Rome, 1812, fol. 2. 'A Classical and Topographical Tour through Greece,' 2 vols. London, 1819, 4to (a German translation by F. K. L. Sickler, Meiningen, 1821–2). 3. 'Views in Greece, from drawings by E. Dodwell,' coloured plates, with descriptions in English and French, 2 vols. London, 1821, fol. 4. 'Views and Descriptions of Cyclopian or Pelasgic Remains in Greece and Italy . . . from drawings by E. D.,' London, 1834, fol. (with French text and title, Paris, 1834, fol.)

[Gent. Mag. 1828, vol. xcviii. pt. ii. p. 573, and 1832, vol. cii. pt. i. p. 649; Dodwell's Classical Tour; Michaelis's Ancient Marbles in Great Britain. §§ 72, 87; Encyclop. Britannica, 9th ed.; Larousse's Dict. Universel, art. 'Dodwell;' T. Moore's Memoirs. iii. 52, 64; South Kensington Mus. Univ. Cat. Works on Art.; Brit. Mus. Cat.] W. W.

DODWELL, HENRY, the elder (1641–1711), scholar and theologian, was born in 1641 at Dublin, though both his parents were of English extraction. His father, William Dodwell, was in the army; his mother was Elizabeth, the daughter of Sir Francis Slingsby. At the time of his birth the Irish rebellion, which resulted in the destruction of a large number of protestants, was going on; and for the first six years of his life he was confined, with his mother, within the city of Dublin, while his father's estate in Connaught was possessed by the rebels. In 1648 the Dodwells came over to England in the hope of finding some help from their friends. They settled first in London and then at York, in the neighbourhood of which city Mrs. Dodwell's brother, Sir Henry Slingsby, resided. For five years Dodwell was educated in the free school at York. His father returned to Ireland to look after his estate, and died of the plague at Waterford in 1650; and his mother soon afterwards fell into a consumption, of which she died. The orphan boy was reduced to the greatest straits, from which he was at last relieved, in 1654, by his uncle, Henry Dodwell, the incumbent of Hemley and Newbourne in Suffolk. This kind relation paid his debts, took him into his own house, and helped him in his studies. In 1656 he was admitted into Trinity College, Dublin, and became a favourite pupil of Dr. John Stearn, for whom he conceived a deep attachment. He was elected in due time first scholar, and then fellow of the college; but in 1666 he was obliged to resign his fellowship because he declined to take holy orders, which the statutes of the college obliged all fellows to do when they were masters of arts of three years' standing. Bishop Jeremy Taylor offered to use his influence to procure a dispensation to enable Dodwell to hold his fellowship in spite of the statute; but Dodwell refused the offer because he thought it would be a bad precedent for the college. His reasons for declining to take orders were, his sense of the responsibility of the sacred ministry, the mean opinion he had of his own abilities, and, above all, a conviction that he could be of more service to the cause of religion and the church as a layman than he could be as a clergyman, who might be suspected of being biassed by self-interest. In 1674 he settled in London, 'as being a place where was variety of learned persons, and which afforded opportunity of meeting with books, both of ancient and modern authors' (Brokesby). In 1675 he made the acquaintance of Dr. William Lloyd, afterwards bishop of St. Asaph, and subsequently of Worcester; and when Dr. Lloyd was made chaplain to the Princess of Orange, he accompanied him into Holland. He was also wont to travel with his friend, when he became bishop, on his visitation tours, and on other episcopal business; but when Lloyd took the oath of allegiance to William and Mary, and Dodwell declined to do so, there was a breach between the friends which was never healed. He also spent much of his time with the famous Bishop Pearson at Chester. In 1688 he was appointed, without any solicitation on his part, Camden professor or prælector of history at Oxford, and delivered several valuable 'prælections' in that capacity. But in 1691 he was deprived of his professorship because he refused to take the oath of allegiance to William and Mary. He was told 'by learned counsel that the act seemed not to reach his case, in that he was prelector, not professor;' but Dodwell was not the man to take advantage of such chances, and, as he had refused to retain his fellowship when he could not conscientiously comply with its conditions, so also he did in the case of the professorship or prælectorship. He still continued to live for some time at Oxford, and then retired to Cookham, near Maidenhead. Thence he removed to Shottesbrooke, a village on the other side of Maidenhead. He was persuaded to take up his abode there by Francis Cherry [q. v.], the squire of the place. Cherry and Dodwell used to meet at Maidenhead, whither they went daily, the one from Cookham and the other from Shottesbrooke, to hear the news and to learn what books were newly published. Being kindred spirits, and holding the same views on theological and political topics, they struck up a great friendship, and Mr. Cherry fitted up a house for his friend near his own. At Shottesbrooke Dodwell spent the remainder of his life. In 1694 he married Ann Elliot, a lady in whose father's house at Cookham he had lodged; by her he had ten children, six of whom survived him. Cherry and Dodwell, being nonjurors, could not attend their parish church; they therefore maintained jointly a nonjuring chaplain, Francis Brokesby [q. v.], who afterwards became Dodwell's biographer. But in 1710, on the death of Bishop Lloyd of Norwich, the last but one of the surviving nonjuring prelates, and 'the surrendry of Bishop Ken, there being

not now two claimants of the same altar of which the dispossessed had the better title,' Dodwell, with Cherry and Mr. Robert Nelson, returned to the communion of the established church. They were admitted to communion at St. Mildred's, Poultry, by the excellent Archbishop Sharp. In 1711 Dodwell caught cold in a walk from Shottesbrooke to London, and died on 7 June in that year. He was universally esteemed as a most pious and learned man; his views were those of a staunch Anglican churchman, equally removed from puritanism on the one side and Romanism on the other. Thomas Hearne, the antiquary, was brought up at Shottesbrooke partly under his instruction, and constantly refers in his 'Diary' to 'the great Mr. Dodwell' as an unimpeachable authority on all points of learning. He speaks of the 'reputation he [Dodwell] had deservedly obtained of being a most profound scholar, a most pious man, and one of y^e^ greatest integrity;' and yet more strongly: 'I take him to be the greatest scholar in Europe when he died; but, what exceeds that, his piety and sanctity were beyond compare.' His extensive and accurate knowledge won the admiration of some who had less sympathy than Hearne with his theological and political opinions. Gibbon, for instance, in his 'Entraits raisonnés de mes Lectures,' writes: 'Dodwell's learning was immense; in this part of history especially (that of the upper empire) the most minute fact or passage could not escape him; and his skill in employing them is equal to his learning.' This was a subject on which the great historian could speak with authority. That Dodwell's character and attainments were very highly estimated by his contemporaries is shown by testimonies too numerous to be quoted. That he was mainly instrumental in bringing back Robert Nelson to the established church is one out of many proofs. But that, in spite of his vast learning, his numerous works have now fallen into comparative oblivion is not to be wondered at. Gibbon gives one reason: 'The worst of this author is his method and style—the one perplexed beyond imagination, the other negligent to a degree of barbarism.' Other reasons may be that the special interest in many of the subjects on which Dodwell wrote has died away, and that he was fond of broaching eccentric theories which embarrassed his friends at least as much as his opponents. Bishop Ken, for instance, notices with dismay the strange ideas of 'the excellent Mr. Dodwell,' and even Hearne cannot altogether endorse them. Dodwell had a great veneration for the English clergy, and might himself have been described, with more accuracy than Addison was, as 'a parson in a tye-wig.' All his tastes were clerical, and his theological attainments were such as few clergymen have reached. Hearne heard that he was in the habit of composing sermons for his friend Dr. Lloyd; whether this was so or not, his writings show that he would have been quite in his element in so doing.

Dodwell was a most voluminous writer on an immense variety of subjects, in all of which he showed vast learning, great ingenuity, and, in spite of some eccentricities, great powers of reasoning. His first publication was an edition of his tutor Dr. Stearn's work 'De Obstinatione,' that is, 'Concerning Firmness and not sinking under Adversities.' Dr. Stearn finished the work just before his death, and expressed his dying wish that it should be published under the direction of his old pupil, Dodwell, who accordingly gave it to the world with prolegomena of his own. He next published 'Two Letters of Advice, (1) for the Susception of Holy Orders, (2) for Studies Theological.' These were written in the first instance for the benefit of a son of Bishop Leslie, and a brother of the famous Charles Leslie, who was a friend of Dodwell's at Shottesbrooke. His next publication (1673) was an edition of Francis de Sales's 'Introduction to a Devout Life.' Dodwell wrote a preface, but did not put his name to the work. In 1675 he wrote 'Some Considerations of present Concernment,' in which, like all the high churchmen of the day, he combated vehemently the position of the Romanists; and in the following year he published 'Two Discourses against the Papists.' His next publication was an elaborate work, entitled in full, 'Separation of Churches from Episcopal Government, as practised by the present Nonconformists, proved schismatical,' but shortly termed his 'Book of Schism.' This work, of course, stirred up great opposition. Among its opponents was the famous Richard Baxter, who called forth in 1681 Dodwell's 'Reply to Mr. Baxter,' and various other tracts. In 1683 he published 'A Discourse of the One Altar and the One Priesthood insisted on by the Ancients in their Disputes against Schism.' This was also occasioned by his dispute with Baxter. Two years earlier he added to his 'Two Letters of Advice' a tract concerning Sanchoniathon's 'Phœnician History.' In 1682 he published his 'Dissertations upon St. Cyprian,' undertaken at the desire of the well-known Dr. Fell, bishop of Oxford and dean of Christ Church, the editor of St. Cyprian's works. In 1685 he published a treatise 'De Sacerdotio Laicorum' (Of the Priesthood of Laics, against Grotius), again occasioned by

the writings of Baxter; and in 1686 some dissertations added to those of his deceased friend, Bishop Pearson, on the succession of the bishops of Rome; and in 1689, again at the instigation of Dr. Fell, 'Dissertations on Irenæus,' which, however, was only a fragment of what he intended. In the interval between the suspension and the deprivation of the nonjuring bishops, Dodwell put forth 'A Cautionary Discourse of Schism, with a particular Regard to the Case of the Bishops who are Suspended for refusing to take the New Oath,' the title of which work tells its own tale. Of course Dodwell's 'caution' in his 'Cautionary Discourse' was not heeded; the bishops were deprived, and Dodwell presently put forth a 'Vindication of the Deprived Bishops.' Next followed a tract which was intended as a preface to the last work, but was afterwards published separately, and entitled 'The Doctrine of the Church of England concerning the Independence of the Clergy in Spirituals,' &c. In 1704 appeared his 'Parænesis to Foreigners concerning the late English Schism;' in 1705, 'A Case in View considered,' 'to show that in case the then invalidly deprived fathers should all leave their sees vacant, either by death or resignation, we should not then be obliged to keep up our separation from those bishops who are in the guilt of that unhappy schism.' In 1710–11 the supposed event occurred, and Dodwell wrote 'The Case in View, now in Fact,' urging the nonjurors to return to the national church; and there is little doubt that these two treatises induced many nonjurors (among whom Dodwell was much looked up to and reverenced) to give up their separation. The last treatise was preceded by 'A farther Prospect of the Case in View,' in which Dodwell answers some objections to his first work, especially those which related to joining in what were termed 'immoral prayers.' For convenience' sake the works of Dodwell which relate to the nonjuring controversy have been placed in order; but he wrote a vast quantity of books bearing upon historical, classical, and theological subjects, the principal of which are: 'An Invitation to Gentlemen to acquaint themselves with Ancient History' (1694), being a preface to the 'Method of History' by his predecessor in the Camden professorship; 'Annales Thucydideani,' to accompany Dr. Hudson's edition of Thucydides, and 'Annales Xenophontiani,' to accompany Dr. Edward Wells's edition of Xenophon (1696); 'Annales Velleiani, Quintiliani, with two appendices on Julius Celsus and Commodianus' (1698); 'An Account of the lesser Geographers' (vol. i. 1698, vol. ii. 1703, vol. iii. 1712, after his death); 'A Treatise on the Lawfulness of Instrumental Musick in Churches' (1698), occasioned by a dispute about the setting up of an organ in Tiverton church in 1696; 'An Apology for Tully's (Cicero's) Philosophical Writings' (1702); 'A Discourse against Marriages in different Communions' (1702), in support of his friend Charles Leslie's views on the subject; also in 1702 a work 'De Cyclis,' being an elaborate account of the Greek and Roman cycles; 'A Discourse concerning the Time of Phalaris' (1704), a contribution towards the great controversy between Bentley and Boyle on the subject, and also 'A Discourse concerning the Time of Pythagoras;' a treatise 'Against Occasional Communion' (1705), when the famous 'occasional conformity' dispute was raging; 'Incense no Apostolical Tradition' (dated 1709, published 1711); 'An Epistolary Discourse concerning the Soul's Immortality,' in which he maintains that the soul was made immortal in holy baptism; 'Notes on an Inscription on Julius Vitalis and that on Menonius Calistus, and on Dr. Woodward's Shield.' This last was published after Dodwell's death, as were also the letters which passed between him and Bishop Burnet. He also left several other unfinished works.

[Life of Mr. Henry Dodwell, with an Account of his Works, &c., by Francis Brokesby, B.D., 1715; Thomas Hearne's Diaries passim, and Dodwell's Works passim; information from the Rev. H. Dodwell Moore, vicar of Honington, and others connected with the Dodwell family.] J. H. O.

DODWELL, HENRY, the younger (*d.* 1784), deist, fourth child and eldest son of Henry Dodwell [q. v.], was born at Shottesbrooke, Berkshire, probably about the beginning of the eighteenth century. He was educated at Magdalen Hall, Oxford, where he proceeded B.A. 9 Feb. 1726. Subsequently he studied law. He is said to have been 'a polite, humane, and benevolent man,' and to have taken a very active part in the early proceedings of the Society for the Encouragement of Arts, Manufactures, and Commerce. But the one circumstance which alone has rescued his name from oblivion was the publication of a very remarkable pamphlet in 1742, entitled 'Christianity not founded on Argument.' The work was published anonymously, but Dodwell was well known to be the author. It was professedly written in defence of christianity, and many thought at the time, and some think even still, that it was written in all seriousness. But its tendency obviously is to reduce christianity to an absurdity, and, judging from the internal evidence of the work, the writer appears to have been far too keen-sighted a man not to perceive that this must

be the conclusion arrived at by those who accept his arguments. To understand his work, it must be remembered that 'reasonableness' was the keynote to all the discussions respecting theology in the first half of the eighteenth century. The pamphlet appeared towards the close of the deistical controversy, after the deists had been trying to prove for half a century that a belief in revealed religion was unreasonable, and the orthodox that it was reasonable. In opposition to both, Dodwell maintained that 'assent to revealed truth, founded upon the conviction of the understanding, is a false and unwarrantable notion;' that 'that person best enjoys faith who never asked himself a question about it, and never dwelt at all on the evidence of reason;' that 'the Holy Ghost irradiates the souls of believers at once with an irresistible light from heaven that flashes conviction in a moment, so that this faith is completed in an instant, and the most perfect and finished creed produced at once without any tedious progress in deductions of our own;' that 'the rational christian must have begun as a sceptic; must long have doubted whether the gospel was true or false. And can this,' he asks, 'be the faith that overcometh the world? Can this be the faith that makes a martyr?' After much more to the same effect, he concludes, 'therefore, my son, give thyself to the Lord with thy whole heart, and lean not to thy own understanding.'

At the time when Dodwell wrote the reaction had begun to set in against this exaltation of 'reason' and a 'reasonable christianity.' William Law had written his 'Case of Reason,' &c., in which he strives to show that reason had no case at all, and Dodwell's pamphlet seems like a travesty of that very able work. The methodists had begun to preach with startling effects the doctrines of the 'new birth' and instantaneous conversion, and some of them hailed the new writer as a valuable ally, and recommended him as such to John Wesley. But Wesley was far too clear-sighted not to see the real drift of the work. 'On a careful perusal,' he writes, 'of that piece, notwithstanding my prejudice in its favour, I could not but perceive that the great design uniformly pursued throughout the work was to render the whole of the christian institution both odious and contemptible. His point throughout is to prove that christianity is contrary to reason, or that no man acting according to the principles of reason can possibly be a christian. It is a wonderful proof of the power that smooth words may have even on serious minds that so many have mistook such a writer as this for a friend of christianity' (*Earnest Appeal to Men of Reason and Religion*, p. 14). This was the general view taken of the work, though Seagrave (a Cambridge methodist of repute), as well as other methodists, thought otherwise, and some mystics, John Byrom for instance, and even so powerful a reasoner as William Law, were doubtful about the writer's object. He was answered by Philip Doddridge, who calls the work 'a most artful attempt, in the person of a methodist, but made indeed by a very sagacious deist, to subvert christianity,' and says 'it is in high reputation among the nobility and gentry;' by John Leland, who not only devoted a chapter to it in his 'View of the Deistical Writers,' but also wrote a separate work on it, entitled 'Remarks on a late Pamphlet entitled Christianity not founded on Argument' (1744); by Dr. George Benson, in an elaborate work, entitled 'The Reasonableness of the Christian Religion as delivered in the Scriptures' (1743); by Dr. Thomas Randolph, in 'The Christian Faith a Rational Assent' (1744), and by the writer's own brother, William Dodwell [q. v.], in two sermons preached before the university of Oxford (1745). The work is undoubtedly a very striking one, and hits a blot in the theology both of the deists and their antagonists. He died in 1784.

[Dodwell's Christianity not founded on Argument; Hunt's Religious Thought in England; Abbey and Overton; information privately received from the Rev. Henry Dodwell Moore, vicar of Honington, and others connected with the Dodwell family.] J. H. O.

DODWELL, WILLIAM (1709–1785), archdeacon of Berks and theological writer, born at Shottesbrooke, Berkshire, on 17 June 1709, was the second son and fifth child of Henry Dodwell the elder, the nonjuror [q. v.] He was educated at Trinity College, Oxford, where he took his degree of M.A. in 1732. On 27 Nov. 1740 he was married at Bray Church to Elizabeth Brown, by whom he had a large family, one of whom married Thomas Ridding, a relation of the present bishop of Southwell. Dodwell became rector of his native place, Shottesbrooke, and vicar of White Waltham and Bucklesbury. Dr. Sherlock, bishop of Salisbury, gave him a prebendal stall in Salisbury Cathedral in 1748, and he afterwards obtained a residentiary canonry in the same church. Another bishop of Salisbury, Dr. Thomas, made him archdeacon of Berks in 1763; some years before (23 Feb. 1749–50—Dr. Thomas did not become bishop of Salisbury until 1761) the university of Oxford conferred upon him the degree of D.D. by diploma, in recognition of his services to religion by his answer to Dr. Middleton.

Dodwell, like his father, was a keen controversialist, and measured swords with some of the most eminent men of his day, such as Conyers Middleton, William Romaine, William Whiston, and others. He was also a voluminous writer on other subjects, all connected with religion, though his own writings have now all passed out of remembrance. He died 23 Oct. 1785. His works, so far as can be ascertained, were as follows: 1. 'Two Sermons on the Eternity of Future Punishment,' in answer to William Whiston, Oxford, 1743. 2. 'A Visitation Sermon on the desirableness of the Christian Faith,' published at the request of Bishop Sherlock, Oxford, 1744. 3. 'Two Sermons on 1 Pet. iii. 15 on the Nature, Procedure, and Effects of a Rational Faith, preached before the University of Oxford, 11 March and 24 June 1744,' published at Oxford 1745; these were written specially in answer to his brother's 'Christianity not founded on Argument.' 4. 'Sermon on the Practical Influence of the Doctrine of the Holy Trinity,' Oxford, 1745. 5. 'Dissertation on Jephthah's Vow, occasioned by Rev. William Romaine's Sermon on the subject,' London, 1745. 6. 'Practical Discourses (14) on Moral Subjects,' vol. i. London, 1748, dedicated to his patron, Arthur Vansittart, esq., of Shottesbrooke; vol. ii. 1749, dedicated to Bishop Sherlock, 'whose unsolicited testimony of favour to him laid him under personal obligations.' 7. 'Free Answer to Dr. Middleton's Free Inquiry into the Miraculous Powers of the Primitive Church,' London, 1749. 8. 'Assize Sermon on Human Laws,' Oxford, 1750. 9. 'Reply to Mr. Toll's Defence of Dr. Middleton's Free Inquiry,' London, 1751. 10. 'Sermon on St. Paul's wish,' Oxford, 1752. 11. 'Two Sermons on Superstition,' Oxford, 1754. 12. 'Letter to the Author of Considerations on the Act to prevent Clandestine Marriages,' with a postscript occasioned by Stebbing's 'Enquiry into the Annulling Clauses in London,' 1755, by a country clergyman. 13. 'Two Sermons on the Doctrine of Divine Visitation by Earthquakes,' Oxford, 1756. 14. 'Assize Sermon on the equal and impartial discharge of Justice,' Oxford, 1756. 15. 'Assize Sermon on the False Witness,' Oxford, 1758. 16. 'Sermon at the Meeting of the Charity Schools,' London, 1758. 17. 'Two Sermons on a Particular Providence,' Oxford, 1760. 18. 'Sermon before the Sons of the Clergy,' London, 1760. 19. 'Charge to the Clergy of the Archdeaconry of Berks,' London, 1764. 20. 'Sermon at the Consecration of Bishop Moss (St. David's) in 1766,' London, 1767. 21. 'The Sick Man's Companion; or the Clergyman's Assistant in Visiting the Sick, with a Dissertation on Prayer,' London, 1767. 22. 'Prayer on Laying the Foundation Stone of Salisbury Infirmary,' subjoined to Dean Graves's Infirmary Sermon, Salisbury, 1767. 23. 'Infirmary Sermon,' Salisbury, 1768. 24. 'Three Charges on the Athanasian Creed,' Oxford University Press, 1802, published by Dodwell's eldest son, the Rev. Henry Dodwell, rector of Harlaxton and Colsterworth in Lincolnshire, at the request of some Oxford friends.

[William Dodwell's Works passim; Gent. Mag. 1803, pt. ii. 1138-9 (where the fullest list of works is given by Dr. Loveday); information privately given by the Rev. H. Dodwell Moore, vicar of Honington, and others connected with the Dodwell family.] J. H. O.

DOGGET, JOHN (*d.* 1501), provost of King's College, Cambridge, a native of Sherborne, Dorsetshire, was a nephew of Cardinal Bourchier. From Eton he passed to King's College in 1451, and on 22 Sept. 1459, being then M.A. and fellow of his college, he was ordained acolyte and subdeacon by William Grey, the then bishop of Ely. Having been admitted to full orders in 1460, he became prebendary of Roscombe in the church of Sarum, and on 22 Jan. 1473-4 prebendary of Clifton in the church of Lincoln (Le Neve, *Fasti*, ed. Hardy, ii. 132); was collated prebendary of Rampton in the church of Southwell on 18 Feb., and admitted on 16 March 1474-5, a preferment he resigned in February 1488-9 (*ib.* iii. 453), and was advanced to the stall of Chardstock in the church of Sarum in 1475. Elected treasurer of the church of Chichester in 1479 (*ib.* i. 268), he was appointed on 17 April in that year one of four ambassadors to the pope, Sixtus IV, and the princes of Sicily and Hungary, and on 5 July 1480 was employed in an embassy to the king of Denmark, being the first person named in the commission (Hardy, *Syllabus of Rymer's Fœdera*, ii. 711). On 8 Feb. 1485-6 he became chancellor of the church of Sarum (Le Neve, ii. 651), on which occasion he resigned the prebend of Bitton in that church. In 1483 he was chaplain to Richard III, and vicar-general of the diocese of Sarum, and became chancellor of the church of Lichfield on 13 Feb. 1488-9 (*ib.* i. 585). He was created doctor of canon law at Bologna, and obtained in 1489 a grace for his incorporation at Cambridge 'whensoever he should return thereto.' In 1491, when rector of Eastbourne, Sussex, his rectory-house and buildings were burnt to the ground and he lost 600*l.* About 1494 he was master of the Holy Trinity at Arundel (Tierney, *Hist. of Arundel*, pp. 639-40). On 10 April

1499 he was elected provost of King's College (Le Neve, iii. 683), and during the same year was, it is said, archdeacon of Chester. Dogget died in April 1501, and was buried in Salisbury Cathedral. His will, bearing date 4 March 1500–1, was proved on the following 22 May (reg. in P. C. C. 16, Moone). Therein he mentions his nephew John Huet. He founded a chapel at Sherborne, on the south side of St. Mary's churchyard (Leland, *Itinerary*, ed. Hearne, 2nd edit. ii. 49, iii. 110), and was a benefactor to King's College. He is author of 'Examinatorium in Phædonem Platonis,' a vellum manuscript of ninety-seven leaves, inscribed to Cardinal Bourchier. It is Addit. MS. 10344.

[Cooper's Athenæ Cantab., i. 5, 520, and authorities cited; Harwood's Alumni Eton., pp. 35, 108.] G. G.

DOGGETT, THOMAS (*d.* 1721), actor, was born in Castle Street, Dublin. After an unsuccessful appearance at Dublin he joined a travelling company, and found his way to London, playing among other places at Bartholomew Fair, at Parker and Doggett's booth near Hosier End, in a droll entitled 'Fryar Bacon, or the Country Justice.' His first recorded appearance took place in 1691 at Drury Lane, then the Theatre Royal, as Nincompoop in D'Urfey's 'Love for Money, or the Boarding School.' The following year he was the original Solon in the 'Marriage Hater Match'd' of the same author. In these two parts he established himself in public favour. In 1693 he appeared as Fondlewife in the 'Old Bachelor' of Congreve. Other parts in forgotten plays of Bancroft, Southerne, Crowne, &c., followed. When in 1695 the theatre in Little Lincoln's Inn Fields was opened by Betterton [q. v.], Doggett 'created' in the opening performance Ben in 'Love for Love,' which Congreve is reported to have shaped with a view to Doggett. Downes says of him: 'On the stage he's very aspectabund, wearing a farce on his face, his thoughts deliberately framing his utterance congruous to his look. He is the only comic original now extant. Witness Ben, Solon, Nikin, the Jew of Venice, &c.' (*Roscius Anglicanus*, 1708, p. 52). In 1696 he played, among other parts, Young Hob in his own solitary dramatic production, 'The Country Wake,' Vaunter in the 'She Gallants' of George Granville, lord Lansdowne, Sapless in Dilke's 'Lover's Luck,' and in 1697, at Drury Lane, Mass Johnny, a schoolboy, in Cibber's 'Woman's Wit,' Bull Senior in 'A Plot and No Plot,' by Dennis, and Learchus in Vanbrugh's 'Æsop.' For the three following years he disappears from London. It seems probable that this time was spent in revisiting Dublin. Hitchcock (*Irish Stage*, i. 23) states that many performers of eminence, including Doggett, visited Ireland during the management of Ashbury subsequent to 1692. In 1701 at Lincoln's Inn Fields he played Shylock to the Bassanio of Betterton in the 'Jew of Venice,' an adaptation by Lord Lansdowne of the 'Merchant of Venice,' in which Shylock is exhibited as a comic character. Between this period and 1706 he was the original of several characters. During the seasons 1706–7, 1707–1708 he was not engaged, and was possibly on tour. Tony Aston met him in Norwich. On 1 March 1708, for Cibber's benefit, he played at Drury Lane Ben in 'Love for Love,' and was announced on the bills as to act but six times. On 13 April 1709 he took part in the famous benefit of Betterton, playing once more Ben, acting on one occasion only.

In 1709–10 Doggett with Cibber and Wilks joined Swiney in the management of the Haymarket. To Doggett's objection it was due that Mrs. Oldfield was not also in the management. Doggett, who looked after the finances of the partnership, now recommenced to act, the parts he played at the Haymarket in this season comprising Marplot, Tom Thimble in the 'Rehearsal,' Dapper in the 'Alchemist,' First Gravedigger in 'Hamlet,' &c. At Drury Lane, in the management of which he was associated with Collier, and afterwards with Steele, and at the Haymarket he continued to play until 1713, when he retired from the stage, the last part he 'created' being Major Cadwallader in Charles Shadwell's 'The Humours of the Army,' 29 Jan. 1713.

When, at the beginning of the season 1713–1714, a new license was issued in which the name of Barton Booth was by order added to those of Wilks, Cibber, and Doggett, a difficulty arose with regard to the disposal of the property belonging to the original partners. On this question Doggett dissociated himself from his fellows, and ceased to act. He insisted, however, on his full share of the profits. Refusing the half share offered him by Wilks and Cibber, he commenced proceedings in chancery, and after two years' delay got a verdict, by which, according to Cibber, he obtained much less than had been offered him. On 11 Nov. 1713 he played at Drury Lane Sir Tresham Cash in the 'Wife's Relief' of Charles Johnson. In 1717 he appeared three times at Drury Lane. He played Ben, by command of George I, in 'Love for Love,' 25 March, and, again by royal command, Hob in his own comedy, 'The Country Wake,' 1 April. In the latter part of October 1721, according to Genest, 21 Sept. according to Reed's 'MS. Notitia Dramatica,' 22 Sept. according to

Bellchambers's 'Notes to Cibber's Apology,' he died, and was buried at Eltham. Doggett was a strong Hanoverian. On 1 Aug. 1716 appeared a notice: 'This being the day of his majesty's happy accession to the throne, there will be given by Mr. Doggett an orange colour livery with a badge representing liberty, to be rowed for by six watermen that are out of their time within the year past. They are to row from London Bridge to Chelsea. It will be continued annually on the same day for ever.' The custom is still maintained, the management of the funds left by Doggett being in the disposition of the Fishmongers' Company. Colley Cibber bears a handsome tribute to Doggett's merits as an actor, stating that 'he was the most an original and the strictest observer of nature of all his contemporaries. He borrowed from none of them, his manner was his own; he was a pattern to others whose greatest merit was that they had sometimes tolerably imitated him. In dressing a character to the greatest exactness he was remarkably skilful. . . . He could be extremely ridiculous without stepping into the least impropriety to make him so' (*Apology*, ed. Bellchambers, 422–3). Cibber speaks of the great admiration of Congreve for Doggett. In private affairs Doggett is said to have been 'a prudent, honest man' (p. 323), and obstinate in standing upon his rights. A story is told of his resisting successfully an attempted act of oppression on the part of the lord chamberlain. Tony Aston, in his 'Supplement to Colley Cibber,' pp. 14, 15, tells of an attempt of Doggett to play Phorbas in 'Œdipus,' which was interrupted by laughter, and closed his progress in tragedy. He calls him 'a lively, spract man, of very good sense, but illiterate.' Steele in a letter tells him, 'I have always looked upon you as the best of comedians.' Numerous references to Doggett are found in the 'Tatler' and the 'Spectator.' Doggett's one comedy, 'The Country Wake,' 4to, 1690, is a clever piece, the authorship of which, on no good authority, has been assigned to Cibber. It was reduced by Cibber into a ballad farce, entitled 'Flora, or Hob in the Well,' which was played so late as 1823.

According to George Daniel (*Merrie England*, ii. 18), the only portrait known is a small print representing him dancing the Cheshire Round, with the motto 'Ne sutor ultra crepidam.' This print Daniel reproduces. A memoir appears in Webb's 'Compendium of Irish Biography,' Dublin, 1878, p. 153. A portrait of Doggett is in the reading-room of the Garrick Club. It shows him with a fat face and small twinkling eye, but is of dubious authority.

[Books cited; Genest's Account of the English Stage; Biographia Dramatica; Doran's Their Majesties' Servants; Notes and Queries, 2nd ser. v. 237, vii. 409, 471, 6th ser. ii. 269, x. 349, 437, xi. 319.] J. K.

DOGHERTY. [See also DOCHARTY and DOUGHARTY.]

DOGHERTY, THOMAS (*d.* 1805), legal writer, was an Irishman of humble origin, educated at a country school, who removed to England, and became clerk to Mr. Foster Bower, an eminent pleader. After passing upwards of sixteen years in this capacity, studying law industriously, and making from his master's manuscripts, and those of Sir Joseph Yates and Sir Thomas Davenport, vast collections of precedents and notes, he, on Bower's advice, became a member of Gray's Inn and special pleader about 1785. For some years he held the office of clerk of indictments on the Chester circuit. He wore himself out with hard work, and died at his chambers in Clifford's Inn 29 Sept. 1805, leaving a large family ill provided for. He wrote, in 1787, the 'Crown Circuit Assistant,' in 1790 and 1799 edited the sixth and seventh editions of the 'Crown Circuit Companion,' and in 1800 brought out an edition of Hale's 'Pleas of the Crown.'

[Law List; Gent. Mag. 1805.] J. A. H.

DOGMAEL, also called DOGVAEL, SAINT (6th cent.), was an early Welsh saint. Of his life and date no authentic particulars are recorded, though the numerous churches dedicated to and reputed to be founded by him are ample evidence of the fact of his existence. He is said in the 'Achau y Saint' to have been the son of Ithael, the son of Ceredig, the son of Cunedda, the famous legendary Gwledig. He was the founder, as was said, of St. Dogmael's in Cemmes, opposite Cardigan, on the left bank of the lower Teivi; but the Benedictine priory at that place was the foundation of Martin of Tours, the Norman conqueror of Cemmes, in the earlier half of the twelfth century. This does not prevent an early Celtic foundation from having been on the same spot. The other churches connected with Dogmael's name are St. Dogwel's in Pebidiog, Monachlogddu, and Melinau, all, like the more famous foundation, in the modern Pembrokeshire, which may therefore be regarded as the region of the saint's life and chief cultus. He is said to have been also the patron saint of Llanddogwel in Anglesey. His festival is on 14 June.

[R. Rees's Welsh Saints, p. 211; Achau y Saint in W. J. Rees's Lives of Cambro-British Saints, p. 265; Acta Sanctorum (June), iii. 436 (Paris, 1867); Dugdale's Monasticon, iv. 128–132, ed. Caley, Ellis, and Bandinel.] T. F. T.

DOHARTY, JOHN (1677–1755), mathematician. [See DOUGHARTY.]

DOHERTY, JOHN (1783–1850), chief justice of Ireland, born in 1783, son of John Doherty of Dublin, was educated in Trinity College, where he graduated B.A. 1806, and LL.D. 1814. He was called to the Irish bar in 1808, joining the Leinster circuit, and received his silk gown in 1823. His progress in the legal profession was not rapid, though he was generally allowed to be a man of very clear intellect, with great powers of wit and oratory. From 1824 to 1826 he was representative in parliament for the borough of New Ross, county Wexford; and at the general election in the latter year he was returned, by the influence of the Ormonde family, for the city of Kilkenny, in opposition to Pierce Somerset Butler. He became solicitor-general on 18 June 1827, during the administration of Canning, to whom he was related on his mother's side, and was re-elected for Kilkenny against the same opponent as before; in 1828 was elected a bencher of the King's Inns, Dublin; from July to Dec. 1830 was M.P. for Newport, Cornwall; and on 23 Dec. 1830 was appointed lord chief justice of the common pleas, with a seat in the privy council, on the promotion of Lord Plunket to the lord chancellorship of Ireland. As a judge he was calm and painstaking, but his knowledge of law was not thought to be profound. He was more in his element in the House of Commons, and there he became a successful debater, taking a leading part on all Irish questions, and gaining the commendation of such men as Brougham, Wilberforce, and Manners Sutton. He had a commanding figure, a fine voice, elegant diction, and great fluency. His encounters in the house with O'Connell were frequent. He especially distinguished himself against O'Connell in the debate on 'the Doneraile conspiracy,' 15 May 1830. An overwhelming majority pronounced in his favour, and Lord Althorp and other good judges of the question expressed their firm conviction of the injustice of the charges advanced against him. Sir Robert Peel in 1834 wished him to retire from the judicial bench, with the view of resuming his position in the house, and subsequently a rumour very widely prevailed of his own anxiety to try his debating powers in the House of Lords. Unsuccessful speculations in railways suddenly deprived him of a large fortune, and he never fairly rallied from the consequent depression. He died at Beaumaris, North Wales, 8 Sept. 1850.

[Gent. Mag. 1850, xxxiv. new ser. pt. ii. 658; Annual Register, 1850, xcii. chron. 266; Todd's Cat. of Dublin Graduates; Smyth's Law Officers of Ireland.] B. H. B.

DOIG, DAVID (1719–1800), philologist, was born at Monifieth, Forfarshire, in 1719. His father, who was a small farmer, died while he was an infant, and his mother married again. The stepfather, however, treated him kindly. From a defect of eyesight he did not learn to read till his twelfth year, but such was his quickness that in three years he was successful in a Latin competition for a bursary at the university of St. Andrews. Having finished the classical and philosophical course with distinction and proceeded B.A., he commenced the study of divinity, but scruples regarding the Westminster Confession of Faith prevented him from entering the ministry. He had taught, from 1749, the parochial schools of Monifieth, his birthplace, and of Kennoway and Falkland in Fifeshire, when his growing reputation gained for him the rectorship of the grammar school of Stirling, which office he continued to fill with rare ability for upwards of forty years. In addition to Greek and Latin Doig had mastered Hebrew and Arabic, and was generally well read in the history and literature of the East. The university of Glasgow conferred on him the honorary degree of LL.D., and on the same day he received from St. Andrews his diploma as M.A. He was also elected a fellow of the Royal Society of Edinburgh, and a fellow of the Society of Antiquaries of Scotland.

Doig's first known appearance in print was some twenty pages of annotation on the 'Gaberlunzie-man,' inserted in an edition of that and another old Scottish poem, 'Christ's Kirk on the Green,' which was published in 1782 by his friend and neighbour John Callander of Craigforth. After an interval of ten years he published 'Two Letters on the Savage State, addressed to the late Lord Kaims,' 4to, London, 1792, in which he seeks to refute the judge's not very original views as to the primitive condition of the human race, propounded in the 'Sketches of the History of Man,' 1774. The first of these letters, written in 1775, was sent to Lord Kaimes, who was passing the Christmas vacation at Blair Drummond, a few miles from Stirling, and who was much struck with the learning, ability, and fairness of his anonymous correspondent. Having soon discovered the writer, he invited him to dinner next day, 'when,' writes Tytler (Lord Woodhouselee), a mutual friend, 'the subject of their controversy was freely and amply discussed; and though neither of them could boast of making a convert of his antagonist, a cordial

friendship took place from that day, and a literary correspondence began, which suffered no interruption during their joint lives' (Tytler, *Memoirs of Lord Kaimes*, 2nd edit., ii. 185–93). Lord Kaimes survived until 1782. Doig's next publication was entitled 'Extracts from a Poem on the Prospect from Stirling Castle. I. The Vision. II. Carmore and Orma, a love tale. III. The Garden. IV. The King's Knot. V. Three Hymns, Morning, Noon, and Evening,' 4to, Stirling, 1796. Besides his separate works Doig contributed to vol. iii. of the 'Transactions' of the Royal Society of Edinburgh a dissertation 'On the Ancient Hellenes.' A continuation which he forwarded to the society was lost and never appeared. He also wrote in the third edition of the 'Encyclopædia Britannica' the articles on 'Mythology,' 'Mysteries,' and 'Philology.' They attracted great attention, and brought their author into correspondence with some of the most eminent scholars of that day, among whom were Dr. William Vincent, afterwards dean of Westminster, and Jacob Bryant.

Doig, who was married and left issue, died at Stirling on 16 March 1800, aged 81. A mural tablet, with an inscription in commemoration of his virtues and learning, was raised by his friend John Ramsay of Ochtertyre. The town of Stirling also erected a marble monument to his memory, which contains a Latin epitaph written by himself.

Besides Latin and English poems Doig left many treatises in manuscript. A list of the more important is given in 'Encyclopædia Britannica,' 8th edit. viii. 92.

[Dr. David Irving in Encyclopædia Britannica, 8th edit., viii. 90–2, reprinted in the same author's Lives of Scottish Writers, ii. 313–24; The New Statistical Account of Scotland, vol. viii. (Stirling) 422, ix. (Fife) 933, xi. (Forfar) 556; Tytler's Memoirs of Lord Kaimes, 2nd edit. ii. 185–93; Nimmo's Hist. of Stirlingshire, 3rd edit. ii. 63–65; Chambers's Biog. Dict. of Eminent Scotsmen (ed. Thomson), i. 449–50; Anderson's Scottish Nation, ii. 39–40; Conolly's Biog. Dict. of Eminent Men of Fife.] G. G.

DOKET or DUCKET, ANDREW (*d.* 1484), first president of Queens' College, Cambridge, was, according to Dr. Caius and Archbishop Parker, principal of St. Bernard's Hostel, of which he may probably have been the founder, and certainly was the owner. Before 1439 he was presented by Corpus Christi College to the vicarage of St. Botolph, Cambridge, of which, on the restoration of the great tithes, he became rector 21 Oct. 1444. He resigned the rectory in 1470. Subsequently he was made one of the canons or prebendaries of the royal chapel of St. Stephen's, Westminster, which preferment he exchanged in 1479 with Dr. Walter Oudeby for the provostship of the collegiate church of Cotterstock, near Oundle. In July 1467 Doket was collated to the prebend of Ryton in Lichfield Cathedral, which he exchanged for the chancellorship of the same church in 1470, an office which he resigned 6 July 1476 (Le Neve, ed. Hardy, i. 584, 622). Fuller calls him 'a friar,' but for this there appears to be no foundation beyond the admission of himself and his society into the confraternity of the Franciscans or Grey Friars in 1479. The great work of Doket's life was the foundation of the college, which, by his prudent administration and his adroit policy in securing the patronage of the sovereigns of the two rival lines, developed from very small beginnings into the well-endowed society of Queens' College, Cambridge. The foundation of King's College by Henry VI in 1440 appears to have given the first impulse to Doket's enterprise. In December 1446 he obtained a royal charter for a college, to consist of a president and four fellows. Eight months later, Doket having in the meanwhile obtained a better site for his proposed buildings, this charter was cancelled at his own request, and a second issued by the king 21 Aug. 1447, authorising the refoundation of the college on the new site, under the name of 'the College of St. Bernard of Cambridge.' With a keen sense of the advantages of royal patronage, Doket secured the protection of the young queen Margaret of Anjou for his infant college, which was a second time refounded by her, and, with an emulation of her royal consort's noble bounty, received from her the designation of 'the Queen's College of St. Margaret and St. Bernard.' There is no direct evidence of Margaret having given any pecuniary aid to Doket's design, but Henry VI granted 200*l.* to it as being the foundation of his 'most dear and best beloved wife,' and the names of some of her court appear on the roll of benefactors.

The foundation-stone was laid for the queen by Sir John Wenlock, her chamberlain, 15 April 1448, and the quadrangle was approaching completion when the outbreak of the wars of the Roses put a temporary stop to the undertaking. Upon the restoration of tranquillity, Doket, opportunely transferring his allegiance to the house of York, succeeded in persuading the new queen, Elizabeth Woodville [q. v.], to replace the support he had lost by accepting the patronage of the foundation of her unfortunate predecessor and former mistress. Doket was no stranger to the new queen, who must

have felt a woman's pride in carrying to a conclusion a scheme in which Margaret had exhibited so much interest, and which had naturally spread to the ladies of her household. Elizabeth described herself as 'vera fundatrix jure successionis,' and though there is no documentary evidence of her having helped it with money, the prosperity of the college was due to her influence with her husband, and she gave it the first code of statutes in 1475. As owing its existence to two queens-consort, the college was henceforth known as 'Queens' College,' in the plural. Doket's policy in steering his young foundation so successfully through the waves of contending factions fully warrants Fuller's character of him as 'a good and discreet man, who, with no sordid but prudential compliance, so poised himself in those dangerous times betwixt the successive kings of Lancaster and York that he procured the favour of both, and so prevailed with Queen Elizabeth, wife to King Edward IV, that she perfected what her professed enemy had begun' (*Hist. of Univ. of Cambr.* ed. 1840, p. 162). Doket also succeeded in ingratiating himself with the king's brother, Richard, and obtained his patronage and liberal aid. As Duke of Gloucester, he founded four fellowships, and during his short tenure of the throne largely increased the emoluments of the college by grants of lands belonging (in right of her mother) to his Queen Anne, who had accepted the position of foundress and patroness of this college. These estates were lost to the college on the accession of Henry VII. The endowments were also augmented by Doket's offer to place the names of deceased persons on the bede-roll of the college in return for a gift of money. Doket governed his college prudently and successfully for thirty-eight years, having lived long enough to see his small foundation of four fellows grow into a flourishing society of seventeen, and his college richly endowed and prosperous under the patronage of three successive sovereigns. He died 4 Nov. 1484. His age is not stated, but he was probably about seventy-four. His will, dated 2 Nov. of the same year, is printed by Mr. Searle in his history of the college (p. 56). He was buried by his desire in the choir of his college chapel, 'where the lessons are read.' His gravestone with the matrix of his incised effigy existed in Cole's time (*c.* 1777), but it has now disappeared (*Cole MSS.* ii. 17, viii. 124). As he is styled 'magister' to the last, he was probably not doctor either in divinity or in any other faculty. Mr. Mullinger writes of him: 'We have evidence which would lead us to conclude that he was a hard student of the canon law, but nothing to indicate that he was in any way a promoter of the new learning, which already before his death was beginning to be heard of at Cambridge' (*Univ. of Cambr.* i. 317). In spite of the great names which add dignity and ornament to the foundation of the college, there can be no doubt that Doket must be regarded as the true founder of Queens' College, and that the words of Caius express the simple truth, that 'his labour in building the college and procuring money was so great that there are those who esteem the magnificent work to have been his alone' (*Hist. Acad. Cant.* 70), so that he is justly styled in the history of benefactors 'primus presidens ac dignissimus fundator hujus collegii.' He made a catalogue of the library of his college, consisting of 299 volumes, in 1472, and also an inventory of the chapel furniture in the same year.

[Searle's Hist. of the Queens' College of St. Margaret and St. Bernard, pp. 2–104, issued by the Cambridge Antiquarian Society, 1867; Mullinger's Univ. of Cambr. vol. i.; Fuller's Hist. of Univ. of Cambr. pp. 161–3; Willis and Clark's Architectural Hist. of Univ. of Cambr. i. lxii–v, ii. 1–11, iii. 438.] E. V.

DOLBEN, DAVID (1581–1633), bishop of Bangor, born in 1581 at Segrwyd, near Denbigh, was of a respectable family of some position, whose names constantly occur in the municipal and commercial records of that town. His father's name was Robert Wynn Dolben. In 1602 he was admitted into St. John's College, Cambridge, where he still remained in 1606, when he wrote some verses on the death of a former fellow, Sir Edward Lewknor. In 1609 he proceeded master of arts. On 18 Jan. 1618 he was appointed vicar of Hackney in Middlesex, which benefice he held until May 1633. In 1621 he was made vicar of Llangerniew in his native county. In 1625 he became prebendary of Vaynol, or the golden prebend, in the cathedral of St. Asaph, a post he held until 1633, just before his death. In 1626 he was sworn capital burgess of Denbigh. In 1627 he became doctor of divinity. Towards the end of 1631 he was appointed bishop of Bangor. He was elected on 18 Nov., and the temporalities restored on the same day. He was consecrated on 4 March 1631–2 by Archbishop Abbot at Lambeth, on which occasion he distributed four pounds to the archbishop's servants. A Mr. Austin preached the sermon. Dolben was, however, in failing health. In June 1633 hunters after bishoprics declared that he was 'crazy and very sickly,' and intrigued for the succession to his post. In the autumn of the same year he was seized with a mortal sickness at the town house of his see in Shoe Lane, Holborn, where he died on 27 Nov. He was buried

in Hackney parish church, where his monument, containing a half-length statue and a eulogistic description of him, still remains. On 11 Nov., just before his death, he left 30*l.* to repair the 'causeway or path that runs from Hackney Church to Shoreditch, for the benefit of the poorest sort of people, that maintain their livelihood by the carriage of burdens to the city of London.' The surplus was to be devoted to the poor of the parish in which most of his active life was spent. He also left 20*l.* to buy Hebrew books for St. John's College Library. His successor as bishop, Edward Griffith, dean of Bangor, was recommended by Dolben himself for the post. Dr. Dolben, archbishop of York, belonged to the same family, to which Archbishop Williams was also related.

[Baker's Hist. of St. John's Coll. Cambridge, ed. Mayor, pp. 264, 339, 677; D. R. Thomas's Hist. of St. Asaph; Cal. of State Papers, Dom. 1631–3 pp. 84, 283, 1633–4 pp. 110, 318; Wood's Athenæ Oxon., ed. Bliss, ii. 881; Browne Willis's Survey of Bangor, pp. 111–12; Le Neve's Fasti Eccles. Angl. ed. Hardy, i. 85, 106; Robinson's Hist. of Hackney, ii. 22, 108, 157, 364; J. Williams's Records of Denbigh and its Lordship, v. 130.] T. F. T.

DOLBEN, Sir GILBERT (1658–1722), judge, eldest son of John Dolben [q. v.], archbishop of York, born in 1658, was educated at Westminster School and at Oxford, taking, however, no degree, and was called to the bar of the Inner Temple in 1681. He sat for Ripon in the parliament of 1685, and for Peterborough in the Convention parliament of 1688–9. In the debate on the state of the nation (January 1689) he argued with great force that the conduct of the king in quitting the realm amounted to an abdication. He represented Peterborough from 1689 to 1698 and from 1700 to 1710, usually supporting the tories. He opposed Fenwick's attainder in 1696, on the ground that his conduct, though treasonable, was not heinous enough to justify parliamentary proceedings, but ought to be tried by a court of law. He was appointed a puisne judge in the court of common pleas in Ireland in 1701. In the debate on the Aylesbury election case (Ashby *v.* White) in 1704, he supported the claim of the House of Commons to exclusive jurisdiction in all questions arising out of elections. He was created a baronet in 1704, and elected a bencher of his inn in 1706, and reader in 1708. In 1710 and 1713 he was returned to parliament for Yarmouth, Isle of Wight. Concerning his life in Ireland little is known except that he was on bad terms with the Earl of Wharton during that nobleman's viceroyalty. He retired from the bench in 1720, and died 22 Oct. 1722. He cherished scholarly tastes; Dryden mentions in the postscript to his translation of the 'Æneid' that Dolben had made him a 'noble present of all the several editions of Virgil, and all the commentaries of these editions in Latin.' Dolben married Anne, eldest daughter of Tanfield Mulso of Finedon, Northamptonshire, by whom he had one son, John [q. v.], who succeeded to the title.

[Welch's Alumni Westmonast.; Inner Temple Books; Wotton's Baronetage; Smyth's Law Officers of Ireland; Luttrell's Relation of State Affairs, iii. 543, v. 49; Parl. Hist. iv. 1347, v. 30, 37, 545, 962, 1123–6, 1230, 1327, vi. 43, 290–4, 448, 593, 923, 1252; Swift's Works, ed. Scott, iv. 165.] J. M. R.

DOLBEN, JOHN (1625–1686), archbishop of York (1683–6), was the eldest son of Dr. William Dolben [q. v.], prebendary of Lincoln and rector of Stanwick, Northamptonshire, where he was born 20 March 1625. His mother was niece to Lord-keeper Williams, on whose nomination when twelve years of age he was admitted king's scholar at Westminster, and educated there under Dr. Busby [q. v.] In 1640, at the early age of fifteen, he was elected student of Christ Church, Oxford, and was 'the second in order of six succeeding generations of one family who passed through the same course of education, and did good service in their day to church and state.' Two years after his election he composed a set of Latin iambics to celebrate the return of Charles I from Scotland in 1641, which were published in a work entitled 'Oxonia Eucharistica.' When two years later Oxford became the central position of the royal military operations, twenty of the hundred students of Christ Church became officers in the king's army (Wood, *Annals*, ed. Gutch, ii. 478). Of these Dolben was one of the most ardent. He joined the royal forces as a volunteer, accompanied the army on their northward march, and rose to the rank of ensign. At Marston Moor, 2 July 1644, while carrying the colours, he was wounded in the shoulder by a musket ball. This, however, did not prevent his taking an active part in the defence of the city of York, then beleaguered by Fairfax. During the siege he received a severe shot-wound in the thigh, the bone of which was broken, and he was confined to his bed for twelve months. As a reward for his bravery he was promoted to the rank of captain and major. But in 1646, the royal cause becoming hopeless, the army was disbanded, and Dolben returned to Christ Church to pursue the studies which had been thus rudely interrupted. Being now of M.A.

standing he took that degree 9 Dec. 1647, by accumulation, without the usual preliminary of the B.A. degree (Wood, *Fasti*, ii. 103). On the parliamentary visitation of the university the following year, he replied to the demand whether he would submit to the authority of parliament, 3 May 1648, that 'as to his apprehension there was some ambiguity in the words of the question; until it was further explained he could not make any direct categorical answer to it' (*Register of the Visitors of the Univ. of Oxford*, ed. Burrows, Camden Soc., p. 32). He was deprived of his studentship, and his name was removed from the books of the house. Of the next eight years of Dolben's life we have no record. In 1656 he was ordained by Bishop King of Chichester, and the next year he married Catherine, daughter of Ralph Sheldon, esq., of Stanton, Derbyshire, the niece of Dr. Sheldon, afterwards archbishop of Canterbury. Mr. Sheldon had a house in St. Aldates, Oxford, where Dolben found a home until after the Restoration. During this period Dolben shares with Fell [q. v.] and Allestree [q. v.] the honour of having privately maintained the service and administered the sacraments of the proscribed church of England in defiance of the penal laws. The place of meeting was the house of Dr. Thomas Willis [q. v.], the celebrated physician (whose sister Fell had married), opposite to Merton College, to which, writes Wood, 'most of the loyalists in Oxford, especially scholars ejected in 1648, did daily resort' (*Athenæ Oxon.* iii. 1050). This courageous act of loyalty to their church was commemorated by the pencil of Sir Peter Lely in two pictures, one hanging in the deanery at Christ Church, and a copy of the other, which belongs to Dolben's descendants at Finedon Hall, in the hall of the same college. The three divines are painted seated at a table, in their gowns and bands, with open prayer-books before them, Dolben occupying the centre, with Allestree on the right hand and Fell on the left. These private services were continued until the Restoration. Dolben's services insured honourable recognition. But preferment was hardly rapid enough to satisfy his expectations. As early as April 1660 Dolben and Allestree petitioned the crown for canonries at Christ Church (*State Papers*, Dom. p. 86), to which they were appointed within ten days of one another, Allestree on the 17th, Dolben on 27 July; in the words of South's consecration sermon, 'returning poor and bare to a college as bare, after a long persecution.' The bareness of his college he did his best to retrieve as soon as he had the means, contributing largely to the erection of the north side of the great quadrangle undertaken by Dr. Fell. In commemoration of this munificence his arms as archbishop of York are carved on the roof of the great gateway erected by Sir Christopher Wren. On 3 Oct. of the same year he took his D.D. degree, in company with their loyal colleagues Allestree and Fell. Dolben was also appointed about the same time to the living of Newington-cum-Britwell, Oxfordshire, on the king's presentation. On 7 Feb. 1661 he writes to Williams, as secretary to Sir Edward Nicholas, secretary of state, thanking him for the care of his business, which he begs he will expedite, adding that he 'will send any money that may be wanted.' Such powerful advocacy was not in vain. On the 29th of the following April he was installed prebendary of Caddington Major in the cathedral of St. Paul's, his wife's uncle, Sheldon, being bishop of London, and the following year, 11 Oct. 1662, became on his nomination archdeacon of London, and shortly afterwards vicar of St. Giles's, Cripplegate. The next year he rose to the higher dignity of the deanery of Westminster, being installed 5 Dec. 1662. It is recorded to his credit that on his appointment as dean he at once gave up his parochial benefices, and in 1664 resigned his archdeaconry. His stall he held till he was advanced to the episcopate in 1666. Canon Overton remarks: 'Perhaps the fact of Dolben having married Sheldon's niece was no hindrance to his promotion; but he deserved it by his merits. He was a man of great benevolence, generosity, and candour, noted as an excellent preacher, described by Hickes (*Memoirs of Comber*, p. 189) as very conversable and popular, and such every way as gave him a mighty advantage of doing much good,' &c. (*Life in the English Church*, p. 33). Comber himself speaks of him as 'a prelate of great presence, ready parts, graceful conversation, and wondrous generosity' (*Memoirs*, u. s. p. 212). In October 1660, when the regicides were lying under sentence of death, Dolben was commissioned, in conjunction with Dr. Barwick [q. v.], dean of St. Paul's, to visit them in the hope of persuading them to condemn their act. They began with the military divine, Hugh Peters, in the hope that he might use his influence with his companions, by whom 'his prophecies were regarded as oracles.' Their exhortations, however, entirely failed (*Barwick's Life*, p. 295). Dolben was elected prolocutor of the lower house of convocation, in succession to Dr. Barwick in 1664, and appointed clerk of the closet in the same year, a position of great difficulty in so licentious a court, which he filled with courage and dignity (*State Papers*, Dom.

p. 617). Dolben's tenure of the deanery of Westminster was marked by the frank energy, sound good sense, transparent candour, geniality, and generosity which rendered him one of the most popular of the ecclesiastics of his day. On the very day of his installation he prevailed with a somewhat reluctant chapter to make the abbey an equal sharer with themselves in all dividends, a plan which secured the proper repair of the building, till the change of system in the present century. As dean he also resolutely maintained the independence of the abbey of all diocesan control. As a preacher he rivalled in popularity the most celebrated pulpit orators of his day. People crowded the abbey when it was known he was to preach, and Dryden has immortalised him in his 'Absalom and Achitophel' (vv. 868-9) as

> Him of the western dome, whose weighty sense
> Flows in fit words and heavenly eloquence.

The few sermons which exist in print prove that this popularity was by no means undeserved. They are 'clear and plain, written in a pure and terse style, with something of the downright abruptness of the soldier in the subject, argued out admirably in a very racy and practical fashion' (Overton, *Life in the English Church*, pp. 243-4). He at first preached from a manuscript, but a hint from Charles II induced him to become an extempore preacher, and 'therefore his preaching was well liked of' (Wood, *Life*, cxii). During his residence at Westminster as dean the great fire of London broke out (1666), and the dean, 'who in the civil wars had often stood sentinel,' gathered the Westminster scholars in a company, and marched at their head to the scene of the conflagration, and kept them hard at work for many hours fetching water from the back of St. Dunstan's Church, which by their exertions they succeeded in saving (*Autobiography of J. Taswell*, Camd. Soc. p. 12).

On the death of Bishop Warner, Dolben was chosen to succeed him in the see of Rochester, to which he was consecrated at Lambeth Chapel by his uncle, Archbishop Sheldon, 25 Nov. 1666, the sermon being preached by his old friend and fellow-student, Dr. Robert South, from Tit. ii. 15 (South, *Sermons*, i. 122 ff). The income of the see being very small, he was allowed to hold the deanery of Westminster *in commendam* (*State Papers*, Dom. p. 257), thus inaugurating a system which continued till the time of Horsley, by which the income of a poor suburban bishopric was augmented, and a town residence provided for its occupant. He occupied the deanery for twenty years till his translation to York, being 'held in great esteem by the inhabitants of Westminster,' and spoken of as 'a very good dean' (Stanley, *Memoirs of Westminster Abbey*, p. 451). Dolben at once began at his own cost to repair the episcopal palace at Bromley, which had suffered severely during the Commonwealth, a work recorded by Evelyn, who more than once speaks in his 'Diary' with much esteem of his 'worthy neighbour' (*Diary*, 23 Aug. 1669, ii. 43; 19 Aug. 1683, *ib.* p. 183; 15 April 1686, *ib.* p. 252). Dolben had been scarcely bishop a year when the fall of Clarendon involved him in temporary disgrace at court. Pepys mentions in his 'Diary,' 23 Dec. 1667, the suspension of the Bishop of Rochester, who, together with Morley of Winchester, 'and other great prelates,' was forbidden the court, and deprived of his place as clerk of the closet. He also records a visit paid to Dolben at this time at the deanery, 24 Feb. 1668, in company with Dr. Christopher Gibbons, for the purpose of trying an organ which he was thinking of purchasing, when he found him, though 'under disgrace at court,' living in considerable state 'like a great prelate.' 'I saw his lady,' he continues, 'of whom the Terræ Filius at Oxford was once so merry, and two children, one a very pretty little boy like him (afterwards Sir Gilbert Dolben [q. v.]), so fat and black' (Pepys, *Diary*, ii. 430, iii. 329, 333, 366, 385). That Dolben's disgrace with Charles was not lasting is proved by his appointment as lord high almoner in 1675, and when five years later the death of Archbishop Sterne of York vacated that see, he was selected as his successor. He was elected 'in a very full chapter' 28 July, and enthroned 26 Aug. 1683, amidst the universal acclamation of the citizens. Burnet, who disliked him as having, as he believed, when engaged on the 'History of the Reformation,' used his influence to hinder his researches in the Cottonian Library, under the apprehension that he would 'make an ill use of it' (*Own Time*, i. 396, fol. edit.), and who sneers at him as 'a man of more spirit than discretion, an excellent preacher, but of a fine conversation, which laid him open to much censure in a vicious court'—records that 'he proved a much better archbishop than bishop' (*ib.* p. 590). Beyond the commendation of men such as Evelyn, we have little if any evidence of his administration of the see of Rochester. His short archiepiscopate was one of much vigour. Thoresby tells us that 'he was much honoured as a preaching bishop, visiting the churches of his diocese, and addressing the people in his plain, vigorous style' (*Diary*, 1 May 1684). His first business was to reform his cathedral, which

he sought to make 'a seminary and nursery of christian virtue.' With this view he collated the admirable Dr. Comber, afterwards dean of Durham [q. v.], to the precentorship, where he proved his earnest coadjutor in his unwelcome but salutary reformations. Among these was the restoration of the weekly celebration of the holy communion, which had fallen into desuetude. The change was strongly opposed by the canons. He also, 'though with great temper and moderation,' according to Thoresby, strongly urged the observance of saints' days in all the churches of his diocese, defending the institution from the charge of Romish superstition. The best of the clergy and laity of the diocese deemed themselves 'very happy' in their archbishop, so 'very active in his station.' On his journey from London to York just before Easter 1686 he slept at an inn in a room infected with the small-pox. On Good Friday he preached in the minster pulpit. On Easter Tuesday the disease declared itself, accompanied with a lethargic seizure, and on the following Sunday he died at his palace of Bishopthorpe, on the improvement of which he had spent a large sum, his end being due, according to his friend Dr. Comber, 'rather to grief at the melancholy prospect of public affairs,' James II using his utmost endeavours to destroy the church of England, than to the small-pox (Comber, *Memoirs*, p. 211). He was buried on the north side of the south aisle of York minster, under a marble monument bearing his effigy robed and mitred, with a long epitaph recording the chief facts of his life, from the pen of his chaplain, the Rev. Leonard Welstead. Evelyn speaks of the death of the archbishop, 'my special loving friend and excellent neighbour,' as 'an inexpressible loss to the whole church, and to his province especially, being a learned, wise, strict, and most worthy prelate.' He adds: 'I look on this as a great stroke to the poor church of England in this defecting period' (*Diary*, 15 April 1686, ii. 252, edit. 1850). His loss was not less felt as a member of the legislature than as a prelate. 'No one of the bench of bishops,' writes Sir W. Trumbull, 'I may say not all of them, had that interest and authority in the House of Lords which he had . . . he was not to be browbeaten or daunted by the arrogance or titles of any courtier or favourite. His presence of mind and readiness of elocution, accompanied with good breeding and inimitable wit, gave him a greater superiority than any other lord could pretend to from his dignity of office' (*History of Rochester*, 1772). By his wife, who survived him twenty years, dying and being buried at Finedon, he had two sons, Gilbert [q. v.] and John [q. v.], and one daughter, Catherine, who died in infancy. He bequeathed his chapel plate to the altar of York minster, and above three thousand volumes of great value to its library. His only published works are three sermons preached before Charles II: (1) On Job xix. 19, preached at Whitehall on Good Friday 1664; (2) on Ps. liv. 6, 7, also before the king on 20 June 1665, on the thanksgiving for the defeat of the Dutch off Harwich, June 3; (3) on Ps. xviii. 1–31, on 14 Aug. 1666, on the defeat of De Ruyter, 25 July (see *Pepys's Diary* of that date). There are also two copies of Latin verses reprinted by his descendant, the Rev. Dolben Paul: (*a*) on the return of Charles I from Scotland, 1641; (*b*) on the death of the Princess of Orange in 1660.

His person was commanding, but overcorpulent; his complexion dark. His countenance is described as open, his eye lively and piercing, his presence majestic, his general aspect of extraordinary comeliness. Besides the historical picture already mentioned by Lely, and engraved by Loggan, Bromley mentions a portrait by Huysman, engraved by Tompson. Portraits of Dolben exist also in Christ Church Hall and in the deanery, Westminster (engraved in 1822 by Robert Grove), at Bishopthorpe, and at Finedon Hall.

[Welch's List of Queen's Scholars, Westminster; Wood's Athenæ Oxon. vol. iv. col. 188, 868; Grainger's Biog. Hist. iii. 245–7, ed. 1775; Taswell's Autobiography, p. 12 (Camd. Soc.); Memoirs of Comber, pp. 186–9, 212; Bedford's Life of Barwick, p. 295; Burnet's Own Time, i. 396, 590, fol. ed.; Thoresby's Diary, i. 172, ii. 425, 436, 439, 440; Evelyn's Diary, ii. 43, 183, 252; Pepys's Diary, ii. 430, iii. 329, 333, 366, 385; Calamy's Own Time, ii. 228; History and Antiquities of Rochester, 1772, 8vo; Overton's Life in the English Church, 1660–1714, pp. 33–34, 243–5, 310; Paul's Dolben's Life and Character, 1884.] E. V.

DOLBEN, JOHN (1662–1710), politician, the younger son of Archbishop Dolben [q. v.], was baptised in Christ Church Cathedral, Oxford, on 1 July 1662. He matriculated from Christ Church, Oxford, on 23 March 1678, but his name does not appear in the printed list of graduates. His parents intended him for the study of the law, and he was duly called to the bar at the Temple, but took to bad company, spent the greater part of the fortune inherited on his father's death in 1686, and withdrew with the remnant of his means to the West Indies, where he succeeded in marrying a rich wife. His uncle, the judge, soon afterwards sent for him back to England, but the old temptations proved too

strong for his character, and he once more abandoned himself to gaming. Through the influence of his adviser in ecclesiastical matters, Bishop Trelawny, then, as was maliciously asserted, 'in hopes of a translation,' Dolben was returned to parliament at a bye-election for the borough of Liskeard in Cornwall on 21 Nov. 1707, and sat for that constituency until his death. He now took to business energetically and often acted as chairman of committees. As the son of an archbishop and the great-nephew of another, Archbishop Sheldon, he was put by Godolphin, for whom he was 'a great stickler,' in the front of the battle over Sacheverell's impeachment. On 13 Dec. 1709 Dolben brought the doctor's sermons under notice of the House of Commons; next day he was ordered to impeach Sacheverell at the bar of the House of Lords, and on 15 Dec. acquainted the commons that he had executed their instructions. The accused petitioned to be allowed his liberty on bail, a committee was appointed to search for precedents, and the report was made by Dolben (22 Dec. 1709). The articles of impeachment against Sacheverell, drawn up by a committee of the House of Commons, were reported to the house by Dolben on 10 Jan. 1710, and two days later he carried up the articles 'to the House of Lords, accompanied by a great number of members.' He was one of the managers of the impeachment, but his exertions overtaxed his bodily powers and he broke down in health. He retired to Epsom, and, 'to the great joy and exultation of Dr. Sacheverell's friends,' said a newspaper of the period, was carried off by fever on 29 May 1710, 'at that very hour, eleven in the forenoon, when Dr. Sacheverell was order'd to attend his tryal.' By the heated adherents of this excited parson he was denounced in many publications, and Wilkins, in his 'Political Ballads' (ii. 84), quotes the following epitaph upon him:

> Under this marble lies the dust
> Of Dolben John, the chaste and just.
> Reader, read softly, I beseech ye,
> For if he wakes he'll straight impeach ye.

Among the pamphlets relating to him are: 1. 'A Letter written by Mr. J. Dolbin to Dr. Henry Sacheverell, and left by him with a friend at Epsom,' 1710, p. 16; composed as a letter of repentance. 2. 'A true Defence of Henry Sacheverell, D.D., in a Letter to Mr. D——n [Dolben]. By S. M. N. O.,' 1710. 3. 'An Elegy on the lamented Death of John Dolben.' 4. 'The Life and Adventures of John Dolben,' 1710, pp. 16. His wife was Elizabeth, second daughter and coheiress of Tanfield Mulso of Finedon, Northamptonshire; her elder sister, Anne, married his elder brother, Sir Gilbert Dolben, to whom John sold his moiety of the family estates. Dolben's two sons died abroad in his lifetime (William, the elder, whose portrait was painted by Kneller in 1709 and engraved by Smith in 1710, dying in 1709, aged 20), and Mary, one of his three daughters, died on 24 June 1710, aged 8. He was buried in Finedon Church under a large grey-marble tombstone; his widow survived until 4 March 1736. Their two surviving daughters lived to maturity and were married in Westminster Abbey.

[Chester's Westminster Abbey Registers, pp. 40, 41, 77; Le Neve's Knights (Harl. Soc.), pp. 314–15; Betham's Baronetage, iii. 135–6; Bridges's Northamptonshire, ii. 258–61; Noble's Continuation of Granger, ii. 210; Madan's Sacheverell, pp. 52, 55; Luttrell's Relation of State Affairs, vi. 523–88; Hearne's Collections (Doble), ii. 327–41, 456; Boase and Courtney's Bibl. Cornub. iii. 1158.] W. P. C.

DOLBEN, Sir JOHN (1684–1756), divine, born at the archiepiscopal palace of Bishopthorpe, near York, on 12 Feb. 1683–4, was the only son of Sir Gilbert Dolben [q. v.], a judge of the common pleas in Ireland, by his wife Anne, eldest daughter and coheiress of Tanfield Mulso of Finedon, Northamptonshire. John Dolben, archbishop of York [q. v.], was his grandfather. Admitted on the foundation of Westminster in 1700, he was nominated a canon's student of Christ Church, Oxford, in 1702, and was there a pupil of Dr. John Freind, proceeded B.A. on 22 Jan. 1704, M.A. on 8 July 1707, and accumulated the degrees in divinity on 6 July 1717. He was collated to the sixth stall at Durham on 2 April 1718, and to the eleventh ('golden') stall in that cathedral on 17 July 1719 (Le Neve, *Fasti*, ed. Hardy, iii. 314, 319); in the last-named year he became rector of Burton Latimer and vicar of Finedon, Northamptonshire (Bridges, *Northamptonshire*, ed. Whalley, ii. 224, 260). On 22 Oct. 1722 he succeeded his father as second baronet, was elected visitor of Balliol College, Oxford, on 22 June 1728, in succession to Dr. Henry Brydges, and was also subdean of the queen's chapel. To Dolben Anthony Alsop [q. v.] inscribed the poems numbered v, vi, x, xv, xviii, xx, xxi, xxiv, in the second book of his Latin odes (4to, London, 1752, pp. 40–4, 50–3, 64–6, 69–71, 72–6, 79–80); two other odes occur at pp. 97 and 139 of the manuscript additions in the copy in the British Museum. He also maintained a warm friendship with Atterbury, and for some time after the bishop's banishment appears to have paid him an annuity (Atterbury, *Correspondence*, ed. Nichols, 1789–98,

ii. 379, 402, iii. 23, v. 107, 308). He died at Finedon on 20 Nov. 1756, aged 73, and was buried there. He married the Hon. Elizabeth Digby, second daughter of William, lord Digby, who died at Aix in Provence, 4 Nov. 1730. His portrait by M. Dahl is in Christ Church Hall. He published 'A Sermon [on Heb. xiii. 1] preach'd before the Sons of the Clergy,' 4to, London, 1726.

His only surviving son, WILLIAM, who died at the age of eighty-eight on 20 March 1814, represented Oxford University during seven parliaments from 1768 till 1806, when he retired. He always gave his steady support to Wilberforce's measures for the abolition of the slave trade. His portrait by M. Brown is at Christ Church (CHESTER, *Reg. of Westminster Abbey*, pp. 52, 18 *n.*)

[Welch's Alumni Westmon. (1852), pp. 175, 215, 237, 238, 331; Wotton's Baronetage (Kimber and Johnson), iii. 10–11; Betham's Baronetage, iii. 136–7; Historical Register (Chronological Diary), v. 4, vi. 32, vii. 30, xvi. 34; Wood's Colleges and Halls (Gutch), Appendix, p. 292; Evans's Cat. of Engraved Portraits, i. 101; Addit. MSS. 24120, ff. 252–61, 29601, ff. 258, 259.]

G. G.

DOLBEN, WILLIAM (*d.* 1631), prebendary of Lincoln, bishop designate, came of a family long seated at Segrwyd in Denbighshire, but was born at Haverfordwest, Pembrokeshire, the only son of John Dalbin or Dolbin of that town, by his wife Alice, daughter of Richard Myddelton of Denbigh, and sister of Sir Thomas Myddelton of Chirk Castle, Denbighshire, and of the famous Sir Hugh Myddelton. He was educated on the foundation of Westminster, whence he passed to Christ Church, Oxford, in 1603. He was author of Latin elegiacs in 'Musa Hospitalis Ecclesiæ Christi Oxon. in adventum Jacobi Regis, Annæ Reginæ, Henrici principis ad eandem Ecclesiam,' 4to, Oxford, 1605. He was instituted rector of Stanwick, Northamptonshire, 8 Nov. 1623, and on the same day to the rectory of Benefield in the same county (BRIDGES, *Northamptonshire*, ed. Whalley, ii. 195, 398). On 31 Aug. 1629, being then D.D., he became prebendary of Caistor in the church of Lincoln (LE NEVE, *Fasti*, ed. Hardy, ii. 128), a preferment which he owed to the lord keeper, Bishop Williams, whose niece he had married. Dolben died in September 1631, and was buried at Stanwick on the 19th of that month (parish register). He was so beloved by his parishioners that during his last illness they ploughed and sowed his glebe at their own expense, in order that his widow might have the benefit of the crops. In his will, dated 1 Sept. and proved 25 Oct. 1631, he left 20*l.* to the town of Haverfordwest 'to be added to the legacy of my cosen, William Middleton' (reg. in P. C. C. 105, St. John). By his wife, Elizabeth, daughter of Captain Hugh Williams of Coghwillan, Carnarvonshire, he left three sons: John [q. v.], afterwards archbishop of York; William, who became a judge of the king's bench; and Rowland, a 'sea-officer,' and two daughters.

His great-grandson, Sir John Dolben [q. v.], when sending some account of the family to Thomas Wotton in 1741, writes: 'I have heard my father often say y^t^ his grandfather, Dr. William Dolben, was nominated to the bishoprick of Gloster, but y^t^ upon his falling extreamly ill the instruments were suspended till he died' (*Addit. MS.* 24120, f. 255 *b*). Gloucester, however, was held by Dr. Godfrey Goodman from 1624 until 1640. It is most likely that Dolben was to have been bishop of Bangor, to which see his relative, Dr. David Dolben [q. v.], was consecrated on 4 March 1631–2.

[Welch's Alumni Westmon. (1852), pp. 71–2, 115, 160, 210, 387; Wood's Athenæ Oxon. (Bliss), iv. 868–9; Wotton's Baronetage (Kimber and Johnson), iii. 8–9; Betham's Baronetage, iii. 132–3; Chester's Westminster Abbey Registers, p. 18 *n.*]

G. G.

DOLBEN, SIR WILLIAM (*d.* 1694), judge, second son of the Rev. William Dolben, D.D. [q. v.], rector of Stanwick, Northamptonshire, by Elizabeth, daughter of Hugh Williams of Coghwillan, Carnarvonshire, and niece of Archbishop Williams [q. v.] (lord keeper 1621–5), was admitted to the Inner Temple in 1647–8, and called to the bar in 1655. He received the degree of M.A. at Oxford in 1665, on the occasion of the incorporation *ad eundem* of the Earl of Manchester, whose secretary he was. In 1672 he was elected a bencher of his inn, and in 1676 recorder of London, and knighted. He took the degree of serjeant-at-law in 1677, and shortly afterwards was appointed king's serjeant. Archbishop Sheldon made him steward of the see of Canterbury—a post which he resigned in 1678, when Roger North succeeded him. On 4 April 1678 he opened the case for the crown on the trial of the Earl of Pembroke by his peers in Westminster Hall for the murder of Nathaniel Cony. The earl, who had quarrelled with Cony in a tavern and brutally kicked him to death, was found guilty of manslaughter. On 23 Oct. 1678 Dolben was created a puisne judge of the king's bench. In this capacity he helped to try many persons suspected of complicity in the supposed popish plot, among others Evelyn's friend Sir George Wakeman, one of the physicians to the queen (EVELYN, *Diary*, 18 July 1679), Sir Thomas Gascoigne (1680), and Edward Fitzharris and

Sir Miles Stapleton (1681). Luttrell (*Relation of State Affairs*, i. 255) writes, under date April 1683: 'This vacation, just before the term, Mr. Justice Dolben, one of his majesty's justices of the king's bench, had his quietus sent him; many think the occasion of his removal is because he is taken to be a person not well affected to the quo warranto against the charter of the city of London.' He was reinstated on 11 March 1688-9. He appears to have been a zealous protestant, and indisposed to the toleration of the Romanists. Roger North describes him as 'a man of good parts . . . of a humour, retired, morose, and very insolent.' When a judge, North says he proved 'an arrant peevish old snarler,' and 'used to declare for the populace.' He died of apoplexy on 25 Jan. 1694, and was buried in the Temple Church. John Dolben [q. v.], archbishop of York, was his brother.

[Inner Temple Books; Wotton's Baronetage, iv. 95; North's Autobiography, ed. Dr. Jessopp, iii. 112; Wood's Fasti Oxon. (Bliss), ii. 285; Cobbett's State Trials, vi. 1322, vii. 964, viii. 326, 523; Luttrell's Relation of State Affairs, i. 509, 527, iii. 259; Foss's Lives of the Judges.]

J. M. R.

DOLBY, CHARLOTTE HELEN SAINTON (*d.* 1885), musician. [See under Sainton, Prosper Philippe Catherine.]

DOLLE, WILLIAM (*fl.* 1670-1680), engraver, was employed by the booksellers in engraving portraits and frontispieces. His engravings are weakly and stiffly executed, and show little merit or originality. The most creditable among them is the frontispiece to Theophilus de Garencières's translation of Nostradamus's 'Prophecies' (1672), which shows the author seated at his writing-table, while above are portraits in ovals of his friend Nathaniel Parker of Gray's Inn, and of Nostradamus himself. In the first edition (1670) of Izaak Walton's 'Lives' the portraits of Sir Henry Wotton and Richard Hooker are by Dolle, the former being a reduced copy of an engraving by Lombart, and the latter of one by Faithorne. In the 'Reliquiæ Wottonianæ' (1672) there are portraits of Sir Henry Wotton, Robert Devereux, earl of Essex, and George Villiers, duke of Buckingham, by Dolle, the last named a poor reduction from Delff's engraving. A small portrait of John Milton by Dolle, a reduced copy of one by Faithorne, is prefixed to his 'Artis Logicæ Institutio' (1672), 'Poems on Several Occasions' (1673), and the small 8vo edition of 'Paradise Lost' (1674). Other portraits engraved by Dolle are those of John Cosin, bishop of Durham, Robert Sanderson, bishop of Lincoln, Dr. Mark Frank, master of Pembroke Hall, Cambridge, Dr. Francis Glisson, Samuel Botley, shorthand writer, and others. They are mostly prefixed as frontispieces to their works, and are to be found separately in the collection of the print room at the British Museum.

[Redgrave's Dict. of Artists; Strutt's Dict. of Engravers; Bromley's Cat. of Engraved British Portraits; Lowndes's Bibl. Man.] L. C.

DOLLOND, GEORGE (1774-1852), optician, was born in London on 25 Jan. 1774. In early life he bore his father's name of Huggins, but changed it by royal patent to Dollond on entering into partnership with his maternal uncle, Peter Dollond [q. v.], who took charge of his education on his father's premature death. From Mr. George Lloyd's seminary at Kennington he was sent early in 1787 to learn the trade of mathematical instrument-making in Mr. Fairbone's manufactory, and in March 1788 commenced his apprenticeship to his uncle. A severe illness in 1792 kept him long between life and death; but he recovered, served out his time, and showed such diligence and ability that he was placed in exclusive charge of the mathematical department of the establishment in St. Paul's Churchyard. He was admitted to partnership in November 1805, and after his uncle's retirement in 1819 conducted the business alone until his death at his residence in Camberwell on 13 May 1852, at the age of seventy-eight. He was a thoroughly skilled mechanician and optician, and the numerous instruments constructed by him for use in astronomy, geodesy, and navigation were models of workmanship. The public observatories of Cambridge, Madras, and Travancore were equipped by him; he mounted for Mr. Dawes in 1830 the five-foot equatorial employed in his earlier observations of double stars (*Mem. R. A. Soc.* viii. 61); and built similar but larger instruments for Admiral Smyth, Lord Wrottesley, and Mr. Bishop.

Dollond's 'Account of a Micrometer made of Rock Crystal' was laid before the Royal Society on 25 Jan. 1821 (*Phil. Trans.* cxi. 101). This improvement upon the Abbé Rochon's double-refracting micrometer consisted in employing for the eye lens a sphere of rock crystal, the rotation of which on an axis perpendicular to that of the telescope and to the plane of double refraction gave the means of measuring small angles by the separation of the resulting two images. Dawes found such instruments, owing to the exquisite definition given to them by Dollond, a useful adjunct to the wire micrometer in the measurement of close double stars

(*Mem. R. A. Soc.* xxxv. 144; GILL, *Encycl. Brit.* xvi. 252). Dollond also independently invented in 1819, and was the first to construct, a micrometer similar to the 'dioptric' one described by Ramsden in 1779, in which the principle of the divided lens was adapted to the eye-piece. Dr. Pearson procured one from him for twelve guineas, but found it too heavy for use with an ordinary achromatic (PEARSON, *Practical Astronomy*, ii. 184).

On 13 April 1821 Dollond communicated to the Astronomical Society a 'Description of a Repeating Instrument upon a new construction' (*Mem. R. A. Soc.* i. 55), a kind of altazimuth in which the repeating principle was applied to both vertical and horizontal circles; and on 14 Nov. 1823, 'A Short Account of a new Instrument for Measuring Vertical and Horizontal Angles' (*ib.* ii. 125), otherwise called a 'double altitude instrument,' with which altitudes could be taken by direct and reflected vision simultaneously, thus dispensing with level or plumb line. His 'Account of a Concave Achromatic Glass Lens as adapted to the Wired Micrometer when applied to a Telescope, which has the Power of increasing the Magnifying Power of the Telescope without increasing the Diameter of the Micrometer Wires,' was read before the Royal Society on 27 Feb. 1834 (*Phil. Trans.* cxxiv. 199). It described a skilful application of Barlow's concave lens to the micrometer, specially designed to meet Dawes's needs in double-star measurement, and highly approved by him. Dollond's last invention was an 'atmospheric recorder,' for which he received the council medal of the Great Exhibition of 1851. By its means, varying atmospheric pressure, temperature, force and direction of wind, rainfall, evaporation, and electrical phenomena registered themselves simultaneously during periods limited only by the length of paper on the roller.

Dollond took an active part in the foundation of the Astronomical Society in 1820, and attended diligently at the council meetings until near the close of his life. He was elected a member of the Royal Society on 23 Dec. 1819, and was one of the original fellows of the Royal Geographical Society. He observed the partial solar eclipse of 7 Sept. 1820 at Greenwich (*Mem. R. A. Soc.* i. 138). In his business relations he set an example of probity and punctuality; he was highly esteemed in private life, and enjoyed the friendship of the leading scientific men of his time.

[Monthly Notices, xiii. 110; Journ. Geog. Soc. 1853, p. lxxiii; R. Soc. Cat. of Scientific Papers; a Catalogue of the Instruments sold by Dollond in 1829 is contained in Astr. Nach. viii. 42.]

A. M. C.

DOLLOND, JOHN (1706–1761), optician, was born at Spitalfields on 10 June 1706, of Huguenot parents, who had fled from Normandy to London on the revocation of the edict of Nantes. The conjectured original spelling of their name as d'Hollande implies that they were of Dutch extraction. Dollond was brought up to the hereditary trade of silk-weaving, and his father's death, while he was still a child, compelled the sacrifice of his education to the necessities of his family. But no impediments could debar him from self-improvement. His studies embraced Latin, Greek, anatomy, theology, no less than algebra and geometry; and his recreation at the age of fifteen consisted in solving problems, drawing figures, constructing sundials, &c. An early marriage restricted his little leisure; yet he contrived, by curtailing sleep, to attain proficiency in optics and astronomy, the subjects of his later and lasting devotion.

In 1752, his eldest son, Peter Dollond [q.v.], having set up as an optician, he abandoned silk-weaving to join him, and rapidly attained the practical skill for which his theoretical acquirements had laid the foundation. His first appearance before the learned world was in a controversy on the subject of Newton's law of refraction with Euler, who in the 'Berlin Memoirs' for 1747 (p. 274) had endeavoured to substitute for it a hypothetical principle permitting the colour-correction of telescopes by the employment of combined lenses of glass and water. Dollond expressed his objections in a letter to James Short [q. v.] dated 11 March 1752, which Short persuaded him to send to Euler, and communicate, with his reply, to the Royal Society. It appeared in the 'Philosophical Transactions' with the title 'A Letter concerning a Mistake in M. Euler's Theorem for correcting the Aberrations in the Object-Glasses of Refracting Telescopes' (xlviii. 289). Because Newton, on the strength of his celebrated 'eighth experiment' (described in his 'Opticks,' 3rd edit. p. 112), had despaired of correcting colour-aberration by a multiplicity of refractions, Dollond declared it to be 'somewhat strange that anybody nowadays should attempt to do that which so long ago has been demonstrated impossible.' A geometrical investigation by Klingenstierna, a Swedish mathematician, nevertheless showed the inconsistency with known optical phenomena of Newton's law of dispersion, the truth of which was assumed by Dollond. Upon hearing of this in 1755 he, however, decided to repeat the fundamental experiment upon which the contested

principle had been made to rest. The results and the process by which they were arrived at were set forth in his memorable 'Account of some Experiments concerning the different Refrangibility of Light,' read before the Royal Society on 8 June 1758 (*ib.* l. 733). Adjusting prisms of water and glass so as to produce equal and contrary refractions, he found that the rays issued, parallel to their original direction, yet strongly coloured. The complementary experiment of producing, by similar means, refraction without colour was performed with equal success early in 1757. Object-glasses, however, constructed on this plan proved defective, owing to their short radii of curvature and consequent excessive spherical aberration, and Dollond proceeded to look out for corresponding properties in various kinds of glass. Towards the end of the same year, accordingly, he began to grind wedges of flint and crown, and apply them together so as to produce opposite refractions. His success went far beyond his anticipations. The difference in the dispersive power of the wedges thus combined was so great that an object viewed through them remained perfectly colourless when the refraction by the flint was to that by the crown in the proportion of two to three.

Thus was established the completely novel principle of the dependence of dispersion upon the quality of the refracting substance. The problem of the colour-correction of telescopes was thereby (speaking broadly) solved, but an increase of the spherical defect was a penalty which, at first sight, appeared formidable. This too, however, Dollond divined a means of removing by equalising opposite errors, 'and thus at last,' he concluded, 'I obtained a perfect theory for making object-glasses, to the apertures of which I could scarcely conceive any limits' (p. 742). Very narrow limits were, indeed, set to aperture by the backward state of the glass-making art; while the practical difficulty of working curved surfaces with the requisite precision was very great. Yet, 'after numerous trials,' and by 'resolute perseverance,' it was overcome, and refractors of the new kind, three feet in length, proved the equals of those of forty-five feet constructed by the older methods. The earliest 'achromatics' (a name bestowed by Dr. Bevis) had double object-glasses, but Dollond quickly perceived the advantage of dividing the biconvex crown lens into two of lower curvature, between which a biconcave flint lens was inserted. These triple objectives were, however, at first employed only with a concave eye-piece, and were rendered generally available by Peter Dollond in 1765.

The invention of the achromatic telescope was rewarded with the Copley medal in 1758, though Dollond was not then a member of the Royal Society. After his death it was found to have been anticipated. An action for infringement of patent brought by Peter Dollond in 1766 against one Champness of Cornhill was defended on the ground that Chester More Hall [q. v.] had, thirty-three years previously, made perfectly similar instruments. The fact was proved; but Lord Mansfield held that 'as Hall had confined the discovery to his closet, and the public were not acquainted with it, Dollond was to be considered as the inventor.' The plaintiff obtained 250*l.* damages, and the decision has ever since been regarded as a leading case on the subject (H. Blackstone, ii. 469; *Gent. Mag.* 1766, p. 102, 1790, p. 890; Ranyard, *Monthly Notices*, xlvi. 460).

Before working out his grand discovery, Dollond bestowed much attention on the eye-pieces of telescopes, and by a combination of five or six separate lenses succeeded in widening the field, while giving greater distinctness to the image. The particulars were embodied in a 'Letter to Mr. James Short, F.R.S., concerning an Improvement of Refracting Telescopes,' read before the Royal Society on 1 March 1753 (*Phil. Trans.* xlviii. 103). To the same body he imparted, on 10 May 1753, 'A Description of a Contrivance for Measuring small Angles,' and on 25 April 1754 'An Explanation of an Instrument for Measuring small Angles' (*ib.* pp. 178, 551). This was in effect the modern heliometer. For Bouguer's twin object-glasses Dollond substituted a single one divided into two equal segments, moveable along their line of section, and the whole revolving round its optical axis. Their mutual displacement was measured by a vernier fastened to the brasswork holding one of the halves, so as to slide along a scale attached to the other. By this means he proposed to measure the spheroidal compression of the planets, the elongations of Jupiter's satellites, and the lunar diameter. Three types of 'divided object-glass micrometer' were indicated by him, of which only the first has held its ground. To the third, adapted to reflectors, he gave his own preference, and it was immediately carried into execution by Short, but has never proved really useful (Gill, *Encycl. Brit.* xvi. 250).

Towards the close of his life, Dollond occupied himself with computing almanacs for various parts of the world, one of which, for the meridian of Barbadoes, anno 1761, was possessed by his grandson, George Dollond [q. v.] Early in 1761 he was elected a member of the Royal Society, and appointed optician

to the king, but his enjoyment of these honours was of brief duration. While engaged, on 30 Nov. 1761, in an intense and prolonged study of Clairaut's treatise on the motions of the moon, he was struck with apoplexy, and died in a few hours, aged 55. He left two sons and three daughters, one of whom married his celebrated apprentice, Jesse Ramsden. The only authentic account of his life was written by the husband of one of his granddaughters, Dr. John Kelly, rector of Copford, Essex, who thus described him: 'In his appearance he was grave, and the strong lines of his face were marked with deep thought and reflection; but in his intercourse with his family and friends he was cheerful and affectionate; and his language and sentiments are distinctly remembered as always making a strong impression on the minds of those with whom he conversed. His memory was extraordinarily retentive, and amidst the variety of his reading he could recollect and quote the most important passages of every book which he had at any time perused.'

[Kelly's Life of John Dollond, privately printed, substantially reproduced in Phil. Mag. xviii. 47 (1804), and in Phil. Trans. Abridg. x. 341 (Hutton), 1809; Haag's La France Protestante (2nd ed.), v. 433; Gallery of Portraits, iii. 12, with engraving by Posselwhite from a portrait of Dollond in the Royal Observatory; Gent. Mag. 1820, p. 90; Hutton's Phil. and Math. Dict.; Grant's Hist. of Phys. Astronomy, p. 531; Bailly's Hist. de l'Astr. Moderne, iii. 116; Montucla's Hist. des Math. iii. 448; Whewell's Hist. of Inductive Sciences (3rd ed.), ii. 213, 289; Brewster's Edinb. Cyclopædia, art. 'Telescopes;' H. Servus's Gesch. des Fernrohrs, p. 77 (Berlin, 1886); G. Fischer on Heliometer, Sirius, xvii. 176; Watt's Bibl. Brit.] A. M. C.

DOLLOND, PETER (1730–1820), optician, eldest son of John Dollond [q. v.], was born in London in 1730. He was brought up to his father's trade of silk-weaving, which for some years they carried on together at Spitalfields. But Peter had higher aspirations. He had learnt much on optical subjects from intercourse with his father, and conceived the project of setting up business as an optician under his guidance. In 1750 he accordingly took a shop for the purpose near the Strand, whence he removed, two or three years later, to the well-known premises in St. Paul's Churchyard. Unexpected fame, patronage, and success rewarded the venture. From 1752 to 1761 he enjoyed his father's active co-operation; he admitted his brother, John Dollond, to partnership in 1766; and replaced him, after his death on 6 Nov. 1804, with his nephew, George Dollond [q. v.] He himself retired from business in 1819.

Dollond worthily continued his father's great work of developing the capabilities of the refracting telescope. Yet he was no mathematician, and obtained his results by assiduous trials and the cunning of his eye and hand. John Bernoulli, who visited him and inspected his workshops in 1769, has left on record his astonishment at the scanty theoretical knowledge possessed by so distinguished an artist (*Lettres Astronomiques*, 1771, p. 66).

His triple achromatic object-glasses were described in 'An Account of an Improvement made by Mr. Peter Dollond in his new Telescopes: in a Letter to James Short, F.R.S.,' read before the Royal Society on 7 Feb. 1765 (*Phil. Trans.* lv. 54). The great advantage of this combination (consisting of two convex crown lenses with one double-concave of flint) was that it greatly reduced the spherical error, and hence admitted of increased apertures. Dollond accordingly constructed two telescopes on this principle, one five, the other (purchased for the Royal Observatory) three and a half feet in focal length, both of $3\frac{3}{4}$ inches aperture and of excellent performance; and was hindered from a further advance in the same direction only by the difficulty of procuring suitable pieces of glass. The improvement was universally recognised and accepted.

'A Letter describing some Additions and Alterations made to Hadley's Quadrant, to render it more serviceable at Sea,' addressed by him to Maskelyne, was communicated to the Royal Society on 29 March 1772 (*ib.* lxii. 95). The aim proposed and secured was to bring the back-observation into use by ameliorating the adjustments. His 'Account of an Apparatus applied to the Equatorial Instrument for correcting the Errors arising from the Refraction in Altitude' was imparted to the same body by Maskelyne on 4 March 1779 (*ib.* lxix. 332). By the application in front of the object-glass, and the regulated movements of a concave and a convex lens, a displacement of the image, it was shown, could be produced equal and contrary to that by atmospheric refraction.

In 1789 Dollond published 'Some Account of the Discovery made by the late Mr. John Dollond, F.R.S., which led to the grand Improvement of Refracting Telescopes, in order to correct some Misrepresentations, in Foreign Publications, of that Discovery.' Although read before the Royal Society, it was, by the decision of the council, excluded from the 'Philosophical Transactions,' and was accordingly circulated in a separate form by the author. It contained a temperate and lucid narrative of the steps by which the

elder Dollond had attained the invention of the achromatic lens, and explained the fallacious result of Newton's well-known experiment on the subject by his (highly probable) use of Venetian glass, the dispersive power of which was approximately equal to that of water.

Dollond's workshops were very extensive; they turned out reflectors of the Gregorian form, besides refractors, and nearly all kinds of optical and astronomical instruments in British use. A heliometer, or 'object-glass micrometer,' constructed by him is preserved at the Royal Observatory, Cape of Good Hope, but has not been used since 1868. With a similar instrument by the same artist Bessel measured in 1812 the distance between the components of 61 Cygni; and its high qualities suggested the acquisition from Fraunhofer of the famous Königsberg heliometer (GILL, *Encycl. Brit.* xvi. 252). Among Dollond's minor improvements may be mentioned an 'eirometer' (1811), a 'goniometer,' a 'patent binnacle compass, illuminated by prismatic reflection' (1812), and an 'improved achromatic telescope, made with brass sliding tubes' (1800). He observed the transit of Venus on 3 June 1769 from Greenwich, and was for upwards of thirty years a member of the American Philosophical Society. He brought (1766–8) several successful actions against opticians for infringement of his father's patent (RANYARD, *Monthly Notices*, xlvi. 460).

In 1817 Dollond took a residence on Richmond Hill, which he occupied for three years. A few days after his removal to Kennington, on 2 July 1820, he died, aged 90, widely regretted by the friends whom his social qualities had attracted and by the indigent whom his liberality had relieved. He left two daughters, one the widow of Dr. John Kelly [q. v.], the other married to the Rev. Mr. Waddington, rector of Tuxford, Nottinghamshire.

[Gent. Mag. xc. pt. ii. 90; Bernoulli's Lettres Astronomiques, p. 65; Hutton's Phil. and Math. Dictionary, i. 311; Mädler's Gesch. der Himmelskunde, i. 452, 469; Bailly's Hist. de l'Astr. Moderne, iii. 119; Schafhäutl, Sirius, xvi. 133.] A. M. C.

DOLMAN, CHARLES (1807–1863), catholic publisher, born at Monmouth 20 Sept. 1807, was the only son of Charles Dolman, surgeon of that town, by his wife Mary Frances, daughter of Thomas Booker, a catholic publisher in London. Charles's father died in the year of his birth. His widowed mother in 1818 married as her second husband Mr. Thomas Buckley. Dolman was educated at the Benedictine college of St. Gregory's, Downside, near Bath. On leaving Downside he studied architecture for a while at Preston in Lancashire, under the guidance of Joseph Aloysius Hansom, the inventor of the two-wheeled cabs of London. He was invited by the Bookers to join their establishment at 61 New Bond Street. In 1840 he entered into partnership with his cousin, Thomas Booker, and the title of the firm became Booker & Dolman. Not long afterwards the property passed entirely into Dolman's possession. On 12 Jan. 1841 he married Frances, daughter of James and Apollonia Coverdale of Ingatestone Hall in Essex, by whom he had an only son, the Very Rev. Charles Vincent Dolman of Hereford, canon of Newport. In 1838 Charles Dolman started a new series of the 'Catholic Magazine,' which came to a close in 1844. In March 1845 he established 'Dolman's Magazine,' which was continued until the close of 1849. His energies were afterwards directed to the publication of works of a costly character, many of them richly illustrated, and several still highly valued as specimens of typography. Conspicuous among these were Rock's 'Church of our Fathers,' Kenelm Digby's 'Broad Stone of Honour,' and Barker's 'Three Days of Wensleydale.' In 1850 Dolman completed the publication of the fifth edition, in 10 vols. 8vo, of Lingard's 'History of England,' containing the annalist's last corrections. The expensive character of the works issued from the press by Dolman involved him at last in embarrassment. In 1858 he had exhausted all his capital, and tried to form his business into a limited liability company, called the Catholic Bookselling and Publishing Company. Dolman withdrew to Paris, where, with the help of friends, he set up a small business at No. 64 Rue du Faubourg St. Honoré. His health, always delicate, gave way, and he died there on 31 Dec. 1863, his widow dying in her sixty-sixth year, on 2 March 1885, at Erith.

[Personal recollections of the writer and memoranda by Charles Dolman's only son, the Very Rev. Canon Dolman of Hereford; see also Gillow's Bibl. Dict. of the English Catholics, ii. 87–90, 1885.] C. K.

DOMERHAM, ADAM OF (*d.* after 1291). [See ADAM.]

DOMETT, ALFRED (1811–1887), colonial statesman and poet, son of Nathaniel Domett, was born at Camberwell Grove, Surrey, 20 May 1811. From 1829 to 1833 he was at St. John's College, Cambridge, but left without a degree. In 1833 he published a volume of poems, and contributed verses to 'Blackwood's Magazine' in 1837, 1838,

and 1839. One of the latter, 'A Christmas Hymn,' deservedly attracted general attention. In 1839 Domett issued a second volume, a poem on Venice. Meanwhile he was living a life of ease, for the most part in London, but at times diversified by tours in Europe and America. His most intimate friend was Mr. Robert Browning, the poet. In 1841 he was called to the bar at the Middle Temple, and shared chambers with Joseph Arnold, afterwards chief justice of Bombay. In May 1842 he purchased land of the New Zealand Company and emigrated to the colony. Mr. Browning mourned his sudden departure in the poem entitled 'Waring,' first published in 'Bells and Pomegranates' (1842). In New Zealand Domett filled in succession nearly all the chief administrative offices. He was colonial secretary for New Munster (1848), secretary for the whole colony (1851), commissioner of crown lands and resident magistrate at Hawke's Bay (1853–6), M.P. for Nelson (1855), prime minister (1862–3), secretary for crown lands, legislative councillor, and commissioner of old land claims (1864), registrar-general of land (1865), and administrator of confiscated lands (1870). He married an English lady, and returned to England in 1871. Settling in London, he renewed his acquaintance with Mr. Browning, who had testified to his continued affection for his old friend during his absence in his 'Guardian Angel' (1855). In 1872 Domett issued a volume of verse entitled 'Ranolf and Amolia, a South Sea Day Dream,' descriptive of New Zealand scenery and Maori customs, in which he incidentally eulogised Mr. Browning's genius. A second edition appeared in 1883. His latest publication was 'Flotsam and Jetsam, Rhymes Old and New' (1877), dedicated to Mr. Browning. He was made C.M.G. in 1880. Domett died on 2 Nov. 1887. Some of Browning's correspondence with him was published in 1906 (ed. Kenyon).

Besides the literary work mentioned above, Domett was the author of the official publications: 'Narrative of the Wairoan Massacre,' 1843; 'Petition to the House of Commons for the recall of Governor Fitzroy,' 1845; 'Ordinances of New Zealand Classified,' 1850.

[Men of the Time, 12th edit.; W. Gisborne's New Zealand Rulers and Statesmen (1886), 134 et seq. (with portrait); Dr. Furnivall's Browning Bibliography.] S. L.

DOMETT, Sir WILLIAM (1754–1828), admiral, entered the navy in 1769 under the patronage of Captain Alexander Hood (afterwards Lord Bridport), and after serving under Lord Ducie, Captain Elphinstone (afterwards Lord Keith, Captain Samuel Hood (afterwards Lord Hood), and others, was in 1777 promoted to be lieutenant, and shortly afterwards appointed to the Robust with Captain Alexander Hood, in which ship he was present in the action off Ushant on 27 July 1778. He was still in the Robust when, under Captain Cosby, she led Arbuthnot's line in the action off Cape Henry on 16 March 1781; was afterwards removed into the Invincible, in which he was present in the action of the Chesapeake on 5 Sept. 1781; was then taken by Sir Samuel Hood as his signal officer on board the Barfleur, and served in that capacity in the operations at St. Kitts in January 1782 and in the action off Dominica on 12 April 1782. A few days afterwards, Hood, having been detached from the fleet, captured four of the enemy's ships in the Mona passage, to the command of one of which, the Ceres sloop, Domett was promoted by Sir George Rodney, and sent to England with despatches. On 9 Sept. he was advanced to post rank and appointed as flag captain to Rear-admiral Sir Alexander Hood on board the Queen of 98 guns, one of the fleet which under Lord Howe relieved Gibraltar and repelled the attack of the enemy off Cape Spartel on 20 Oct.

During the peace he was actively employed on the coast of Scotland, in the West Indies, and Newfoundland. In the Spanish armament of 1790 he was again Sir Alexander Hood's flag captain on board the London; afterwards he commanded the Pegasus frigate on the coast of Newfoundland, and the Romney in the Mediterranean, as flag captain to Rear-admiral Goodall. When the war with France broke out in 1793 he was reappointed flag captain to Sir Alexander Hood in the Royal George, in which office he remained during seven years and a half, till Hood, created Viscount Bridport after the battle of 1 June 1794, struck his flag in 1800 [see Hood, Alexander, Viscount Bridport], a period including not only the battle of 1 June, but also that off L'Orient on 23 June 1795, when Lord Bridport was commander-in-chief, and the mutiny at Spithead in April 1797. In November 1800 Domett was moved into the Belle Isle, from which early in 1801 he was appointed captain of the fleet ordered for service in the Baltic, under Sir Hyde Parker, and, after Parker's return home, under Lord Nelson. On coming back from the Baltic he resumed the command of the Belle Isle, but was shortly afterwards appointed captain of the fleet off Brest, under Admiral Cornwallis, in which capacity he served till the peace of Amiens, and again, on the resumption of hostilities, till 23 April 1804, when he was promoted to be rear-admiral. Towards

the end of the year he was appointed on the commission for revising the civil affairs of the navy [see BRIGGS, SIR JOHN THOMAS], and in the spring of 1808 to a seat at the board of admiralty, which he retained till the summer of 1813, when he was appointed commander-in-chief at Plymouth. He was advanced to be vice-admiral on 25 Oct. 1809, and admiral on 12 Aug. 1819. In Jan. 1815 he was nominated K.C.B., and G.C.B. on 16 May 1820. He died 19 May 1828. His nephew, Lieutenant Domett, was lost in the Vigilant schooner in February 1804: 'a promising young officer,' wrote Commodore Hood in reporting the event, 'who was succeeding fast to the skill of his gallant uncle, the captain of the Channel fleet.'

[Marshall's Royal Naval Biography, i. 243.]
J. K. L.

DOMINICUS DE ROSARIO (1595–1662), ecclesiastic and author. [See DALY, DANIEL or DOMINIC.]

DOMINIS, MARCO ANTONIO DE (1566–1624), divine, was born in 1566 in the island of Arbe, on the Dalmatian coast. He was educated, as he tells us, by the jesuits, and was at first a most ardent disciple of their system. But as he advanced in theology he began to have doubts, arising from the rigid way in which prohibited books were kept, even from priests and bishops. The fathers of the order were proud of his mathematical and physical attainments, and obtained for him the post of professor of mathematics at Padua, and of logic and rhetoric at Brescia. Upon his ordination De Dominis became a popular preacher. After a time he was promoted to the bishopric of Segni, in the state of Venice, much to the annoyance of the jesuits, who wished to keep him in their order. He records in his account of this part of his life his utter disgust at the character of the theology then prevailing, the ignorance of scripture, and the abuses which were rife among the clergy. Being advanced to the archbishopric of Spalatro, De Dominis was necessarily involved in the great quarrel between the republic of Venice and the see of Rome in the early part of the seventeenth century. There was thus much ill-will between him and the pope, and all the more because the pope had imposed on him a yearly pension of five hundred crowns, to be paid out of the revenues of the see of Spalatro to the Bishop of Segni. Angered at this, and (according to his own account) horrified at the abuses prevalent in the Romish church, the archbishop began to entertain the notion of quitting his position. He had at this time composed a part of his great work, 'De Republicâ Ecclesiasticâ,' which dealt severely with Rome, and he was anxious to get facilities for publishing it. At Venice the archbishop had the opportunity of taking counsel with the able Englishmen then resident there—Sir Henry Wotton [q. v.] and his chaplain, William Bedell [q. v.] He ascertained from them that he would be well received in England, and he determined to migrate thither. In the tract which he published to explain his conduct (*Consilium Profectionis*, London, 1616) he says: 'This my departure, my exit or flight from Babylon—I desire to be clear of all suspicion of schism. I fly from errors and abuses; I fly that I may not be partaker of their sins, and their punishment. But I will never separate myself from the charity which I owe to the holy catholic church, and to all who are in communion with her.' Before quitting Venice the archbishop had obtained, surreptitiously, a copy of the manuscript of Father Paul's 'History of the Council of Trent,' which he afterwards published in London without the author's permission. He repaired first of all to Chur in Switzerland, and then to Heidelberg. At this place he published the most violent of all his attacks upon Rome in a little book called 'Scogli del Christiano naufragio,' which was afterwards republished in England. He arrived in this country in 1616, and was very well received by James I, who handed him over to the Archbishop of Canterbury (Abbot) to be entertained at Lambeth until some provision could be made for him. Soon after his arrival in England De Dominis preached a sermon in Italian (afterwards printed) in which he inveighed with great violence against the abuses of the Roman church. Regarded as a convert to Anglicanism the king conferred upon him (May 1618) the deanery of Windsor and the mastership of the Savoy. He presented himself to the living of West Ilsley, Berkshire, having made a shift to read the articles in English (GOODMAN, *Court of King James*). The writers of that period (Fuller, Wilson, Hacket, Goodman, Crakanthorpe) are full of details as to the archbishop. He was corpulent, irascible, pretentious, and exceedingly avaricious. His principal employment in his preferment seems to have been to endeavour to find flaws in the leases, that the tenants might be again subjected to a fine. His whole life, indeed, seems to have been one of dishonesty. But that he was a very able and an extremely learned man there can be no question. In 1617 was published in London the first part of his great work 'De Republicâ Ecclesiasticâ.' The printing of the remainder was afterwards carried on at Frankfort. The whole work occupies three folio volumes. It

contains an elaborate argument against the monarchy in the church claimed by Rome, and in favour of the rights of national churches. In 1619 De Dominis published Father Paul's famous 'History of the Council of Trent.' He is accused of having considerably altered the author's words, and he added side notes, which form the sharpest part of the statements against Rome, and prefixed a title not in the original. For these reasons Father Paul never altogether acknowledged the work. De Dominis lived in England in constant dread of the inquisition, and when the negotiations as to the Spanish marriage began, and Spaniards were in high favour, he was very uneasy. Just at this period also (1620) Paul V died, and was succeeded by Gregory XV, who was a relative and fellow-countryman of De Dominis. The archbishop was probably by this time tired of England, and found the climate unhealthy. He accordingly applied secretly to some of the ambassadors, requesting them to let it be known at Rome that if he were invited by the pope he would not object to return to the bosom of the church. Negotiations were commenced, carefully kept secret from King James, and a promise of pardon and a handsome salary was made to him if he would return and recant. He was warned again and again by his friends not to trust himself within reach of the inquisition, but he had confidence in his own dexterity. Having made up his mind to quit England, he at length wrote to King James (16 Jan. 1622) telling him of the invitation he had received from Pope Gregory, 'who did seek nothing therein but God's glory, and to use my poor help to work the inward peace and tranquillity of your majesty's kingdom,' and desiring leave to depart. The king was naturally very much angered that one who had professed such violent antagonism to Rome should thus without reason return thither. He sent the bishops of London and Durham and the dean of Winchester to question the archbishop and to find out his real views and intentions. De Dominis skilfully parried their inquiries, declaring still his regard for the church of England, but expressing his belief that both churches were right in fundamentals, and that there might be a union between them. He was treading very difficult ground, for if he now spoke against Rome there was manifest danger, and if he angered the English king there was the danger of the Star-chamber for the offence of having corresponded with the pope. When it was at length ascertained that he was resolutely bent to leave England, De Dominis was summoned before the ecclesiastical commissioners at Lambeth. And first having been made formally to acknowledge all that he had written against Rome, he was ordered to quit the country within twenty days. It was well known that he had been hoarding up a large sum of money, and the king had determined to seize upon this. But the crafty prelate had lodged his trunks with an ambassador who was just about to leave the kingdom, and they could not be touched. He himself went to Brussels, where he was to wait for the pope's formal permission to go to Rome. Soon afterwards his trunks, which were being conveyed away among the ambassador's goods, were actually seized at Gravesend. Upon this the archbishop wrote piteously to the king, and the trunks were restored to him. They contained 1,600*l.* or 1,700*l.*, which he had scraped together in England (Goodman). While waiting at Brussels De Dominis wrote another very remarkable tract. It is called 'Consilium Reditûs,' and is a complete palinodia of his former tract, 'Consilium Profectionis.' He now declares that he had deliberately lied in every statement which he had made about Rome; that in the Roman church there was nothing but truth and excellence, whereas the Anglican (so called) church was a schismatical and degraded body. This tract afterwards gave occasion to the composition of one of the most powerful controversial treatises of English divinity, Crakanthorpe's 'Defensio Ecclesiæ Anglicanæ.' De Dominis, thinking that he had made ample amends to Rome by this unmeasured laudation and grovelling abuse of himself, went onwards to Rome. He was soon destined to find that Rome never forgives. He was quickly entrapped into defending some of the positions which he had taken up in his anti-Roman treatises, and thereupon was seized by the inquisition and put in close confinement. He was now fifty-eight and his health was shattered, and he soon succumbed (1624). In a curious tract giving an account of his treatment, he is said to have been allowed the last sacraments, but to have died impenitent. It is also said that among his papers was found an unorthodox treatise on the doctrine of the Trinity. After his death a conclave of cardinals sat to consider his case. He was judged to have been a heretic, and was handed over to the secular arm; whereupon his body and his books were publicly burned. Besides his theological and controversial works which have been mentioned, De Dominis wrote a treatise, 'De Radiis Visûs et Lucis in Vitris Perspectivis et Iride' (Venice, 1611). His intellectual and literary powers were very considerable. His Latin style is somewhat involved. As to his honesty, all his contemporaries, both Anglican and Roman, seem to be agreed that he had none.

[Marcus Antonius de Dominis suæ Profectionis consilium exponit, London, 1616; Bishop Neile's M. Ant. de Dominis, archbishop of Spalatro: his Shiftings in Religion, London, 1624; M. Ant. de Dominis, archiep. Spalatensis, sui Reditûs ex Angliâ consilium exponit, Cologne, 1623; M. Ant. de Dominis, Proceedings at Rome against him after his death, Lond. 1624; Middleton's Game of Chesse, 1624, where De Dominis is ridiculed under the title of the Fat Bishop; Goodman's Court of King James I, ed. Brewer, 2 vols. Lond. 1839; Fuller's Church Hist. of Britain, Lond. 1655; Perry's Hist. of the Church of England, vol. i. Lond. 1863.] G. G. P.

DOMVILLE, *alias* TAYLOR, SILAS (1624–1678), antiquary, the son of Silvanus Taylor, a committee-man for Herefordshire and 'a grand Oliverian,' was born at Harley, near Much Wenlock, Shropshire, on 16 July 1624. Although Wood calls him Domville or D'omville, it does not appear that Taylor ever used the *alias* himself. After some schooling at Shrewsbury and Westminster he entered New Inn Hall, Oxford, in the beginning of 1641. He soon quitted his studies, however, to join the parliamentary army, in which he bore a captain's commission under Colonel (afterwards major-general) Edward Massey. When quiet was restored he became, by his father's influence, a sequestrator in Herefordshire; but though he enriched himself considerably in this office, and had a moiety of the bishop's palace at Hereford settled on him, he used his power so discreetly that he gained the esteem of even the king's party. At the Restoration he 'was faine to disgorge all he had gott,' and would have been ruined had not his patron, Sir Edward Harley, on being appointed governor of Dunkirk in June 1660, taken Taylor with him in the capacity of commissary for ammunition. He returned to London in 1663, to remain idle for nearly two years; but his mild behaviour while exercising the ungracious office of parliamentary sequestrator was not forgotten, and by the friendly exertions of Sir Paul Neile and others, 'whom he had before obliged,' he obtained the keepership of naval stores at Harwich, a place worth, according to Aubrey, about 100*l.* a year. In this office he continued until his death, which took place on 4 Nov. 1678. He was buried in the chancel of Harwich Church.

Although the perquisites of his office were probably large, Taylor died much in debt, so that his valuable collections and manuscripts (a portion of which, however, he had been forced to pawn in his lifetime) were seized by his creditors and sold for next to nothing. During the Commonwealth he had ransacked the cathedral libraries of Hereford and Worcester for manuscripts; from the latter he filched an original grant of King Edgar dated 964, 'whence the kings of England derive their right to the sovereignty of the seas,' printed in Selden's 'Mare Clausum' (bk. ii. ch. xii.) 'I have seen it many times,' writes Aubrey, 'and it is as legible as but lately written (Roman character). He offered it to the king for 120 lib., but his majesty would not give so much,' preferring to offer Taylor 100*l.*, which he refused, for 'one thin 4to [also stolen] of the Philosopher's Stone, in the hieroglyphicks, with some few Latin verses underneath; the most curiously limned that ever I sawe.' 'Since his death,' continues Aubrey, 'I told one of the prebends [of Worcester], and they cared not for such things. I beleeve it hath wrapt herrings by this time.' Taylor left his collections for a history of Herefordshire at Brampton-Bryan, the seat of Sir Edward Harley in that county. He intended at one time to publish them in 'Britannia,' then in course of compilation by John Ogilby, but he found that that astute folio-maker had his own notions of what constituted original authorship. 'Hee beeing unwilling,' writes Taylor to Aubrey, 'to grant me the same favour as Mr. Camden did to Mr. Lambard in the county of Kent; but desired mee to epitomize my collections into 9 or 10 sheets of paper for Herefordshire, & he would put it into what stile of English he thought fit: soe I should have the fflitted milke for my entertainment & he goe away wth y^{e} creame & all under his owne name too' (*Egerton MS.* 2231, f. 259). What remains of the manuscript is preserved, scattered and mutilated, among the Harleian collection. At f. 192 of Harl. MS. 6766 is part of the general history of the county, occupying twenty-one leaves, which, however, abruptly breaks off at the beginning of Stephen's reign. At f. 189 there is a sketch for an engraved title-page. Harl. MS. 4046, ff. 1–31, contains Taylor's notes on the city and county. 'Collections out of Domesday Book relating to the County of Hereford,' commenced on 1 Sept. 1659, occupy fourteen leaves of Harl. MS. 6856; prefixed are seven leaves containing an index of places and two Saxon records with an interlinear English version. It is possible that ff. 57–66 of Harl. MS. 7366 ('Collections on the Antiquities of Hereford in various hands') are also by Taylor. His collections relating to Harwich fell into the hands of Dr. Samuel Dale [q. v.], by whom they were published under the title of 'The History and Antiquities of Harwich and Dovercourt, . . . first collected by Silas Taylor *alias* Domville . . . and now much enlarged . . . in all its

parts, with notes and observations relating to Natural History . . . by Samuel Dale,' 4to, London, 1730. A second edition, or rather a second title-page, bears date 1732. The manuscript had been previously made use of by Bishop Gibson for his edition of Camden's 'Britannia,' by Newcourt for 'Repertorium Ecclesiasticum,' and by Cox for 'Magna Britannia.' The only work Taylor himself published was 'The History of Gavel-Kind, with the etymology thereof . . . With some observations upon many . . . occurrences or British and English History. To which is added a short history of William the Conqueror, written in Latin by an anonymous author,' i. 2 pts. 4to, London, 1663 (the Latin tract had been communicated to Taylor from the Bodleian by Dr. Thomas Barlow, the then librarian). In this essay the author assigns both the name and custom of gavelkind to an earlier period than that fixed by his predecessor in the same field, William Somner. In all important points he mostly agrees with Somner, who has answered Taylor's objections in marginal notes on a copy of the other's book, which, with a corrected copy of his own, is preserved in the library of Canterbury Cathedral (GOUGH, *British Topography*, i. 450). From his father Taylor inherited a fine taste for music, and was intimate with the Playfords, the elder Purcell, and Matthew Lock. 'He hath composed many things, and I have heard anthems of his sang before his majestie, in his chapell, and the K. told him he liked them. He had a very fine chamber organ in those unmusicall dayes' (AUBREY, *Lives of Eminent Men*, vol. ii. pt. ii. pp. 555–7, of Letters written by Eminent Persons, 8vo, London, 1813). Two of his compositions were published in John Playford's 'Court Ayres,' obl. 4to, London, 1655, Nos. 199–201 and Nos. 216–18. Pepys, who befriended him, speaks of Taylor as 'a good understanding man,' 'a good scholler,' and 'a great antiquary,' one 'that understands musique very well and composes mighty bravely.' He afterwards pronounces an anthem performed in the Chapel Royal to be 'a dull, old-fashioned thing, of six and seven parts, that nobody could understand; and the Duke of York, when he came out, told me that he was a better storekeeper than anthem-maker, and that was bad enough too' (*Diary*, ed. Bright, iii. 143–4, 322, v. 316). From the same authority we learn that Taylor left a manuscript play with Pepys for his opinion. 'It is called "The Serenade, or Disappointment," which I will read, not believing he can make any good of that kind' (*ib.* vi. 75–6). Taylor's express to Sir William Coventry, dated 'Harwich, 5 June 1666, about 8 at night,' giving on the authority of Captain Blackman of the Little Victory a glowing account of a great victory over the Dutch, threw London into a state of the utmost excitement and rejoicing. A few hours later it was found that the nation had suffered serious loss. The letter is preserved in Addit. MS. 32094, f. 135.

A family named Taileur, *alias* Danvill, was resident at Windsor in the middle of the seventeenth century, to which Wood might have supposed Silas Taylor to have belonged (pedigree in MARSHALL'S *Genealogist*, vi. 97–8.)

[Wood's Athenæ Oxon. (Bliss), iii. 1175–8; Dale's Preface to Taylor's Hist. of Harwich; Cal. State Papers (Dom. 1657–8) p. 186, (Dom. 1667) p. 85, and passim; Egerton MS. 2231, ff. 256, 259; Pepys's Diary, ed. Bright, i. 51, ii. 483, iii. 143–4, 147–8, 322, 466, v. 247, 316, 328, vi. 75–6 (he is confounded in the notes and index with Captain John Taylor, navy commissioner at Harwich); Gough's British Topography, i. 409, 416, 450; Allen's Bibl. Herefordiensis, p. vii; Chalmers's Biog. Dict., art. 'Taylor.'] G. G.

DON, DAVID (1800–1841), botanist, was born at Doo Hillock, Forfarshire, 21 Dec. 1800, and not, as sometimes stated, in 1779. He was the second son of George Don, who was for some time curator of the Royal Botanic Garden, Edinburgh, but who retired to a nursery-garden at Doo Hillock, the family consisting in all of fifteen children. On leaving his father's nursery David was employed at Messrs. Dickson's of Broughton, near Edinburgh, and in 1819 came to London with an introduction from his father's friend, Dr. Patrick Neill, secretary to the Wernerian Society, to Robert Brown (1773–1858) [q. v.] Don was next employed in the Apothecaries' Company's garden at Chelsea, but was soon appointed keeper of the library and herbarium of A. B. Lambert, and in 1821 accompanied Dr. Neill to Paris, where he made the acquaintance of Humboldt and Cuvier. In 1822 he succeeded Brown as librarian to the Linnean Society, which post he retained until his death, and in 1823 he became an associate, and subsequently a fellow, of the society. In 1836 he was appointed professor of botany at King's College, London. He died, after eight months' illness, at the Linnean Society's house in Soho Square on 8 Dec. 1841, and was buried at Kensal Green on the 15th. He is accredited with fifty-two papers in the Royal Society's Catalogue, the first consisting of 'Descriptions of several New or Rare Native Plants, found in Scotland,' chiefly by his father, communicated to the Wernerian Society in 1820. Numerous valuable monographs of genera were contributed to the

'Linnean Transactions' and to the 'Edinburgh Philosophical Journal,' and for some time he acted as an editor of 'The Annals and Magazine of Natural History.' His chief independent work was the 'Prodromus Floræ Nepalensis,' London, 1825, 12mo, but the second series of Sweet's 'British Flower Garden,' from about 1830, was entirely conducted by him.

[Royal Society's Catalogue, ii. 312; Phytologist (1842), p. 133, with bibliography; Annals of Natural History, viii. (1842), 397, with bibliography, and 478; Florist's Journal, 1842, No. xxiv.] G. S. B.

DON, Sir GEORGE (1754–1832), general, younger son of Sir Alexander Don, bart., the third baronet of Newton, Berwickshire, was born in 1754. He entered the army as an ensign in the 51st regiment on 26 Dec. 1770, and was promoted lieutenant on 3 June 1774, after he had joined his regiment in Minorca. His soldierly qualities soon attracted the notice of General Johnstone, the governor and commander-in-chief in that island, who took him on his personal staff as aide-de-camp, and he was transferred to the staff of General James Murray, Johnstone's successor, in the same capacity in 1778. General Murray also made him his military secretary, and he filled the important post of chief of the staff during Murray's gallant defence of the castle of St. Philip in Minorca in 1781–2. His services were so conspicuous that Murray warmly recommended him to headquarters, and he was rewarded with a brevet majority on 25 Nov. 1783, and given a substantive majority in the 59th regiment on 21 April 1784. He joined his new regiment, of which he purchased the lieutenant-colonelcy on 9 April 1789, at Gibraltar, and remained in that fortress until 1792, in which year he was summoned to England to take up a staff appointment. He accompanied the Duke of York's army to the Netherlands in 1793, as deputy adjutant-general to Sir James Murray, and as senior officer in that department acted as adjutant-general in 1794, during the absence of Major-general J. H. Craig, and for his services was made an aide-de-camp to the king, and promoted colonel on 26 Feb. 1795. After the departure of the army for England, Don remained in Germany as military commissioner with the Prussian army, until his promotion to the rank of major-general on 1 Jan. 1798, when he was recalled and appointed to command the troops in the Isle of Wight. In September 1799 he was summoned to join the unfortunate expedition to the Helder under the Duke of York, in which he commanded the 3rd division, under the immediate command of Sir David Dundas, and he was the general officer selected to bear the flag of truce and open the negotiations which ended in the convention of Alkmaer. Contrary to all the laws and customs of war, he was not released on the conclusion of this convention, but was kept a prisoner in France until June 1800. On his return he rejoined the staff at the Horse Guards as assistant adjutant-general, and in 1804 was appointed second in command of the forces of Scotland. When war with France again broke out he was summoned to London to organise and command a force, consisting chiefly of the king's Hanoverian subjects, which was afterwards known as the King's German Legion, and with this corps and other troops, amounting in all to fourteen thousand men, he sailed for Germany in 1805. He was afterwards superseded by Lord Cathcart (1755–1843) [q. v.], and on the return of this army in 1806, Don, who had been promoted lieutenant-general on 1 Jan. 1803, and colonel of the 96th regiment on 20 Oct. 1805, was appointed lieutenant-governor of Jersey. He commanded at Jersey until his promotion to the rank of general on 4 June 1814, with only a short absence during the Walcheren expedition in 1809. He not only won the affection and respect of the inhabitants of Jersey, but was as successful in securing their loyalty as was Sir John Doyle (1750–1834) [q. v.] in Guernsey, and he kept the island in a good state of defence. Soon after his last promotion he was appointed, on 25 Aug. 1814, to be lieutenant-governor of Gibraltar, in the place of Lieutenant-general Colin Campbell. As the nominal governor of Gibraltar, the Duke of Kent, was an absentee, Don was practically the governor of that fortress until the duke's death, and as Lord Chatham, his successor, was generally on leave, he continued to be the chief officer there until his retirement in April 1831, when he was transferred to the governorship of Scarborough Castle. He died 1 Jan. 1832. He was appointed colonel of the 7th West India regiment (1799–1805), of the 36th regiment on 4 April 1818, and transferred to the colonelcy of the 3rd regiment, the Buffs, on 21 Dec. 1829; he was made G.C.H. in 1816 and G.C.B. in 1820 (in recognition of his long service as equerry to the Duke of Cambridge, whose household he had joined on its formation). Don, whose service in the army exceeded sixty-one years, was buried in the garrison church of Gibraltar with full military honours on 4 Jan. 1832, and a monument is erected to him there.

[Royal Military Calendar; Army Lists; Gent. Mag. March 1832.] H. M. S.

DON, GEORGE (1798–1856), botanist, born at Doo Hillock, Forfarshire, in 1798, was the eldest son of George Don, for some time curator of the Royal Botanic Garden, Edinburgh, and brother of Professor David Don [q. v.] He came to London as a young man and was employed in the Chelsea garden before his brother David's arrival, but in November 1821 he was despatched to Brazil, the West Indies, and Sierra Leone as a collector to the Royal Horticultural Society. He sailed in the Iphigenia under Captain Sabine, and his new discoveries were described in the 'Transactions' of the society by Mr. Joseph Sabine. In 1822 he was made an associate, and in 1831 a fellow of the Linnean Society. He published an 'Account of several new species . . . from Sierra Leone' in the 'Edinburgh Philosophical Journal' for 1824, 'A Monograph of the genus *Allium*' in the Wernerian Society's 'Memoirs' for 1826 to 1831, and 'A Review of the genus *Combretum*' in the 'Linnean Transactions' for 1826. The first supplement to Loudon's 'Encyclopædia of Plants,' published in 1829, was revised by Don, and the second edition of the work, issued in 1855, was edited by Mrs. Loudon with his assistance. His chief work was 'A General System of Gardening and Botany, founded upon Miller's "Gardener's Dictionary,"' 4 vols. 4to, 1832 to 1838, which is still most useful as a work of reference. He also furnished the Linnæan arrangement to Loudon's 'Hortus Britannicus' in 1839. Don died at Bedford Place, Kensington, on 25 Feb. 1856.

[Gent. Mag.; Cottage Gardener, xvi. (1856), 152.] G. S. B.

DON, SIR WILLIAM HENRY (1825–1862), actor, was born on 4 May 1825. His father, Sir Alexander Don, sixth baronet of Newtondon, Berwickshire, 'the model of a cavalier in all courteous and elegant accomplishments,' was an intimate friend of Sir Walter Scott, and one of the most constant attendants at his social dinner parties. He sat for Roxburghshire 1814–18, 1818–20, and from 1820 until his decease, 11 April 1826, aged only 47 (LOCKHART, *Memoirs of Sir W. Scott*, 1845 edition, pp. 371, 379, 589, 620–1). His mother, Grace, eldest daughter of John Stein of Edinburgh, married as her second husband Sir James Maxwell Wallace, knight, of Ainderby Hall, near Northallerton. William Henry Don, the only son, when less than a year old, succeeded his father as seventh baronet, and received his education at Eton between 1838 and 1841. On 28–30 Aug. 1839 he took part in the Eglinton tournament in the character of a page to Lady Montgomerie (NIXON and RICHARDSON, *Eglinton Tournament*, 1843, p. 5). He entered the army as a cornet in the 5th dragoon guards 3 June 1842, was an extra aide-de-camp to the lord-lieutenant of Ireland, 1844, lieutenant in the 5th dragoon guards, 1845, and retired from the army 28 Nov. 1845 deep in debt. The fine estate called Newtondon, left him by his father, had to be sold, and produced 85,000*l.*, which went to his creditors. He was then compelled to turn to account the experience which he had acquired as an amateur actor, and after a short starring engagement in the north of England, he went to America, where he made his first public appearance as John Duck in the 'Jacobite' at the Broadway Theatre, New York, on 27 Oct. 1850. N. P. Willis, who shortly afterwards saw him in the character of Sir Charles Coldstream in the comedy of 'Used Up,' gives a very favourable opinion of his acting in the character of a gentleman (WILLIS, *Hurry-Graphs*, second edit., 1851, pp. 230–3). He remained in America for nearly five years, playing with success in New York, Philadelphia, and other large towns, and on his return to England found that after all his affairs had been wound up he was still in debt about 7,000*l.* To endeavour to pay off this sum he continued the profession of a comedian. He commenced in Edinburgh and Glasgow, and after a provincial tour came to the Haymarket Theatre, London, where in 1857 he acted in a piece called 'Whitebait at Greenwich.'

In 1861 he went to Australia. At this period he had taken to playing female characters in burlesques, and he appeared at the Royal Theatre, Melbourne, in 'Valentine and Orson' and in a travestie of the 'Colleen Bawn' called 'Eily O'Connor.' In February 1862 he visited Hobart Town, Tasmania, with a company of his own, where he fell ill. On 15 March 1862, he played Queen Elizabeth in the burlesque of 'Kenilworth,' and four days later he died from aneurism of the aorta at Webb's Hotel, Hobart Town. He possessed a fine sense of humour, a quick perception of the ludicrous side of life and character, a remarkable talent for mimicry, a strong nerve, a ready wit, and great self-possession.

He married, first, June 1847, Antonia, daughter of M. Lebrun of Hamburg; secondly, 17 Oct. 1857, at Marylebone, Emily Eliza, eldest daughter of John Saunders of the Adelphi Theatre, London. Miss Saunders had been well known as a lively actress in comedy and farce at the Adelphi, Haymarket, Surrey, and other theatres, for some years before her marriage to Don. Returning to England after her husband's death, she resumed her professional career, but with no

very profitable result, though she had been very popular in the Australian colonies and in New Zealand. In 1867 she went to the United States, where she made her appearance on 18 Feb. at the New York Theatre in Peggy Green and the burlesque of 'Kenilworth,' and on the close of the season returned to her native country. She was for a short period lessee of the Theatre Royal, Nottingham, and assisted at the opening of the Gaiety Theatre, Edinburgh (*Era*, 26 Sept. 1875, p. 11). Latterly she was in reduced circumstances and was obliged to appear as a vocalist in music halls. She died at Edinburgh 20 Sept. 1875.

[Gent. Mag. June 1862, p. 780; Ireland's New York Stage, ii. 574; Era, 18 May 1862, pp. 6, 11; Foster's Baronetage, 1883, p. 186.] G. C. B.

DONALD IV, Breac (the Speckled or Freckled) (*d.* 643), a Celtic king of Scottish Dalriada, the fifty-third according to the fictitious list followed by Buchanan, but, according to the rectified chronology of Father Innes and Mr. Skene, the tenth or eleventh king counting from Fergus Mor Mac Eare, the real founder of the Dalriad monarchy, was son of Eochadh Buidhe (the Yellow), who was son of Aidan, son of Gabhran, the king ordained by St. Columba.

On the death of Kenneth Kerr, an elder son of Eochadh Buidhe, in 629 he was succeeded by his brother, Donald Breac (though some of the lists of kings interpolate a king, Fearchan, and Buchanan two kings, Eugenius IV and Fearchar II, between the two brothers). In 634 (?) Donald was defeated at Calathros (Callendar?) by the Angles of Bernicia, whose rule then extended to the Firth and whose kings were attempting to push their boundaries further north. In 637 he took part in the battle, called by Adamnan Rath (Mag Rath = Moira in Ireland), having taken the side of Congall Claen, king of the Cruthnigh (Picts) of Dalriada, against Donald, son of Aed of the Hy Nial, king of Ireland, contrary to the convention of Drumceat, by which the Scottish Dalriads were to support the king of Ireland in his expeditions. In 638 another battle was fought against the Angles at Glenmairison (Glenmuiriston), near the Pentlands, in which the men of Donald Breac were again defeated and Etin (Edinburgh? or Carriden near Boness) was besieged. Four years later (642) Donald Breac was himself slain in a battle in Strathcarron in West Lothian, by Owen (Hoan), king of the Strathclyde Britons. Adamnan (*Life of Columba III*, ch. 5) attributes this defeat to Donald having taken part in the Irish war against his kin the Scots in favour of the Picts, and, seeing in the defeat the fulfilment of a prophecy of Columba, adds 'from that day to this (690–700) they (i.e. the Scottish Dalriads) have been trodden down by strangers,' meaning probably the Strathclyde Britons. Such is the account of this king by Skene (*Celtic Scotland*, i. 247–50), which substantially agrees with Pinkerton (*Enquiry into the History of Scotland prior to Malcolm III*, ii. 118–20), and Reeves (*Notes to Adamnan's Life of Columba*), but it is to a large extent conjectural. In these writers the older authorities will be found.

It seems reasonably certain, however, that this king was contemporary with Edwin (617–33) and Oswald of Northumbria (633–642), in whose reign Aidan, a monk of Iona, became bishop of Lindisfarne, having been called thither by Oswald, who had spent his youth in exile at Iona during the reign of Edwin. Donald Breac must have been a powerful monarch to have pushed the arms of Dalriada so far east as the Lothians and engaged also in Irish wars in the middle of the seventh century.

[Chronicles of the Picts and Scots; Skene's Celtic Scotland, vol. i.; Reeves's Adamnan; see note on Origines Dalriadicae.] Æ. M.

DONALD V, Macalpin (*d.* 864), was king of Alban, the united kingdom of the Scots and Picts, whose centre was Scone, near Perth. His brother, Kenneth Macalpin, united the Scottish Dalriad monarchy of Argyll and the Isles, whose chief fort was Dunstaffnage, near Oban, or Dunadd on the Crinan moors, with the Pictish monarchy of northern and central Scotland, and Scone became the chief fort of this kingdom in the middle of the ninth century (844). Kenneth is called in Scottish chronicles a Scot, but in the Irish annals king of the Picts, as are also several of his successors. Alpin is supposed to have been a Pictish king who married a Scottish princess, and his maternal descent may account (as the old Pictish law deemed descent by the mother the test of legitimacy) for his successors tracing their lineage from the Scots and not from the Picts. The Picts are said to have been 'almost extirpated by Kenneth,' but the succession may have been more peaceful than the expression would indicate. Certain it is that the Pictish dialect did not radically differ from the Scottish. Still its supersession by the latter and the almost complete disappearance of Pictish names in subsequent Scottish history has not been satisfactorily accounted for.

Kenneth, a warlike monarch, had invaded Saxony, i.e. the Lothians, six times, burnt Dunbar, and seized Melrose. He removed

some of Columba's relics to Dunkeld, and dying at Forteviot was buried at Iona. Donald, also a son of Alpin, and called in the 'Annals of Ulster' king of the Picts, succeeded, and reigned four years, or, according to another account, three years and three months. This was too short a period for many events, and although his reign has been amplified by Fordun, Boece, and Buchanan, the only fact handed down by the older annalists and certainly authentic is that along with his people the Gaels he established the rights and laws of Aedh, the son of Echdach, at Forteviot. 'In hujus tempore jura ac leges Edi filii Echdach fecerunt Gvedeli cum rege suo in Fothur-tha-baichte, i.e. Forteviot' (SKENE, *Chronicle of Picts and Scots*, p. 8). These were the laws of Aedh, a Dalriad king of the eighth century, the exact contents of which are unknown, but probably included the custom of tanistry, the succession to the crown by the eldest and worthiest of the royal blood, perhaps also the right to exact certain dues from the Picts called Cain and Cuairt (ROBERTSON, *Scotland under her Early Kings*, i. 41). Donald died in 864 at his palace of Kinn Belachoir (*Pictish Chronicle*) or Rath Inver Amon, or, according to another account, was killed at Scone, near which the other places named are, and was succeeded by Constantine I, son of his brother Kenneth, according to the rule of tanistry.

[Skene's Celtic Scotland, i. 322; Tract on Coronation Stone, p. 35.] Æ. M.

DONALD VI (*d.* 900), son of Constantine I [q. v.], king of Celtic Scotland, succeeded Eocha and Grig (Gregory), who had reigned jointly, the latter, perhaps, being the representative of the northern Celts or Picts and the former a son of Run of the British race, but by his mother a grandson of Kenneth Macalpin. His reign, when the kings of Scone are first called kings of Alban and no longer of the Picts by the Irish annalists, was during the period of the great Danish Vikings, who now began to settle in instead of ravaging the coasts. Guthorm Athelstan about this period, defeated by Alfred, became a christian and settled in the eastern district called the Danelege. Halfdene, who commanded the northern half of the formerly united Danish host, attacked and settled in Northumbria. The Celts in Ireland succeeded in repelling the Danish invaders till 919, when Sitric, by their defeat at Rathfarnham, laid the foundation of the Danish kingdom of Dublin. Another band of northern Vikings, led by Hrolf (Rollo), sought the more distant shores of Normandy. Meanwhile Harold Harfagr was consolidating the kingdom of Norway, and a little later Gorm the old that of Denmark.

The less fertile Scotland had a short period of comparative quiet. Donald is said by Fordun to have made peace with Ronald and Sitric, his kinsman, the successors of Guthorm, Danish chiefs not clearly identified (*Scotichronicon*, iv. 20).

Sigurd, brother of Ronald, earl of Moire, the second earl of Orkney, indeed invaded northern Scotland and took possession of Caithness, Sutherland, Ross, and Moray, according to one account, as far as Ekkiallsakki (Burghhead, between the Findhorn and Spey), where he defeated Melbrigda Tönn (the Tooth), but died from a wound of the tooth of his defeated foe's head slung over his saddle, according to the Norse Saga. But this north-eastern part of Scotland had probably never been under the Celtic kings of Scone. According to the narrative of 'The Wars of the Gaedhill with the Gael' (TODD's edit. p. 29) a later attack, led by Sitric, son of Imhair, came further south, defeated the Scots, and (SKENE, i. 338) slew Donald at Dun-fother (Dunottar) in Kincardine. But the Ulster annals, as well as the earliest Scottish historians, ignore this invasion, and record the death of Donald about 900, according to Fordun, at Forres, not in battle but from infirmity, brought on by his labour in reducing the highland robber tribes, though Fordun adds a doubt whether he may not have been poisoned. He was succeeded by Constantine, the son of Aedh the predecessor of Gregory.

[Wyntoun and Fordun; Wars of the Gaedhill and Gael; Annals of Ulster; and for modern accounts see Skene's Celtic Scotland, i. 335, and Robertson's Scotland under her Early Kings, i. 50.] Æ. M.

DONALD, ADAM (1703–1780), called 'the prophet of Bethelnie,' was born at the hamlet of that name, twenty miles north of Aberdeen, in 1703. Notwithstanding his extraordinary stature and build, which caused the country folk to regard him as a changeling 'supernatural in mind as well as in body,' he was unable from some infirmity to labour with his hands, while his parents, struggling peasants, could ill afford to maintain him. Donald had therefore to solve the perplexity of how to live. 'Observing,' says his biographer, 'with what a superstitious veneration the ignorant people around him contemplated that uncouth figure he inherited from nature, he shrewdly availed himself of this propensity for obtaining a subsistence through life. He therefore affected an uncommon reservedness of manner, pretended

to be extremely studious, spoke little, and what he said was uttered in half sentences, with awkward gesticulations and an uncouth tone of voice, to excite consternation and elude detection.' Though scarcely able to read, he carefully picked up books in all languages. Gerarde's folio 'Herbal' might be said to be his constant companion, and was always displayed along with other books of a like portly appearance whenever he received his visitors. He made, too, a practice of haunting the ruined church of Bethelnie, 'where it was not doubted but he held frequent converse with departed spirits, who informed him of many things that no mortal knowledge could reach.' Thus it happened that whenever articles of dress or furniture were missed, he was consulted as a matter of course, and his answers were so general and cautiously worded that they could be shown after the event to have been wonderfully prophetic. Donald also acted as a physician. He was chiefly resorted to in cases of lingering disorders supposed to owe their origin to witchcraft, or some other supernatural agency. In such cases he invariably prescribed the application of certain unguents of his own concoction to various parts of the body, accompanied by particular ceremonies, 'which he described with all the minuteness he could, employing the most learned terms he could pick up to denote the most common things.' His fame spread to the distance of thirty miles around him in every direction, so that for a great many years of his life there was never a Sunday that his house was not crowded with visitors of various sorts, who came to consult him either as a necromancer or physician. His fees were very moderate, never exceeding a shilling. By such means he managed to pick up a comfortable living, and when pretty far advanced in life he prevailed on one of the good-looking damsels of the neighbourhood to marry him from a firm belief in his powers of prophecy. After his marriage he found it difficult to maintain an appearance of infallibility. 'From motives of prudence, indeed, his wife took care to keep the secret; but his daughter contrived often to cheat him, and afterwards among her companions laughed at his credulity.' Donald died in 1780. A whole-length portrait of him was afterwards engraved. To relieve the tedium of sitting he composed the following lines, which he desired might be put at the bottom of the picture:—

Time doth all things devour,
And time doth all things waste.
And we waste time,
And so are we at last.

[The Life and Character of Dr. Adam Donald, Prophet of Bethelnie, 12mo, Peterhead (1815 ?), a penny chapbook of 12 pages, with rude woodcut portrait; Evans's Cat. of Portraits, ii. 125.]

G. G.

DONALDSON, JAMES (*fl.* 1713), miscellaneous writer, a native of Scotland, was a gentleman in straitened circumstances who sought to obtain patronage by the publication of various pieces in prose and verse. His first work, entitled 'Husbandry Anatomized, or an Enquiry into the present manner of Tilling and Manuring the Ground in Scotland, &c.,' 2 parts, 12mo, Edinburgh, 1697–8, has been found useful by Scotch writers on agriculture (Donaldson, *Agricultural Biography*, 1854, p. 40). In the epistle dedicatory to Patrick, earl of Marchmont, lord chancellor of Scotland, and the lords of the privy council, Donaldson gives what he calls 'an abridged history' of his life.

'I was bred in the country,' he writes, 'till I was upwards of twenty years of age: and my father keeping servants and cattle for labouring a part of these lands, which heritably belonged to him: I had occasion to acquire as much knowledge in husband affairs as was practised in that place of the country. Some few years before the revolution, I applyed my self to the study of traffick and merchandizing: but as soon as it pleased God to call his majestie . . . to relieve these kingdoms . . . I judged it my honour and duty to concur with such a laudible and glorious undertaking . . . especially in leavying a company of men for his majestie's service, and served in the Earl of Angus his regiment, till the second day of February, 1690: when that regiment was reduced from twenty to thirteen companies. I was disbanded, but through the scarcity of money in the exchequer, and great need of keeping an army on foot; hitherto I have received no reimbursement of money I depursed on that occasion, nor what I can claim of arriers.' His business had gone to ruin in his absence, but he struggled on, seeking to recover his position, for about four years. His creditors then forced him to go abroad, but he returned 'empty-handed.'

His next performance, a poetical tract entitled 'A Picktooth for Swearers, or a Looking-glass for Atheists and Prophane Persons, &c.,' 4to, Edinburgh, 1698, is chiefly an enumeration of the punishments declared in Scripture against the despisers of the divine law, and the arraignment of the wicked for their sins. This wretched attempt at versification, dedicated to the lord provost, bailies, and town council of Edinburgh, is fully analysed in Corser's 'Collectanea' (Chetham

Soc.), pt. v. pp. 216-19. A third effort has for title 'The Undoubted Art of Thriving, wherein is showed (1) That a million £ sterling . . . may be raised for propagating the trade of the nation, &c., without prejudice to the lieges . . . (2) How the Indian and African Company may propagat their trade, &c. (3) How every one, according to his quality, may live comfortably and happily, &c.,' 8vo, Edinburgh, 1700. In an address to James, duke of Queensberry, lord high commissioner to the parliament of Scotland and to the parliament generally, Donaldson again mentions his poverty and hope of reward for his 'project of making notes to pass for currant-money,' which occupies the first part of the book. At the end comes a pathetic intimation that his 'Husbandry' was not received 'with that approbation which he humbly conceives it deserveth.' Donaldson's other writings are: 1. 'Certain and infallible measures laid down whereby the whole begging-poor of the kingdom may be alimented at much less charge than they are at present; and begging entirely suppress,' 4to, Edinburgh, 1701. 2. 'Money encreas'd and credit rais'd; a proposal for multiplying the tale of money, by coining a certain quantity of lye-money out of a third part of the plate of the kingdom, whereupon a national bank may be erected to the great encrease of money and credit' (anon.), 4to, Edinb. 1705. 3. 'Considerations in relation to trade considered, and a short view of our present trade and taxes, compared with what these taxes may amount to after the Union, &c., reviewed' (anon.), 4to (n. p.), 1706. 4. 'A Letter from Mr. Reason to the high and mighty Prince the Mob' (concerning the Union), 4to (n. p.), 1706. 5. 'A Panegyrick upon the mysterious Art of Malting and Brewing' (in verse), 4to, Edinburgh, 1712. 6. 'A Panegyrick upon the most ancient, curious, honourable, and profitable Art of Weaving' (in verse), 4to, Edinburgh, 1712. 7. 'A Panegyrick upon the most honourable, ancient, and excellent Art of Wright-Craft' (in verse), 4to, Edinburgh, 1713.

[Prefaces to Works; Brit. Mus. Cat.; Cat. of Printed Books in Library of Faculty of Advocates, ii. 638–9.] G. G.

DONALDSON, JAMES (*fl.* 1794), writer on agriculture, resided at Dundee, where he practised as a land surveyor. He was also agent for the Earl of Panmure. His chief work is 'Modern Agriculture; or the Present State of Husbandry in Great Britain,' 4 vols. 8vo, Edinburgh, 1795–6. He also drew up for the board of agriculture the following county surveys: 1. 'General View of the Agriculture of the County of Banff,' 4to, Edinburgh, 1794. 2. 'General View of the Agriculture of the Carse of Gowrie in the County of Perth, with Observations on the Means of its Improvement,' 4to, London, 1794. 3. 'General View of the Agriculture of the County of Elgin or Moray,' 4to, London, 1794. 4. 'General View of the Agriculture of the County of Nairn . . . and the Parish of Dyke, and part of Edenkeillie in the County of Elgin and Forres,' 4to, London, 1794. 5. 'General View of the Agriculture of the County of Northampton . . . to which is added an Appendix, containing a Comparison between the English and Scotch Systems of Husbandry as practised in the Counties of Northampton and Perth,' 4to, Edinburgh, 1794. 6. 'General View of the Agriculture of the County of Kincardine, or the Mearns,' 4to, London, 1795.

[Cat. of Advocates' Library, Edinburgh, ii. 639; prefaces to Works; Donaldson's Agricultural Biography, p. 69.] G. G.

DONALDSON, JAMES (1751-1830), the founder of Donaldson's Hospital, Edinburgh, was the son of Alexander Donaldson, an Edinburgh bookseller, who is frequently mentioned in Boswell's 'Correspondence with the Honourable Andrew Erskine,' and who incurred the wrath of Dr. Johnson by opening a shop in London where he sold pirated editions of popular works (Boswell, *Life of Johnson*, ch. xvi.) James Donaldson was born in Edinburgh on 10 Dec. 1751, and ten years later is said by Mr. Erskine to have very much wanted correction. 'The eldest son, when I was there [at Donaldson's shop], never failed to play at taw all the time, and my queue used frequently to be pulled about' (Letter ix. in *Boswell's Correspondence with Erskine*). His somewhat uneventful life was passed almost entirely in Edinburgh and the neighbourhood. From his father he inherited about 100,000*l.*, and this sum he more than doubled by judicious investments in the funds. His town house was in Princes Street, Edinburgh, on the site now occupied by the New Club, and to his country seat, Broughton Hall, about half a mile from Bellevue Crescent, was attached a fine garden, which after his death was converted into Zoological Gardens. He was proprietor and editor of the 'Edinburgh Advertiser,' a tory bi-weekly newspaper founded about 1764, and now extinct; but it is uncertain when he first became connected with the paper. The earliest number in the British Museum is dated 13 May 1785, and is described as 'printed by and for James Donaldson, and sold at his printing-house in the Castle Hill,' and he was at that

time a partner in his father's Edinburgh business. He died on 16 Dec. 1830. Donaldson was very benevolent, and perhaps rather eccentric. Once a week he caused money to be distributed to a large number of beggars, and on another night of the week the 'waits' or street musicians used to play in the lobby of his house; he invariably dressed in the costume of the eighteenth century.

Donaldson left the bulk of his fortune, about 220,000*l.*, for the maintenance and education of three hundred poor children, much to the annoyance of some of his relatives, who attempted to set aside the will on the plea of madness. The building known as the Donaldson Hospital is in the Elizabethan style, and was designed by Mr. W. H. Playfair. In 1848 the governors decided that one side of the hospital, consisting of ninety-six beds, should be fitted up for the reception of deaf and dumb children, and it was opened in 1851. The ultimate fate of the charity is uncertain; but it has been proposed by the Scottish educational endowments commission that both the funds and the hospital should be devoted to the secondary education of women.

[Information from Mr. Donaldson's nephews, Mr. James Gillespie, M.D., and Mr. William Wood; Documents relating to Donaldson's Hospital, Edinburgh, 1851.] L. C. S.

DONALDSON, JOHN (*d.* 1865), professor of music at Edinburgh, was called to the Scottish bar in 1826. In 1845 he was elected to the Reid professorship of music. Donaldson found the chair inadequately paid, and the funds originally intended for its support diverted to other purposes. He received only 300*l.* a year, and could obtain no money for the necessary outlay for making the professorship practically useful. In 1850 the matter was brought before the court of session, which decided in Donaldson's favour. His salary was raised to 420*l.*, with allowances for an assistant, yearly musical performances, and class expenses. A music room was built containing a fine organ, and Donaldson gathered together a remarkable collection of instruments, illustrating the history of music and acoustics. His lectures were, however, unsuccessful, for he was not a practical musician, but devoted himself chiefly to the investigation of more obscure questions of acoustics, to which less attention was then paid than now. Latterly his health became very bad, and he died at his house, Marchfield, near Edinburgh, 12 Aug. 1865.

[Scotch newspapers for August 1865.] W. B. S.

DONALDSON, JOHN WILLIAM, D.D. (1811–1861), philologist, born in London on 7 June 1811, was second son of Stuart Donaldson, Australian merchant, and brother of Sir Stuart Donaldson [q. v.] His grandfather, Hay Donaldson, was town clerk of Haddington, and his mother was Betty, daughter of John Cundale of Snab Green, Arkholme, Lancashire. He was educated privately, and at fourteen was articled to his uncle, a solicitor. In 1830, while in his uncle's office, he went up for an examination at University College, London, and gained the first prize in Greek. His ability attracted the attention of the examiner, George Long, by whose advice he was sent to Trinity College, Cambridge, where he matriculated in 1831. He soon gained a scholarship, and in 1834 was second in the classical tripos (Dr. Kennedy being first) and senior optime. He was elected fellow and tutor of Trinity, and up to his marriage in 1840 devoted himself to lecturing, teaching, and making himself master of the results of German philology. The fruits of his studies appeared in 1839, when he published his 'New Cratylus, or Contributions towards a more accurate knowledge of the Greek Language,' 'the only complete treatise on inflected language then in existence either in England or on the continent.' 'This work,' said his biographer in the 'Athenæum,' 'marks an era in English scholarship, and was the first attempt to present in a systematic form to the English student the philological literature of the continent, or to point out the great importance of comparative philology in exploring the grammatical forms of the Greek language.' 'It is,' says the 'Encyclopædia Britannica,' 'mainly founded on the comparative grammar of Bopp, but a large part of it is original, and it is but just to observe that the great German's grammar was not completed till ten years after the first edition of the "Cratylus."' In 1844 appeared 'Varronianus,' defined by the author in the preface to the third edition as 'an attempt to discuss the comparative philology of the Latin language on the broad basis of general ethnography.' It involved him in a violent controversy with Professor T. H. Key, who accused him of plagiarism. 'It is enough to state,' says the 'Encyclopædia Britannica,' 'that though the obligations of Donaldson to Key ought in the first instance to have been more explicitly acknowledged, yet the strictures of the latter were needlessly sweeping and aggressive.'

In 1840 Donaldson married firstly Eleanor, daughter of Sir John Mortlock, banker at Cambridge, and thus losing his fellowship took pupils for a time at Wintrith in Dor-

setshire. In 1841 he was appointed head-master of King Edward's School, Bury St. Edmunds, an appointment unfortunate for the institution and for himself. He was deficient in judgment and administrative power, and the school declined under him, notwithstanding his efforts to obtain reputation by the publication of Latin and Greek grammars, which met with little acceptance beyond the sphere of his personal influence and involved him in controversy. They were probably too scientific for school use, and his conviction of the defects of standard grammars had been expressed with indiscreet candour. He also edited Pindar's 'Epinician Odes' and the 'Antigone' of Sophocles. The best side of his activity at Bury St. Edmunds was the wholesome intellectual influence he exerted on the town, where he greatly improved the Athenæum and raised the level of intellectual culture in general. In 1855 he resigned the head-mastership, partly, it is possible, on account of the clamour excited by the recent publication of 'Jashar; Fragmenta Archetypa Carminum Hebraicorum; collegit, ordinavit, restituit J. G. Donaldson,' which appeared at the end of 1854. In this remarkable work he endeavoured to show that fragments of a book of Jashar are to be found throughout the Old Testament Scriptures up to the time of Solomon, that the book was compiled in the reign of that monarch, and that its remains constitute 'the religious marrow of the scriptures.' Professor Aldis Wright praised the ingenuity of the theory; Thomas Love Peacock declared that it was of itself a sufficient proof of Donaldson's genius; but it seems to have been generally felt that it rests far too absolutely on hazardous speculation. Publication in a learned language did not protect Donaldson from attacks manifestly inspired by the *odium theologicum*; but this could not be said of the unfavourable judgment of Ewald, unseemly as was the arrogance with which it was expressed. Donaldson replied to Ewald and his English critics in a strain of great asperity, and in 1857 fully explained his theological position in his 'Christian Orthodoxy reconciled with the conclusions of Modern Biblical Learning.' The scope of this treatise is perhaps best indicated by the title of one of its subsections, 'Conservatism implies a timely concession of the untenable. But the author's notions of the untenable differed widely from those of nine-tenths of the religious world, and his transcendental orthodoxy was not easily distinguishable from scepticism. After resigning his head-mastership he took up his residence at Cambridge, where he obtained the highest reputation as a tutor. It was expected that a university professorship would have been conferred upon him had he lived, and he was elected one of the classical examiners of the university of London. He availed himself of his comparative leisure to prepare new and improved editions of his 'New Cratylus,' 'Varronianus,' 'Jashar,' and 'Greek Grammar;' he also wrote a valuable disquisition on English ethnography in the Cambridge Essays, and the article 'Philology' in the eighth edition of the 'Encyclopædia Britannica;' and (1858) completed K. O. Müller's unfinished 'History of Greek Literature.' He began a Greek dictionary, which was to have been the great work of his life. Unfortunately he worked far too hard, both as author and teacher. When advised to take six months' rest he replied that this would cost him 1,500*l*. The neglect of the advice proved fatal. On coming to town in January 1861 he found himself unable to conduct the university examination, and on 10 Feb. he died at his mother's house, killed by overwork. By his first wife Donaldson had two sons and two daughters, and by his second wife, Louisa, daughter of John Rawlins, he had three daughters.

Donaldson was a most brilliant man. 'He is,' said Peacock, 'not merely an accomplished scholar, he has genius, taste, and judgment. He can feel poetry, relish wit and humour, penetrate philosophy, appreciate eloquence, and develope the intimate relation which the political, moral, and social condition of every age and country bears to its respective and distinctive literature.' This encomium refers to Donaldson's purely literary exertions. Judgment too often forsook him in his speculations, and taste in his controversies. He theorised far too boldly from insufficient data, and put forward as certainties views which should only have been advanced as suggestions. In biblical criticism more especially he can only be regarded as a brilliant amateur. He had, nevertheless, the gift of illuminating a subject; nothing is trite or dull in his hands, and his style is full of character. As a man he was greatly beloved by his friends, who included Thirlwall, Hepworth Thompson, and others among the most eminent of his day. The most important personal notices of him occur in the diary of Crabb Robinson, who speaks enthusiastically of the charm of his conversation and the liberality of his way of thinking, 'such brilliancy and depth combined.' 'It is really,' he characteristically remarks, 'a great advantage to have such a man to show to one's friends.'

In addition to the works already enumerated Donaldson was part author of 'The

Theatre of the Greeks,' the first three editions of which were published under the name of the original writer, Buckham, but which was so completely remodelled by Donaldson as to have borne his name in all later editions, and to be invariably spoken of as his. It is a useful work, and went through eight editions between 1827 and 1875. Donaldson wrote (1847) 'A Vindication of Protestant Principles' under the pseudonym of 'Phileleutherus Anglicanus,' and was also author of 'The Three Treacherous Dealers' (1854), an allegory on confirmation, of two ballads of no great merit, of several controversial pamphlets, and of some minor grammatical works. He contributed extensively to the 'Penny Cyclopædia,' and was the writer of the review of 'Bunsen's Egypt' in the 'Quarterly Review' for July 1846, and of several essays in 'Fraser's Magazine.'

[Gent. Mag. 3rd ser. vol. x.; Athenæum, 16 Feb. 1861; Bury Post, 19 Feb. 1861; Encyclopædia Britannica, ninth edition; T. L. Peacock in Fraser's Magazine, vol. lix.; Crabb Robinson's Diary, vol. ii.; private information.] R. G.

DONALDSON, JOSEPH (1794–1830), author of 'Recollections of the Eventful Life of a Soldier,' was born in 1794 in Glasgow, where his father was in the employ of a mercantile house. With some school companions he ran away to sea and made a voyage to the West Indies, which disenchanted him of a sea-life, and he returned home and was again put to school by his father. Early in 1809 he again ran away, and without communicating with his friends enlisted in the old 94th (Scotch brigade). Joining his regiment, he accompanied it to Jersey, and afterwards to Spain, where it took part in the desperate defence of Fort Matagorda during the siege of Cadiz, and afterwards was with Picton's division in the principal battles and sieges in the Peninsula from 1811 to 1814. After the peace in 1814 the Scotch brigade was stationed in Ireland, where it was disbanded in 1818. In the meantime Donaldson married a young Irish girl, alluded to in some of his writings under the name of Mary MacCarthy, who subsequently bore him ten children. Early in 1815 he was discharged as sergeant, at the age of twenty-one, at the expiration of his limited-service engagement. Returning to Glasgow with his wife, he made a little money by the publication of his 'Scenes and Sketches in Ireland.' His hopes of obtaining employment in civil life having utterly failed, Donaldson went to London with his family, enlisted in the East India Company's service, and was employed as a recruiting-sergeant, at first in London and afterwards in Glasgow. This duty being very distasteful to him, he got himself transferred to the district staff, and was employed as head clerk in the Glasgow district staff office for some years, during which time he published his 'Recollections of the Eventful Life of a Soldier' and 'Story of the War in the Peninsula.' While in London he had found time to study anatomy and surgery, studies which he continued at Glasgow University. Having qualified as a surgeon, he took his discharge in 1827, and set up in medical practice at Oban in Argyleshire, where he remained until 1829. Failing of success, he left his wife and children in Glasgow, and, in the hope of improving his medical prospects, proceeded to London and afterwards to Paris, where he died of pulmonary disease in October 1830, at the age of thirty-six. Donaldson is stated to have been a frequent contributor of anonymous papers to the press. His three works above named, which give a vivid picture of soldier life in the Peninsula and in Ireland in his day, were republished in 1855 under the collective title of 'Recollections of the Eventful Life of a Soldier' (London and Glasgow, 8vo), for the benefit of his widow and a surviving daughter, then in distressed circumstances in Glasgow.

[Preface to Donaldson's Recollections, 1855.] H. M. C.

DONALDSON, Sir STUART ALEXANDER (1812–1867), Australian statesman, third son of Stuart and Betty Donaldson, was born on 10 Dec. 1812. John William Donaldson, D.D. [q. v.], was his brother. He was educated privately, and in 1832 was sent by his father to the Mexican silver mines to acquire some business training. While in Mexico he was present at the battle of Guanaxuato. Having returned to England in 1834, he went to Australia in the same year, joined his father's partner, Mr. William Jones, at Sydney, and soon afterwards was made a partner in the firm of Donaldson, Jones, & Lambert. In 1838 Donaldson was appointed a magistrate of New South Wales. He realised a rapid fortune in wool and sperm oil, and became the owner of a large sheep-run. He became keenly engaged in colonial politics, and on one occasion fought a duel with Mr. Mitchell, a political opponent. In 1848 he was appointed a member of the council of New South Wales, and sat in the council and assembly until 1859. After a visit to England, when he married Amelia, daughter of Frederick Cooper of Carleton Hall, Cumberland, he went back to Australia in July 1854, and became vice-president of the council. Returned to the legislative assembly in 1856 for Sydney Hamlets, Donaldson

was called to form, in accordance with the New Constitution Act of New South Wales, the first ministry responsible to the colonial parliament. The ministry was formed towards the end of April, Donaldson taking the offices of first minister and colonial secretary. Simultaneously with his taking office, he retired from his business firm, wishing to have his hands entirely untied. His re-election on taking office was keenly contested, but Donaldson was returned by his former constituency. In the assembly a vigorous opposition was soon organised, under the leadership of Mr. (afterwards Sir Charles) Cowper, professedly on liberal lines, and, after a brief existence, the Donaldson ministry came to an end on 21 Aug., 'in consequence of the support accorded to them in the legislative assembly being feeble and uncertain' (speech of Donaldson on 26 Aug. in the 'Sydney Morning Herald' of the 27th). On 3 Oct. of the same year he joined the Watson-Parker ministry as finance minister, and retired from office with his colleagues in the following year. In 1857 he was appointed commissioner of railways, and two years later he returned home and settled in London. He was knighted on 23 Aug. 1860. During the remainder of his life Donaldson was actively employed as director of the General Credit and other companies, and vainly attempted to enter parliament as a liberal for Dartmouth, Barnstaple, and Harwich. He died on 11 Jan. 1867, at Carleton Hall, Cumberland.

[Information from his nephew, Mr. W. Donaldson Rawlins; Sydney Morning Herald for 1856.]

L. C. S.

DONALDSON, THOMAS LEVERTON (1795–1885), architect and author, born 19 Oct. 1795, at No. 8 Bloomsbury Square, was the eldest son of James Donaldson, architect and district surveyor of repute. He received a classical education at King Edward VI's Grammar School at St. Albans. In 1809–10 he proceeded to the Cape of Good Hope, to the office of Mr. Robert Stuart, a merchant there. An expedition being then in course of fitting out to attack the French in the Mauritius, the youth joined as a volunteer, but the French capitulated soon afterwards, and he then returned to England to study architecture in his father's office, attending at the same time the schools at the Royal Academy, and received in 1817 the silver medal. Two years later Donaldson travelled throughout Italy, measuring and drawing the principal buildings. After visiting Greece, he went to Teos and Ephesus, whence he, with the view of fixing the sites of several edifices of those cities, returned to Athens. He also proceeded to study the Temple of Ægina, and from thence to the Morea, publishing his researches at Bassae in 'Stuart's Athens.' His design of a temple of victory, with all the edifices necessary for the celebration of the ancient games of Greece, met with the approval of Canova, then president of the Academy of St. Luke at Rome, of which body Donaldson was elected a member in 1822. His first work was the church of the Holy Trinity, South Kensington. Among other structures should be mentioned the town residence of Mr. H. T. Hope in Piccadilly, now the Junior Athenæum Club; mansion for Mr. H. Hippisley at Lambourn, Berkshire; University Hall, Gordon Square; library and laboratory at University College; All Saints Church, Gordon Street; Scotch Church, Woolwich, besides numerous mansions and schools in various parts of the country. He took a prominent part in the competition for the Prince Consort's Memorial. In conjunction with E. A. Gruning, Donaldson designed and carried out the German Hospital at Dalston, and his last work was the reconstruction, in 1880, of the Scottish Corporation Hall in Crane Court, Fleet Street. He devoted considerable time to the sanitary questions of his day. He became a member of a metropolitan commission of sewers, and was actively concerned in the founding of the Institute of Architects, of which he received the gold medal in 1851, and was elected president for 1863–4. He likewise obtained a French medal of the first class in 1855; the Belgian order of Leopold in 1872; was a member of the Institut de France; and from 1841 to 1864 was emeritus professor of architecture at University College, London; during that period he delivered each session a series of lectures, dealing exclusively with the various phases of classic and gothic art. In 1833 Donaldson published a book entitled 'A Collection of the most approved Examples of Doorways from Ancient and Modern Buildings in Greece and Italy.' This work was translated into French and republished in that tongue within four years of its first appearance. He died at his residence, 21 Upper Bedford Place, Bloomsbury, after an attack of bronchitis, 1 Aug. 1885, and was buried at Brompton cemetery. Donaldson exhibited at the Royal Academy twenty-seven works between 1816 and 1854, his first contribution being No. 863 of the catalogue, 'Interior View of a Sculpture Gallery, forming part of a design for a National Museum.' A portrait of Donaldson appeared in the 'Builder' of 24 July 1869, page 586. For many years he held the lucrative appoint-

ment of district surveyor for South Kensington, under the metropolitan board of works, a post rendered vacant by his death. Among the most important works written by Donaldson are: 1. 'Pompeii, illustrated with Picturesque Views engraved by W. B. Cooke,' 2 vols. London, fol. 1827. 2. 'Handbook of Specifications, or Practical Guide to the Architect,' &c., 2 vols. London, 8vo, 1859. 3. 'Architectura Numismatica, or Architectural Medals of Classic Antiquity,' &c., 100 lithographs, plates, and woodcuts, 8vo, London, 1859. 4. 'Memoir of the late Charles Fowler,' &c., London, 4to, 1867. To these must be added numerous articles printed by the 'Architectural Publication Society.'

[Builder, 8 Aug. 1885, p. 179; Building News, 7 Aug. 1885, p. 204; Royal Academy Catalogues.] L. F.

DONALDSON, WALTER (*fl.* 1620), philosophical writer, a native of Aberdeen, was born about 1575. His father, Alexander Donaldson, is described as an esquire; his mother was Elizabeth, the daughter of David L'Amy of Dunkenny. In his youth, as he himself tells us in the preface to his 'Synopsis Œconomica,' he formed part of the retinue of David Cunningham, bishop of Aberdeen, and Sir Peter Young, grand almoner of Scotland, when they were sent as ambassadors by James VI to the court of Denmark, and to some of the princes of Germany. This was probably in 1594, when the embassy was despatched to announce the birth of the king's eldest son Henry, whose premature death Donaldson afterwards commemorated. He returned to Scotland, but after a short stay repaired again to the continent to study in the university of Heidelberg, where the elder Godefroi was giving his famous lectures on civil law. It was here that he probably took the degree of LL.D. While residing at this university he read a synopsis of ethics to some private pupils, one of whom, Werner Becker of Riga, published it without his knowledge under the title of 'Synopsis Moralis Philosophiæ, III. libris,' 8vo, ex officina Paltheniorum [Frankfort], 1604. Elsewhere Donaldson mentions that the book, thus surreptitiously published, had passed through several editions in Great Britain as well as in Germany. He also complains that the learned Keckerman had not scrupled to copy from its pages, and he adduces an amusing instance of the plagiarism (preface to *Synopsis Œconomica*, edit. 1620). It is not clear, however, to which of Keckerman's works he alludes. From Germany Donaldson removed to France upon being appointed principal of the Protestant College of Sedan. Here, in addition to his duties as principal, he lectured on such varied subjects as moral and natural philosophy and Greek. In this seminary he was associated with two of his learned countrymen; one of whom, John Smith, taught philosophy, while the other, the celebrated Andrew Melville, filled one of the chairs of divinity (M'Crie, *Life of Melville*, ii. 420). It was here that Donaldson compiled another useful work for students, a systematic arrangement in Greek and Latin of passages selected from Diogenes Laertius, entitled 'Synopsis Locorum Communium, in qua Philosophiæ Ortus, Progressus, etc., ex Diogene Laërtio digeruntur,' 8vo, Frankfort, 1612. As he states in the preface, the plan of the book, which extends to nearly seven hundred pages, had been suggested to him by Denys Godefroi, his teacher at Heidelberg. Another edition was issued with the title of 'Electa Laërtiana: in quibus e Vitis Philosophorum Diogenis Laërtii totius Philosophiæ Ortus, Progressus, variæque de singulis Sententiæ, in locos communes methodice digeruntur,' 8vo, Frankfort-on-Maine, 1625. The following year, 1613, he published 'Lacrymæ tumulo nunquam satis laudati herois Henrici-Friderici Stuarti, Walliæ Principis, a Gualt. Donaldsono ubertim affusæ,' 12mo, Sedan, 1613, an oration recited in the college hall by a young student named Thomas Dehayons on 8 Feb. 1613.

After a stay of sixteen years at Sedan, Donaldson was invited to open a protestant seminary at Charenton, near Paris, but the attempt awakened the jealousy of the Roman catholic section of the community and ended in a lawsuit. During its progress Donaldson found occupation in writing his 'Synopsis Œconomica,' 8vo, Paris, 1620, which he dedicated to Charles, prince of Wales. It was reprinted at Rostock in 1624, and again at Frankfort in 1625. Bayle (*Dictionnaire*, 8vo, Paris, 1820, v. 559–61) considered it a book well worth reading. When or where Donaldson died is now unknown. In the attested pedigree preserved in the library of the College of Advocates he is described as having lived 'apud Ruppellam in Gallia;' but it is far more likely that after his disappointment at Charenton he resumed his post at Sedan, and there passed the remainder of his life. By his wife, Elizabeth, daughter of John Goffan, Goffin, or Hoffan, of Mostancells (?), near Sedan, he left several children, one of whom, Alexander, became a physician. A letter from his widow to Sir John Scott, who had interested himself in behalf of the family, is dated at Sedan on 15 April 1630 (manuscript in Advocates' Library).

[Dr. D. Irving's Lives of Scottish Writers, i. 303–5; Anderson's Scottish Nation, ii. 41; Chambers's Eminent Scotsmen (Thomson), i. 452; Brit. Mus. Cat.; Bayle's Dictionary (Des Maizeaux), 2nd edit. ii 685–6.] G. G.

DONAT (1038–1074), bishop of Dublin. [See DUNAN.]

DONATUS, SAINT (*fl.* 829–876), bishop of Fiesole, was an Irishman of noble birth. In consequence of the outrages of 'bands of violent men,' probably the Danes, he made up his mind to go abroad as a pilgrim. Arrived on the continent he wandered about visiting the basilica of the apostles and other sacred places. At this time the church of Fæsulæ, now Fiesole, had been attacked and plundered by the Normans, and was without a bishop. The people had assembled in the church, praying that a bishop might be sent to them, when the steps of Donatus were divinely guided to Fiesole. As he entered the church the bells pealed and the lamps burst forth into light miraculously. The people inquired who the stranger was, for though small of stature his aspect bespoke high intellectual gifts. They heard that his name was Donatus, and then perceiving that their prayers were answered, insisted that he should be their bishop.

The church of Fiesole had suffered much in its property and prerogatives from the emperors, and the Normans had destroyed its charters. Donatus applied for redress to the emperor, Louis, son of Lothair, who in 866 granted his request. A confirmation of this grant was obtained subsequently by Donatus from Charles the Bald at Placentia, with the condition annexed that any one who infringed it should pay the church thirty pounds of gold.

These statements are made in the life of Donatus, edited by the Bollandists, from 'the great Manuscript of the Chronicles of the Church of Fiesole;' but other sources must be consulted for his date. His election to the episcopate of Fiesole must have been subsequent to 826, for in that year a Roman council was held under Eugenius II, at which Grusolphus, bishop of Fiesole, was present. But in 844, when Louis, son of Lothair, was consecrated by Sergius II as king of the Lombards, Anastasius, the Roman librarian, records that Donatus was present as bishop of Fiesole. He was again present at the council of Ravenna, held by Pope Nicholas in 861 or 862, and if, as stated above, he held communication with Charles the Bald, 875–7, he must have been alive in 875 or 876.

In the council of Florence, 877, Zenobius was bishop of Fiesole. The period of Donatus's episcopate must therefore lie between 826 and 876. His epitaph, said to be his own composition, states the duration of his episcopate as forty-seven years; assuming 876 as the date of his death, Donatus probably became bishop of Fiesole in 829.

He is described as incessantly occupied either in prayer or in study, or labouring for the welfare of his church. He was also a diligent teacher, affording gratuitous instruction to his pupils, and 'putting into metrical form the wise words of the sages.' In his work he associated with him his brother Andrew and his sister Brigid. She was patroness of a church near Fiesole, and her festival fell on the same day as that of her famous namesake, St. Brigid of Kildare. In the preface to the 'Life of St. Brigid of Fiesole,' published by the Bollandists, a poem of Donatus is given. It describes the wealth of his native land and its happiness and glory. Colgan was of opinion that he was a bishop before leaving Ireland, but the matter seems involved in some doubt. His day is 22 Oct., which is also the day of another Donatus, likewise a bishop in Italy, with whom he has been sometimes confounded. The latter, however, who was brother of St. Cathaldus of Tarentum, was bishop of Lecce, and has been gravely assigned to the year 173!

[Ughelli's Italia Sacra, ed. Coletti, iii. 213; Bollandists' Acta Sanct. 22 Oct. ix. 648, &c.; Lanigan's Eccl. Hist. iii. 280; Stuart's Hist. of Armagh, p. 605.] T. O.

DONCASTER, first VISCOUNT (*d.* 1636). [See HAY, JAMES.]

DONEGAL, first EARL OF (1606–1675). [See CHICHESTER, ARTHUR.]

DONELLAN, NEHEMIAS (*d.* 1609?), archbishop of Tuam, whose name is written in Irish Fearganinm O'Domhnallain, was born in the county of Galway, and is said to have been a son of Melaghlin O'Donellan, by his wife Sisly, daughter of William O'Kelly of Calla. He was sent to the university of Cambridge, and became a sizar of King's College. A grace of 15 Feb. 1578–9 required that the name of every scholar should be entered in a catalogue within six days of his coming to the university. He was entered in that catalogue as *Nehemiah Daniel* on 13 Jan. 1579–80, and shortly afterwards matriculated in the same name. Subsequently he migrated to Catharine Hall, where he took the degree of B.A. in 1581–2. On his return to his native country he acted for some time as coadjutor to William Mullaly, or Laly, archbishop of Tuam, and afterwards, on the recommendation of Thomas, earl of Ormonde,

he was appointed the successor of that prelate, by letters patent dated 17 Aug. 1595. Two days later he received restitution of the temporalities. In the writ of privy seal directing his appointment, it was alleged that he was very fit to communicate with the people in their mother tongue, and a very meet instrument to retain and instruct them in duty and religion; and that he had also taken pains in translating and putting to the press the Communion Book and New Testament in the Irish language, which her majesty greatly approved of. It is asserted by Teige O'Dugan, who drew up a pedigree of the Donellan family, that he was never in holy orders, but probably the genealogist may have been led to make this startling assertion simply by an unwillingness to acknowledge the orders of the reformed church. In addition to his see the archbishop held by dispensation the rectory of Kilmore in the county of Kilkenny, and the vicarages of Castle-doagh in the diocese of Ossory, and of Donard in the diocese of Dublin. He voluntarily resigned his see in 1609, and dying shortly afterwards at Tuam, was buried in the cathedral there.

By his wife Elizabeth, daughter of Nicolas O'Donnell, he had issue John; James, who was knighted, and became lord chief justice of the common pleas in Ireland; Edmund, of Killucan in the county of Westmeath; Teigue, of Ballyheague in the county of Kildare; and Murtough, who received holy orders in the Roman catholic church.

Donellan was a master of the Irish language, and continued the version of the New Testament which had been commenced by John Kearney and Nicholas Walsh, bishop of Ossory, and which was completed by William O'Donnell or Daniell, who was afterwards raised to the archiepiscopal see of Tuam. It was published in 1602 at Dublin, under the title of 'Tiomna Nuadh ar dtighearna agus ar slanaightheora Iosa Criosd, ar na tarruing gu firinneach as Gréigis gu gaoidheilg. Re Huilliam O Domhnuill.' It was brought out at the expense of the province of Connaught and of Sir William Usher, the clerk of the council in Ireland. Great expectations were formed of this undertaking, and it was confidently believed that it would be the means of destroying the Roman church in Ireland. It is a noteworthy fact that of the four scholars engaged in translating the New Testament into the Irish vernacular, three—Kearney, Walsh, and Donellan—received their education in the university of Cambridge.

[Cooper's Athenæ Cantab. iii. 15; Cotton's Fasti, iv. 12, v. 271; Gilbert's Dublin, i. 386; Irish and English prefaces to the Irish New Testament (1602); Mason's Life of Bedell, 284; Murdin's State Papers, 306; O'Donovan's Tribes and Customs of Hy-Many, 171; Ware's Bishops (Harris), 615; Ware's Writers (Harris), 97.]

T. C.

DONKIN, BRYAN (1768-1855), civil engineer and inventor, was born at Sandoe, Northumberland, 22 March 1768. His taste for science and mechanics soon showed itself, and as a child he made thermometers and ingenious contrivances connected with machinery. He was encouraged by his father, who was agent for the Errington estates and an intimate acquaintance of John Smeaton. On leaving home the son was engaged for a year or two as land agent to the Duke of Dorset at Knole Park, Kent. By the recommendation of Smeaton, he next apprenticed himself to Mr. Hall of Dartford, and was soon able to take an active part in Mr. Hall's works, so that in 1801-2 he was entrusted with the construction of a model of the first machine for making paper. The idea of this machine originated with Louis Robert, and formed the subject of a patent by John Gamble, 20 April 1801, No. 2487, which was assigned to Messrs. Bloxam and Fourdrinier. This model did not, however, produce paper fit for sale, but Donkin in 1802, under an agreement with Bloxam and Fourdrinier, made a machine which in 1804 he erected at Frogmore in Kent. A second machine was made by him and put up at Two Waters, Hertfordshire, in 1805, which although not perfect was a commercial success. By 1810 eighteen of these complex machines had been supplied to various mills, and the original difficulties having now been overcome they rapidly superseded the method of making paper by hand. Although the original idea was not Donkin's, the credit of its entire practical development is due to him. In 1851 he constructed his 191st machine. The merit of his work was recognised by the award of the council medal at the Great Exhibition of 1851 (*Official Catalogue of Great Exhibition*, 1851, i. 218, 282, 314, and *Reports of Juries*, 1852, pp. 389, 420, 433, 938). He was one of the earliest to introduce improvements in printing machinery. On 23 Nov. 1813 he, in conjunction with Richard Mackenzie Bacon, secured a patent, No. 3757, for his polygonal machine, and one was erected for the Cambridge University. He then also invented and first used the composition printing roller, by which some of the greatest difficulties hitherto experienced in printing by machines were overcome. With the polygonal machine from eight hundred to a thousand impressions were produced per hour, but it never came

into extensive use, as the construction was expensive. He was much engaged with Sir William Congreve in 1820 in contriving a method of printing stamps in two colours with compound plates for the prevention of forgery, and with the aid of John Wilks, who was then his partner, he produced the beautiful machines used at the excise and stamp offices and by the East India Company at Calcutta. In 1812 he devised the method of preserving meat and vegetables in air-tight cases, when he established a considerable manufactory for this purpose in Bermondsey. In long sea voyages meat prepared in this way became a necessary part of the ship's stores. He was an early member of the Society of Arts, of which he was one of the vice-presidents and chairman of the committee of mechanics. He received two gold medals from the society, one for his invention of an instrument to measure the velocity of rotation of machinery, the other for his counting engine. Among numerous ingenious contrivances brought out by him must be mentioned his dividing and screw-cutting engine. During the last forty years of his life he was much engaged as a civil engineer, and was one of the originators (in 1818) and a vice-president of the Institution of Civil Engineers, from which he retired in 1848. On 18 Jan. 1838 he was elected a fellow of the Royal Society, and repeatedly served on the council. He was also a member of the Royal Astronomical Society, and was held in such esteem by that body that they placed him in the chair on the occasion of receiving their charter in 1831. He had moreover a small observatory in his garden, where he spent much of his leisure time, and it was to his own transit-instrument that he first applied his novel and beautiful level. He died at 6 The Paragon, New Kent Road, London, 27 Feb. 1855. His wife Mary died 27 Aug. 1858, aged 87. His son, JOHN DONKIN, born at Dartford, Kent, 20 May 1802, was a partner with his father and John Wilks, and took part in many of their inventions. He became a member of the Institution of Civil Engineers 1824, and was also a fellow of the Geological Society (*Min. of Proc. of Instit. of Civil Engineers*, 1855, xiv. 130). He died at Roseacre, near Maidstone, 20 April 1854.

[Proceedings of Royal Society, 1856, vii. 586–9; Border Magazine, October 1863, 243–244; W. Walker's Distinguished Men of Science (1862 ed.), 75–7, with portrait No. 40; copies of reports and letters on Donkin, Hall, and Gamble's preserved provisions, 1817; Mansell's Chronology of Paper and Papermaking (1876), 59, 61, 79, 82, 121; Woodcroft's Alphabetical Index of Inventions (1854), pp. 167–8.] G. C. B.

DONKIN, SIR RUFANE SHAW (1773–1841), general, colonel 11th foot, surveyor-general of the ordnance, belonged to a respectable Northumbrian family, said to be of Scottish descent, and originally named Duncan. His father, General Robert Donkin, who died in March 1821, at the age of ninety-four, had been a brother-officer of Wolfe on the staff of General Fowke in Flanders, and afterwards served on the staff of General Rufane in Martinique, of Lord Granard when commander-in-chief in Ireland, and of General Gage in America. He is stated to have been a personal friend of David Hume, the historian, and to have written, at the suggestion of the latter, an account of the famous siege of Belle Isle, at which he was present. He was author of 'Military Recollections and Remarks' (New York, 1777). He married in 1772 Mary, daughter of the Rev. Emanuel Collins [q. v.], and by her had a son and two daughters. Rufane Shaw Donkin, the eldest child, was born in 1773, and on 21 March 1778 appointed to an ensigncy in the 44th foot at New York, in which his father then held the rank of major. He became lieutenant in 1779. He was educated at Westminster School until the age of fourteen, and appears afterwards to have been a very persevering student. At one time when on leave from his regiment—probably after its return from Canada in 1786—he studied classics and mathematics in France for a year, and when on detachment in the Isle of Man, read Greek for a year and a half with a Cambridge graduate. He obtained his company 31 May 1793. His first active service was with the flank companies of the 44th foot in the West Indies, at the capture of Martinique, Guadaloupe, and St. Lucia, and the subsequent loss of Guadaloupe in 1794, the rest of the regiment being meanwhile in Flanders. After his return home Donkin was brigade-major, and for several months aide-de-camp to General Musgrave, commanding at Newcastle-on-Tyne. He became major 1 Sept. 1795. He served under Sir Ralph Abercromby at St. Lucia in 1796, where the 44th lost twenty officers and over eight hundred men, chiefly from fever. Donkin was removed to Martinique in a state of insensibility, and afterwards invalided home dangerously ill. He was promoted to lieutenant-colonel 24 May 1798, and was detached in command of a provisional light battalion, composed of the light companies 11th foot, 23rd fusiliers, and 49th foot, with the expedition to Ostend, where he greatly distinguished himself, but was wounded and made prisoner. Transferred to the 11th foot, he went in command of that regiment to the West Indies in 1799, but returned in 1800.

He went out a fourth time to the same station in 1801, and served there till 1804. In 1805 he was appointed to the permanent staff of the quartermaster-general's department, and served as an assistant quartermaster-general in Kent, under Generals Sir John Moore and Francis Dundas, and also with the Copenhagen expedition of 1807. In 1808 he brought out a reprint of the French text of Count L'Espinasse's 'Essai sur l'Artillerie' (Paris, 1800). It was printed by Rouse, Kirby, & Lawrence of Canterbury, and was translated into English forty years afterwards by Major P. J. Begbie, Madras artillery. In 1809 Donkin was appointed assistant quartermaster-general with the army in Portugal, and as a colonel on the staff commanded a brigade in the operations on the Douro and at the battle of Talavera, but soon returned home (see GURWOOD, *Well. Desp.* iii. 262, 298, 373; compare with *Parl. Hist.*, 3rd ser. xvii. 55), and was appointed quartermaster-general in Sicily in succession to Colonel H. E. Bunbury [see BUNBURY, SIR HENRY EDWARD]. He served in that capacity in Sicily, and in the operations on the east coast of Spain in 1810–13, and at the moment was blamed as the cause of Sir John Murray's disaster at Tarragona in the latter year, but the evidence on Murray's court-martial showed that the latter had ignored his quartermaster-general altogether, and disregarded his views (see NAPIER, *Hist. Penins. War*, book xx. cap. 1). Donkin, who had become major-general in 1811, was next appointed to a command in the Essex district, and in July 1815 to one at Madras, whence he was afterwards transferred to the Bengal presidency. Before leaving England he married, 1 May 1815, Elizabeth, eldest daughter of Dr. Markham, dean of York, and granddaughter of Archbishop Markham (see *Lives of the Markhams*, privately printed, 1854, p. 51). Donkin commanded the 2nd field division of the grand army under the Marquis of Hastings in the operations against the Mahrattas in 1817–18, and by skilful movements cut off the line of retreat of the enemy towards the north (see *Lond. Suppl. Gaz.* 25 Aug., 26 Sept. 1818; also *Gent. Mag.* lxxxix. i. 73–8, 262–3). Donkin's letters to Colonel Nicol and the Marquis of Hastings at this time form Brit. Mus. Add. MS. 23759. He was made K.C.B. 14 Oct. 1818. While employed as above he had the misfortune to lose his wife, who died at Meerut, at the age of twenty-eight, on 21 Aug. 1818, leaving him with an infant son. Much shattered in health, bodily and mentally, Donkin was invalided to the Cape. While there in 1820 he was requested to assume the government of the colony during the absence of Lord Charles Somerset. He administered it in 1820–1, his name being meanwhile retained on the Bengal establishment. This was the period of the settlement of the eastern frontier, and the now thriving town on the shore of Algoa Bay was named by Donkin Port Elizabeth, after his late wife. He seems to have been popular, but was not supported by Earl Bathurst, the colonial minister. In a letter addressed to that nobleman, and entitled 'A Letter on the Cape of Good Hope, and certain events which occurred there under Lord Charles Somerset' (London, 1827), Donkin published 'an account of the measures adopted by me generally in my administration of the colony of the Cape of Good Hope, but particularly as to my measures for establishing five thousand settlers in that colony, and those pursued by Lord Charles Somerset for the total subversion of all I had done under your lordship's instructions.' A printed volume of 'Proclamations and other Official Documents issued by Sir Rufane Donkin when Acting Governor of the Cape of Good Hope' is in the Brit. Mus. Library. Donkin, who had become a lieutenant-general in 1821, was made G.C.H. some time after his return from the Cape, 'in recognition of his services at various times in connection with the German Legion.' He was made colonel of the 80th foot in 1825.

The rest of Donkin's life was principally devoted to literary and parliamentary pursuits. He was made F.R.S., was one of the original fellows of the Royal Geographical Society, and a fellow of other learned societies. He was a contributor to various periodicals, among others to the 'Literary Gazette' (see *Lit. Gaz.* 1841, p. 301); but the statement (*Gent. Mag.* new ser. xvi. 318) that he wrote in the 'Quarterly Review' appears to be incorrect, as it is stated on the best authority that he never wrote a line there. Donkin published 'A Dissertation on the Course and probable Termination of the Niger' (London, 1829, 8vo), dedicated to the Duke of Wellington, in which he argued, chiefly from ancient writers, that the Niger was a river or 'Nile' bearing northwards, and probably losing itself in quicksands on the Mediterranean shore (in the Gulf of Sidra, according to the subsequent 'Letter to the Publisher'). This view was refuted in the 'Quarterly Review,' lxxxi. (1829), in an article by Sir John Barrow [q. v.], who testified, from personal knowledge, that Donkin was 'an excellent scholar, of a clear, logical, and comprehensive mind, vigorous in argument, and forcible in language,' and that 'consequently whatever proceeds from his pen will always be entitled to respect and most

close attention' (*Quart. Rev.* lxxxi. 226). Donkin, dissatisfied and apparently not knowing who was the writer of the review, rejoined with 'A Letter to the Publisher' (London, 1829). Some of his writings appear never to have been published. Mention is made (JERDAN, *Portraits*, vol. iii.) of a dissertation penned by Donkin when at Syracuse on the two sieges of that place by Nicias and Marcellus, as related by Thucydides and Livy, in which he maintained that certain difficulties in the narrative could only be elucidated by a military man reading them on the spot and in the original tongues. This seems not to have been printed, and the same remark applies to 'A Parallel between Wellington and Marlborough,' said to have been his latest work. He is described as a most agreeable companion, abounding in interesting anecdote. On 5 May 1832 Donkin married his second wife, Lady Anna Maria Elliot, daughter of the first Earl of Minto, who survived him and died without issue in 1855. Donkin was returned to parliament for Berwick in 1832 and 1835, in the whig interest, each time after a sharp contest. He was made surveyor-general of the ordnance in 1835. At the general election of 1837 he was defeated at Berwick, but in 1839 came in for Sandwich. He was transferred to the colonelcy of his old regiment, the 11th foot, the same year, and became general 28 June 1838.

Donkin, whose health had for some time given serious concern to his friends, committed suicide by hanging at Southampton 1 May 1841. His body was buried in a vault in Old St. Pancras churchyard, London, together with an urn containing the heart of his first wife. The shameful desecration of the place formed the subject of correspondence in the 'Times,' 1874. The churchyard is now a recreation-ground, and the Donkin tomb has been repaired.

[The best biographical notice of Donkin is in Jerdan's National Portraits, vol. iii., and is accompanied by an engraved portrait after Mather. An account of his father and family will be found in Gent. Mag. xcii. i. 273–4. Some of Donkin's letters are in Brit. Mus. Add. MSS. Of these the earliest, 21736, f. 127, is a schoolboy note, dated Exeter, 1785, addressed to General Haldimand in the name of Mrs. Hope, wife of the colonel of the 44th foot, which had not yet returned home from Canada. MS. 23759 contains Donkin's letters to Colonel Nicol and the Marquis of Hastings, above noted. The rest are communications to and from Sir Hudson Lowe, and are of no special interest.] H. M. C.

DONKIN, WILLIAM FISHBURN (1814–1869), astronomer, was born at Bishop Burton, Yorkshire, on 15 Feb. 1814. He early showed marked talent for languages, mathematics, and music. He was educated at St. Peter's School, York, and in 1832 entered St. Edmund Hall, Oxford. In 1834 Donkin won a classical scholarship at University College, in 1836 he obtained a double first class in classics and mathematics, and a year later he carried off the mathematical and Johnson mathematical scholarships. He proceeded B.A. 25 May 1836, and M.A. 1839. He was elected as a fellow of University College, and he continued for about six years at St. Edmund Hall in the capacity of mathematical lecturer. During this period he wrote an able 'Essay on the Theory of the Combination of Observations' for the Ashmolean Society, and also contributed some excellent papers on Greek music to Dr. Smith's 'Dictionary of Antiquities.'

In 1842 Donkin was elected Savilian professor of astronomy at Oxford, in succession to Professor Johnson, a post which he held for the remainder of his life. Soon afterwards he was elected a fellow of the Royal Society, and also of the Royal Astronomical Society. In 1844 he married the third daughter of the Rev. John Hawtrey of Guernsey. Between 1850 and 1860 Donkin contributed several important papers to the 'Philosophical Transactions,' including one on 'The Equation of Laplace's Functions,' and another 'On a Class of Differential Equations, including those which occur in Dynamical Problems.' In 1861 he read an important paper to the Royal Astronomical Society on 'The Secular Acceleration of the Moon's Mean Motion' (printed in *Monthly Notices, R. A. Soc.*, 1861). Donkin was also a contributor to the 'Philosophical Magazine,' his last paper in which, a 'Note on Certain Statements in Elementary Works concerning the Specific Heat of Gases' appeared in 1864.

Donkin's acquaintance with practical and theoretical music was very thorough. His work on 'Acoustics,' intended to be his *opus magnum*, was commenced in 1867, and the fragment of it which he completed was published, after his death, in 1870. It is devoted to an inquiry into the vibrations of strings and rods, and gives evidence on every page of the combined musical and mathematical talents of the author.

Donkin's constitution was always delicate, and failing health compelled him to live much abroad during the latter part of his life. He died 15 Nov. 1869. There is a complete list of his papers, sixteen in number, in the 'Catalogue of Scientific Papers' published by the Royal Society.

[Monthly Notices, Royal Astron. Society, xxx. 84.] W. J. H.

DONLEVY, ANDREW, D.D. (1694?–1761?), an Irish ecclesiastic, born about 1694, received his early education in or near Ballymote, Sligo. In 1710 he went to Paris, and studied in the Irish college there, of which he ultimately became prefect. He took the degree of licentiate of laws in the university of Paris. Walter Harris states that he was titular dean of Raphoe, and seeks an occasion to introduce his name 'out of gratitude,' as he says, 'for many favours I received from him, particularly in his transmitting to me from time to time several useful collections out of the King's and other libraries in Paris.' Donlevy was living in 1761. The date of his death is unknown. He was the author of: 'An Teagasg Críosduidhe do réir ceasda agus freagartha, air na tharruing go bunudhasach as bréithir h Soilléir Dé, agus as toibreacaibh fiorglana oile' ('The Catechism, or Christian Doctrine, by way of question and answer, drawn chiefly from the express Word of God and other pure sources'), Paris, with approbation and the king's license, 1742, 8vo. This scarce work is in Irish and English. To it is appended (pp. 487–98) an Abridgment of Christian Doctrine in Irish verse, compiled more than a century before by Bonaventure O'Heoghusa, or O'Hussey. The book also contains a treatise by Donlevy on 'The Elements of the Irish Language.' It treats of orthography only, but is the best dissertation which had appeared on the subject up to that time. A second edition of the Catechism appeared at Dublin in 1822, 8vo. It was revised by the Rev. John McEncroe, and corrected for the press by Edward O'Reilly, author of the 'Irish Dictionary.' To it are appended a poem in Irish on the Sufferings of Christ, written by Doncha mor O'Dálaigh, abbot of Boyle in the fourteenth century, and a compendium of Irish grammar by McEncroe. A third edition of the Catechism was published at Dublin in 1848, 12mo, for the Royal College of St. Patrick, Maynooth.

[O'Reilly's Irish Writers, p. 229; O'Donovan's Irish Grammar, introd. p. lvii; Cat. of Printed Books in Brit. Mus.; Webb's Compendium of Irish Biog.] T. C.

DONN or DONNE, BENJAMIN (1729–1798), mathematician, was born in 1729 at Bideford, Devonshire, where his father and brother Abraham (1718–1746) kept a school. From 1749 to 1756 he contributed to the 'Gentleman's Diary,' then edited by J. Badder and T. Peat, but ceased to contribute after 1756, when Peat became sole editor. His contributions were accounts of eclipses observed at Bideford, and answers to nearly the whole of the mathematical questions given during the time mentioned. Until 1768 he was a 'teacher of the mathematics and natural philosophy on the Newtonian principles' in his native town. In 1768 he was elected librarian of the Bristol Library, and, 'in keeping with his taste for the binomial theorem and the book of Euclid, he conceived the idea of converting the establishment into a mathematical academy; but the corporation did not join in his enthusiasm, and students were not invited.' As his official duties were light, he started a mathematical academy at Bristol on his own account, in the park, near St. Michael's Church, and in the year of his election he published his 'Young Shopkeeper's &c. Companion,' which was specially compiled for that academy. In addition to his school he gave a course of fourteen lectures in experimental philosophy to subscribers at one guinea each. These lectures he continued to deliver when he left Bristol for Kingston, near Taunton; but then he only delivered them in the Christmas or midsummer vacation. He would travel thirty miles for twenty subscribers, or fifty miles for thirty subscribers. It is not known when he left Bristol. He was there on 30 Nov. 1773, but a successor as librarian was appointed 27 March 1773.

However, in 1775 Donn was settled at Kingston, near Taunton. Towards the end of his life he was appointed master of mechanics to the king, on the death of Dr. Shepherd. He died in June 1798. Donn mentions in his 'Mathematical Tables,' 1789, that he has added a final *e* to his name; but on the title-page the name is spelt Donn.

Donn published in 1765 a map of Devonshire, from an actual survey taken by himself, for which he received a premium of 100*l.* from the Society of Arts in December; a map of the country eleven miles round Bristol, from an actual survey, 1770; a pocket map of the city of Bristol circa 1775; map of the western coast of England, containing Hampshire, Wiltshire, Dorsetshire, Somersetshire, Devonshire, and Cornwall; charts of the Western Ocean; and many mathematical instruments, a list of which will be found in the 'Mathematical Tables,' 1789. His works are: 1. 'A New Introduction to the Mathematics; being Essays on Vulgar and Decimal Arithmetic,' 1758, 2nd edit., called 'Mathematical Essays, or a New Introduction,' &c. 1764. 2. 'The Geometrician, containing Essays on Plane Geometry and Trigonometry,' 1759; 2nd edit. 1775; another, called 2nd edit., 1778. 3. 'The Accountant, containing Essays on Bookkeeping by Single and Double Entry,' 1759; 2nd edit. 1775. 4. 'Essay on the Doc-

trine and Application of Circulating or Infinite Decimals,' 1759; 2nd edit. 1775. 5. 'The Schoolmaster's Repository, or Pupil's Exercise.' Intended as a supplement to the 'Mathematical Essays,' 1764. 6. 'Epitome of Natural and Experimental Philosophy,' 1771. 7. 'The Young Shopkeeper's, Steward's, and Factor's Companion,' 1768; 2nd edit. 1773. 8. 'The British Mariner's Assistant, containing forty tables adapted to the several purposes of Trigonometry and Navigation, to which is added an Essay on Logarithms and Navigation Epitomized,' 1774. 9. 'Mathematical Tables, or Tables of Logarithms,' 1789.

[Biographie Universelle, 1814; Hutton's Mathematical Dictionary, 1815; Biographie Nouvelle des Contemporains, par Arnault, Jay, &c. 1827; Literarisches Handwörterbuch, Poggendorff, 1863, Bd. i.; Taylor's Earliest Free Libraries in England, 1886; Gent. Mag. lxviii. pt. ii. 632, lxxiv. pt. ii. 999; Gentleman's Diary; Donn's works.] G. J. G.

DONN, JAMES (1758–1813), botanist, was a pupil of William Aiton (1731–1793) [q. v.], the king's gardener at Kew. About 1790 he was appointed curator of the Cambridge Botanic Garden, of which he published a catalogue in 1796, with a few novelties; of this list the sixth edition was issued by the compiler in 1811, and the thirteenth under successive editors in 1845. He died at Cambridge on 14 June 1813, leaving behind him the reputation of a zealous and successful cultivator, but he is best known as having named *Claytonia perfoliata*, a North American plant now naturalised in this country. He was a fellow of the Linnean Society during the last two years of his life.

[Cambridge Chronicle, 18 June 1813; Linnean Society Annual Lists of Fellows, 1812 and 1813.] B. D. J.

DONNE or DUNN, Sir DANIEL (*d.* 1617), civilian, descended from John Dwnn of Radnorshire, was educated at Oxford, where he was a member of All Souls' College, and was admitted to the degree of B.C.L. 14 July 1572. Eight years later the higher degree was conferred on him, when he became principal of New Inn. He entered the College of Advocates 22 Jan. 1582, and in 1598 was appointed dean of arches and master of requests. In the following year he sat with Sir Julius Cæsar and others on two commissions which were appointed to inquire into the grievances of Danish and French fishermen and merchants respectively. He was also a member of the commission formed in 1601 with the object of framing measures for the suppression of piracy by English sailors, and as Whitgift's vicar-general he sat with five bishops on special commissions at the provincial synod and at convocation. About this time he was made a master in chancery, and was one of nine civilians who drew up an argument in support of oaths *ex officio* in ecclesiastical courts. He was elected M.P. for Taunton in 1601. In 1602 he was appointed commissioner, together with Lord Eure and Sir John Herbert, to confer at Bremen with Danish commissioners concerning a treaty which should put an end to the frequent quarrels between Danish and English fishermen. On the successful termination of this mission Donne was rewarded with a knighthood. Shortly after the accession of James I he was placed on a commission under the Archbishop of Canterbury to inquire into heresies and offences against the marriage laws in the diocese of Winchester, with powers of summary jurisdiction, and he also attended the conference held at Hampton Court in reference to ecclesiastical courts. In the same year, when the universities were empowered to send representatives to parliament, he was one of the first two elected by Oxford, and he was re-elected in 1614. As a further reward for his useful and faithful services a pension of 100*l.* per annum was in the following year granted to him by royal warrant. The last commission on which Donne sat was that appointed in 1616 to conduct an examination on the marriage of the Earl of Somerset. As dean of arches he would appear to have been a recognised authority on questions of marriage law. In the Harleian MSS. (39, f. 16) there is a 'Discourse written by Sir D. Dunn of the whole prosecution of the nullity between the Earl of Essex and his wife, the Lady Frances Howard.' The same collection (4872) contains a 'Discourse written by the Earl of Devonshire in defence of his marriage with the Lady Rich,' in the margin of which is a note in Harley's handwriting saying, 'I have some reason to suspect this discourse was penned by Dr. Donne.' Donne published nothing, but in 'Letters from the Bodleian Library,' 1813, ii. 207–21, is an account of William Aubrey, LL.D. [q. v.], printed from a manuscript supposed to be in his writing. He had married one of Aubrey's six daughters, and had succeeded him in the headship of New Inn. He died 15 Sept. 1617. His bust is in the library at All Souls.

[Wood's Fasti Oxon. ed. Bliss, i. 216; Notes and Queries, 2nd ser. vii. 242; Rymer's Fœdera, xvi. 363, 412, 429, 465, 546, 600, 781; Burrows's Worthies of All Souls; Strype's Life of Whitgift, i. 398, 496, ii. 32, 444, 496; Le Neve's Fasti Eccl. Angl. vol. iii.; Coote's Civilians, p. 53.] A. V.

DONNE or DUNNE, GABRIEL (*d.* 1558), a Cistercian monk, belonged to the family of that name seated at Ralph Donue in Devonshire. He was admitted a member of St. Bernard's College, Oxford, a house for student monks of his order, and proceeded M.A. He afterwards entered the Cistercian house of Stratford Langthorne, Essex. A suit, followed by an appeal to Rome, between the abbot and convent and William Shragger, the vicar of West Ham, arose, and on 7 Feb. 1517 a 'composition real' between the abbot and the vicar was executed, 'the provident and religious man Gabriel Donne' acting as proctor for the brethren. On 26 Oct. 1521 he presented himself before his university as a supplicant for the degree of B.D., but was apparently not admitted (*Reg. of the Univ. of Oxford*, Oxf. Hist. Soc. i. 121). He was a student, pretended or real, at Louvain in 1535, went thence to Antwerp in the disguise of a servant to Henry Philips, and there planned with the latter the treacherous arrest of William Tyndale, which took place at that city on 23 or 24 May in the same year. He assisted in preparing the case against Tyndale. On his return to England he obtained by the influence of Cromwell, then secretary of state, the richly endowed abbacy of the house of his order at Buckfastleigh in his native Devonshire, at that time in the patronage of Vesey, bishop of Exeter, a bitter persecutor of the reformers. He appeared as abbot of that house in the convocation of June 1536, and subscribed the articles then agreed upon. Within two years of his election he alienated much of the monastic property, and on 25 Feb. 1538–9, despite the solemn oaths he had taken, he, with nine others of his religious, surrendered his abbey into the hands of Henry VIII. On the following 26 April he was rewarded with the large pension of 120*l.*, equal to 1,800*l.* of our money, which he enjoyed till his death. The site of the abbey was granted by the king to Sir Thomas Dennys, knight, of Holcombe Burnell in the same county, who had married Donne's sister Elizabeth (Oliver, *Monasticon Diœcesis Exoniensis*, p. 372). Donne became prebendary of Mapesbury in St. Paul's Cathedral on 16 March 1540–1 (Le Neve, *Fasti*, ed. Hardy, ii. 408), and was instituted to the sinecure rectory of Stepney, Middlesex, 25 Oct. 1544 (Newcourt, *Repertorium*, i. 739). On the deprivation of Bonner, bishop of London, in September 1549, Donne, then one of the canons residentiary of St. Paul's, was appointed by Archbishop Cranmer to be his official and keeper of the spiritualities, to exercise all manner of episcopal jurisdiction in the city and diocese of London (Strype, *Memorials of Cranmer*, 8vo edit., i. 274), which office he continued to fill until Ridley became bishop in April 1550. In making such an appointment Cranmer was probably acting to his own advantage, for he had all along been kept well informed of the part Donne had taken in the betrayal of Tyndale (see letter of Thomas Tebolde to the archbishop, dated 31 July 1535, in 'Letters and Papers of the Reign of Henry VIII,' *Cal. State Papers*, viii. 1151). Donne died on 5 Dec. 1558 and was buried on the 9th of that month in St. Paul's, near the high altar (mon. inscr. in Dugdale, *St. Paul's Cathedral*, ed. Ellis, p. 46; Strype, *Annals*, 8vo edit., vol. i. pt. i. p. 45). His will, dated 5 Feb. 1557–8, with a codicil dated 5 Dec. 1558, was proved on 14 Dec. 1558 (reg. in P. C. C. 59, Mellerche, and 16, Welles). It there appears that he owned the rich advowson of Grantham Church, Lincolnshire. He gave 'to the late Barnard Colledge in Oxforde soche nomber of my bookes as myne executors shall thinke god.' 'The residue of my goodds and chattells (yf any shalbe) I require myne executors to bestowe at theire discretions to the advauncemente of poore maidens mariages, releef of scolleres and students, specially to soche as myne executors shall thinke metest as shalbe towarde lerninge disposed to be preestes and ministers of Christis Churche.' One of his executors was Henry Harvey, LL.D., precentor of St. Paul's (1554), and afterwards master of Trinity Hall, Cambridge (1559). At his instance 120*l.* was received under this bequest by Trinity Hall, 'which was applied to the foundation of a scholarship, and the establishment of an annual commemoration of the deceased, with a refection on the feast of St. Nicholas the bishop.' Donne has on this account been wrongly described as a member of Trinity Hall.

[Cooper's Athenæ Cantab. i. 186–7, and authorities cited; Walter's Biog. Introd. to Tyndale's Doctrinal Treatises (Parker Soc.), p. lxix; Foxe's Life of Tyndale prefixed to Day's edition of his Works; Transactions of Devonshire Association, viii. 863–5; wills of Sir John and Lady Elizabeth Dennys, registered respectively in P. C. C. 20 and 26, Loftes.] G. G.

DONNE, JOHN (1573–1631), poet and divine, dean of St. Paul's, born in London in the parish of St. Olave, Bread Street, in 1573, was the son of John Donne, citizen and ironmonger of London, by Elizabeth, daughter of John Heywood the epigrammatist. The family was of Welsh extraction, and used the same arms and crest as Sir Edward Dwnn or Dwynn, knight, whose father, Sir John Dwynn, was executed at Banbury after the battle of Edgecott Field in July 1469. Donne's

father was a prosperous merchant and served the office of warden of his company in 1574, but he died when his career was no more than beginning, in January 1575–6, leaving behind him a widow and six children, four daughters and two sons, the elder son being the subject of this article. On his mother's side he was descended from Judge Rastall, who died in exile for conscience' sake in 1565; the judge had married a sister of Sir Thomas More, who was barbarously murdered by Henry VIII for refusing to assent to the royal supremacy in matters spiritual. Donne had two uncles, his mother's brethren, Jasper and Elias Heywood, who bravely suffered for their convictions, and also died abroad as jesuit fathers, the one (Elias) at Louvain in 1578, the other (Jasper), after enduring much misery in the Clink and other prisons, was banished the realm, and died at Naples in 1598. All these were men of mark and conspicuous ability, and all had their strong religious convictions in entire sympathy with the doctrine and the ritual of the church of Rome. When Donne's father died the cleavage between the Anglican and the Roman party in the state and in the church had begun to be recognised among all classes; the conscientious Romanists were compelled to choose their side, pope and queen being equally resolved on forcing them to make their choice. Donne's mother was not the woman to hesitate; she had been born and bred in an atmosphere of ultramontane sentiment. In her household there should be no uncertainty; protestantism and all that it implied was hateful to her; her children should be brought up in the old creed, and in that alone. Of young Donne's early training we know nothing more than this, that he was brought up by tutors whose learning and piety he revered, and whose influence left upon him 'certain impressions of the Roman religion' which remained strong upon him through youth and manhood. On 23 Oct. 1584 he was admitted with his younger brother, Henry, at Hart Hall, Oxford. John, the elder, was in his twelfth year, Henry, the younger, in his eleventh. Although it was not usual for children of this age to be entered at the university, yet it was not so uncommon as has sometimes been assumed; three years before this very date no less than eighteen boys of eleven were matriculated, and twenty-two were in their fourteenth year (Clark, *Register of the Univ. of Oxford*, ii. 421). There was a reason for this. When Campion and Parsons came over with their associates in 1581, as the accredited emissaries of the Society of Jesus for proselytising in England, and a great stir had been made by their exertions, and a great effect had followed from Campion's execution, among other stringent measures that were enforced to check the progress of the Romeward movement, it was made compulsory for all students admitted at Oxford to take the oath of supremacy, which was the crucial test of loyalty to the crown and to the reformed church of England. This oath was, however, not enforced on any one under sixteen (*ib.* p. 6), and by entering before that age an undergraduate escaped the burden which was imposed upon the conscience of all others. Hart Hall was at this time a very popular college; on the same day with the Donnes Richard Baker, the chronicler, entered there, he being then a lad of sixteen; and as sharer of his chamber he had for some time the renowned Sir Henry Wotton, between whom and Donne there thus began that friendship which lasted through life. Six months later another famous person entered at Hart Hall, Henry Fitzsimon [q. v.], whom Wood calls 'the most renowned jesuit of his time,' a testimony to his ability which is certainly exaggerated. It is not a little significant that no one of these five college friends, as they may be called, appears to have proceeded to a degree in the ordinary way, and that they all left Oxford to travel on the continent before the four years of the usual undergraduate course came to an end. Izaak Walton tells us that 'about the fourteenth year of his age' Donne 'was translated from Oxford to Cambridge.' There is no evidence whatever of this, and much to disprove it. It is more probable that he spent some years at this time in foreign travel, and so acquired a command of French, Italian, and Spanish. Assuming that he stayed at Oxford for at least three years, it is probable that his travels extended over the three years ending in 1591; for about the close of this year he appears to have occupied chambers with his brother Henry in Thavies Inn, which was then a kind of preparatory school for those who were educating for the legal profession. He was admitted at Lincoln's Inn on 6 May 1592, and for some time occupied the same chambers with Christopher Brooke [q. v.], and at once became an intimate with the remarkable band of poets and wits who were the intellectual leaders of their time (see Coryate, *Letter from India*, 4to, 1616). When Donne passed into Lincoln's Inn he left his brother Henry behind him at Thavies Inn, and just a year after the separation of the two a tragical event happened which cannot but have produced a profound impression upon the elder brother. The seminary priests and jesuit fathers in

and about London had of late been showing great activity, and their zeal and devotion had resulted in a very remarkable success in the way of gaining converts to the Roman creed and ritual. The government was much provoked, and a relentless persecution was organised against the proselytisers. One of these men, William Harrington, a seminary priest, a man of birth, culture, and piety, was betrayed by some associate and tracked, hunted down, and arrested in the chambers of young Henry Donne in May 1593. To harbour a seminary priest was then a capital offence. Harrington was hurried off to his trial, and ended his career at Tyburn. Young Donne, too, was taken to the Clink, and there, catching gaol fever, died after a few weeks' incarceration (*Stonyhurst College MSS.*, Angl. A. I. No. 77; this document, together with confirmatory evidence, has been printed in one of the catholic publications). Well might Donne, six years after this event, say, as he does in the 'Pseudo-Martyr,' 'No family (which is not of far larger extent and greater branches) hath endured and suffered more in their persons and fortunes for obeying the teachers of Roman doctrine.'

Walton tells us that Donne about this time was much distressed in mind by the questions that were then being discussed so warmly between the Roman and Anglican divines, and that he gave himself up to study the subject with great care and labour. The fate of his only brother might well account for the direction which his studies took; but when Robert, earl of Essex, set out on the Cadiz voyage in June 1596, and an extraordinary gathering of young volunteers joined the celebrated expedition, Donne was one of those who took part in it. Among his associates, and not improbably on board the same ship, were the son and stepson of Sir Thomas Egerton, who had been appointed keeper of the great seal three weeks before the fleet weighed anchor. On its return in August 1596 the lord keeper appointed Donne his secretary. Donne had already won for himself a great reputation as a young man of brilliant genius and many accomplishments, and was accounted one of the most popular poets of the time. In the contemporary literature of the later years of Queen Elizabeth's reign, and the first half of that of James I, his name is constantly occurring. He seems to have had an extraordinary power of attaching others to himself; there is a vein of peculiar tenderness which runs through the expressions in which his friends speak of him, as if he had exercised over their affection for him an unusual and indefinable witchery. During the time he was secretary to the lord keeper he necessarily lived much in public, and became familiarly known to all the chief statesmen at the queen's court. It was at this time that he wrote most of his poetry, perhaps all his satires, the larger number of his elegies and epistles, and many of the fugitive pieces which are to be found in his collected poetical works; but he printed nothing. His verses were widely circulated in manuscript, and copies of them are frequently to be met with in improbable places. Frequently, too, poems which were certainly not from his hand were attributed to him, as if his name would secure attention to inferior productions. In the autumn of 1599 Sir Thomas Egerton the younger, eldest son of the lord keeper, died. It had been through his intercession that Donne had been made secretary to the lord keeper, and when his funeral was celebrated with some pomp at Doddleston, Cheshire (27 Sept. 1599), Donne occupied a prominent position in the procession, and was the bearer of the dead man's sword before the corpse (*Harl. MS.* 2129, f. 44). The lord keeper had married as his second wife Elizabeth, a sister of Sir George More of Losely, Surrey, and widow of Sir John Wolley of Pyrford in the same county. By her first husband this lady had a son, Francis; by the lord keeper she had no issue. Her ladyship appears to have looked to her brother's children for companionship, and to have kept one of her nieces, Anne, in close attendance upon her own person. It was inevitable that the young lady and the handsome secretary should be thrown much together, and when Lady Egerton died, in January 1599–1600, and the supervision of the domestic arrangements in the lord keeper's house was perhaps less vigilant than it had been, the intimacy between the two developed into a passionate attachment which neither had the resolution to resist, and it ended by the pair being secretly married about Christmas 1600, Donne being then twenty-seven, and his bride sixteen years of age. The secret could not long be kept, and when it came out Sir George More was violently indignant. He procured the committal to prison of his son-in-law and the two Brookes, who were present at the marriage. Donne was soon set at liberty, but his career was spoilt. Nothing less would satisfy Sir George More than that the lord keeper should dismiss his secretary from his honourable and lucrative office, and Donne found himself a disgraced and needy man with a scanty fortune and no ostensible means of livelihood. After a while a reconciliation took place between him and his wife's family, but Sir Thomas Egerton declined to reinstate him

in his office, and how the young couple lived during the next few years it is difficult now to explain. One friend came speedily to his rescue, Mr. Francis Wolley, who offered him an asylum at his house at Pyrford, near Guildford. Here he seems to have continued to live till the summer of 1604, about which time he was prevailed upon to make another attempt to obtain employment at court. He removed from Pyrford accordingly, and appears to have found his next place of refuge with his brother-in-law, Sir Thomas Grymes, at Peckham, where his second son, George, was born in May 1605 (*Parish Reg. of Camberwell*). Next year he removed to Mitcham, where several of his warmest friends resided; and that small house which tradition declared he had occupied there was still standing, and used to be pointed out as 'Donne's house,' early in the nineteenth century. He continued to reside at Mitcham for at least five years, and here four more children were born. During this period he was in constant attendance upon the chief personages who frequented the court of James I, and found in many of them warm friends, who were not slow in rendering him substantial help when his necessities were pressing upon him. His most generous patron and friend was Lucy, countess of Bedford [see HARRINGTON, LUCY], at whose house at Twickenham Donne was a frequent visitor, meeting there a brilliant circle of wits and courtiers such as have rarely assembled at any great salon in England. Meanwhile Donne had obtained some footing in the court, though apparently receiving no office of emolument. He had attracted the notice of the king and was kept in occasional attendance upon his majesty. The young man's musical voice, readiness of speech, and extraordinary memory made him acceptable at the royal table, where he appears to have been called upon sometimes to read aloud and sometimes to give his opinion on questions that arose for discussion. The king became convinced that here was a man whose gifts were such as were eminently suited for the calling of a divine, and in answer to such applications as were made to him to bestow some civil appointment upon the young courtier only made one reply, that Mr. Donne should receive church preferment or none at all. As thought James I so thought one of his most favoured chaplains, Thomas Morton [q. v.], afterwards bishop of Durham. As early as 1606 Dr. Morton had entered the lists as a controversialist against Father Parsons in his 'Apologia Christiana,' a work which much irritated his opponents and provoked more than one reply. The book exhibited a very unusual familiarity with the recent theology of the ultramontane divines and an intimate knowledge of the contents of treatises then very rarely looked into by Englishmen. It has long been forgotten, as has its more elaborate successor, Morton's 'Catholic Appeal,' but no one who should be at the pains to compare it, and the long list of authorities cited and quoted in its crowded pages, with Donne's 'Pseudo-Martyr' and 'Biathanatos' could have much doubt that Morton and Donne must for years have worked in close relations with each other, or could avoid a strong suspicion that Morton owed to Donne's learning very much more than it was advisable, or at that time necessary, to acknowledge in print. Morton, however, was not ungrateful to his coadjutor and friend, and when in June 1607 James I bestowed upon him the deanery of Gloucester, he took the earliest opportunity of pressing upon Donne the advisability of taking holy orders, and then and there offered to resign in his favour the valuable living of Long Marston in Yorkshire, the income of which he said was equal to that of his deanery. But Donne could not get over his conscientious scruples to enter the ministry of the church; he firmly declined the generous offer and went on for five or six years longer, hoping and hoping in vain.

Men's minds were at this time all astir upon the question how to deal with the English Romanists and how to meet the challenge which had been thrown down by Bellarmine and other writers who, as advocates for the papal view of the situation, insisted that the oath of allegiance to the king of England could not be taken with a safe conscience by any one in communion with the church of Rome. The king threw himself into the controversy, and while Bishop Andrewes engaged Bellarmine at close quarters in his 'Tortura Torti,' James I met the great canonist from a different standpoint and produced his 'Apologie for the Oath of Allegiance' simultaneously with Andrewes's great work. Both books were published in 1609. Neither produced the effect desired. The recusants stubbornly refused to read them, refused to take the oath, accepted the consequences, and, encouraged by the praises of their party, loudly proclaimed themselves martyrs. One day at the king's table Donne threw out a new suggestion, 'There are real martyrs and sham ones: these men are shams.' James I in a moment saw the point: it was a new line to take with the recusants. Donne was ordered to work out the new idea and to put it in the form of a book. They say it took him no more than six weeks to write. The 'Pseudo-Martyr,' as he named it, was published in 4to, 1610. It is to be presumed that he ob-

tained some substantial remuneration for his labour, but the prospect of securing any state employment was further off than ever.

Donne's muse was very active about this time. The epistles in verse addressed to the Countess of Bedford, the Countess of Huntingdon, the Countess of Salisbury, and the two daughters of Robert, lord Rich, must all be referred to this period (1608–10), as must the funeral elegies upon Lady Markham, Lady Bedford's sister, who died in May 1609, and upon Mistress Bulstrode, who died at Twickenham in Lady Bedford's house two months later. So too the beautiful poem called 'The Litany' was written and sent to his friend, Sir Henry Goodere, while the 'Pseudo-Martyr' was still only in manuscript (*Letters*, p. 33). The 'Divine Poems' and 'Holy Sonnets' had been written earlier; they were sent to Lady Magdalen Herbert in 1607. Donne was evidently getting sadder and more earnest as he grew older.

On 10 Oct. 1610 the university of Oxford by decree of convocation bestowed upon him the degree of M.A.: 'Causa est'—ran the grace—'quod huic academiæ maxime ornamento sit ut ejusmodi viri optime de republica et ecclesia meriti gradibus academicis insigniantur.' Some time after this Sir Robert Drury of Hawsted, Suffolk, one of the richest men in England, lost his only child, a daughter, in her sixteenth year. The parents were in great grief and appear to have applied to Donne to write the poor girl's epitaph. He not only did so (Cullum, *Hist. and Antiq. of Hawsted*, 1813, p. 52), but he wrote an elegy upon her which he entitled 'An Anatomy of the World, wherein, by occasion of the untimely Death of Mistris Elizabeth Drury, the Frailty and the Decay of this whole World is represented.' The poem was printed in 1611. Only two copies of the original edition are known to exist. It was reprinted next year with the addition of a second part, which he calls 'The Second Anniversarie, or the Progress of the Soule.' A careful collation of the two editions has been made by Mr. Grosart in his collected edition of Donne's poems. This was the first time Donne had printed any verse, and he did so with some reluctance (*Letters*, p. 75), but the publication served his turn very well, for it procured him the friendship of a man who was eager to show his gratitude for the service rendered. In November 1611 Sir Robert and Lady Drury resolved to travel on the continent, and they took Donne with them. Sir Robert appears to have gone abroad on a kind of complimentary mission to be present at the crowning of the Emperor Matthias at Frankfort. He was prepared to spend his money freely and make a magnificent display, but when he reached Frankfort with his cortège and found that he could be received only as a private gentleman by the courtiers, he returned hastily to England after an absence of about nine months, during which the party had passed most of their time in France and Belgium. It was while they were in Paris that Donne saw the celebrated vision of his wife with a dead infant in her arms. Mrs. Donne certainly appears to have had a miscarriage during her husband's absence. She had removed with her children to Sir Robert's huge mansion, Drury House in the Strand, when her husband left England, and here the whole family continued to reside, apparently till the death of Sir Robert in 1616. The baptism of three of Donne's children and the burial of his wife are to be found in the register of the parish of St. Clement Danes, in which parish Drury House was situated.

On his return to England in August 1612 Donne found Carr, then Viscount Rochester [see Carr, Robert, Earl of Somerset], the foremost personage in England after the sovereign. Lord Salisbury had died in May, and Rochester had acquired unbounded influence over the king. Donne approached him through his friend Lord Hay, placed himself under his protection, and announced his intention of taking holy orders as he had been importuned to do (*Tobie Matthew's Letters*, p. 320). In November of this year Prince Henry died; he was buried on 7 Dec., and Donne was among those who wrote a funeral elegy upon his death. Three weeks after the funeral Frederick, the count Palatine, and the Princess Elizabeth were 'affianced and contracted' in Whitehall, and on 13 Feb. following they were married. On this occasion Donne wrote the 'Epithalamium,' which is to be found among his poems. These were mere exercises thrown off for the occasion, and probably written for the rewards which they were pretty sure to receive; but Izaak Walton must be giving us the substantial truth when he assures us that during the three years preceding his ordination Donne gave himself up almost exclusively to the study of theology; indeed, his own letters show that it was so. In one of them he tells his correspondent that he 'busied himself in a search into the eastern languages,' in another he mentions a collection of 'Cases of Conscience' which he had drawn up, and at this time too he wrote his 'Essays in Divinity,' which so curiously reveal to us the working of an inquiring spirit feeling after truth not according to the conventional methods of the age. It was again at this time

that he must have composed what he calls his 'Paradox,' the Biathanatos, a work which is quite unique. In it he discusses with wonderful subtlety and learning the question whether under any conceivable circumstances suicide might be excusable. The earliest mention of this book occurs in a letter of 13 Feb. 1614, whence it appears that the book had been composed not very long before. In 1620 he sent a copy of it in manuscript to Lord Herbert of Cherbury, which is now in the Bodleian, and a second to Kerr, earl of Ancrum. Both copies were written by his own hand, and in the letter which he wrote to Lord Ancrum he speaks of the book as 'written many years since . . . by Jack Donne, and not by Dr. Donne' (*Letters*, p. 21). That up to the last he could not quite abandon all hope of escaping from the inevitable appears from a letter in Tobie Matthew's collection (p. 311), in which he petitions the Earl of Somerset to procure him a diplomatic appointment to the Dutch states. He only met with another rebuff. Meanwhile his obligations to Somerset, which were very great—for in speaking of himself in the letter last referred to he says, 'Ever since I had the happiness to be in your lordship's sight I have lived upon your bread'—had compromised him as a dependent upon that worthless nobleman, but there is no ground for the statement that Donne took an active part as an advocate for the nullity of the marriage when the case of the divorce of the Countess of Essex from her husband came on [see ABBOT, GEORGE, 1562–1633]; the legal tractate by 'Dr. Donne' in support of the nullity, which still exists in manuscript (*Hist. MSS. Comm.* 8th Rep. pt. iii. p. 22 *b*), was by Sir Daniel Donne [q. v.], the dean of arches, one of the commissioners for the trial of the divorce case. Somerset was married to the divorced Countess of Essex on 26 Dec. 1613. Ben Jonson addressed the earl in some fulsome verses; Bacon induced Thomas Campion to write a masque on the occasion, and himself bore the expense of bringing it out; and Donne wrote the 'Epithalamium,' which is to be found among his poems. The hideous exposure which followed some months later has made this business appear very dreadful to us, but they who are inclined to blame Donne and others for being in any way concerned in it will do well to remember Mr. Spedding's caution (*Bacon's Letters and Life*, iv. 392): 'It does not follow they would have done the same if they had known what we know.'

It was just a year after the marriage of Somerset, when every other avenue was closed to his advancement, that Donne at length began his new career as a divine. Writing to his friend, Sir Henry Goodere, on 21 Dec. 1614, he tells him that he was about to print 'forthwith' a collection of his poems, 'not for much public view, but at mine own cost, a few copies,' and he adds a request that Goodere would send him an old book, in which it seems he had written his 'Valediction to the World,' a poem which he meant to include in the collection. Unhappily not a single copy of this small issue of Donne's poems has come to light. It was only a few weeks after this that he was ordained by Dr. John King, bishop of London, who had been Lord Ellesmere's chaplain at the time when Donne was his secretary. There is reason to believe that his ordination took place on Sunday, 25 Jan. 1615, the feast of the conversion of St. Paul (see *Letters*, p. 289). James I almost immediately made him his chaplain, and commanded him to preach before the court. Walton tells us that his first sermon was preached at Paddington, then a suburb of London, in the little ruinous church which was rebuilt about sixty years afterwards. On 7 March following, James I, with Prince Charles and a splendid retinue, paid a visit to Cambridge, and signified his desire to have the degree of D.D. conferred upon his newly appointed chaplain. The Cambridge men for some reason were very averse to this, and the degree was granted him with a bad grace, no record of it being entered upon the register of the university. It is said that no fewer than fourteen country livings were offered to Donne in the single year after his ordination, but, as acceptance of them would have involved his leaving London, he declined them all. In January 1616, however, he accepted the rectory of Keyston in Huntingdonshire, and in July of the same year the much more valuable rectory of Sevenoaks. Keyston he appears to have resigned, but Sevenoaks he retained till his death, and in his will he left 20*l.* to the poor of the parish. Three months later we find him elected by the benchers of Lincoln's Inn to be divinity reader to the society, his predecessor being a certain Dr. Thomas Holloway, vicar of St. Lawrence Jewry (NEWCOURT, *Rep.* i. 386; MELMOTH, *Importance of a Religious Life*, ed. C. P. Cooper, 1849, p. 219). The reader was required to preach twice every Sunday in term time, besides doing so on other specified occasions. The post, however, was an honourable one, and afforded scope for the preacher's powers. He was immediately recognised as one of the most eloquent and able preachers of the day. The sermons which he delivered at Lincoln's Inn are among the most ingenious and thoughtful of any which have come

down to us, admirably adapted to his audience, and they will always rank as among the noblest examples of pulpit oratory which the seventeenth century has bequeathed to posterity. The tide in Donne's fortunes had turned, but just as his prospects began to brighten he suffered a grievous sorrow in the death of his wife. She died in childbed on 15 Aug. 1617. She was little more than thirty-two years old; in her sixteen years of married life she had borne her husband twelve children, of whom seven survived her. She was buried in the church of St. Clement Danes, where a monument was erected to her memory, which at the rebuilding of the church perished with many another, though the inscription drawn up by the bereaved husband has survived in his own handwriting to our time (KEMPE, *Losely MSS.* p. 324). Donne appears to have thrown himself with entire devotion into his work as a preacher during the year that followed his wife's death, and his health, never strong, suffered from his assiduous studies. In the spring of 1619 Lord Doncaster was sent on his abortive mission to Germany (GARDINER, *Hist. of England*, iii. 300 seq.), and Donne went with him as his chaplain. His 'Sermon of Valediction at my going into Germany,' preached at Lincoln's Inn, 18 April 1619, is one of his noblest and most eloquent efforts. At Heidelberg he preached before the Princess Elizabeth, who appears to have regarded him with especial favour and admiration. On his way back from Germany, Doncaster's instructions led him to pass through Holland, and while at the Hague Donne preached 19 Dec. 1619, and the States-General presented him with the gold medal, which had been struck six months before in commemoration of the Synod of Dort. This medal he bequeathed to Dr. Henry King, one of his executors, subsequently bishop of Chichester. On 2 April 1620 we find him once more preaching at Whitehall.

Donne had now been more than five years in orders, and though his other friends had been bountiful to him and had put him above the anxieties of poverty, the king had as yet done very little in the way of redeeming the promises he had made. It was shortly after his return from Germany that he experienced another disappointment. Williams, the lord keeper, had vacated the deanery of Salisbury on being promoted to that of Westminster. Donne made sure of succeeding to the former preferment (*Hist. MSS. Comm.* 2nd Rep. 59), but unluckily one of the king's chaplains, Dr. John Bowle [q. v.], had established a strong claim upon the vacancy. A certain Frenchman had been found concealed behind a door where the king was about to pass; Dr. Bowle saw him and recognised him for a dangerous fellow. He was arrested and a long knife found upon him; the king had been saved from imminent peril. The chaplain could not be allowed to go unrewarded. So the deanery of Salisbury fell to Dr. Bowle, and Donne had to wait some while longer. His time came at last. In August 1621, Cotton, bishop of Exeter, died, and Dr. Valentine Cary, dean of St. Paul's, was appointed to succeed him. Donne received the vacant deanery, and was elected on 27 Nov. It was a splendid piece of preferment, with a residence fit for a bishop, covering a large space of ground, and furnished with two spacious courtyards, a gate-house, porter's lodge, and a chapel, which last the new dean lost no time in putting into complete repair. He continued to hold his preachership at Lincoln's Inn, to which office a furnished residence had been assigned by the benchers, till February 1622, and when he sent in his resignation he presented a copy of the Latin Bible in six volumes folio to the library. The books are still preserved, with a Latin inscription in Donne's handwriting on the fly-leaf, in which he mentions, among other matters, that he had himself laid the foundation of the new chapel in 1617. During this year, 1622, Donne's first printed sermon appeared. It was delivered at Paul's Cross on 15 Sept. to an enormous congregation, in obedience to the king's commands, who had just issued his 'Directions to Preachers,' and had made choice of the dean of St. Paul's to explain his reasons for issuing the injunctions (GARDINER, *Hist. of England*, iv. 347). The sermon was at once printed; copies of the original edition are rarely met with. Two months later Donne preached his glorious sermon before the Virginian Company. The company had not succeeded in its trading ventures as well as the shareholders had expected it would. Such men as Lord Southampton, Sir Edwin Sandys, and Nicholas Ferrar were animated by a loftier ambition than the mere lust of gain, and there were troublous times coming (*Life of Nicholas Ferrar*, ed. by Professor J. E. B. Mayor, 1855, p. 202 et seq.; BANCROFT, *Hist. of the U. S.* ch. iv. and v.; GARDINER, u. s. iii. 161). Donne's sermon struck a note in full sympathy with the larger views and nobler aims of the minority. His sermon may be truly described as the first missionary sermon printed in the English language. The original edition was at once absorbed. The same is true of every other sermon printed during Donne's lifetime; in their original shape they are extremely scarce. The truth is that as

a preacher at this time Donne stood almost alone. Andrewes's preaching days were over (he died in September 1626), Hall never carried with him the conviction of being much more than a consummate gladiator, and was rarely heard in London; of the rest there was hardly one who was not either ponderously learned like Sanderson, or a mere performer like the rank and file of rhetoricians who came up to London to air their eloquence at Paul's Cross. The result was that Donne's popularity was always on the increase, he rose to every occasion, and surprised his friends, as Walton tells us, by the growth of his genius and earnestness even to the end.

When convocation met in 1623, Donne was chosen prolocutor (FULLER, *Ch. Hist.* bk. x. vii. 15), and in November of the same year he fell ill with what seems to have been typhoid fever. He was in considerable danger, and hardly expected to recover. During all his illness his mind was incessantly at work; a feverish restlessness kept him still with the pen in his hand from day to day, and almost from hour to hour. He kept a kind of journal of his words and prayers, and hopes and yearnings during his sickness, and on his recovery he published the result in a little book, which was very widely read at the time, and went through several editions during the next few years. It was entitled 'Devotions upon Emergent Occasions, and several Steps in my Sickness;' it was printed in 12mo, and dedicated to Prince Charles. Copies of the original impression are rarities. On 3 Dec. of this year, when he must still have been suffering from the effects of his illness, his daughter Constance married Edward Alleyn [q. v.], the founder of Dulwich College. She was left a widow three years later, and then returned to her father and became his housekeeper for some time longer. When the parliament met in February 1624, Donne was again chosen prolocutor of convocation, and during the spring two more pieces of preferment fell to him, the rectory of Blunham in Bedfordshire, which had been promised him several years before by the Earl of Kent, and the vicarage of St. Dunstan's-in-the-West, which was bestowed upon him by the Earl of Dorset. Donne was most diligent in performing the duties of this last cure to the end of his life, though his deanery could have been no sinecure, and though we have his assurance that he never derived any income from the benefice (*Letters*, p. 317). His country living he held *in commendam*. In those days few were offended by a divine of eminence being a pluralist, and no one objected to such a preacher as Donne serving his rural parishes by the help of a duly qualified stipendiary curate. The few years that remained to the great dean of St. Paul's were uneventful; the passage of time is marked only by the attention which an occasional sermon or its publication aroused. He preached the first sermon which Charles I heard after his accession (3 April 1625), and was called upon to print it. The same obligation was laid upon him the next year, and at least twice afterwards. The most notable of these sermons was the one preached at the funeral of Lady Danvers on 1 July 1627 at Chelsea. This sermon Izaak Walton tells us he heard. Lady Danvers was George Herbert's mother, and it was to her, just twenty years before, that Donne had sent his 'Divine Poems,' as has been stated above. During these last years of his life Donne surrendered himself more than once to the inspiration of his muse. He wrote a hymn, which was set to music and sung by the choir of St. Paul's. He composed verses on the death of the Marquis of Hamilton in March 1625, and probably many of his devotional poems belong to this period. Once and once only he seemed in danger of losing the favour of his sovereign. In a sermon preached at Whitehall on 1 April 1628 he made use of some expressions which were misconstrued, and the king's suspicions were for a moment aroused. When a copy of the sermon was sent in and Donne's simple explanation was heard, the cloud passed, and next month he was preaching before Charles once more. In 1629 he fell ill again, but he would not give up preaching so long as he could mount the pulpit, though the exertion was more than his exhausted constitution could safely bear. In the autumn of 1630 he went down to the house of his daughter Constance (who had recently married her second husband, Mr. Samuel Harvey, an alderman of London, and who lived at Aldbrough Hatch, near Barking). With him he appears to have taken his aged mother, who had spent all her fortune, and now was wholly dependent upon her son. On 13 Dec. 1630 he made his will, writing it with his own hand. The rumour spread that he was dead, and Donne took some pains to contradict it. The truth was that his mother died in January 1631, and was buried at Barking on the 29th of the month, as the parish register testifies. He had been appointed to preach at Whitehall on the following Ash Wednesday, which that year fell upon 23 Feb. To the surprise of some he presented himself, but in so emaciated a condition that the king said he was preaching his own funeral sermon. He had chosen his text from the 68th Psalm: 'Unto God the Lord belong the issues of death.' There is a tone of almost awful solemnity throughout

the discourse, but no sign of failing powers. Donne gave it the title of 'Death's Duel;' it was not printed till some time after his death, and then it appeared in the usual quarto form, with an extremely brilliant engraving by Martin of the portrait, which he caused to be painted of himself, decked in his shroud as he lay waiting for the last summons. The anonymous editor of the sermon, probably his executor, Bishop Henry King, tells us: 'It hath been observed of this reverend man that his faculty of preaching continually increased, and that as he exceeded others at first so at last he exceeded himself.' This sermon is, like the first impressions of the others, very rarely to be found. Donne lingered on, dying slowly, for some five weeks after he had preached his last sermon, and fell asleep at last on 31 March 1631. He was buried in St. Paul's; he wished that his funeral might be private, but it could not be. He was too dearly and too widely loved and honoured to allow of his being laid in his grave without some of the pomp of sorrow. The affecting testimonies of love and regret which his friends offered when he was gone, and all the touching incidents which Walton has recorded, must be read in that life which stands, and is likely to remain for ever, the masterpiece of English biography. The monument which the generosity of a friend caused to be raised to him, and which represents him, as he had been painted, in his shroud, is almost the only monument that escaped the fury of the great fire of London, and has survived to our day. It may be seen in the crypt of St. Paul's, and has been reverently set up again after having been allowed to remain for two centuries neglected and in fragments.

Donne's funeral certificate, now in the Heralds' College, sets forth that 'he had issue twelve children. Six died without issue, and six now living—two sons and four daughters. John Donne, eldest son, of the age of about twenty-six years; George Donne, second son, aged 25 [he was baptised at Camberwell 9 May 1605], captain and sergeant-major in the expedition at the isle of Rhé, and chief commander of all the forces in the isle of St. Christopher; Constance, eldest daughter, married to Samuel Harvey of Abrey Hatch in the county of Essex; Bridget, second daughter, Margaret, third, and Elizabeth, youngest daughter, all three unmarried.' Concerning John Donne the younger see *infra* (*s. n.*); George Donne married, and had a daughter, baptised at Camberwell 22 March 1637–8; Bridget married Thomas Gardiner of Burstowe, son of Sir Thomas Gardiner, knight, of Peckham; Margaret married Sir William Bowles of Camberwell, and was buried in the church porch at Chislehurst 3 Oct. 1679. Of Elizabeth nothing has been discovered.

As no attempt has yet been made to give anything like a bibliographical account of Donne's works, the following may prove useful to collectors. 1. The first work published by Donne was 'Pseudo-Martyr, wherein out of Certain Propositions and Gradations this conclusion is evicted. That those which are of the Romane Religion in this Kingdome may and ought to take the Oath of Allegeance,' London, printed by W. Stansby for Walter Burre, 1610, 4to, pp. 392, with an 'Epistle Dedicatorie to James I,' 4 pp. An 'Advertisement to the Reader,' 3 pp. A table of corrections drawn up with unusual care, and 'A Preface to The Priests and Jesuits, and to their Disciples in this Kingdome,' 27 pp. The work as originally planned was to have consisted of fourteen chapters, each dealing with a distinct proposition. Only twelve of these are handled; the last two were left as if for future consideration. The book ends with chapter xii. Each chapter is divided into paragraphs. 2. 'Conclave Ignatii: sive eius in nuperis Inferni comitiis Inthronizatio; Vbi varia de Jesuitarum Indole, de novo inferno creando, de Ecclesia Lunatica instituenda, per Satyram congesta sunt. Accessit & Apologia pro Jesuitis. Omnia Duobus Angelis Adversariis qui Consistorio Papali, & Collegio Sorbonæ præsident dedicata,' 12mo. No printer's name or date. The little book was printed but a short time after the publication of the 'Pseudo-Martyr,' as appears from the address 'Typographus Lectori;' it must be assigned to the date 1610 or 1611. It was reprinted, with the errata corrected, but with one or two slight mistakes left, with some other tracts under the title 'Papismus Regiæ potestatis Eversor,' by Robert Grove, S.T.B., in 1682. Only two copies of the original Latin edition are known to exist; one of these is in the possession of the Rev. T. R. O'fflahertie. Concurrently with the appearance of the Latin original was published 'Ignatius his Conclave; or his Inthronization in a late Election in Hell. . . .' 12mo, 1611, printed by N. O. It was reissued with a new title in 1626, 'printed by M. F.,' and reprinted by John Marriott in 1634. It does not profess to be a translation. John Donne the younger reprinted it in 1653, pretending that it was a recently discovered work of his father's, and lately translated by Jasper Maine. This was a gratuitous falsehood. He had himself procured the suppression of the 1634 edition as far back as 1637 (*Cal. State Papers*, Dom. 1637–8). 3. 'An

Anatomy of the World. Wherein by occasion of the untimely death of Mistris Elizabeth Drury, the Frailty and the Decay of this whole world is represented, London, printed for Samuel Machan, and are to be solde at his shop in Paules Churchyard, at the Signe of the Bulhead, An. Dom. 1611,' 18mo, 16 leaves. This was reprinted next year with the same title, and with it was issued 4. 'The Second Anniversarie of the Progress of the Soule. Wherein, by Occasion of the Religious Death of Mistris Elizabeth Drury, the incommodities of the Soule in this life and her exaltation in the next are Contemplated,' London, printed (as before) 1612. 5. Another edition of the two Poems was published in 1621. 'Printed by A. Mathewes for Tho. Dewe, and are to be sold at his shop in Saint Dunstans Churchyard in Fleetestreete, 1621.' 6. Another 'Printed by W. Stansby for Tho. Dewe. . . . 1625.' 7. 'A Sermon upon the xv. verse of the xx. chapter of the Booke of Judges. . . . Preached at Paul's Cross the 15th of September 1622,' 4to, printed by W. Stansby, as before. Prefixed to this sermon is an epistle 'To the Right Honorable George, Marquesse of Buckingham, &c.' 8. 'A Sermon upon the viii. verse of the i. chapter of the Acts of the Apostles, preached to the Honourable Company of the Virginian Plantation, 13 Novemb. 1622,' A. Mat. for T. Jones, London, 1623, 4to. Prefixed is an epistle 'To the Honourable Companie of the Virginian Plantation.' There is a 'Prayer at the end of the Sermon.' This sermon was reissued with a new title-page in 1624. 9. 'Encænia. The Feast of Dedication. Celebrated At Lincolnes Inne, in a Sermon there upon Ascension Day, 1623. At the Dedication of a new Chappell there, Consecrated by the Right Reverend Father in God, the Bishop of London. . . .' 4to, 1623. There is an epistle 'To the Masters of the Bench, and the rest of the Honourable Societie of Lincolnes Inne,' and a 'Prayer before the Sermon.' 10. 'The First Sermon Preached to King Charles, At Saint James, 3 April 1625. By John Donne, Deane of Saint Paul's, London. Printed by A. M. for Thomas Jones, . . . 1625,' 4to. 11. 'A Sermon, Preached to the King's M^tie At Whitehall, 24 Feb. 1625[-6]. By John Donne, Deane of Saint Paul's, London. And now by his Maiestes command Published. London, Printed for Thomas Jones, dwelling at the Blacke Raven in the Strand, 1625,' 4to, with an epistle 'To His Sacred Maiestie.' The first four of these sermons were collected into a volume and issued under the title 'Foure Sermons upon Speciall Occasions. . . . By John Donne, Deane of St. Paul's, London,' in 1625. All five were collected next year into a volume entitled 'Five Sermons upon Special Occasions.' In this collection there are slight corrections indicating that one sermon at least had been kept in type. It is a curious fact that three of these sermons (9, 10, 11) have never been reprinted, either in the folios or in Alford's edition of Donne's 'Works.' 12. 'A Sermon of Commemoration of the Lady Dăvers. . . . Together with other Commemorations of her by her sonne G. Herbert. . . . Printed by I. H. for P. Stephens and C. Meredith, London, 1627,' 12mo. There is a copy in the British Museum. It is exceedingly rare. 13. 'Death's Duell, or, A Consolation to the Soule, against the dying Life, and living Death of the Body. Delivered in a Sermon, at White-Hall, before the King's Maiestie, in the beginning of Lent, 1630. By that late Learned and Reverend Divine, John Donne, Dr. in Divinity, and Deane of S. Paul's, London. Being his last Sermon, and called by his Maiesties houshold The Doctor's Owne Funeral Sermon. London, Printed by B. Alsop and T. Fawcet, for Beniamin Fisher, and are to be sold at the Signe of the Talbot in Aldersgate Street, MDCXXXIII,' 4to, pp. 32, with 'An Elegie on Doctor Donne, and An Epitaph on Doctor Donne.' Both are anonymous. 14. 'Six Sermons upon Several Occasions, Preached before the King, and elsewhere. By that late learned and reverend Divine John Donne. . . . Printed by the printers to the Universitie of Cambridge. . . .' 4to, 1634. These are included in the first folio. They appear to have been sold separately, as they all have separate titles. 15. 'LXXX. Sermons.' Commonly described as 'the first folio,' published by his son with an elaborate frontispiece containing a portrait of Donne in an ecclesiastical habit, ætat. 42, and an 'Epistle Dedicatorie to Charles I, by John Donne the younger,' together with Izaak Walton's life of Donne, then published for the first time. The license to print is dated 29 Nov. 1639, the title is dated 1640. 16. 'Fifty Sermons, Preached by that learned and reverend Divine John Donne, Dr. in Divinity, Late Deane of the Cathedrall Church of S. Paul's, London. The Second Volume. . . . Folio, 1649.' There is a dedication to Basil, earl of Denbigh, and an epistle to Whitlock, Keeble, and Leile, commissioners of the great seal, in which the younger Donne acknowledges that he had lately received 'the reward that many years since was proposed for the publishing these sermons.' 17. 'Six-and-twenty Sermons never before published,' London, 1660, folio. Issued by his son as before. The volume is printed with extra-

ordinary carelessness. There are not twenty-six sermons; for the third and seventeenth are identical, as are the fifth and sixteenth. There is a preface 'To the Reader' by the younger Donne, who tells us the edition was limited to five hundred copies.

Under *Miscellaneous Works* may be classed the following: 18. 'Devotions upon Emergent Occasions, and several steps in my sickness. . . .' 12mo, London, 1624, printed by A. M. for Thomas Jones. The edition was bought up at once, and a second—a reprint and not a mere reissue—appeared the same year. It has been frequently republished. 19. 'Poems, by J. D., with Elegies on the Author's Death. Printed by M. F. for J. Marriot. . . .' 4to, 1633. At the end of this volume are eight letters to Sir Henry Goodere, and one to the Countess of Bedford, in prose. Copies of this quarto are sometimes found with the superb portrait of Donne, painted a short time before his ordination, and engraved by Lombard; the original, or a copy of the picture, is now in the Dyce and Forster library at South Kensington. 20. 'Poems, by J. D. . . . To which is added divers Copies under his own hand never before in print. London, printed for John Marriot. . . .' 12mo, 1649. Copies may sometimes be found with his portrait taken in 1591, engraved by Marshall. This edition was issued by his son, with a dedication to Lord Craven, and was reprinted 1650, 1654, 1669, and lastly in 1719. 21. 'Juvenilia, or certain Paradoxes and Problems, written by Dr. Donne. The second Edition, corrected. London, printed by E. P. for Henry Seyle. . . .' 4to, 1633. 22. 'Fasciculus Poematum & Epigrammatum Miscellaneorum. Translated into English by Jasp. Mayne, D.D. . . .' London, 8vo, 1652. (This collection is almost wholly spurious.) 23. 'ΒΙΑΘΑΝΑΤΟΣ. A Declaration of that Paradoxe or Thesis, That Self-homicide is not so naturally Sin, that it may never be otherwise. . . .' The license to print this work is dated 20 Sept. 1644. It was published in 4to the same year, and issued with a different title in 1648. 24. 'Essayes in Divinity. By the late Dr. Donne, Dean of St. Paul's. Being Several Disquisitions interwoven with Meditations and Prayers: Before he entered into Holy Orders. Now made publick by his son J. D., Dr. of the Civil Law,' London, 16mo, 1651. This was republished by the writer of this article in 1855 (London, John Tupling), with a life of the author and some notes. Copies of the original edition are very scarce; the same may be almost said of the reprint. 25. 'Letters to Several Persons of Honour. Written by John Donne, sometime Deane of St. Paul's. Published by John Donne, Dr. of the Civill Law,' 4to, London, 1651. Reissued with a different title-page in 1654. 26. 'A Collection of Letters made by Sir Tobie Matthews [*sic*], Kt. . . .' 12mo, 1660. There are between forty and fifty letters in this collection written by Donne or addressed to him. The collection was issued by John Donne the younger. The most complete collection of Donne's poems is that brought out by Mr. Grosart in 2 vols. post 8vo, 1872, in the 'Fuller's Worthies Library.' A small collection of his poems, till then unprinted, was issued to the Philobiblon Society in 1858 by Sir John Simeon. A good critical edition of Donne's poetry was edited by E. K. Chambers (in 'Muses' Library'), 1896, 2 vols. 'The Works of John Donne, D.D., Dean of St. Paul's . . .' 6 vols. 8vo, edited by Henry Alford, M.A., afterwards dean of Canterbury, is not worthy of Donne or his editor. A folio volume containing several of Donne's manuscript sermons, belonging to the late J. Payne Collier, was in 1843 in the custody of Archdeacon Hannah. This may have been the same volume known to be in the possession of the Rev. W. Woolston of Adderbury, Oxfordshire, 1815.

A quarto volume of Donne's sermons, &c., apparently intended for the press, and written by his own hand, is in the possession of the writer of this article. It contains eighteen sermons which have never been printed, and eight which appear in his collected works. Two of the unprinted ones are rather treatises than sermons, and are of excessive length. We can thus account for at least 180 sermons, written and delivered in sixteen years. Considering their extraordinary elaboration, and the fact that they form but a portion of their writer's works, it may be doubted whether any other English divine has left behind him a more remarkable monument of his mere industry, not to speak of the intrinsic value of the works themselves.

[Life and Letters of John Donne, revised and collected by Edmund Gosse, London, 1899, 2 vols., is the fullest modern biography. Of Walton's Life of Donne (Walton lived in the parish of St. Dunstan and was on intimate terms with Donne), by far the best edition is that published with very careful and learned notes by H. K. Causton in 1855. See also memoir of Bishop Henry King, prefixed to his poems, by Rev. J. Hannah, 1843; Sir H. Nicolas's Life of Walton, App. A; Walton's Life of Herbert. The original drafts of Donne's Letters, most of which have been collected by Mr. Gosse, are dispersed in public and private archives. Several were printed in the Losely MSS., edited by A. J. Kempe, 8vo, 1835, but there are others at Losely Hall (Hist. MSS. Comm. 7th Rep. p. 659 et seq.) Wood's Athenæ

Oxon., ed. Bliss; Nichols's Progresses of James I; Birch's Court and Times of James I, and of Charles I, and the Calendars for the period contain many notices; Ben Jonson's Conversations with Drummond of Hawthornden, and J. P. Collier's Life of Alleyn, both printed by the Shakespeare Society, 1841 and 1843; the Life of Bishop Morton, 16mo, York, 1669; Bishop Kennett's Collections, Lansdowne MSS. 982, No. 82. Walton alludes to Donne's remarkable personal beauty and grace of manner. In confirmation of this see Hacket's Life of Williams, p. 63. Donne's will is printed by Gosse, ii. 359–63. The original and the will of his father are at Somerset House.] A. J.

DONNE, JOHN, the younger (1604–1662), miscellaneous writer, son of Dr. John Donne, dean of St. Paul's [q. v.], born about May 1604, was educated at Westminster School, whence he was elected a student at Christ Church, Oxford, in 1622. He appears to have taken the degrees of B.A. and M.A. in the usual course, but was notorious for his dissipated habits (*Tobie Matthew's Letters*, p. 374). At the time of his father's death he was in England, and he managed to get possession of all the books and papers which had been bequeathed to Dr. John King, and to retain them in his own hands during his life. On 31 Oct. 1633, while riding with a friend in St. Aldate's in Oxford, a little boy of eight years old startled one of the horses, whereupon Donne struck the child on his head four or five times with his riding-whip. The poor little fellow languished till 22 Nov. and then died. Laud was vice-chancellor at the time, and Donne was put upon his trial for manslaughter, but acquitted. He left England after this, and betook himself to Padua, at which university he took the degree of doctor of laws, and on his return was incorporated at Oxford with the same degree, 30 June 1638. About this time he was admitted to holy orders; it is not known by whom. On 10 July he was presented to the rectory of High Roding in Essex; on 29 May 1639 to the rectory of Ufford in Northamptonshire; and on 10 June of the same year to the rectory of Fulbeck in Lincolnshire. He resided at none of them. He was chaplain to Basil, earl of Denbigh, to whom he dedicated the second volume of his father's sermons. During the rebellion he was an object of suspicion to the parliamentary party, and writing in 1644 he tells us, 'Since the beginning of the war my study was often searched, and all my books and almost my brains by their continual alarms sequestered for the use of the committee.' A few years later the following entry appears in the 'Lords' Journals:' 'Wed. 14 June 1648. Upon reading the petition of Dr. John Donne, chaplain to the Earl of Denbigh, who is arrested contrary to the privilege of parliament, it is ordered that it is referred to the committee of privileges to consider whether the said Dr. Donne be capable of the privilege of parliament or no, and report the same to this house.' He died in the winter of 1662, at his house in Covent Garden, where he appears to have resided for the last twenty years of his life, and was buried on 3 Feb. at the west end of St. Paul's Church, Covent Garden.

Some months before his death he issued a very gross volume in small 8vo, entitled 'Donnes Satyr; containing a short map of Mundane Vanity, a cabinet of Merry Conceits, certain pleasant propositions and questions, with their merry solutions and answers.' Two or three times during the last forty years certain of his manuscript remains have found their way into the market; they were at one time in the possession of the late S. W. Singer. They are full of the most shocking indecencies. Wood sums up his character thus: 'He had all the advantages imaginable tendered to him to tread in the steps of his virtuous father, but his nature being vile, he proved no better all his lifetime than an atheistical buffoon, a banterer, and a person of over free thoughts.' It has been assumed, and may be true, that he was the John Donne who married Mary Staples at Camberwell 27 March 1627. The remnants of his father's books and papers were given by him to Izaak Walton the younger, and some of them are to be found in Salisbury Cathedral library.

[Wood's Fasti, i. 503; Laud's Works, Anglo-Cath. Library, v. 99; the records concerning his trial are to be seen in the Archives of the University of Oxford; Walton's Life of Donne, by Zouch; in Newcourt's Repertorium, ii. 501, his name appears as John Duke; Nicolas's Life of Izaak Walton; prefaces to Donne's father's works; Gosse's Life and Letters of Dr. Donne, 1899.] A. J.

DONNE, WILLIAM BODHAM (1807–1882), examiner of plays, was born 29 July 1807. His grandfather was an eminent surgeon at Norwich. The poet John Donne [q.v.] was his direct ancestor. The mother of the poet Cowper, whose maiden name was Donne, was great-aunt to both his parents; and his own great-aunt, Mrs. Anne Bodham, was the poet's cousin. William Bodham Donne was educated at the grammar school of Bury St. Edmunds, where he formed lasting friendships with his schoolfellows James Spedding, Edward Fitzgerald (translator of 'Omar Khayyam'), and John Mitchell Kemble, the

Anglo-Saxon scholar. His friendship in after life with the Kemble family helped to turn his attention to the drama. He went to Caius College, Cambridge, but conscientious scruples against taking the tests then imposed prevented him from graduating. After leaving Cambridge he retired to Mattishall, near East Dereham, Norfolk, Mrs. Anne Bodham's estate. Here (15 Nov. 1830) he married Catharine Hewitt, whose mother was a sister of Cowper's cousin and friend, John Johnson. He became a contributor to the leading reviews, including the 'Edinburgh,' 'Quarterly,' 'Fraser's Magazine,' and the 'British and Foreign Review,' of which his friend Kemble was editor. In 1846 he moved to Bury St. Edmunds for the education of his sons. Here he became intimate with John William Donaldson [q. v.], then head-master of the school. Other friends were William Taylor of Norwich, H. Crabb Robinson, Bernard Barton, Lamb's friend Manning, and George Borrow.

In 1852 Donne declined the editorship of the 'Edinburgh Review' on the ground that his habits of life were too retired to keep him in the current of public opinion. In the same year he accepted the librarianship of the London Library; and in 1857 resigned that post to become examiner of plays in the lord chamberlain's office, in succession to his friend J. M. Kemble, who died in that year. He had previously acted as Kemble's deputy. He held this office till 1874, when he was succeeded by Mr. Pigott. He died on 20 June 1882.

Donne's writings are chiefly in the periodicals of the day. Besides those already mentioned he was a frequent contributor to the 'Saturday Review.' He wrote some articles in Bentley's 'Quarterly Review' (1859-60), edited by the present Marquis of Salisbury. He was a good classical scholar, and a man of fine taste and delicate humour. Familiarity with the earlier drama gave a peculiar colouring to his style, as to Charles Lamb's. He published in 1852 'Old Roads and New Roads,' a book in which his wide knowledge of classical literature and of modern history is turned to good account. His 'Essays upon the Drama,' collected from various periodicals, were published in 1858, and reached a second edition in 1863. In 1867 he edited the 'Letters of George III to Lord North,' a book of great historical interest. He contributed to Dr. Smith's classical dictionaries; he edited selections from several classical writers for Weale's series; and contributed the 'Euripides' and 'Tacitus' to Mr. Lucas Collins's 'Classics for English Readers.' An edition of 'Tacitus' and a sketch of Byzantine history which he contemplated were never completed.

Donne was a liberal in politics. He strongly supported the repeal of the corn laws, and spoke on behalf of Kossuth; but he was too much of a scholar to be a party man. Donne's eldest son, Charles Edward Donne, vicar of Faversham, Kent, married first, Mildred, daughter of J. M. Kemble; secondly, Augusta, daughter of W. Rigden of Faversham. His other children were William Mowbray and Frederick Church (a major in the army, now deceased), and three daughters.

[Information from the Rev. C. E. Donne; Saturday Review, 4 July 1882; Times, 22 June 1882; Guardian, 27 June 1882; Fanny Kemble's Records of Later Life, iii. 341; H. Greville's Diary, 11 Oct. 1855.]

DONNEGAN, JAMES (*fl.* 1841), lexicographer, was a doctor of medicine of a foreign university, who practised in London from about 1820 to 1835. In 1841, being then in bad health, he was staying at Hindley Hall, near Wigan, Lancashire, as the guest of Sir Robert Holt Leigh, a classical scholar, to whom he expresses his obligations. His 'New Greek and English Lexicon, principally on the plan of the Greek and German Lexicon of Schneider,' 8vo, London, 1826, was commended by Bishop Maltby as 'an important acquisition' (Preface to *Greek Gradus*). On each subsequent edition (1831, 1837, 1842) the author bestowed much time and labour. An American edition, 'revised and enlarged by R. B. Patton,' was published at Boston in 1836; another appeared at Philadelphia in 1843.

[Prefaces to Lexicon.] G. G.

DONOUGHMORE, EARLS OF. [See HELY-HUTCHINSON, RICHARD, first EARL, 1756-1825; HELY-HUTCHINSON, JOHN, second EARL, 1757-1832; HELY-HUTCHINSON, JOHN, third EARL, 1787-1851.]

DONOVAN, EDWARD (1768-1837), naturalist and author, fellow of the Linnean Society, seems in early life to have been possessed of a considerable fortune, and to have made collections of objects in natural history. At Dru Drury's death many of the insects which he had collected fell into Donovan's hands. He travelled through Monmouthshire and South Wales in the summers of 1800 and the succeeding years, publishing an account of his travels in 1805, illustrated with coloured engravings from his own sketches. The first excursion took him many hundred miles in various directions. Thus he surveyed the country from Bristol to Pembroke, and his observations during the time are among the most useful of his works. He formed a collection of natural history specimens at the

cost of many thousands of pounds, and under the title of the London Museum and Institute of Natural History admitted the public freely in 1807 and for many years afterwards. In 1833 he published a piteous memorial respecting his losses at the hands of the booksellers. He states that he began to publish in 1783, and during those fifty years a complete set of his publications would cost nearly 100*l.* From affluence he was nearly reduced to ruin, as the publishers retained nearly the whole of his literary property in their hands. The booksellers, he adds, by withholding accounts for six years could by the statute of limitations utterly ruin him. The property in question was between 60,000*l.* and 70,000*l.*, and he begs for contributions to enable him to take his case into the courts of chancery. He died in Kennington Road, London, on 1 Feb. 1837.

Donovan was a laborious worker and writer. Swainson says his entomological figures are most valuable, 'the text is verbose and not above mediocrity.' The same critic is severe on his plates, 'the colouring of which is gaudy and the drawings generally unnatural.' This is correct with regard to Donovan's representations of birds and quadrupeds; his fishes are, many of them, excellently drawn, and their colouring will compare favourably with similar plates in any modern books. His works consist of: 1. The articles on 'Natural History' in Rees's 'Cyclopædia.' 2. 'Essay on the Minute Parts of Plants,' appended to Smith's 'Botany of New Holland,' 1793. 3. 'Instructions for Collecting and Preserving Objects of Natural History,' 8vo, 1805—a very practical treatise. 4. 'General Illustrations of Entomology,' 3 vols., dedicated to Sir J. Banks, and his best work. The illustrations are excellent. Vol. i. contains the insects of Asia, 1805; vol. ii. the insects of India and of the islands in the Indian seas; vol. iii. the insects of New Holland and the islands of the Indian, Southern, and Pacific oceans. Westwood edited the 'Insects of China and India,' and brought them up to date in 1842. 5. 'Descriptive Excursions through South Wales,' 2 vols. 1805. 6. 'Natural History of British Birds,' 10 vols. and plates, 8vo, 1799; of 'British Fishes,' 5 vols. and plates, 8vo, 1802; of 'British Insects,' 10 vols. and plates, 8vo, 1802; of 'British Shells,' 5 vols. with plates, 8vo, 1804; and of 'British Quadrupeds,' 3 vols. and plates, 8vo, 1820. 7. 'The Nests and Eggs of British Birds,' 8vo. 8. Several papers in the three vols. of the 'Naturalists' Repository' (which he also edited), 1821 seq. 9. 'The Memorial of Mr. E. Donovan respecting his Publications,' 4to, 7 pp. 1833.

[Donovan's own works; Biographia Zoologiæ, Agassiz and Strickland, Ray Soc. 1850, ii. 253; Annual Register, 1837; Swainson's Discourse on the Study of Natural History, p. 70, and his Taxidermy and Biography, p. 169 (Lardner's Cabinet Cyclop.)] M. G. W.

DOODY, SAMUEL (1656–1706), botanist, the eldest of the second family of his father, John Doody, an apothecary in Staffordshire, who afterwards removed to London, where he had a shop in the Strand, was born in Staffordshire 28 May 1656. He was brought up to his father's business, to which he succeeded about 1696. He had given some attention to botany before 1687, the date of a commonplace book (*Sloane MS.* 3361), but his help is first acknowledged by Ray in 1688 in the second volume of the 'Historia Plantarum.' He was intimate with the botanists of his time, Ray, already mentioned, Plukenett, Petiver, and Sloane, and had specially devoted himself to cryptogams, at that time very little studied, and became an authority upon them. He undertook the care of the Apothecaries' Garden at Chelsea in 1693, at the salary of 100*l.*, which he seems to have continued until his death. Two years later he was elected fellow of the Royal Society. The results of his herborisations round London are recorded in his copy of Ray's 'Synopsis,' 2nd edit., now in the British Museum, which were used by Dillenius in preparing the third edition. He suffered much from gout, and appears to have been rather notorious for a failing which, although not specified, seems to have been intemperance. He died, after some weeks' illness, the last week in November 1706, and was buried at Hampstead 3 Dec., his funeral sermon being preached by his old friend, Adam Buddle [q. v.] His sole contribution as an author seems to be a paper in the 'Phil. Trans.' (1697), xix. 390, on a case of dropsy in the breast.

[Pulteney's Sketches, ii. 107–9; Trimen and Dyer's Flora of Middlesex, 376–8; Sloane MSS. 2972, 3361, 4043; Sherard MSS. (Roy. Soc.); Nichols's Lit. Illustr. i. 341–2, where the index has a misprint of 'music' for *musci*.] B. D. J.

DOOLITTLE, THOMAS (1632 ?–1707), nonconformist tutor, third son of Anthony Doolittle, a glover, was born at Kidderminster in 1632 or the latter half of 1631. While at the grammar school of his native town he heard Richard Baxter [q. v.] preach as lecturer (appointed 5 April 1641) the sermons afterwards published as 'The Saint's Everlasting Rest' (1653). These discourses produced his conversion. Placed with a country attorney he scrupled at copying writings on

Sunday, and went home determined not to follow the law. Baxter encouraged him to enter the ministry. He was admitted as a sizar at Pembroke Hall, Cambridge, on 7 June 1649, being then '17 annos natus.' He could not, therefore, have been born in 1630, as stated in his 'Memoirs.' The source of the error is that another Thomas, son of William and Jane Doolittle, was baptised at Kidderminster on 20 Oct. 1630. His tutor was William Moses, afterwards ejected from the mastership of Pembroke. Doolittle graduated M.A. at Cambridge. Leaving the university for London he became popular as a preacher, and in preference to other candidates was chosen (1653) as their pastor by the parishioners of St. Alphage, London Wall. The living is described as sequestered in Rastrick's list as quoted by Palmer, but James Halsey, D.D., the deprived rector, had been dead twelve or thirteen years. Doolittle received presbyterian ordination. During the nine years of his incumbency he fully sustained his popularity. On the passing of the Uniformity Act (1662) he 'upon the whole thought it his duty to be a nonconformist.' He was poor; the day after his farewell sermon a parishioner made him a welcome present of 20*l*. A residence had been built for Doolittle, but it appears to have been private property; it neither went to his successor, Matthew Fowler, D.D., nor did Doolittle continue to enjoy it. He removed to Moorfields and opened a boarding-school, which succeeded so well that he took a larger house in Bunhill Fields, where he was assisted by Thomas Vincent, ejected from St. Mary Magdalene, Milk Street.

In the plague year (1665) Doolittle and his pupils removed to Woodford Bridge, near Chigwell, close to Epping Forest, Vincent remaining behind. Returning to London in 1666, Doolittle was one of the nonconformist ministers who, in defiance of the law, erected preaching-places when churches were lying in ruins after the great fire. His first meeting-house (probably a wooden structure) was in Bunhill Fields, and here he was undisturbed. But when he transferred his congregation to a large and substantial building (the first of the kind in London, if not in England) which he had erected in Mugwell (now Monkwell) Street, the authorities set the law in motion against him. The lord mayor amicably endeavoured to persuade him to desist from preaching; he declined. On the following Saturday about midnight his door was broken open by a force sent to arrest him. He escaped over a wall, and intended to preach next day. From this he was dissuaded by his friends, one of whom (Thomas Sare, ejected from Rudford, Gloucestershire) took his place in the pulpit. The sermon was interrupted by the appearance of a body of troops. As the preacher stood his ground 'the officer bad his men fire.' 'Shoot, if you please,' was the reply. There was considerable uproar, but no arrests were made. The meeting-house, however, was taken possession of in the name of the king, and for some time was utilised as a lord mayor's chapel. On the indulgence of 15 March 1672 Doolittle took out a license for his meeting-house. The original document, dated 2 April, hangs in Dr. Williams's library. The meeting-house is described as 'a certaine roome adjoining to y^e^ dwelling-house of Thomas Doelitle in Mugwell Street.' Doolittle owned the premises, but he now resided in Islington, where his school had developed into an academy for 'university learning.' When Charles II (8 March 1673) broke the seal of his declaration of indulgence, thus invalidating the licenses granted under it, Doolittle conducted his academy with great caution at Wimbledon. His biographers represent this removal as a consequence of the passing (it may have been an instance of the enforcing) of the Five Miles Act (1665). At Wimbledon he had a narrow escape from arrest. He returned to Islington before 1680, but in 1683 was again dislodged. He removed to Battersea (where his goods were seized), and thence to Clapham. These migrations destroyed his academy, but not before he had contributed to the education of some men of mark. Matthew Henry [q. v.], Samuel Bury [q. v.], Thomas Emlyn [q. v.], and Edmund Calamy, D.D. [q. v.], were among his pupils. Two of his students, John Kerr, M.D., and Thomas Rowe, achieved distinction as nonconformist tutors. The academy was at an end in 1687, when Doolittle lived at St. John's Court, Clerkenwell, and had Calamy a second time under his care for some months as a boarder. Until the death of his wife he still continued to receive students for the ministry, but apparently not more than one at a time. His last pupil was Nathaniel Humphreys.

The Toleration Act of 1689 left Doolittle free to resume his services at Mugwell Street, preaching twice every Sunday and lecturing on Wednesdays. Vincent, his assistant, had died in 1678; later he had as assistants his pupil, John Mottershead (removed to Ratcliff Cross), his son, Samuel Doolittle (removed to Reading), and Daniel Wilcox, who succeeded him. Emlyn's son and biographer says of Doolittle that he was 'a very worthy and diligent divine, yet was not eminent for compass of knowledge or depth of thought.' This estimate is borne out by his 'Body of

Divinity,' a painstaking and prolix expansion of the assembly's shorter catechism, more remarkable for its conscientiousness and unction than for its intellectual grasp. His private covenant of personal religion (18 Nov. 1693) occupies six closely printed folio pages. He had long suffered from stone and other infirmities, but his last illness was very brief. He preached and catechised with great vigour on Sunday, 18 May, took to his bed in the latter part of the week, lay for two days unconscious, and died on 24 May 1707. He was the last survivor of the London ejected clergy. Six portraits of Doolittle have been engraved; one represents him in his own hair 'ætatis suæ 52;' another, older and in a bushy wig, has less expression. This latter was engraved by James Caldwall [q. v.] for the first edition of Palmer (1775), from a painting in the possession of S. Sheaf or Sheafe, Doolittle's grandson; in the second edition a worthless substitute is given. Doolittle married in 1653, shortly after his ordination; his wife died in 1692. Of his family of three sons and six daughters all, except a daughter, were dead in 1723.

Doolittle's twenty publications are carefully enumerated at the close of the 'Memoirs' (1723), probably by Jeremiah Smith. They begin with (1) 'Sermon on Assurance in the Morning Exercise at Cripplegate,' 1661, 4to, and consist of sermons and devotional treatises, of which (2) 'A Treatise concerning the Lord's Supper,' 1665, 12mo (portrait by R. White), and (3) 'A Call to Delaying Sinners,' 1683, 12mo, went through many editions. His latest work published in his lifetime was (4) 'The Saint's Convoy to, and Mansions in Heaven,' 1698, 8vo. Posthumous was (5) 'A Complete Body of Practical Divinity,' &c. 1723, fol. (the editors say this volume was the product of his Wednesday catechetical lectures, 'catechising was his special excellency and delight;' the list of subscribers includes several clergymen of the established church).

[Funeral Sermon by Daniel Williams, D.D., 1707; Calamy's Account, 1713, pp. 52, 331; Continuation, 1727, pp. 75, 506; Hist. of my own Life, 2nd edit. 1830, i. 105, 138, ii. 78 (erroneous); Walker's Sufferings, 1714, pt. ii. p. 171; Tong's Life of Matthew Henry, 1716; Memoirs prefixed to Body of Divinity, 1723; Memoir of T. Emlyn prefixed to his Works, 4th edit. 1746, i. 7; Protestant Dissenters' Mag. 1799, p. 392; Palmer's Nonconf. Memorial, 2nd edit. 1802, i. 86; Toulmin's Hist. View of Prot. Diss. 1814, pp. 237, 584; Granger's Biog. Hist. of England, 1824, v. 67; Lee's Diaries and Letters of P. Henry, 1882, p. 334, &c.; Jeremy's Presbyterian Fund, 1885, pp. 7, 12, &c.; information from records of Presbyterian Board, by W. D. Jeremy; extract from Pembroke College Records per the Rev. C. E. Searle, D.D., and from parish register, Kidderminster, per Mr. R. Grove.] A. G.

DOPPING, ANTHONY, D.D. (1643–1697), bishop successively of Kildare and Meath, was born in Dublin on 28 March 1643, educated in the school of St. Patrick's Cathedral, admitted into the university of Dublin on 5 May 1656, and elected a fellow of Trinity College in 1662 (B.A. 1660, M.A. 1662, B.D. 1669, D.D. 1672). In 1669 he was appointed vicar of St. Andrew's, Dublin. By the favour of the Duke of Ormonde, to whom he was chaplain, he was promoted to the see of Kildare, by letters patent dated 16 Jan. 1678–9, and on 2 Feb. he received episcopal consecration in Christ Church, Dublin. With his bishopric he held the preceptory of Tully, and some rectories in the diocese of Meath *in commendam*. He was translated to the see of Meath by letters patent dated 11 Feb. 1681–2, which directed, in accordance with the practice of the diocese, that he should be admitted to the privy council. Accordingly on 5 April 1682 he was sworn a privy councillor, and so continued till the death of Charles II and the dissolution of the council by James II, soon after his accession in February 1684–5.

As early as January 1685–6 he attacked 'popery' from the pulpit with such energy as to cause King James to remark upon the circumstance in a letter to Lord Clarendon. When Marsh, archbishop of Dublin, had to withdraw for his personal security to England, Dopping was chosen administrator of the spiritualities of that diocese by the two chapters of Christ Church and St. Patrick's. Throughout the troubles of this period he was a fearless supporter of the protestant interest in Ireland; he frequently applied by petition to the government on behalf of the established church, and in 1689 he spoke with great freedom in the House of Lords against the proceedings of James II, in co-operation with the parliament assembled at Dublin. Accompanied by Digby, bishop of Limerick, and all the clergy in Dublin and its vicinity, he attended the triumphal procession of William III to St. Patrick's Cathedral, where the king publicly returned thanks for his success at the battle of the Boyne. On the following day Dopping, at the head of the protestant clergy, waited upon the king at his camp, and delivered an excellent congratulatory speech. At his suggestion a general fast was by royal proclamation ordered to be observed during the continuance of the struggle between William and James, and a form of prayer was printed for use on these occasions. In December 1690 he was again sworn of the

privy council. He died in Dublin on 25 April 1697, and was buried in St. Andrew's Church.

His works are: 1. 'Preface to the Irish New Testament,' published in 1681 at the charge of the Hon. Robert Boyle. 2. 'A Speech in Parliament on 4 June 1689, against the Repeal of the Acts of Settlement and Explanation.' Printed in Archbishop King's 'State of the Protestants of Ireland,' edit. London, 1692, p. 401. 3. 'A Form of Reconciliation of lapsed Protestants, and of the Admission of Romanists to our Communion,' Dublin, 1690. Reprinted in some editions of the Book of Common Prayer. 4. 'A Speech when the Clergy waited on King William III on 7 July 1690,' Dublin, 1690, fol.; reprinted in the 'Somers Tracts.' 5. 'Sermon on the Day of Thanksgiving for the reduction of Ireland, preached 26 Nov. 1691.' Manuscript in Lambeth Library, 929, No. 61. 6. 'Modus tenendi Parliamenta et Consilia in Hibernia. Published out of an antient record,' Dublin, 1692, 1772, 12mo. This, with a preface of his own in vindication of the antiquity and authority of the document, he published from an old record then in his possession, and formerly preserved in the treasury of the city of Waterford. 7. 'Sermon preached at Christ's Church, Dublin, November 18, 1693, at the funeral of Francis [Marsh], archbishop of Dublin,' Dublin, 1694, 4to. 8. 'The Case of the Dissenters of Ireland, considered in reference to the Sacramental Test,' Dublin, 1695, folio (anon.) 9. 'Tractatus de Visitationibus Episcopalibus,' Dublin, 1696, 12mo. His son Anthony, born in 1695, became bishop of Ossory, and died in January 1743.

[Ware's Bishops (Harris), 160, 394; Ware's Writers (Harris), 257; Cotton's Fasti, i. p. vii, ii. 233*, 284, iii. 119***; Mant's Hist. of the Church of Ireland, i. 685, 701, 702, 732, ii. pref. pp. vii, viii, 89, 90; Shirley's Cat. of the Library at Lough Fea, 92; Killen's Eccl. Hist. of Ireland, ii. 167 *n.*, 169, 176; Todd's Cat. of Dublin Graduates (1869), 163; Addit. MSS. 25796, f. 3, 28876, f. 162; Todd's Cat. of Lambeth MSS. 200; Taylor's Univ. of Dublin, 376; Luttrell's Relation of State Affairs, i. 587, ii. 142.] T. C.

DORAN, JOHN (1807–1878), miscellaneous writer, was born in London on 11 March 1807. Both his parents were Irish. His father, John Doran, was a native of Drogheda, county Louth. On the suppression of the rebellion of 1798 he found it expedient to pass from Ireland into England. He set up his abode in London, where he soon engaged in commerce as a contractor. A cutter in which he was visiting the fleet was taken by the French. He was detained in France for three years, and acquired a perfect knowledge of the language, which he imparted to his son. When very young the boy was sent to Matheson's Academy in Margaret Street, Cavendish Square. There in 1819 the Duke of Kent presented to him a silver medal (still preserved) having on its obverse 'For being the first in French, geography, and elocution,' and on its reverse, 'To John Doran, aged twelve years.' Before he was seventeen he had lost both father and mother. His intimate knowledge of French secured for him in the early part of 1823 an appointment as tutor to the eldest son of the first Lord Glenlyon. He travelled on the continent for five years with his pupil, George Murray, afterwards Duke of Atholl. Before leaving England Doran had begun writing on the London 'Literary Chronicle' (absorbed in the 'Athenæum' in 1828), to which during his sojourn abroad he became a regular contributor; a collection of his Parisian sketches and Paris letters, selected from its columns, appeared eventually in 1828 under the title of 'Sketches and Reminiscences.' At the age of seventeen he had written a melodrama, which, under the title of 'Justice, or the Venetian Jew,' was on 8 April 1824 produced at the Surrey Theatre. From 1828 to 1837 he was tutor to Lord Rivers, and to the sons of Lord Harewood and of Lord Portman. Doran began in 1830 to supply the 'Bath Journal' with lyrical translations from the French, German, Latin, and Italian, two of his favourite authors being Béranger and Catullus. On 3 July 1834 he married at Reading Emma, the daughter of Captain Gilbert, R.N., and settled down for a time in Hay-a-Park Cottage, at Knaresborough. In 1835 he published the 'History of Reading.' After giving up his last tutorship, Doran travelled on the continent for two or three years, and took his doctor's degree in the faculty of philosophy at the university of Marburg in Prussia. Returning to England he adopted literature as his profession, and settled in St. Peter's Square, Hammersmith. In 1841 he began his literary editorship of the 'Church and State Gazette,' receiving 100*l.* a year, with which till 1852 he appeared to be perfectly well satisfied. In 1852 he published the memoir of Marie Thérèse Charlotte, duchesse d'Angoulême, under the title of 'Filia Dolorosa.' The first 115 pages had been written by Mrs. Romer, who died, leaving the fragment. In 1852 he also edited a new edition of Charles Anthon's text of the Ἀνάβασις of Xenophon. In 1853 he prefixed a life of Young to a reissue of the 'Night Thoughts,' rewritten in 1854 for Young's complete works. Soon afterwards he became a regular contributor to the 'Athenæum.' He became closely

connected with Hepworth Dixon, the editor, and during Dixon's absences acted as his substitute. At the same period Doran began a series of popular works. In 1854 he published 'Table Traits and Something on Them,' and 'Habits and Men,' both exhibiting his command of a great store of miscellaneous anecdotes. In 1855 he published in 2 vols. 'The Queens of the House of Hanover.' In 1856 appeared 'Knights and their Days.' In 1857 Doran published, in 2 vols. 12mo, his historical compilation entitled 'Monarchs retired from Business.' In 1858 he published his 'History of Court Fools,' 8vo, and edited the 'Bentley Ballads,' which have since passed through several editions. In 1859 he produced 'New Pictures and Old Panels,' 8vo, prefixed to which was his portrait engraved by Joseph Brown from a photograph. Nearly at the same time he published for the first time from the original manuscripts, in 2 vols., 'The Last Journals of Horace Walpole.' In 1860 appeared his 'Book of the Princes of Wales,' and in 1861 his 'Memoir of Queen Adelaide,' 12mo. In 1860 Doran published his most elaborate work, 'Their Majesties' Servants,' an historical account of the English stage, of which a new edition was issued in 1887, revised by Mr. R. W. Lowe. 'Saints and Sinners, or in the Church and about it,' appeared in 1868. In the same year he edited Henry Tuckerman's 'The Collector,' being a series of essays on books, newspapers, pictures, inns, authors, doctors, holidays, actors, and preachers. In August 1869, upon the death of Sir Charles Wentworth Dilke, the first baronet, Doran for about a year succeeded Hepworth Dixon as editor of the 'Athenæum.' Immediately after the raising of the siege of Paris he brought out 'A Souvenir of the War of 1870-1.' On the retirement of Mr. William John Thoms, Doran was appointed to the editorship of 'Notes and Queries.' In 1873 he published 'A Lady of the Last Century,' 8vo, the well-known Mrs. Elizabeth Montagu. Three years later he published, in 2 vols. 8vo, 'Mann and Manners at the Court of Florence, 1740-86,' founded upon the letters of Sir Horace Mann to Horace Walpole. Another work from his hand, also in 2 vols. 8vo, appeared in 1877, entitled 'London in the Jacobite Times.' An amusing volume was produced by him in 1878, called 'Memories of our Great Towns, with Anecdotic Gleanings concerning their Worthies and their Oddities,' 8vo. His twenty-fourth publication was produced as a serial contribution to 'Temple Bar,' and published posthumously in 1885 as 'In and about Drury Lane,' a kind of appendix to 'Their Majesties' Servants.' Doran died at Notting Hill on 25 Jan. 1878, and was buried on 29 Jan. at Kensal Green. He left an only son, Alban Doran, F.R.C.S., and an only daughter, Florence, married to Andreas Holtz of Twyford Abbey, near Ealing.

[Information from Mr. Alban Doran; Times, 28 Jan. 1878; Illustrated London News, 9 Feb. 1878, with portrait; John Cordy Jeaffreson's paper in Temple Bar, April 1878, lii. 460-94; Annual Register for 1878, pp. 270-1.] C. K.

DORCHESTER, Marquises of. [See Pierrepont, Henry, 1606-1680; Pierrepont, Evelyn, first Marquis of the second creation, 1665?-1726.]

DORCHESTER, Countess of (1657-1717). [See Sedley, Catharine.]

DORCHESTER, Viscount. [See Carleton, Sir Dudley, 1573-1632.]

DORCHESTER, first Baron. [See Carleton, Guy, 1724-1808.]

DORIGNY, Sir NICHOLAS (1658-1746), painter and engraver, born at Paris in 1658, was the second son of Michel Dorigny, a well-known painter and engraver, a member of the Academy at Paris and professor there; his mother was the daughter of the celebrated painter, Simon Vouet. He lost his father in 1665, and was brought up to the law, which he studied till he was about thirty years of age. He then found that, being inclined to deafness, he was unfitted for the legal profession, and determined to devote himself to painting. His elder brother, Louis Dorigny, had been for some years settled in Italy as a successful painter, and after a year's close application to the study of drawing, Nicholas Dorigny proceeded to Italy, and for some years studied painting under his brother's guidance. On the advice of a friend he tried etching, and soon gave up painting entirely. Having practised this art for some years, he chanced to study the works of Gérard Audran and others, which convinced him that he was pursuing a mistaken course, so that he began to engrave in close imitation of Audran, and soon acquired a great reputation. He resided at this time in Rome. After completing several important works he became dissatisfied with his performances, and was further discouraged by the hostility of Carlo Maratta, the painter then in vogue, who set up another engraver, Robert van Audenaerde, in opposition to him. Dorigny then determined to return to painting, and was with difficulty persuaded to continue engraving; however, after some lessons from a purely mechanical engraver, his success

became assured, and he produced his best and most important works. Among his earlier works were engravings of Bernini's statues in St. Peter's and elsewhere, and the plates descriptive of the funeral of Queen Christina of Sweden. He engraved many of the principal paintings in the churches at Rome, including the paintings by Ciro Ferri in the cupola of the church of Sta. Agnese in Piazza Navona, 'St. Peter walking on the Sea,' after Lanfranco, the 'Martyrdom of Sta. Petronilla,' after Guercino, the 'Trinity,' after Guido, the 'Martyrdom of St. Sebastian,' after Domenichino, and many after Maratta, Cignani, Cigoli, Lamberti, and others. His engravings after Raphael are well known, and include the history of 'Cupid and Psyche' in the Farnesina Palace (the plates for which were destroyed in 1824 by order of Leo XII), the series of 'The Planets' from the ceiling of the Chigi chapel in Sta. Maria del Popolo, the statue of the prophet Jonah in the same, and the 'Transfiguration.' The last named (which was retouched by Sir Robert Strange) was executed in 1705, and with the 'Deposition from the Cross,' after Daniele da Volterra, executed in 1710, show the highest point in his art to which Dorigny attained. The success of these works caused Dorigny to be invited to engrave Raphael's tapestries in the Vatican. Being told, however, that seven of the original cartoons were in England, and that Queen Anne was anxious that they should be engraved, he was easily persuaded to come to England. He arrived in this country in 1711, and was given apartments in Hampton Court until he had completed his work, which was to be published at five guineas a set, and was advertised by Addison in the 'Spectator' (No. 226). Being over fifty years of age, and feeling his eyesight failing him, Dorigny was obliged to send over to Paris for two assistants, Charles Dupuis and Claude Dubosc [q. v.] The work extended over several years, and Dorigny was continually troubled by expense, though many noblemen lent him money, and by disagreements with his assistants, who eventually left him. In April 1719 he was at last able to present two complete sets to the king, George I, who paid him liberally, and at the suggestion of the Duke of Devonshire, in June 1720, conferred on him the honour of knighthood. The engravings, executed as they were in Dorigny's old age, and with the help of assistants, hardly do justice to his powers, and have been greatly overrated. Dorigny was a member of the academy in Queen Street, and painted some portraits in England; besides the cartoons, he also completed in England two plates, after Albani, of the 'History of Salmacis and Hermaphrodite,' which were much admired. On 21 Feb. 1723 he sold his collection of drawings, and on 9 April 1724 left England for Paris. There he was, on 28 Sept. 1725, elected a member of the Academy, and again resumed his original profession of painting. He exhibited paintings at the Salon exhibitions from 1739 to 1743, and died in Paris on 1 Dec. 1746, aged 88. He had been commissioned in England to superintend a series of designs (published in 1741 in London by E. MacSwiney), in memory of the famous Englishmen of the time, which were made by Carle Vanloo and Boucher. Dorigny is stated to have engraved two of the plates himself, after Vanloo, in 1736 and 1737, but these do not appear in a copy of the work in the library of the British Museum.

[Redgrave's Dict. of Artists; Walpole's Anecdotes of Painting, ed. Dallaway and Wornum; Vertue MSS. (Brit. Mus. Addit. MSS. 23068-23076); Strutt's Dict. of Engravers; Gilpin's Essay on Prints; Nagler's Künstler-Lexikon; Bellier de la Chavignerie's Dictionnaire des Artistes Français; Dussieux's Les Artistes Français à l'Etranger.] L. C.

DORIN, JOSEPH ALEXANDER (1802–1872), Indian official, born at Edmonton, 15 Sept. 1802, was the son of a London merchant of French descent. He was educated at Henley, and obtained a nomination to the Bengal branch of the East India Company's service, of which his elder brother, William, was already a member. He left Haileybury with a high reputation as first prizeman of his year, and on his arrival in India in 1821 was made assistant to the accountant-general, and continued during the whole of his Indian career attached to the financial branch of the service. In 1829, being then secretary to the Bank of Bengal, his suspicions were excited by peculiarities in certain government promissory notes, on which the official signature of the secretary to government was so perfectly imitated that the authorities, upon the notes being referred to them as a precaution, pronounced them genuine. Dorin passed them, but adopted similar precautions in other instances; and when at length the notes proved to be forgeries to the amount of seven lacs of rupees the bank claimed to be indemnified, but without success. Many believed that the signatures were genuine, and had been surreptitiously obtained by presenting the papers amid a mass of other documents requiring to be signed. Dorin was subsequently deputy accountant-general, and on his return from furlough in 1842 was entrusted by Lord Ellen-

borough with the reorganisation of Indian finance. He became the first financial secretary under the new arrangements, January 1843. Lord Ellenborough speaks of his sanguine views, which, however, were borne out; and Colonel Durand eulogises him as the only man except Thomason who was up to the mark in the preparations for the Sikh war. In 1853 Dorin became a member of Lord Dalhousie's council, and signalised his entrance upon office by effecting the long-desired reduction in the rate of interest on the Indian debt. Unfortunately in 1855 various adverse circumstances, among which the government's want of foresight must be enumerated, rendered it necessary to contract a new loan at the old rate, nominally for public works, but in reality to replenish the exhausted treasury. This occasioned a severe fall in Indian securities, and brought much obloquy upon the administration. Dorin was then, in the absence of Lord Dalhousie, president of council, and nominal head of the government, whose most influential member, however, was Mr. (now Sir) John Peter Grant. As president he had to take the lead in advising on the Oude question, and the course he advocated, that of simple annexation, though different from that recommended by Dalhousie, was approved by the directors. He continued an active member of government under Lord Canning, and shares the blame attaching to it for failing at first to recognise the true character of the Indian mutiny. He arrived at a sound conclusion, however, sooner than the rest, and on 11 May recorded his opinion that the most vigorous measures must be taken, and offenders punished with the utmost severity of military law. His colleagues dissented, but the ink of their dissents was hardly dry ere the news from Meerut fully justified Dorin. He shared in the general unpopularity of Lord Canning's administration at the time, was assailed in the notorious 'Red Pamphlet,' and defended with spirit by Mr. Charles Allen. As senior member of council it devolved upon him to second Lord Canning's act for 'gagging' the Indian press, and to introduce an equally unpopular Arms Bill. He officiated again as president in council during Lord Canning's absence in the upper provinces until the expiry of his own term of office in May 1858. Lord Ellenborough had meanwhile proposed him as a member of the council of India, but had lost his own seat in the cabinet through his ill-advised despatch to Lord Canning on the question of the Oude talukdars, and Dorin's name did not appear in the list framed by his successor, Lord Stanley. At a subsequent date Dorin was again proposed, but circumstances were still unpropitious, and he spent the rest of his life in retirement, dying at St. Lawrence, Isle of Wight, 22 Dec. 1872. As member of council Dorin was noted for liberal hospitality. Another peculiarity can scarcely have conduced to his general efficiency; his service having been exclusively in the financial branch, he had never been employed out of Calcutta, and 'had the credit of never having been beyond sixteen miles from Calcutta, and then only on a visit to the governor-general at his country seat at Barrackpore.' He did, however, visit China. The character given of him in Kaye's 'History of the Sepoy Revolt' is obviously unjust; a financial secretary of ten years' standing does not become a member of the supreme government by mere chance; and the accusation of undue subserviency to Lord Dalhousie is refuted by his minutes. He was undoubtedly a warm supporter of Dalhousie's policy in general, and was highly esteemed by that excellent judge of men. Mr. Mead, an unfriendly witness, allows that Dorin was 'versed in statistics and skilful in the use of figures,' and his official papers, if somewhat blunt and negligent in style, generally exhibit strong common sense.

[Sir John Kaye's Hist. of the Sepoy Revolt, vol. i.; Holmes's Hist. of the Indian Mutiny; Mead's Sepoy Revolt; Buckland's Sketches of Social Life in India; Cooke's Rise, Progress, and Present Condition of Banking in India.]

R. G.

DORISLAUS, ISAAC (1595–1649), diplomatist, born at Alkmaar in Northern Holland in 1595, was the second son of Isaac Doreslaer, a minister of the Dutch reformed church at Hensbrock (1627), but afterwards at Enkhuizen (1628), where he died in 1652. He was educated at Leyden, at which university he took the degree of LL.D., and for some years taught a school. Coming to England at the invitation, it would seem, of Sir Henry Mildmay, he passed some time at the latter's seat at Wanstead, Essex, and appears to have astonished the natives by his unconventional mode of life. He soon resolved to make England his home, becoming, says Fuller, 'very much anglicised in language and behaviour' (*Hist. of Univ. of Cambridge*, ed. Nichols, 229–30). In or about 1627 he married 'an English woman about Maldon in Essex.' During the same year another friend, Fulke Greville, Lord Brooke, founded a history lecture at Cambridge, with a stipend of 100*l.* per annum, and after soliciting G. J. Vossius to accept the chair, conferred it on Dorislaus (*Cat. of MSS.*, University Library, Cambridge, v. 433–4; *Cal. State Papers*, Dom. 1628–9, p. 438). Taking the 'Annals'

of Tacitus for his subject, Dorislaus was allowed to commence his course without interruption. In his second lecture he took occasion of Tacitus's mention of the changes in the Roman form of government 'to vindicate the Netherlanders for retaining their liberties against the violences of Spain.' Dr. Matthew Wren, the master of Peterhouse, deemed it his duty to complain to the vice-chancellor (Thomas Baynbrigge), and Dorislaus was in consequence silenced (December 1627). Thereupon he 'desired to come and clear himself before the heads, and carried himself so ingenuously that he gave satisfaction to all.' He seems, however, to have acted less ingenuously towards Lord Brooke, who, while promising to continue his stipend, intimated that Dorislaus might find it convenient to return to Holland (letter of Dr. Samuel Ward, master of Sidney College, to Archbishop Ussher, dated 16 May 1628, in Parr's *Life of Ussher*, p. 393, with which cf. letter of Dr. M. Wren to Bishop Laud, dated 16 Dec. 1627, in *Cal. State Papers*, Dom. 1627-8, p. 470). Declining to take the hint, Dorislaus retired for a while to Maldon. In 1629 he was admitted a commoner of the College of Advocates, and to full membership in 1645. In an interesting letter to Grotius dated June 1630 (*Addit. MS.* 29960, f. 10) he speaks of his intimacy with Philip, lord Wharton, Wotton, and Selden. At length, through the kind offices of Sir Kenelm Digby, he made his peace at court in the summer of 1632, and was permitted access to state records for some historical work (*Cal. State Papers*, Dom. 1631-3, pp. 394, 397). 'In one of the expeditions against the Scots'—probably the bishops' war of 1640—Dorislaus was appointed, according to Wood, judge advocate, an office for which his great knowledge of civil law eminently qualified him. Two years later, when the war between Charles and the parliament began, he filled the same post in the army commanded by Essex. By an ordinance of April 1648 he was made one of the judges of the court of admiralty. The same year he had been sent on a diplomatic errand to the States-General of Holland 'concerning the revolted ships.' He afterwards assisted in preparing and managing the charge of high treason against Charles I, and thus incurred the deadly hatred of the royalists. In April 1649 it was resolved by the council of state to despatch him again as special envoy to the States-General, in order to prepare with Walter Strickland, the resident, a scheme for 'a firm peace and reciprocal alliance between the two republics' (*ib.* 1649-50, pp. 99, 104-5, &c.) Although rumours of a plot against his life had reached him, he chose to disregard them, and cheerfully set out on his journey. Arrived at the Hague 'in good equipage' on the noon of Sunday, 10 May, he took up his quarters at the Witte Zwaan (White Swan) Inn, and there persisted in remaining, despite the entreaties of Strickland that he should reside with him. The presence of the Commonwealth's envoy in the city where the exiled Charles II was staying excited intense indignation among the royalist refugees. An attempt at assassination made on the Monday evening failed, but at ten o'clock the following night (12 May) some twelve men in masks made their appearance at the inn, and while half their number kept the door, the rest blew out the lights in the passage and burst into the public room, where the envoy, in company with eleven other guests, was having supper. Dorislaus, after vainly attempting to find a private door, returned to his chair and resolutely faced his assailants. Two of the conspirators forthwith commenced a murderous attack on a Dutch gentleman named Grijp van Valkensteyn, taking him to be the English envoy. Finding out their mistake, however, they set upon Dorislaus, and felled him with blow after blow, exclaiming as they did the deed, 'Thus dies one of the king's judges' (Strickland's letter to the council of state detailing the murder, printed in Cary, *Memorials of the Great Civil War*, ii. 131-3, may be compared with the deposition of three of the envoy's servants who were actually present, in Peck, *Desiderata Curiosa*, ii. 422). They then quietly dispersed, regretting that they had not found Strickland as well as Dorislaus. He had, in fact, left the inn an hour before. The leader of the party was Colonel Walter Whitford, a Scotchman, son of Walter Whitford, D.D., of Monkland, Lanarkshire. After the Restoration he received a pension for what Wood, and indeed Evelyn, accounted a 'generous action.' In their exasperation the parliament could do no better than send forth a declaration threatening to retaliate the murder upon those of the cavaliers then in their hands (*A Declaration of the Parliament of England of their just Resentment of the horrid Murther perpetrated on the Body of I. Dorislaus*, &c., s. sh. fol. London, 1649). The States-General forwarded through the resident a formal expression of regret, but no effort ever seems to have been made to bring the assassins to justice, although they came to be well known. The body of Dorislaus was brought to England, and after lying in state at Worcester House in the Strand was buried with much pomp in Westminster Abbey on 14 June 1649, the sum of 250*l.* having been voted to defray the expenses of

the ceremony. His remains were afterwards disinterred by royal warrant dated 9 Sept. 1661, and buried in St. Margaret's churchyard, but not, it is said, in the common pit. By his wife, who died before him, Dorislaus had issue two sons, John (born 20 Nov. 1627, and buried at Maldon 3 Jan. 1631–2) and Isaac, and two daughters, Elizabeth (who married a Mr. Gostwick) and Margaret. To the daughters parliament presented 500*l.* apiece, while a pension of 200*l.* a year was settled on the son Isaac (*Commons' Journals*, vi. 209). Isaac Dorislaus the younger entered Merchant Taylors' School on 18 March 1638–9 (Robinson, *Register*, i. 144). In December 1649 he obtained a registrar's place for the probate of wills, having the isle of Ely and county of Cambridge assigned him as his district. In February 1651 he accompanied the English ambassadors to Holland to demand justice upon his father's murderers. His knowledge of French, Spanish, and Dutch made him especially useful to Thurloe, by whom he was frequently employed as a translator and decipherer of intercepted intelligence (*Thurloe State Papers*, i. 303, 480, iii. 231). In January 1653 he received the appointment of solicitor to the court of admiralty, with a salary of 250*l.* a year; in March 1660 he appears as one of the managers of the post office, a place he was allowed to retain after the revolution (*Cal. State Papers*, Dom. 1649–67, passim). In 1681 he was elected a fellow of the Royal Society. He died in comfortable circumstances in September 1688, and was buried by his wife in St. Bartholomew's Church, near the Royal Exchange, leaving issue Isaac, James, and Anne (will reg. in P. C. C. 134, Exton; *Probate Act Book*, P. C. C. 1688, f. 151).

Dorislaus is known as an author by a brief historical essay of thirty-seven pages, 'Prœlium Nuportanum,' 4to, London, 1640, afterwards reprinted at page 179 of Sir Francis Vere's 'Commentaries,' 4to, London, 1657. His portrait was engraved by W. Richardson, after an original drawing in the possession of the St. Aubyn family of St. Michael's Mount, Cornwall; another engraving, by C. Passe, represents him standing, with emblems of Time and Truth. There is also a portrait by R. Vinkeles. A curious Dutch print of his assassination was published in quarto.

[Chester's Register of Westminster Abbey (Harl. Soc.), pp. 143, 521; Peacock's Army Lists of the Roundheads and Cavaliers, 2nd ed. p. 21, where A. J. Van Der Aa's Biographisch Woordenboek der Nederlanden, iv. 277–8, and J. L. Gollpried's Kronyck, iv. 454, are cited; Notes and Queries, 4th ser. iii. 287, 367, 491, 585, iv. 40, 253; Clarendon's History (1849), bk. xii. par. 24, 141; Wood's Athenæ Oxon. (Bliss), iii. 666–668, 1018; Thurloe State Papers, i. 174, 364; Coxe's Cat. Codd. MS. Bibl. Bodl. pars v. fasc. ii. p. 679; Caulfield's High Court of Justice, pp. 81–2; Cooper's Annals of Cambridge, iii. 201–2; Peck's Desiderata Curiosa, ii. 429; Evelyn's Diary (ed. 1850–2), i. 251, iii. 51, 53; Wilkins's Political Ballads, i. 90; Granger's Biog. Hist. of England, 5th ed. iii. 30–1; Bate's Elenchus (ed. 1676), p. 138; Burton's Diary, iii. 489 *n.*; Whitelocke's Memorials, p. 387; Gent. Mag. xcix. ii. 324 *n.*; Cat. of MSS., University Library, Cambridge, v. 413, 414.] G. G.

DORMAN, THOMAS, D.D. (*d.* 1577?), catholic divine, born at Berkhampstead, Hertfordshire, first studied in the free school there under Richard Reeve, a noted protestant schoolmaster, the cost of his education being defrayed by his uncle, Thomas Dorman of Agmondesham, Buckinghamshire. In 1547, at the request of Thomas Harding, who had a great regard for him, he was removed to Winchester school (*Addit. MS.* 22136, f. 16 *b*). He was elected a probationer fellow of New College, Oxford, but in the reign of Edward VI he left that house on account of religion, and consequently never became a complete fellow. After the accession of Queen Mary he was elected in 1554 a fellow of All Souls' College, and studied with indefatigable industry. He took the degree of B.C.L. 9 July 1558 (Wood, *Fasti Oxon.* ed. Bliss, i. 154), but being opposed to the religious changes introduced in the early part of Queen Elizabeth's reign, he went to Antwerp, where he met his old friend Thomas Harding, then in exile, by whose persuasion he proceeded to Louvain and resumed his studies. He graduated B.D. in the university of Douay in June 1565 (*Records of the English Catholics*, i. 272). In 1569, on the invitation of William Allen, founder of the English college at Douay, he settled there 'and for a while assisted both with his purse and learning towards that establishment.' Afterwards he had a considerable benefice, with a pastoral charge, bestowed upon him in the city of Tournay, where he died in 1572, or, as some say, in 1577.

His works are: 1. 'A proufe of certeyne articles in Religion denied by Mr. Jewel,' Antwerp, 1564, 4to, dedicated to Dr. Thomas Harding. At the end of these articles are twelve 'Reasons why the author perseveres in his old catholic religion.' Alexander Nowell, dean of St. Paul's, published 'A Reproufe' of this book, London, 30 May 1565, 4to, and another edition 13 July 1565. Nowell says in his preface that Dorman had

never devoted himself to the study of theology until he went beyond the seas, and that he excerpted his book against Jewel from a manuscript which Dr. Richard Smith, just before his death, entrusted to his care. 2. 'A Disproufe of Mr. Alex. Nowell's Reproufe,' Antwerp, 3 Dec. 1565, 4to. In this he confidently and in direct words charges his adversary with eighty-two lies. Nowell published a 'Confutation' of this book. 3. 'A Request to Mr. Jewel that he keep his promise made by solemn Protestation in his late Sermon at Paul's Cross, 15 June 1567,' London, 1567, 8vo; Louvain, 1567, 12mo.

[Wood's Athenæ Oxon. (Bliss), i. 434, 718; Wood's Annals (Gutch), ii. 146; Pits, De Angliæ Scriptoribus, p. 914; Dodd's Church Hist. ii. 88; Tanner's Bibl. Brit. p. 231; Ames's Typogr. Antiq. (Herbert), pp. 938, 967; Douay Diaries, 4, 272; Gough's Gen. Index to Parker Soc. Publications; Gillow's Bibl. Dict.; Cat. of Printed Books in Brit. Mus.; Churton's Life of Nowell, pp. 106, 116–25, 131, 305.] T. C.

DORMER, JAMES (1679–1741), lieutenant-general, colonel 1st troop of horse-grenadier guards, son of Robert Dormer of Dorton, Buckinghamshire, who died 1693, by his second wife, Anne, daughter of Sir Charles Cotterell [q. v.], master of the ceremonies to Charles I, Charles II, and James II, and ambassador at Brussels in 1663, was born 16 March 1679. He was appointed lieutenant and captain 1st foot guards 13 June 1700, in which rank he was wounded at Blenheim, where a brother-officer of the same name and regiment, Lieutenant-colonel Philip Dormer, was killed (*Treas. Papers*, xciii. 79). In command of a newly raised corps of Irish foot he went to Spain, and distinguished himself at Saragossa in 1709, and was taken prisoner with General Stanhope at Brihuega in Castile in December 1710. He appears to have been awarded 200*l.* for his losses by pillage at Brihuega and at Bilbao on his way home on parole (*ib.* cxxxvii. 8). On the death of Lord Mohun in the notorious duel with the Duke of Hamilton in 1712, Dormer, who had been exchanged, was appointed colonel of Mohun's regiment, which was disbanded the year after. In 1715 he was commissioned to raise a regiment of dragoons in the south of England, which is now the 14th hussars. He commanded a brigade during the Jacobite rising in Lancashire, and was engaged with the rebels at Preston. Transferred to the colonelcy of the 6th foot in 1720, he was in June 1725 sent as envoy extraordinary to Lisbon, where he had a dispute with Thomas Burnett, the British consul (*Eg. MS.* 921); was appointed a lieutenant-general and colonel 1st troop of horse-grenadier guards in 1737, and governor of Hull in 1740. He died at Crendon, Buckinghamshire, 24 Dec. 1741. He was a member of the Kit-Cat Club, collected a fine library (Nichols, *Lit. Anecd.* ii. 658), and appears to have been an acquaintance of Swift (*Works*, xvii. 338). His christian name is wrongly given by many writers, and Granger in 'Biog. Hist. Eng.' (ed. 1806, App. vol. iii.) seems disposed to confuse him with Colonel Charles Dormer, who fell at the head of Lord Essex's dragoons (now the 4th hussars) at the battle of Almanza in 1707. He was unmarried, and bequeathed the Cheasley estate to his cousin Sir Clement Cotterell, knt. (afterwards Cotterell-Dormer), master of the ceremonies to George II.

[Lipscomb's Hist. Buckinghamshire, i. 119 (pedigree); Hamilton's Hist. Grenadier Guards, vol. iii.; Cannon's Hist. Recs. 4th and 14th Light Dragoons (succession of colonels); Cal. Treas. Papers, 1704–9, under 'James Dormer;' War Office (Home Office) Mil. Entry Books in Public Record Office, London.] H. M. C.

DORMER, JANE, Duchess of Feria (1538–1612), the second daughter of Sir William Dormer, by his first wife, Mary, eldest daughter of Sir William Sidney, was born at Heythrop, Oxfordshire, 6 Jan. 1538. On the death of her mother in 1542 she was placed under the care of her grandmother, Jane, lady Dormer, daughter of John Newdigate, and remained with her till she was taken into the household of Princess Mary. In her early years she was the playfellow of Edward VI, whose tutor, Jane's maternal grandfather, would constantly send for her to read, play, dance, and sing with his pupil. Between Jane and Mary there sprang up a strong friendship, which continued unimpaired until the latter's death. They were inseparable companions, and often shared the same bedchamber; during the two months of Mary's last illness Jane Dormer was ever at her bedside, and it was into her hands that the dying queen committed her jewels to be handed over to Elizabeth. When Philip II came to England to marry Mary, he was accompanied by Don Gomez Suarez de Figueroa of Cordova, count of Feria, between whom and the queen's favourite maid of honour arose the attachment which led to their ultimate union. Jane's remarkable beauty and the sweetness of her disposition caused her hand to be sought in marriage by several English noblemen, among whom were Edward Courtenay, earl of Devonshire, the Duke of Norfolk, and the Earl of Nottingham, but by Mary's advice they were one and all rejected in favour of the Spaniard. The queen took the greatest interest in the match,

and at her wish the marriage was put off till Philip should return from Flanders, so that the ceremony might be invested with all the importance possible. But before Philip was ready to return, Mary died, and Jane Dormer went back to her grandmother, now lodging in the Savoy. The Count of Feria, who was in England at the time, having been sent by Philip when he heard of the queen's sickness, strongly urged an immediate union, and accordingly the marriage took place on 29 Dec. 1558. The reason for this haste was the count's anticipation that the catholic supremacy was now at an end, and that consequently his stay in England would not be long. His fears were justified, and on learning that Elizabeth's coronation ceremony would not be in strict accordance with catholic usage, he refused, notwithstanding the queen's personal entreaty, to be present on the occasion, and at Philip's command prepared to leave the country. After arranging for his wife to follow him, he set out for Flanders in May 1559. At his wife's suggestion he obtained leave of the queen, in face of much opposition, to take with him the members of certain religious orders, including the Carthusian monks of Sheen, the nuns of St. Bridget of Sion, and the Dominican nuns of Dartford. The Countess of Feria remained at Durham House till the end of July, when Don Juan de Ayala arrived to escort her to Flanders. After a farewell interview with Elizabeth, who is variously stated by catholic and protestant writers respectively to have rudely slighted her and to have received her with marked affection, she started on her way to the continent, accompanied by her paternal grandmother, Alvara de Quadra, bishop of Aquila, and six attendant gentlewomen, among whom were included Lady Margaret Harrington, a sister of Sir William Pickering, Mrs. Paston, and Mrs. Clarentia, the favourite waiting-woman of Queen Mary. The journey was a triumphal progress. At Calais, Gravelines, Bruges, Ghent, and Antwerp the English party were officially received by the governors of the towns, and in each case the military were ordered out to salute them. Finally at the end of August the Countess of Feria rested at Mechlin, at the invitation of Philip's sister, the Duchess of Parma, and there on 28 Sept. she gave birth to a son, who was christened Lorenzo. She stayed at Mechlin till March in the following year (1560), when her grandmother left her to settle at Louvain, where she remained till the end of her life (July 1571). The countess started with her husband to their home in Spain. Among their attendants on this occasion was Sir William Shelley, grand prior of England. The sum of fifty thousand ducats was borrowed by the Count of Feria for the expense of the journey, which was conducted in regal state. Easter was spent in Paris with the Duke of Guise, and thence the count and his wife proceeded to Amboise, where Francis II and Mary of Scotland were residing. Between the latter and the Countess of Feria a strong attachment was formed, which, though they never saw one another again, lasted till Mary's death. They corresponded frequently, Mary signing herself 'your perfect friend, old acquaintance, & dear cousin.' In 1571 Mary endeavoured to persuade the countess to leave Spain for Flanders, to be nearer England. The count, at the instigation of his wife, had previously sent the queen of Scotland when in distress twenty thousand ducats. From Amboise the Ferias proceeded by easy stages to Spain, arriving in August at Toledo, where they were publicly received by the king and queen, and a few days later at Zafra in Estremadura, the count's principal estate. Here they settled down to domestic life, varied only by visits to other estates and by residence at court. They constantly corresponded with members of the catholic party in England on matters connected with the prosecution of their co-religionists, but they did not openly break with Elizabeth. A letter, dated August 1568, from the queen to the Duchess of Feria (her husband's rank had been raised in the preceding year), rebukes the latter for being forgetful of her duty, in not writing. In 1571 the Duke of Feria was appointed governor of the Low Countries, but immediately afterwards he died suddenly. He was one of Philip's council of state, and was captain of the Spanish guard. Like his wife he was an earnest supporter of catholicism, taking an especial interest in the Jesuit movement (De Backer, *Bibl. des Ecrivains de la Compagnie de Jésus*, iii. 154, ed. 1871). He seems to have entertained a strong personal dislike to Elizabeth, and when she refused to allow Jane, lady Dormer, his wife's grandmother, to return to England to collect her rents, he vainly urged Pius IV to excommunicate the queen, though his wife strongly opposed his action. The duchess had the stronger character of the two, and her husband, in his will, left her sole guardian of their son and manager of his estates. At the time of his death he was in debt to the extent of three hundred thousand ducats, the whole of which she had cleared off before her son came of age and entered into possession of his estates. As a widow she continued to further the papal cause with unexampled zeal.

More than once spies were despatched from England to Spain to gain some insight into her supposed intrigues with the catholic church. At least four popes—Gregory XIII, Sixtus V, Clement VIII, and Paul V—personally corresponded with her. All catholics who came to Spain from England received a welcome at her house, and were provided according to their needs with food, clothes, or money. She used all her influence at court to procure the release of such fugitives as were imprisoned on their arrival; on one occasion she obtained freedom for thirty-eight Englishmen imprisoned at Seville, and among others who owed their release to her intercession was Sir Richard Hawkins. In all matters the piety of the Duchess of Feria took a practical form. She took the habit of the third order of St. Francis, and wore it and the scapulary as long as she lived. Every week, and sometimes oftener, she supplied a supper to a monastery of this same order, of which both she and her husband, while he lived, were generous patrons. They founded and built the monastery of Our Lady de Monte-Virgine, near Villalva, and repaired at considerable expense the houses of St. Onophrio de la Lapa and Our Lady del Rosario (Dominican). On the death of her grandmother, Jane, lady Dormer, which took place in 1571, at Louvain, the duchess caused a marble tomb to be built over her remains in the chapel of the Carthusians of that place, and devised a sum of a hundred florins to be paid annually to the order. Evidence is not entirely wanting that the ambition of the duchess was not only ecclesiastical but personal. In a confession made in 1592 to the lord keeper, Puckering, George Dingley, an imprisoned catholic, stated that a report having spread abroad that the Duke of Parma would be removed from his position as governor of Flanders, the Duchess of Feria made suit of the king that she might be appointed in his place. She then took measures to have her son appointed general of the army then preparing, and her wishes were about to be carried into effect when the king was informed that the scheme was an English papist plot, and put an end to the arrangements, ordering the duchess to keep her house. The only support to this improbable story is a letter written more than thirty years previously by Sir John Legh to Elizabeth, informing her that the then Count of Feria was very anxious his wife should have the regency of the Low Countries. The remaining years of her life were uneventful, and were passed in Spain. In 1609 she broke her arm by a singular accident, and never again fully recovered her health. She looked forward to death with remarkable equanimity, wearing a death's head fastened to her beads and causing a coffin to be made and kept in the house. For the twelve months preceding her death, which took place on 13 Jan. 1612, at Madrid, she was bedridden and gave her whole mind to religious works and exercises. There were with her to her end two members of the Society of Jesus, four Franciscan friars, one Dominican, and her private chaplain. The body was conveyed to Zafra and interred there with prolonged ceremonies in the monastery of St. Clara. The duchess is thus described by her servant, Henry Clifford: 'She was somewhat higher than ordinary; of a comely person, a lively aspect, a gracious countenance, very clear-skinned, quick in senses; for she had her sight and hearing to her last hour. Until she broke her arm she was perfect in all her parts; her person venerable and with majesty; all showed a nobility and did win a reverent respect from all. I have not seen of her age a more fair, comely, and respectful personage, which was perfected with modest comportment, deep judgment, graceful humility, and true piety.'

[The Henry Clifford who wrote the words just quoted was the author of a biography of the Duchess of Feria, preserved in the possession of the Dormer family at Grove Park, and first published in 1887 under the editorship of the Rev. Joseph Stevenson, S.J. Clifford did not enter the service of the duchess till 1603, but he soon won her fullest confidence, and there is some internal evidence that the biography was projected under her direction. The manuscript as it stands was written in 1643, but it was probably prepared long before, and it remains the principal authority for the facts in the life of its subject. It is lacking in arrangement and sense of proportion; it is rather an ecstatic eulogy than a sober narrative, and it is too thickly coloured by the religious sympathies of the writer. But, outside of some chronological inaccuracies, there is no reason for doubting the general correctness of the facts related. Also: Cal. State Papers (Foreign, 1558–74, passim, and Dom., 1547–1613, passim); Fuller's Worthies, ed. 1662, p. 126; Collins's Peerage, ed. Brydges, vii. 69.] A. V.

DORMER, JOHN (1636–1700), jesuit, whose real name was HUDDLESTON, was a son of Sir Robert Huddleston, knight. According to his own statement he was born in the village of Cleovin [Clavering?], Essex, on 27 Dec. 1636, and brought up in London till his twelfth year, when he was sent to the college of St. Omer. Afterwards he entered the English college, Rome, on 6 Sept. 1655. He left that institution to join the novitiate at Bonn in 1656, and in 1673 he became a

professed father of the Society of Jesus. He was generally known by the name of Dormer, but he occasionally assumed the *alias* of Shirley. In 1678 he was serving on the Lincolnshire mission at Blyborough. James II had a great regard for him, and appointed him one of the royal preachers at the court of St. James. On the outbreak of the revolution in 1688 he escaped to the continent, was chosen rector of the college of Liège, and held that office till 23 April 1691. Dr. Oliver states that he died at Liège on 27 Jan. 1699–1700, but the catalogue of deceased members of the society records his death as occurring in London on 16–26 Jan. 1699–1700.

He is the author of 'Usury Explain'd; or conscience quieted in the case of Putting out Mony at interest. By Philopenes,' London, 1695–6, 8vo; reprinted in 'The Pamphleteer' (London, 1818), xi. 165–211. Dr. John Kirk of Lichfield had in his possession in 1826 a manuscript Latin translation of 'Usury Explain'd,' made by Dr. Hawarden in 1701.

[Oliver's Jesuit Collections, 82; Cat. Lib. Impress. in Bibl. Bodl. (1843), i. 734; Foley's Records, v. 586, vi. 390, vii. 378; De Backer, Bibl. des Écrivains de la Compagnie de Jésus (1869), i. 1632; Dodd's Church Hist. iii. 494; Catholic Miscellany, vi. 254.] T. C.

DORMER, JOHN (1734?–1796), officer in the Austrian army, was, according to Burke's Peerage, second son of the seventh Baron Dormer; was born 18 Feb. 1730; married in Hungary, on 22 May 1755, Elizabeth, daughter of General Count Butler of the kingdom of Hungary; and died at Grau 21 Nov. 1795. In reply to inquiries at the Imperial Royal War Ministry, Vienna, it is stated that the only officer of the name on the rolls between 1750 and 1790 is one John or John Chevalier Dormer, born in London in 1734 or 1738, who in 1756 was a Roman catholic, unmarried, and serving in the Kleinhold cuirassier regiment, in which he had already served a year and a half. He became second rittmeister (second captain) in the regiment in 1762, and first rittmeister in 1763. The Kleinhold regiment was disbanded in 1768, and Dormer was transferred to Count Serbelloni's cuirassier regiment (now 4th dragoons). He married in 1776 a certain lady, Elizabeth (surname unrecorded), after making a deposit of six thousand florins; was pensioned off as a major 1 May 1782, and died 17 Nov. 1796.

[Authorities cited above.] H. M. C.

DORMER, ROBERT, Earl of Carnarvon (*d.* 1643), royalist, was the son of Sir William Dormer, knt., and Alice, daughter of Sir Richard Molyneux of Sefton (Collins, *Peerage*, ed. Brydges, vii. 69). His grandfather, Sir Robert Dormer, was raised to the peerage on 30 June 1615, by the title of Baron Dormer of Wyng, Buckinghamshire, which dignity he is said to have purchased for the sum of 10,000*l.* (*Court and Times of James I*, i. 365; *Letters of George, Lord Carew*, p. 13). Sir William Dormer died in October 1616, and Lord Dormer on 8 Nov. 1616 (Collins, vii. 70). Robert Dormer, then about six (*ib.*) or nine years old (Doyle, *Official Baronage*), was left a ward to the king, who assigned the lucrative wardship to his favourite, Philip Herbert, earl of Montgomery (*Court and Times of James I*, i. 445). Dormer married, on 27 Feb. 1625, Anne Sophia Herbert, daughter to his guardian (Doyle). He appears to have been brought up as a catholic, for a contemporary newsletter states that Dr. Prideaux, vice-chancellor of Oxford, devoted three days to catechising the young couple, and describes the mother of the bridegroom as 'an absolute recusant, and his brother like to prove so' (Goodman, *Court of King James*, ed. Brewer, ii. 406). In the list of catholics who fell in the cause of Charles I the name of Lord Carnarvon is inserted, so that he appears to have returned to his early belief (*Catholique Apology*, ed. 1674, p. 574). On 2 Aug. 1628 Dormer was raised to the title of Viscount Ascot and Earl of Carnarvon (Doyle). He filled the offices of chief avenor and master of the hawks (*ib.*) In the first Scotch war he served in the regiment commanded by his father-in-law (*Cal. State Papers*, Dom. 1638–1639, p. 582); in the second war he commanded a regiment. On 2 June 1641 he was appointed lord-lieutenant of Buckinghamshire (Doyle). In 1642 he joined the king at York, and was one of the peers who signed the declaration of 13 June, agreeing to stand by the king, and the further declaration of 15 June, disavowing the king's alleged intention to make war on the parliament (Husbands, *Exact Collection*, 1643, pp. 349, 356). He appears as promising to maintain twenty horse for the king's service (22 June, Peacock, *Army Lists*, p. 8), and is mentioned in a letter of August 1642 as having raised a regiment of five hundred horse (*Hist. MSS. Comm.* 5th Rep. 191). In consequence of this activity he was one of the persons specified in the instructions of the parliament to Essex to be excluded from pardon (Husbands, p. 632). At Edgehill Carnarvon served on the left wing under Wilmot, and his regiment formed the reserve in that division (Bulstrode, *Memoirs*, p. 81). Under the command of Prince Rupert he took part in the capture of Cirencester (2 Feb. 1643),

and is specially mentioned for his mercy in taking prisoners during the storm (*Bibliotheca Gloucestrensis*, pp. 170, 181). In May 1643 he was despatched into the west under the command of the Marquis of Hertford, in whose army he held the post of lieutenant-general of the horse (*Mercurius Aulicus*, 19 May 1643). Carnarvon opened the campaign by a vigorous attack on Waller's rearguard at Chewton Mendip (10 June); but pursuing his advantage too far, his ignorance of the country led him into great danger. Clarendon, in commenting on this skirmish, notes that Carnarvon 'always charged home' (*Rebellion*, vii. 101–2). He took part also in the battle of Lansdown (5 July, *ib.* 106), and when Hertford's foot were shut up in Devizes made his way, with Hertford himself and the remains of the cavalry, to Oxford (*ib.* 116). At the battle of Roundway Down he served as a volunteer in Lord Byron's regiment; and his counsel to Lord Wilmot, to direct the chief attack against Haselrig's cuirassiers, which formed the main strength of Waller's cavalry, was one of the principal causes of that victory (*ib.* appendix 3 L). Carnarvon was then sent to subdue Dorsetshire, and in the beginning of August received the submission of Dorchester, Weymouth, Poole, and other garrisons (*Mercurius Aulicus*, 5 and 9 Aug. 1643). 'Here,' says Clarendon, 'the soldiers, taking advantage of the famous malignity of those places, used great license; neither was there care taken to observe the articles which had been made upon the surrender of the towns; which the Earl of Carnarvon, who was full of honour and justice upon all contracts, took so ill that he quitted the command he had with those forces and returned to the king before Gloucester' (*Rebellion*, vii. 192). Carnarvon fell at the first battle of Newbury (20 Sept. 1643). The different accounts which are given of the manner of his death are collected in Mr. Money's account of that battle (2nd ed. p. 90). Clarendon says that before the war he had been given up to pleasure and field sports, but that he broke off those habits and became a thorough soldier, conspicuous not only for courage, but for presence of mind and skilful generalship (*ib.* vii. 216). David Lloyd, in his 'Memoirs of Excellent Personages,' gives several anecdotes illustrating Carnarvon's character (pp. 369–72). There is also an elegy on his death in Sir Francis Wortley's 'Characters and Elegies,' 1646. He was buried in Jesus College Chapel, Oxford, but his body was removed in 1650 to the family burial-place at Wing (Wood, *Fasti*, f. 22, ed. 1721).

Lady Carnarvon died at Oxford on 3 June 1643 of small-pox (Dugdale, *Diary*, p. 51). Anecdotes of her are to be found in the 'Strafford Papers' (ii. 47), and the 'Sydney Papers' (ii. 621), and a poem addressed to her is printed in 'Choice Drollery,' 1656 (Ebsworth's reprint, p. 55). Her portrait was No. 81 in the exhibition of Vandyck's works at the Grosvenor Gallery in 1887. Others are referred to in the catalogue of that exhibition (p. 74). Her eldest son, Charles Dormer, whose portrait was No. 74 in the same collection, died in 1709, and with him the earldom of Carnarvon, in the family of Dormer, became extinct.

[Collins's Peerage (Brydges), vol. vii.; Doyle's Official Baronage; Clarendon's Hist. of the Rebellion; authorities quoted in text.] C. H. F.

DORMER, Sir ROBERT (1649–1726), judge, second son of John Dormer of Lee Grange and Purston, Buckinghamshire, by Katherine, daughter of Thomas Woodward of Ripple, Worcestershire, was born in 1649, and baptised at Quainton 30 May. His father was a barrister, and he was entered at Lincoln's Inn in May 1669, and called to the bar January 1675. He appears as junior counsel for the crown in 1680 on the trials of Sir Thomas Gascoigne for treason and of Cellier for libel, and soon after became chancellor of Durham. In 1698 he was elected with Herbert for Aylesbury. Maine petitioned, and in January 1699 the election committee divided in favour of Herbert and Dormer by 175 to 80. However, on 7 Feb. the house voted Herbert alone elected, and directed a new writ to issue, and at the new election at the end of February Dormer carried the seat against Sir Thomas Lee. (It was a kinsman John Dormer, not Sir Robert, who was elected for Banbury upon a double return in 1700, and whose election was rejected by the House of Commons.) Sir Robert was elected on 10 Dec. 1701 for the county of Buckingham, and on 28 Nov. 1702 for Northallerton, in place of Sir William Hustler. In the debates on the election proceedings which led to the leading case of Ashby *v.* White, Dormer opposed the privileges of the house. He was again elected for Buckinghamshire, and had that seat when, on the death of Sir Edward Nevil, he was raised to the bench of the common pleas, 8 Jan. 1706. He took his seat 12 Feb. He died 18 Sept. 1726, and was buried at Quainton, where there is a handsome tomb and full-sized statue of him. His wife and son are buried with him. In the spring of that year, on the death of his nephew, Sir William Dormer, second baronet, without issue, he inherited Lee Grange and Purston, and from his grandfather, Fleetwood Dormer,

Arle Court, near Cheltenham. He married Mary, daughter of Sir Richard Blake, who survived him, dying in 1728, and had one son, Fleetwood, who died 21 June 1726, aged 30, to his father's inconsolable grief, and four daughters, of whom one married Lord Fortescue of Credan, and another John Parkhurst of Catesby, Northamptonshire.

[Foss's Lives of the Judges; Luttrell's Diary; State Trials, vii. 967, 1188; Raymond's Reports, 1260, 1420; Atkyns's Gloucestershire, 174; Lipscomb's Buckinghamshire.] J. A. H.

DORNFORD, JOSEPH (1794–1868), rector of Plymtree, Devonshire, born 9 Jan. 1794, was the son of Josiah Dornford of Deptford, Kent, and the half-brother of Josiah Dornford, miscellaneous writer [q.v.] His mother, Mrs. Thomason, was a Cambridge lady who has been described (Mozley, *Reminiscences*, chap. lxxviii.) as the chief lady friend of the evangelical leader, Charles Simeon [q.v.], and as pouring out the tea for his weekly gatherings. Dornford entered young at Trinity College, Cambridge, which in 1811 he suddenly left to serve as a volunteer in the Peninsular war. Mozley says: 'He would rather fly to the ends of the earth and seek the company of cannibals or wild beasts than be bound to a life of tea and twaddle.' He saw some service, and on his return home he entered at Wadham College, Oxford, where he proceeded B.A. in 1816. In 1817 he was elected to a Michel fellowship at Queen's, and in 1819 to a fellowship at Oriel, where he graduated M.A. 1820. In that year he joined Dr. Hamel on the well-known ascent of Mont Blanc in which three guides were killed. He was elected tutor, dean, and proctor of the university (1730–1). Succeeding Keble in the tutorship, 'Keble's pupils felt it a sad let down. . . . Yet they who came after, as I did, found Dornford a good lecturer, up to his work, ready, precise, and incisive' (*ib.*) In 1832 he was presented by his college to the rectory of Plymtree, and in 1847 he was collated by Bishop Phillpotts prebendary of Exeter Cathedral. He published nothing save a few sermons. One of these, on 'The Christian Sacraments,' is contained in a volume edited by the Rev. Alexander Watson, 'Sermons for Sundays, Festivals, and Fasts, and other Liturgical Occasions, contributed by bishops and other clergy of the church' (1845). In his bearing Dornford was more of a soldier than a priest, and his talk ran much on war. He was a man of strong will, generous impulses, and pugnacious temper. He died at Plymtree on 18 Jan. 1868, aged 74.

[Gent. Mag. 1868, p. 391; Mozley's Reminiscences, chiefly of Oriel College and the Oxford Movement, chaps. lxxviii. lxxix. and lxxx.] J. M. S.

DORNFORD, JOSIAH (1764–1797), miscellaneous writer, born in 1764, was son of Josiah Dornford of Deptford, Kent, a member of the court of common council of the city of London, and the author of several pamphlets on the affairs of that corporation and the reform of debtors' prisons. He studied at Trinity College, Oxford—B.A. 1785, M.A. 1792—and at Göttingen, where he took the degree of LL.D. He was called to the bar at Lincoln's Inn. In 1790 he published in three volumes an English version of John Stephen Pütter's 'Historical Developement of the Present Political Constitution of the Germanic Empire;' the translation was probably executed at Göttingen, where Pütter was professor of laws. He also published in Latin a small volume of academic exercises by another Göttingen professor, the philologist Heyne, who, in a preface to this publication, speaks of Dornford as a 'learned youth' who had 'gained the highest honours in jurisprudence in our academy.' His only other known work is 'The Motives and Consequences of the Present War impartially considered' (1793), a pamphlet written in defence of the Pitt administration. In 1795 he was named inspector-general of the army accounts in the Leeward Islands, and the record of this appointment shows that he had served as one of the commissaries to Lord Moira's army. He died at Martinique 1 July 1797.

[Gent. Mag. 1795, p. 973; 1797, p. 800. In Brit. Mus. Cat. and in Watt's Bibl. Brit. Dornford is confused with his father.] J. M. S.

DORRELL, WILLIAM (1651–1721), jesuit. [See Darrell, William.]

DORRINGTON, THEOPHILUS (*d.* 1715), controversialist, the son of nonconformist parents, was educated for the ministry. In 1678 he conducted, with three other young nonconformist ministers, the evening lecture at a coffee-house in Exchange Alley, London, which was attended by many of the wealthiest merchants in the city. He afterwards saw fit to desert the dissenters, and 'in a most ungenerous manner wrote against his former friends' (Wilson, *Dissenting Churches*, iii. 447). On 13 June 1680 he entered himself on the physic line at Leyden (Peacock, *Index of Leyden Students*, Index Soc., p. 29). In 1698 he travelled in Holland and Germany, and afterwards published some account of his wanderings. His piety, not to say bigotry, commended him to the notice of Williams, bishop of Chichester, by whom he was en-

couraged to take orders in the established church (Dedication to Bishop Williams of his *Vindication of the Christian Church*). In November 1698 he was presented by Archbishop Tenison to the valuable rectory of Wittersham, Kent (Hasted, *Kent*, fol. edit. iii. 546). As a member of Magdalen College, Oxford, he obtained from convocation the degree of M.A., 9 March 1710 (*Cat. of Oxford Graduates*, ed. 1851, p. 192). He died at Wittersham on 30 April 1715 (*Rawlinson MS.* C. 915), and was buried in the chancel of the church. His will, dated 1 May 1699, 'being then very ill in body,' was proved on 17 May 1715 by his widow Elizabeth, the daughter of Joseph Waldo of Hoxton in the parish of Shoreditch (reg. in P. C. C. 85, Fagg). His portrait by C. Franck, engraved by G. Bouttats, is prefixed to his 'Family Devotions,' 3rd edition, 1703. Among Dorrington's numerous publications the following, as the most important, may be enumerated: 1. 'The Right Use of an Estate. . . . A Sermon' [on 1 Cor. vii. 31], 4to, London, 1683. 2. 'Reform'd Devotions,' 8vo, London, 1687 (fourth edition, reviewed, 12mo, London, 1696; sixth edition, 8vo, London, 1704; ninth edition, 12mo, London, 1727). 3. 'The Excellent Woman described by her True Characters and their opposites' [dedication signed T. D.], 2 pts., 12mo, London, 1692–5. 4. 'Family Devotions for Sunday Evenings,' 4 vols. 8vo, London, 1693–5 (third edition, revised, 4 vols. 8vo, London, 1703). 5. 'A Familiar Guide to the Right and Profitable Receiving of the Lord's Supper,' 12mo, London, 1695 (seventh edition, 12mo, London, 1718; a French version was published 8vo, London, 1699). '6. Observations concerning the Present State of Religion in the Romish Church, with some reflections upon them made in a journey through some provinces of Germany in the year 1698; as also an account of what seemed most remarkable in those countries,' 8vo, London, 1699. 7. 'A Vindication of the Christian Church in the Baptizing of Infants, drawn from the Holy Scriptures,' 8vo, London, 1701. It was answered in 1705 in 'A Discourse of Baptism,' by P. B., 'a minister of the church of England.' 8. 'The Dissenting Ministry in Religion censured and condemned from the Holy Scriptures,' 8vo, London, 1703. This mean attack upon his former colleagues drew forth an admirable reply from the younger Calamy, in a postscript at the end of part i. of his 'Defence of Moderate Nonconformity,' 1703 (pp. 239–61). 9. 'A Discourse on Singing in the Worship of God,' &c., 8vo, London, 1704. 10. 'Family Instruction for the Church of England, offer'd in several practical discourses,' 8vo, London, 1705. 11. 'The Regulations of Play proposed and recommended, in a Sermon' [on Prov. x. 23], 4to, London, 1706 (another edition appeared the same year). 12. 'Devotions for Several Occasions,' 12mo, London, 1707. 13. 'A Discourse [on Eph. vi. 18] on Praying by the Spirit in the use of Common Prayers,' 12mo, London, 1708. 14. 'The Dissenters represented and condemned by themselves' (anon.), 8vo, London, 1710. 15. 'The Worship of God recommended, in a Sermon [on Matt. iv. 10] preach'd before the University of Oxford . . . April 8th, 1711. With an Epistle in Defence of the Universities,' 8vo, Oxford, 1712. 16. 'The True Foundation of Obedience and Submission to His Majesty King George stated and confirm'd, and the late Happy Revolution vindicated,' 8vo, London, 1714. 17. 'The Plain Man's Preservative from the Error of the Anabaptists, showing the Professors of the Establish'd Religion how they may defend the Baptism they receiv'd in their Infancy against them. . . . Second edition,' 12mo, London 1729. Besides these and other less important works, Dorrington translated from the Latin of Puffendorf 'The Divine Feudal Law,' 8vo, London, 1703, and 'A View of the Principles of the Lutheran Churches,' 8vo, London, 1714, which came to a second edition in the same year. Noble (continuation of *Granger*, i. 112, ii. 142, followed by Watt, *Bibl. Brit.* i. 313 *s*) wrongly ascribed to Dorrington the authorship of a once popular little manual entitled 'Devotions in the Ancient Way of Offices. . . . Reformed by a Person of Quality [Susannah Hopton], and published by George Hickes, D.D.,' 12mo, London, 1701. It was written by John Austin.

Mrs. Dorrington survived until 1739. Her will, as of Maidstone, Kent, dated 30 April 1737, was proved on 22 Oct. 1739 by an unmarried daughter, Sarah (reg. in P. C. C., 209, Henchman).

A son, Theophilus Dorrington, became treasurer of the East India Company, and died in the parish of St. Mary, Lambeth, 5 Nov. 1768 (*Lond. Mag.* 1768, p. 704; *Probate Act Book*, P. C. C., 1768). His will of 7 July 1768 was proved on the following 16 Nov. (reg. in P. C. C., 407, Secker). By his wife, Ann, he left issue four sons, Theophilus, Edward Waldo, Joseph, and Savary, and a daughter, Ann.

[Authorities cited in the text.] G. G.

D'ORSAY, ALFRED GUILLAUME GABRIEL, Count (1801–1852), artist, born in Paris on 4 Sept. 1801, was second son of Albert, count d'Orsay, a general in the grand army of the empire, reputed to be one of the

handsomest men of his time, by a daughter of the king of Würtemburg. His eldest brother died in infancy. While yet in the nursery he was set apart to be a page of the emperor, and retained imperialist sympathies. After the restoration, however, D'Orsay reluctantly entered the army with a commission in the garde du corps. D'Orsay first visited England on the coronation of George IV, and was at the entertainment given at Almack's on 27 July 1821 to the king and the royal family, by the Duc de Grammont, then ambassador to the court of St. James, whose son, the Duc de Guiche, had married his sister. His graceful bearing, handsome face, and charm of manner placed him at once among the leaders of fashion. Returning to France in the following year, he was quartered with his regiment at Valence on the Rhône, when, on 15 Nov. 1822, he first made the acquaintance of the Earl and Countess of Blessington. At their invitation he joined them in a tour and resigned his commission, although the French army was then under orders to invade Spain. On 12 Feb. 1823 D'Orsay set out with the Blessingtons for Italy, arriving by 31 March at Genoa. Here they met Byron, who sat to D'Orsay for his last portrait. Byron describes him to Moore as having 'all the air of a Cupidon déchainé, and being one of the few specimens I have seen of our ideal of a Frenchman before the revolution.' Byron refers to a manuscript journal in which D'Orsay had given his ideas of English society, which pleased the author of 'Don Juan.' It was afterwards destroyed by its author. Charles Mathews met the party, and describes D'Orsay in his 'Autobiography' (i. 93) as 'the beau idéal of manly dignity and grace.' On 2 June 1823 Lord Blessington added a codicil to his will, setting forth that General d'Orsay had given his consent to the union of his son Alfred with the earl's daughter by his first marriage. Lady Harriet Frances Gardiner was then a child of eleven. When she married D'Orsay at Naples on 1 Dec. 1827, she was but little more than fifteen. A deed of separation was almost directly afterwards arranged between the newly married pair. Lord Blessington died in Paris on 23 May 1829. Early in 1831 D'Orsay and Lady Blessington had drifted back into England. Thenceforth, for nearly twenty years, they wielded a sort of supremacy over a considerable circle of the artistic and fashionable world of London. They gathered around them in their drawing-rooms—for five years in Mayfair, for nearly fifteen in Kensington—all the social and literary celebrities of their time. They lived scrupulously apart, though within easy distance. While the countess had her home in Gore House, the count occupied a villa next door, No. 4 Kensington Gore. During his career in London D'Orsay was recognised universally as the 'arbiter elegantiarum.' N. P. Willis, in his 'Pencillings by the Way' (iii. 77), says emphatically that he was 'certainly the most splendid specimen of a man, and a well dressed one, that I had ever seen.' His portraits confirm the opinion. He was six feet in height, broad-chested, with small hands and feet, hazel eyes, and chestnut hair. Sidney, in his 'Book of the Horse,' mentions him as the first in a triad of dandies, the two others being the Earl of Sefton and the Earl of Chesterfield. A characteristic engraving on p. 275 of that work, taken from an oil sketch by Sir Francis Grant, now in the collection of Sir Richard Wallace, shows D'Orsay on his park hack in Rotten Row. The happiest portrait is Maclise's outline in profile in 'Fraser's Magazine' for December 1834. In R. B. Haydon's 'Diary' of 30 June 1838, D'Orsay is described 'as a complete Adonis, not made up at all. He bounded into his cab and drove off like a young Apollo with a fiery Pegasus.' Disraeli sketched him to the life, under the name of Count Mirabel, in his love tale of 'Henrietta Temple.' To D'Orsay Lord Lytton inscribed his political romance of 'Godolphin,' referring to him as 'the most accomplished gentleman of our time.' D'Orsay was both a sculptor and a painter. He painted the last portrait of Wellington, who is said to have exclaimed, 'At last I have been painted like a gentleman!' adding immediately, 'I'll never sit to any one else!' His statuettes of Napoleon and the Duke of Wellington secured a wide popularity. Many of his portraits, such as those of the young queen, of Dwarkanauth Tagore and of the chancellor, Lord Lyndhurst, were popular in engravings. His profile sketches of his contemporaries to the number of 125, nearly all of them visitors at Gore House, were published in rapid succession by Mitchell of Bond Street. They include among them nearly all the literary, artistic, and fashionable celebrities of that time. D'Orsay gradually fell into pecuniary embarrassment. After his separation from his wife an agreement was executed in 1838, in obedience to which he relinquished all his interest in the Blessington estates in consideration of certain annuities being redeemed and of a stipulated sum being handed over to himself. The result of this arrangement was that with the annuities the aggregate sum paid to his creditors amounted by 1851 to upwards of 103,500*l*. During the period of his nearly twenty years' residence in Lon-

don he himself had an allowance from the court of chancery in Ireland of 550*l.* a year, and from Lady Harriet d'Orsay of 400*l.* He founded the Société de Bienfaisance, which still exists. For two years before the break-up at Gore House he was in continual danger of arrest. The final crash came in April of 1849, when D'Orsay started for Paris, taking with him his valet and a single portmanteau. Lady Blessington followed him soon afterwards. Their old friend, Prince Louis Napoleon, was president of the French Republic. According to Greville's 'Journal' (1837–52, iii. 468), 'Napoleon wished to give D'Orsay a diplomatic mission, and he certainly was very near being made minister at Hanover, but that the French ministry would not consent to it.' Meanwhile D'Orsay took an immense studio, attached to the house of M. Gerdin, the marine painter, and fitted it up with his own works of art. One of his most frequent visitors was the ex-king Jerome. He completed the model of a full-sized statue of Jerome, ordered by the government for the Salle des Maréchaux de France, and began a colossal statue of Napoleon. He executed busts of Lamartine, of Emile de Girardin, and of Prince Napoleon. The prince-president at last appointed him director of the fine arts. Directly afterwards, in the spring of 1852, the spinal affection, which eventually proved fatal, declared itself unmistakably. He went to Dieppe, but sank rapidly. He was visited by Dr. Madden, to whom he declared significantly that Lady Blessington had been a 'mother' to him. He died on 4 Aug. 1852, in the house of his sister, the Duchesse de Grammont. Napoleon III was conspicuous among the mourners at his funeral. He was buried in the mausoleum which he had raised in memory of Lady Blessington at Chambourcy, near St. Germain-en-Laye.

[Memoir of the Countess of Blessington prefixed to vol. i. of Country Quarters, pp. iii–xxiii, 1850; Madden's Life of Lady Blessington, vol. i. ch. xiii. pp. 318–72, 1855; Willis's Pencillings by the Way, p. 355, 1835; Grantley Berkeley's Recollections, vol. iii. ch. x.; Gore House, pp. 201–231, 1865; Charles Mathews's Autobiography, i. 60–165, 1879; Times, 6, 7, and 10 Aug. 1852; Emile de Girardin in La Presse, 6 Aug. 1852; Annual Reg. 1852, pp. 296–8; Gent. Mag. 1852, 308–10.] C. K.

DORSET, Dukes of. [See Sackville, Lionel Cranfield, 1688–1765, first Duke; Sackville, Charles, 1711–1769, second Duke; Sackville, John Frederick, 1745–1799, third Duke.]

DORSET, Marquises of. [See Grey, Thomas, 1451–1501, first Marquis; Grey, Thomas, 1477–1530, second Marquis; and Grey, Henry, *d.* 1554, third Marquis.]

DORSET, Earls of. [See Beaufort, Sir Thomas, first Earl of the second creation, *d.* 1427; Beaufort, Edmund, first Earl of the third creation, *d.* 1455; Sackville, Thomas, 1536–1608, first Earl of the fourth creation; Sackville, Robert, 1561–1609, second Earl; Sackville, Edward, 1591–1652, fourth Earl; and Sackville, Charles, 1638–1706, sixth Earl.]

DORSET, Countess of. [See Clifford, Anne, 1590–1676.]

DORSET, CATHERINE ANN (1750?–1817?), poetess, was the younger daughter of Nicholas Turner, gentleman, of Stoke, near Guildford, and Bignor Park, Sussex. Her mother, Ann, daughter of William Towers, died shortly after her birth (1750?). The care of the child devolved upon an aunt. Her sister was Mrs. Charlotte Smith [q. v.] About 1770 she married Michael Dorset, captain in the army, probably son of Michael Dorset, M.A., incumbent successively of Rustington and Walberton, Sussex. In 1804 some poems by Mrs. Dorset appeared anonymously in her sister's 'Conversations.' About 1805 she was left a widow. In 1806 she sold the interest bequeathed to her by her father in Bignor Park. In 1807 her poem for children, 'The Peacock "at Home,"' was published, as 'By a Lady,' for No. 2 of Harris's 'Cabinet Series,' illustrated by Mulready (cf. *Gent. Mag.* 1807, ii. 946, 998, 1222). In the same year, also, and as a further number of Harris's 'Cabinet Series,' appeared 'The Lion's Masquerade, by a Lady,' probably by Mrs. Dorset. In 1809 was published her 'Think before you speak, or The Three Wishes,' from the French of Mme. de Beaumont. Mrs. Dorset published, unillustrated, also in 1809, revised versions of 'The Peacock "at Home" and other Poems,' with her name attached. The 'Peacock' was reprinted in 1849, illuminated by Mrs. Dorset's grandniece, Mrs. W. Warde; again in 1851; and by Mr. Charles Welsh (a careful facsimile of the original edition) in 1883.

In 1816 Mrs. Dorset was still alive. A son, an officer in the army, wrote some poems and military works.

[Dictionary of Living Authors; Welsh's Peacock 'at Home' preface; Chalmers's Biographical Dictionary, article 'Charlotte Smith;' Allen's History of Surrey and Sussex, ii. 156 note; Elwes's History of Western Sussex, 32 and note, 33; Dallaway's History of Western Sussex, 1832 ed., ii.] J. H.

DORSET, St. John, pseudonym. [See **Balfour, Hugo John**, 1802–1827, poet.]

DOUBLEDAY, EDWARD (1811–1849), entomologist, brother of Henry Doubleday [q. v.], born at Epping, was the son of Benjamin Doubleday, a thriving grocer. When just of age he published his first paper, '*Stygia*, not a New Holland Genus,' in the 'Magazine of Natural History' for 1832; and in 1833 he wrote, with E. Newman, an account of an 'Entomological Excursion in North Wales' for the 'Entomological Magazine.'

In 1835 Doubleday visited the United States, accompanied by Mr. Foster, another member of the Society of Friends, with the sole object of studying the natural history of that country. After a stay of nearly two years he returned with immense collections, chiefly of insects, which he distributed to the British and other museums. Concerning this trip Doubleday wrote three papers, 'The Natural History of North America' ('Entom. Mag.' 1838); 'Lepidoptera of North America, being the result of Nineteen Months' Travel' ('Mag. Nat. Hist.' 1840); and 'On the Occurrence of Alligators in Florida' ('Zoologist,' 1843). Of the twenty-nine papers by Doubleday which are given in the 'Catalogue of Scientific Papers' published by the Royal Society, this 'alligator' paper is the only one not upon an entomological subject. Doubleday tried hard to secure an appointment as naturalist to the ill-fated Niger expedition in 1839. Fortunately disappointed in this he accepted a post as assistant in the British Museum in the same year. Here he had special charge of the collections of butterflies and moths, and he worked with such diligence that his department became one of the most complete in existence. It was at this time that Doubleday contributed an important series of papers on 'New Diurnal Lepidoptera' to the 'Annals of Natural History,' 1845–8. A small book, 'Nomenclature of British Birds,' although attributed to Edward Doubleday, was the work of his brother Henry [q. v.]

Doubleday died at his house in Harrington Square, Hampstead Road, London, on 14 Dec. 1849. He was engaged on a 'Catalogue of Diurnal Lepidoptera,' and on a magnificent work, 'The Genera of Diurnal Lepidoptera,' with coloured illustrations by Hewitson, the issue of which was commenced in 1846 and completed in 1852. It was published by Longman at fifteen guineas per copy. At the time of Doubleday's death he was secretary of the Entomological Society. There is a good portrait of him in the possession of this society, painted by E. D. Maguire, and a lithograph was also published by G. H. Ford after a daguerreotype by J. W. Gutch.

[Gent. Mag. 1850, pt. i. p. 213; Entomological Society's Proceedings, 1850, new ser. i. 1.]

W. J. H.

DOUBLEDAY, HENRY (1808–1875), naturalist, was born on 1 July 1808, at Epping, Essex, where his father, Benjamin Doubleday, had long been one of the principal tradesmen. Henry was the elder and only brother of Edward Doubleday [q. v.] Both in after life became distinguished as naturalists. Their keen interest in nature was probably aroused by the proximity of Epping and Hainault forests. Before 1848, when his father died, and the entire management of the business at Epping devolved upon him, he made many collecting expeditions, chiefly confined to the eastern counties. Between 1846 and 1873 he only twice slept away from his own house. A brief visit to Paris in 1843 was the only occasion on which he ever left England. His first contribution to science was probably a note on the habits of the hawfinch (**Jardine**, *Mag. of Zoology*, i. 448) in 1837. His first entomological note appeared in 1841 (*Entomologist*, i. 102). It described his success in capturing moths at sallow-blossoms, then an entirely novel proceeding. In 1842 (*ib.* i. 407; *Zoologist*, i. 201) he introduced the now very familiar plan of 'sugaring' for moths. During the remainder of his life he continued frequently to contribute observations on the habits of mammals, birds, and insects to the various scientific magazines of the day. The 'Entomologist' and the 'Zoologist,' both conducted by his intimate friend Edward Newman [q.v.], received most of these. Others are to be found in the 'Proceedings of the Entomological Society of London,' of which he was an original (1833) and lifelong member. Many notes, too, supplied by him, were made use of by Yarrell in his standard 'History of British Birds' (1837–43). Doubleday's short visit to Paris in 1843 led him to undertake the chief work of his life. While there he observed that the system of nomenclature in use among continental entomologists was wholly different from that employed by those in this country. His attention had, it seems, in the previous year been directed to the subject of nomenclature, as a 'List of the British Noctuæ' by him appeared in the 'Entomologist' (i. 377) in 1842. On his return, therefore, he set himself diligently to work to compare the two, with a view of ultimately producing uniformity. The execution of this task necessitated a vast amount of patient study and research, and it was not finally

completed until some thirty years later. The earliest result of his labour was the publication of the first edition of his 'Synonymic List of British Lepidoptera,' which appeared at intervals between 1847 and 1850. A second and much more complete edition was brought out in 1859. This, with supplements which appeared in 1865 and 1873 respectively, brought up the number of recognised British species to nearly 2,100. The completion of this list, commonly known as 'Doubleday's List,' almost marks an epoch in British entomology. In or about 1838 Doubleday had attempted to render a somewhat similar service to English ornithologists by publishing 'A Nomenclature of British Birds,' which quickly ran through several editions. He never published any other separate works. Nevertheless, his scientific correspondence was very extensive, and his liberality in supplying specimens and information almost unbounded. He was an excellent shot, and was able to stuff his own specimens. In 1866 he sustained a heavy pecuniary loss. For a time he struggled on, but a crisis came in 1870. For three months, early in 1871, he had to be placed in the Retreat at York, where the balance of his mind, upset by his anxieties, was soon restored. Through the kindness of friends, his books and his lepidoptera were preserved to him, and he was enabled to end his days in his old home. Doubleday was never married. He was throughout life a quaker. Among scientific men at large he cannot hold a high place; but, as a lepidopterist simply, he was, in the words of his friend Newman, 'without exception the first this country has produced.' He died on 29 June 1875, and was buried in the ground adjoining the Friends' meeting-house at Epping. His collections of British and European lepidoptera have probably never been excelled in their richness and variety. In February 1876 they were deposited on loan by his executors in the Bethnal Green branch of the South Kensington Museum, where they have ever since been preserved intact, and known as the 'Doubleday Collections.' In 1877 a catalogue of them (*South Kensington Museum Science Handbooks*) was published by the lords of the committee of council on education.

[Obituary notices in Entomologist (with photograph), x. 53; Entomologist's Monthly Mag. xii. 69; Proc. Entomological Soc. 1875, p. xxxi; also personal acquaintance.] M. C-r.

DOUBLEDAY, THOMAS (1790-1870), poet, dramatist, biographer, radical politician, political economist, born in Newcastle-on-Tyne in February 1790, was the son of George Doubleday, head of the firm of Doubleday and Easterby, soap and vitriol manufacturers. His uncle Robert, a distinguished classical scholar, theologian, and philanthropist inspired him with a taste for literature, to which he decided to devote himself. When twenty-eight years of age he published a small book of poems, and five years later a tragedy, both attracting attention and expectation by their ability. At the death of his father he became a junior partner of the firm, but took no active part in it. Doubleday devoted himself entirely to the cause of the people, and aided the whig party by voice and pen in helping forward the reform agitation of 1832. He was secretary to the northern political union, and prominent in the agitation which the union prosecuted in aid of Earl Grey and the reforming party in parliament. At a great meeting held in Newcastle in 1832 he moved one of the resolutions. Warrants were drawn out for the arrest of Doubleday and others on the charge of sedition, but were never served, as the government went out of office in a few days. After the Reform Bill Doubleday, unlike many whigs, maintained his old position. His unbending integrity won for him the respect of both sides. He and Charles Attwood presented an address to Earl Grey on behalf of the northern political union, declaring the Reform Bill unsatisfactory to the people, and advocating some of the points afterwards adopted by the chartists. Doubleday vigorously opposed the Poor Law Amendment Act. As early as 1832 he published an 'Essay on Mundane Moral Government,' maintaining the theory of the existence of law in the moral as in the physical world. In 1842 he wrote 'The True Law of Population shown to be connected with the Food of the People.' The outline of the argument was first given in a letter to Lord Brougham, and appeared in 'Blackwood's Magazine.' The work, attacking some Malthusian principles, was the cause of considerable controversy. He was a laborious student, and worked in almost every department of literature. Besides dramas and poems he wrote tracts on money. He wrote three dramas—'The Statue Wife,' 'Diocletian,' and 'Caius Marius,' at the suggestion, it is said, of Edmund Kean. He criticised Tooke's 'Considerations;' he published 'A Political Life of Sir Robert Peel, an Analytical Biography,' a defence of Bishop Berkeley, and 'The Eve of St. Mark, a Romance of Venice,' in two volumes. One of his later works, 'Touchstone,' being his letters of 'Britannicus,' were prefixed by a letter to James Paul Cobbett, of whose father Doubleday was the most remarkable and cultivated

disciple. He was also author of many successful angling songs. Towards the end of his life he became registrar of births, marriages, and deaths.

He died at Bulman's Village, Newcastle-on-Tyne, on 18 Dec. 1870. He retained his vigour until his death. He was a remarkable instance of the combination of ardent and refined literary tastes with strong and outspoken political principles. Throughout a long life he was to be found where his speeches and writings had taught the people to expect him. His residence in a district where cultivation was little recognised deprived him of opportunities of gaining the distinction due to his diversified attainments, but he had great influence in the north of England.

[Newcastle Daily Chronicle, Weekly Chronicle, and contemporary notices.] G. J. H.

DOUCE, FRANCIS (1757–1834), antiquary, youngest of three sons of Francis Douce of the six clerks office, by his wife Ellen, was born in London in 1757. His granduncle was Francis Douce, M.D., who was admitted a licentiate of the College of Physicians 31 March 1735, and died at Hackney 16 Sept. 1760, aged 84. Dr. Douce's portrait at the age of seventy-five was twice painted by W. Keable, and both portraits were mezzotinted by James McArdell. He was educated at a school at Richmond, and afterwards 'at a French academy kept by a pompous and ignorant life-guardsman, with a view to his learning merchants' accounts, which were his aversion' (*Gent. Mag.*) He entered Gray's Inn 13 Jan. 1779, and was admitted an attorney of the king's bench, for some time holding an office under his father. But his tastes (with which his father had little sympathy) were wholly for literary and antiquarian research. On 2 Nov. 1791 Douce married Isabella, widow of the Rev. Henry Price; she died in Upper Gower Street in 1830. On his marriage, which was not productive of happiness, Douce gave up his rooms in Gray's Inn, and purchased a house in Gower Street. He succeeded to a smaller share of his father's property than he had anticipated, and attributed his disappointment to the 'misrepresentation' of his elder brother, 'who used to say it was of no use to leave me money, for I should waste it in books.' For a time Douce was keeper of the manuscripts in the British Museum, but resigned his appointment owing to some disagreement with the trustees. During his term of office he took part in cataloguing the Lansdowne MSS. and revising the catalogue of Harleian MSS. In 1807 he published his interesting and valuable 'Illustrations of Shakespeare,' 2 vols. 8vo. He contributed various articles to the 'Archæologia' (vols. xiii. xiv. xv. xvii. xxi.), 'Vetusta Monumenta,' and 'Gentleman's Magazine.' In 1811 he edited 'Arnold's Chronicle,' and for the Roxburghe Club he edited 'Judicium, a Pageant,' &c., 1822, and 'Metrical Life of St. Robert,' 1824. He assisted Scott in the preparation of 'Sir Tristram,' prefixed an introduction, full of antiquarian learning, to J. T. Smith's 'Vagabondiniana,' 1817, and wrote some notes for the 1824 edition of Warton's 'History of English Poetry.' In 1823 Douce was left one of the residuary legatees of Nollekens, the sculptor, a large part of whose wealth he inherited. Always a diligent collector of books and artistic objects, he was now able to indulge his tastes freely. He had disposed of his house at Gower Street and had settled in Charlotte Street, Portland Place; but having become possessed of an ample fortune, he removed to Kensington Square. In 1833 he published 'The Dance of Death,' exhibited in elegant engravings on wood, to which he prefixed an elaborate dissertation, enlarged from an essay which he had published anonymously in 1774. He died 30 March 1834. By his will he left his magnificent collection of books, manuscripts, prints, and coins to the Bodleian Library. He had visited Oxford in 1830 with Isaac D'Israeli, and the courteous reception that he received from Dr. Bandinel led him to make the bequest. A catalogue of his books and manuscripts was published in 1840. To Sir Samuel Rush Meyrick of Goodrich Court, Herefordshire, he left 'all my carvings in ivory or other materials, together with my miscellaneous curiosities of every description,' &c., with certain reservations. These objects were described by Meyrick in the 'Gentleman's Magazine,' 1836. To the British Museum he left his letters, commonplace books, and unpublished essays, and in accordance with his direction the chest of manuscripts was not opened until 1 Jan. 1900, when nothing of great interest was revealed. The first clause in his will runs, 'I give to Sir Anthony Carlisle 200*l.*, requesting him either to sever my head, or extract the heart from my body, so as to prevent any possibility of the return of vitality.'

Douce is said to have edited 'The Recreative Review, or Eccentricities of Life and Literature,' 3 vols. 1821–3 (*Notes and Queries*, 5th ser. vii. 367). George Steevens (who for some years visited him daily at his rooms in Gray's Inn), Strutt, Dibdin, and others were indebted to his researches. He is introduced, under the name of Prospero, in Dibdin's 'Bibliomania,' and there are references to him in Dibdin's 'Reminiscences'

and 'Bibliographical Decameron.' In manners and appearance he was singular and strange. Those who had but a slight acquaintance with him were repelled by his roughness, but his familiar friends held him in affectionate esteem.

[Athenæum, 1834, p. 256; Gent. Mag. for August 1834, with a letter in the September number on the memoir; Catalogue of the Douce Collection, 1840; Lockhart's Life of Scott, 1845, pp. 102, 106, 112; Notes and Queries, 10th ser. iii. 223-4 (by Gordon Goodwin).] A. H. B.

DOUGALL, JOHN (1760-1822), miscellaneous writer, was born in 1760 at Kirkcaldy, where his father was master of the grammar school. He studied at Edinburgh University with a view to entering the Scotch church, but afterwards abandoned this intention, and travelled on the continent in the capacity of companion and private tutor. For some time he was private secretary to General Melville, but ultimately settled in London and devoted himself to literary work. He was the author of: 1. 'Military Adventures.' 2. 'The Modern Preceptor, or a General Course of Polite Education,' 1810, 2 vols. 8vo. 3. 'The Cabinet of Arts, including Arithmetic, Geometry, and Chemistry' [1821], 2 vols. 8vo. 4. 'España Maritima, or Spanish Coasting Pilot, translated from the Spanish,' 1813, 4to. He died 14 Sept. 1822.

[Gent. Mag. 1822, p. 570; Anderson's Scottish Nation.]

DOUGALL, NEIL (1776-1862), Scotch poet and musical composer, was born in Greenock 9 Dec. 1776. His father, originally a joiner, having tried to improve his position by going to sea, was impressed into the naval service, and died in Ceylon when his only son was four years old. Mrs. Dougall married again, and Neil was kept at school till he was fifteen, when he was apprenticed as a sailor on board the ship Britannia. On the war breaking out with France in 1793, Dougall was transferred to the yacht Clarence, trading to the Mediterranean from the north of Scotland, and furnished with a letter of marque authorising reprisals on the high seas. When this vessel was lying at Greenock news was received, on 14 June 1794, of Lord Howe's great victory a fortnight earlier over the French, and, on a salute being fired in honour of the event, an accidental discharge from a mismanaged gun wounded Dougall terribly in the right side and permanently destroyed his eyesight. His right arm had to be amputated above the elbow, and but for his splendid constitution he must have sunk under his sufferings. Gradually recovering he speedily developed a musical talent, which he cultivated with such assiduity and success that he was soon a popular teacher of singing. He married in 1806, and by his teaching, together with his business as keeper of a tavern and then as head of a boarding-house, he was enabled respectably to rear a family of four sons and six daughters. He died at Greenock 1 Dec. 1862.

Dougall is the composer of about a hundred psalm and hymn tunes, of which 'Kilmarnock' (suggested by an experiment of R. A. Smith's on the Caledonian scale) won instant favour by its grave pathos and stately solemnity of movement, and has continued to be one of the standard melodies in the presbyterian church service. In 1854 Dougall published, through Joseph Blair, Greenock, a small volume of 'Poems and Songs,' containing twelve 'miscellaneous pieces,' eleven 'songs,' and thirteen 'sacred pieces.' Several of these were set to music by himself. The miscellaneous poems comprise various spirited imitations of the conventional pastorals of the eighteenth century, and a generously conceived and vigorously worked tribute to Burns, written a few days after the poet's death. The songs are generally easy and graceful, and one of them, 'My Braw John Highlandman,' by simplicity and directness of motive, and catching fluency of movement, reaches a level of comparative excellence. The sacred pieces are mainly written for Sunday scholars, and, while breathing a sympathetic and pious spirit, do not call for special notice. It is curious that recent works on Scottish poetry, such as Grant Wilson's and Whitelaw's, make no mention of Dougall.

[Biographical sketch prefixed to Poems and Songs; Greenock and Glasgow newspapers of 1862; private information.] T. B.

DOUGHARTY, JOHN (1677-1755), mathematician, was an Irishman, and kept a writing and arithmetic school at Worcester for fifty-five years. He also taught the higher branches of mathematics. His 'General Gauger,' 12mo, London, 1750, came to a sixth edition in the same year. Another work from his pen was 'Mathematical Digests, containing the Elements and Application of Geometry and plain Trigonometry ... with a Supplement, containing Tables for finding the Mean Times of the Moon's Phases and Eclipses.' He died at Worcester 11 Jan. 1755, aged 78, and was buried in the centre of the area of the cloisters of the cathedral. His two sons, Joseph and John, were successful surveyors. The former published an accurate ichnography of the cathedral, reproduced in Thomas's 'Survey,' 1736; while

John is known by his plan of Worcester, 1742, a drawing of the guildhall of that city, and 'an exact plan' of Kidderminster, 1753.

[Chambers's Biographical Illustrations of Worcestershire, pp. 343–4; Gough's British Topography, ii. 390, 391.] G. G.

DOUGHTIE or DOUGHTY, JOHN (1598–1672), divine, born in 1598 at Martley, near Worcester, was educated at Worcester grammar school, and in 1613 was sent to Merton College, Oxford. After he had taken his bachelor's degree, he was in 1619 the successful one of three candidates for a fellowship, one of his competitors being Blake, subsequently admiral. Having obtained his master's degree in 1622, he became a clergyman, and was very popular and successful as a preacher. In 1631 he served as proctor for four months, when he was removed by order of the king for hearing an appeal from the decision of the vice-chancellor, and about the same time he was appointed chaplain to the Earl of Northumberland. In 1633 he was instituted to the college living of Lapworth in Warwickshire, which, to avoid sequestration and imprisonment, he abandoned at the commencement of the civil war, and joined the king's forces at Oxford. Shortly afterwards the Bishop of Salisbury (Brian Duppa) gave him the living of St. Edmund's, Salisbury, which he held for two years, until the defeat of the royal army in the west rendered it necessary for him to seek shelter, which he found in the house of Sir Nathaniel Brent in Little Britain, London. After the Restoration he petitioned the king for a vacant prebend in Westminster Abbey, on the ground that when prevented from preaching he had 'justified the cause of the king and the church' by his pen. He was appointed to the prebend in July 1660, made D.D. next October, and in 1662 was presented to the rectory of Cheam in Surrey. He died on 25 December 1672, 'having lived,' says Wood, 'to be twice a child,' and was buried in the north side of Edward the Confessor's chapel in Westminster Abbey. His published writings are: 1. 'Two Sermons on the Abstruseness of Divine Mysteries and on Church Schisms,' 1628. 2. 'The King's Cause rationally, briefly, and plainly Debated, as it stands *de facto* against the irrational Misprision of a Deceived People,' 1644. 3. 'Velitationes Polemicæ, or Polemical Short Discursion of certain Particular and Select Questions,' 1651–2. 4. 'Analecta Sacra; sive Excursus Philologici,' &c., 1658.

[Calendar of State Papers, Domestic, 1660; Wood's Athenæ Oxon. (Bliss), iii. 976, Fasti, i. 365, 459; Manning and Bray's Hist. of Surrey, ii. 479; Newcourt's Repert. i. 921; Lysons's Environs of London, i. 149.] A. C. B.

DOUGHTY, WILLIAM (*d.* 1782), portrait-painter and mezzotint engraver, was a native of Yorkshire, who, after having etched a few portraits, was in 1775, on the introduction of the poet Mason, placed under the tuition of Sir Joshua Reynolds. He remained about three years in the house of Sir Joshua as his pupil, and from 1776 sent portraits, including a good three-quarter length of his patron, the Rev. William Mason, in 1778, to the exhibition of the Royal Academy. Northcote states that about this time, by the desire of Mason, he painted the portrait of the poet Gray (*d.* 1771) by description and the help of an outline of his profile, which had been taken by lamp-light when he was living. He etched this head as a frontispiece to Mason's edition of Gray's 'Poems,' published in 1778. On leaving Sir Joshua he went to Ireland as a portrait-painter, but was not successful, although highly recommended by his master. He returned to London much dispirited, and occupied himself in engraving in mezzotint heads after Sir Joshua Reynolds, most of which are dated 1779, the year in which he exhibited at the Royal Academy a picture of 'Circe.' In 1780 he married Margaret Joy, a servant girl in Sir Joshua's house, and with her started for Bengal; but the ship in which he sailed was captured by the combined squadrons of France and Spain. He was taken to Lisbon, where he died in 1782. His widow continued her voyage to India, where she had friends, but died just after her arrival.

Doughty was a mezzotint engraver of great power. His best plates are half-lengths of Dr. Johnson and the Rev. William Mason from paintings by Sir Joshua Reynolds, after whom he engraved also Admiral Viscount Keppel, Mrs. Swinburne, and Mary Palmer, Sir Joshua's niece, afterwards Marchioness of Thomond. He engraved, likewise after Sir Joshua, 'Ariadne' and a 'Sleeping Child.' There is also a head by him, apparently not quite finished, which is said to represent the artist himself, but this statement is somewhat doubtful.

[Northcote's Life of Sir Joshua Reynolds, 1818, ii. 33–4; Chaloner Smith's British Mezzotinto Portraits, 1878–83, i. 218–21; Catalogues of the Exhibition of the Royal Academy, 1776–1779.] R. E. G.

DOUGLAS, SIR ALEXANDER (1738–1812), physician, son of Sir Robert Douglas of Glenbervie [q. v.], author of 'The Peerage of Scotland,' studied medicine at Leyden (1759), and was admitted M.D. of St. Andrews in 1760. He became a fellow of the

Edinburgh College of Physicians, and also a licentiate of the London college in 1796. He was physician to the king's forces in Scotland (JERVISE, *l. c.*), and lived at Dundee. He married Barbara, daughter of Carnegy of Finhaven. His only son, Robert, died in 1780. Thus the baronetcy became extinct by the death of Douglas on 28 Nov. 1812. He is said to have been 'a physician of eminence,' but he left no works.

[Munk's Coll. of Phys. ii. 460; Anderson's Scottish Nation, ii. 49, 59; Jervise's Angus and Mearns, 1861, p. 97.] G. T. B.

DOUGLAS, ALEXANDER HAMILTON, tenth DUKE OF HAMILTON (1767–1852), also Marquis of Hamilton, county Lanark, Marquis of Douglas and Clydesdale, Earl of Angus, Arran, Lanark, and Selkirk, Baron Hamilton, Avon, Polmont, Mackanshire, Innerdale, Abernethy, and Jedburgh Forest, and premier peer in the peerage of Scotland; Duke of Brandon in Suffolk, and Baron Dutton, co. Chester, in that of Great Britain; Duke of Châtelherault in France, and hereditary keeper of Holyrood House, was born on 5 Oct. 1767 in St. James's Square, London, being the elder son of Archibald, the ninth duke, by Lady Harriet Stewart, fifth daughter of Alexander, sixth earl of Galloway. His earlier years were spent in Italy, where he acquired a taste for the fine arts, and he bore the courtesy title of Marquis of Douglas. In 1801 he returned home, and in the following year was appointed colonel of the Lanarkshire militia and lord-lieutenant of the county. In 1802 he was returned to parliament for the borough of Lancaster as an adherent of the whig party, and made his maiden speech on 22 March 1804 against an alteration in the Militia Bill proposed by Pitt. On the accession of the whigs to power in 1806, he was sent as ambassador to the court of St. Petersburg (28 May), and was sworn of the privy council (19 June). In the same year he was summoned to the house of peers by writ, in his father's barony of Dutton. Recalled on the change of ministry in 1807, he remained in the interior of Russia and Poland until October 1808. He succeeded to the dignity of duke on the death of his father, 16 Feb. 1819, and was appointed a knight of the Garter in 1836. He took no prominent part in the debates of the House of Lords. Hamilton was lord high steward at the coronations of William IV and Queen Victoria. He married, on 26 April 1810, his cousin-german, Susan Euphemia Beckford, second daughter of William Beckford [q. v.], the author of 'Vathek,' 'one of the handsomest women of her time' (Lord Malmesbury's *Memoirs of an ex-Minister*, ed. 1855, p. 487), by whom he had issue William Alexander Anthony Archibald [q. v.], and Lady Susan Harriett Catherine, married in 1832 to Lord Lincoln, afterwards Duke of Newcastle, from whom she was divorced in 1850. Hamilton died at his house in Portman Square on 18 Aug. 1852. He was a trustee of the British Museum, vice-president of the Royal Institution for the Encouragement of the Fine Arts in Scotland, F.R.S., and F.S.A.

The chief characteristic of the duke—at least in his later days—was his intense family pride. He firmly believed that as the descendant of the regent Arran he was the true heir to the throne of Scotland. For the same reason he was buried with oriental pomp, after the body had been embalmed, in an Egyptian sarcophagus, which was deposited in a colossal mausoleum erected near Hamilton Palace. On the other hand, acts of generosity are recorded in his favour; he showed great intelligence in the improvement of his estates, and the instincts of a man of refinement in the large collection of pictures and objects of vertu with which he adorned Hamilton Palace. This collection, which included the famous 'Laughing Boy' of Leonardo da Vinci and other gems of art, together with a valuable collection of old books and manuscripts, part of which was made by Beckford, was sold by public auction by Messrs. Sotheby, Wilkinson, & Hodge in July 1882. The sale occupied seventeen days, and the unprecedented amount of 397,562*l.* was realised (*Times*, July 1882).

[Anderson's Scottish Nation, vol. ii., article 'Dukes of Hamilton;' Gent. Mag. 1852, new ser. xxxviii. 424.] L. C. S.

DOUGLAS, ANDREW (*d.* 1725), captain in the navy, was in 1689 master of the Phœnix of Coleraine, laden with provisions and stores for the relief of Londonderry, then besieged by the forces of James II. For some weeks a squadron of English ships had lain in Lough Foyle, unable or unwilling to attempt to force the boom with which the river was blocked, and the garrison was meantime reduced to the utmost extremity. Positive orders to make the attempt were sent to Colonel Kirke, who commanded the relieving force; and two masters of merchant ships, Browning in the Mountjoy of Derry, and Douglas in the Phœnix, volunteered for the service. With them also went Captain (afterwards Sir John) Leake [q. v.], in the Dartmouth frigate. As the three ships approached the boom, the wind died away; they were becalmed under the enemy's batteries, and were swept up by

the tide alone. Their position was thus one of great danger; but while the Dartmouth engaged and silenced the batteries, the Mountjoy first and after her the Phœnix crashed through the boom. The Mountjoy took the ground, and for the moment seemed to be lost. She was exposed to a heavy fire, which killed Browning; but the concussion of her own guns shook her off the bank, and on a rising tide she floated up to the city. With better fortune the Phœnix had passed up without further hindrance, and brought relief to the starving inhabitants, by whom Douglas was hailed as a saviour. A certificate signed by George Walker [q. v.] and others, the leaders of the brave defenders of the city, recommended him to the king, and he was accordingly in February 1689-90 appointed to the command of their majesties' sloop Lark. In the following year, 30 Aug. 1691, he was posted to the Sweepstakes frigate, in which, and afterwards in the Dover, Lion, and Harwich, he served continuously during the war, employed, it would appear, on the Irish and Scotch coasts, but without any opportunity of distinction. In November 1697 the Harwich was paid off, and for the next three years Douglas was unemployed, during which time he wrote repeated letters to the admiralty, praying their lordships to take his case into consideration, as he was dependent on the navy. At last, in February 1700-1 he was appointed to the Norwich of 60 guns, which he commanded for eighteen months in the Channel, and in July 1702 sailed for the West Indies with a considerable convoy. He arrived at Port Royal of Jamaica in September, where for the next eighteen months he remained senior officer, and in July 1704 sailed for England with a large convoy. He arrived in the Thames in the end of September, and while preparing to pay off wrote on 4 Oct.: 'Understanding that the Plymouth is near ready to be launched, I should gladly desire to be, together with my officers and men, removed into her, if his royal highness thinketh fit.' The letter is curious; for almost while he was writing many of his officers and men were combining to try him by court-martial on charges of suttling, trading, hiring out the men to merchant ships for his private advantage, and of punishing them 'exorbitantly.' On such charges he was tried at Deptford on 16 Nov., and the court holding them to be fully proved, 'in consideration of the meanness of his proceedings,' sentenced him to be cashiered (*Minutes of Court-martial*). Five years afterwards, on 24 Sept. 1709, the Earl of Pembroke, then lord high admiral, on the consideration of fresh evidence, reinstated him in his rank (*Home Office Records* (Admiralty), xix. 184), and in March 1710-11 he was appointed to command the Arundel, in which he was employed in the North Sea, and stretching as far as Gottenburg with convoy. While in her, on 15 Dec. 1712, he was again tried by court-martial for using indecent language to his officers, and confining some of them to their cabins undeservedly, and for these offences he was fined three months' pay. He seems indeed to have been guilty, but under great provocation, more especially from the lieutenant, who was at the same time fined six months' pay. In the following March the Arundel was paid off, and in February 1714-15 Douglas was appointed to the Flamborough, also on the home station. She was paid off in October, and he had no further service, but after several years' on half-pay as a captain, died 26 June 1725.

Of his family we know but little. He had with him in the Norwich and afterwards in the Arundel a youngster, by name Gallant Rose, whom he speaks of as his wife's brother, 'whose father was captain in the army in Cromwell's time.' He also on different occasions applied for leave to go to the north of Ireland on his own affairs, which fact would seem to imply that, notwithstanding his Scotch-sounding name, he was an Ulster Irishman.

[The whole story of Douglas's career, including a printed copy of the Londonderry certificate, is to be found in his official correspondence in the Public Record Office. It may be noticed that previous to 1703 he signed his name Douglass; that he then changed it to Douglas, and in 1710 signed Dowglas; but at any particular period there was no uncertainty or variety. Charnock's Biog. Nav. ii. 387; Lediard's Naval Hist. p. 627; Macaulay's Hist. of England (cabinet edit.), iv. 244.] J. K. L.

DOUGLAS, ANDREW (1736-1806), physician, was born in Teviotdale, Roxburghshire, in 1736, and educated at the university of Edinburgh. He began professional work as a surgeon in the navy in 1756, but returned to Edinburgh in 1775 and graduated M.D. He settled in London with the intention of practising midwifery, and was admitted a licentiate of the College of Physicians 30 Sept. 1776. He published 'De Variolæ Insitione,' Edinburgh, 1775; 'Observations on an Extraordinary Case of Ruptured Uterus,' London, 1785, and in 1789 'Observations on the Rupture of the Gravid Uterus.' He grew rich by marriage, gave up practice, and travelled abroad. From 1792 to 1796 he had the misfortune to be detained a prisoner in France. In 1800 he left London for his native country, and settled in a country house which he had bought near Kelso. He died at Buxton 10 June 1806.

[Munk's Coll. of Phys. ii. 308; information from Dr. Matthews Duncan.] N. M.

DOUGLAS, Sir ARCHIBALD (1296?–1333), regent of Scotland, youngest son of Sir William of Douglas, 'the Hardy' [q. v.], by his second wife, Eleanor of Lovain, and brother of Sir James Douglas, 'the Good' [q. v.], was one of the Scottish leaders during the minority of David II. He surprised and completely defeated Edward de Baliol, who had just been crowned king of Scotland, at Annan, on 16 Dec. 1332. He was appointed regent of Scotland in March 1333. The leadership of Douglas was impetuous rather than skilful, and lost the Scots the battle of Halidon, 19 July 1333. Douglas was slain there with many of his companions, including the son and successor of Sir James Douglas. Douglas married Beatrice, daughter of Sir Alexander Lindsay of Crawford, who was afterwards the wife of Sir Robert Erskine of Erskine, and so ancestress of the Erskines, earls of Mar. Their eldest son, John, dying young, their second son, William, became first earl of Douglas [q. v.], and their daughter Eleanor was five times married, becoming Countess of Carrick, and also ancestress of the lords Torphichen; her fifth husband was Sir Patrick Hepburn of Hailes, ancestor of the earls of Bothwell.

[Wyntoun's Cronykil; Scalacronica; Chronicon de Lanercost; Knighton apud Twysden; Fordun à Goodall; Fraser's Douglas Book.] H. P.

DOUGLAS, ARCHIBALD, third **Earl of Douglas,** called 'the Grim' (1328?–1400?), was a natural son of 'the Good' Sir James Douglas [q. v.], and must therefore have been born before 1330, the date of his father's death in Spain. Hume of Godscroft, the first family historian of the Douglases, supposes him to have been a brother of James, the second earl, probably to conceal the stain of bastardy which in the seventeenth century, when he wrote, was deemed more dishonourable than in the fourteenth. Archibald, though illegitimate, had been inserted by Hugh of Douglas, brother of 'Good' Sir James and canon of Glasgow in 1342, in the entail of the Douglas estates, after William the first earl and his heirs male, and Sir William the Knight of Liddesdale and his heirs male. Both of these branches failed, and Archibald, styling himself Lord of Galloway on the death of James the second earl at Otterburn, presented this charter to the parliament of 1389, which recognised his claim to the estates. The name of his mother is unknown. His illegitimacy probably prevented him from becoming early prominent, but a bastard of a good family had, like the bastard Faulconbridge in 'King John,' the opportunity of winning distinction in arms. Archibald Douglas served under his cousin William, the first earl, in the French war of 1356, was taken prisoner at Poictiers, but saved from captivity by Sir William Ramsay, who pretended he was a servant who had put on his master's armour, and ransomed him for forty shillings. On his way home through England, though bearing a safe-conduct, he was detained a prisoner, and only released on bail in May 1357 at the request of the Scottish embassy, which then made a truce with Edward III, but two years after his bail was restored. Before his return home he had been knighted, and is henceforth generally known as Sir Archibald Douglas, and more familiarly as the Black Douglas in the chronicles and records of the time. In 1361 he was made constable of Edinburgh, and about the same time held the office of sheriff of that town. In the rising of Robert the Steward, aided by the first Earl of Douglas, against David II, Sir Archibald appears to have sided with the king. He retained at any rate his offices as constable and sheriff, and in August 1364 appears in the still more important position of warden of the western marches in an agreement, with reference to the tenants of Lochmaben, with the representative of the Earl of Hereford, who then held a great part of Annandale. A truce with England for four years in 1365 enabled him to make a pilgrimage to St. Denys, but he was again in Scotland in 1367. In the following year his appointment as warden of the western marches was continued, and the king, by a charter of 18 Sept. 1369, granted to him the lands of Galloway between the Cree and the Nith, formerly held by Edward Bruce. Three years later he acquired by purchase from Thomas Fleming, earl of Galloway, the lands of the earldom of Wigton, which included the whole district from the Cree to the western shore. Henceforth he is usually styled Lord of Galloway. His settlement in Galloway had the twofold object of giving the warden of the west a strong personal interest in the marches, and of placing a firm hand over that turbulent province, the remote remnant of ancient Cumbria, and which, like Cumbria at an earlier date, still retained sufficient Celtic customs and language to submit unwillingly to feudal law and order. The Earl of Wigton had confessed his inability to govern this district, which Douglas by a firm but rigorous administration of justice succeeded in accomplishing. This took the ordinary form of compelling the chiefs to accept charters from him if they could show none from his predecessors whereby their estates were placed

under the rigid machinery of fines and forfeiture imposed by the feudal law should they fail in fulfilling their obligations. In May 1369 Sir Archibald appears in a new character, as ambassador to the French court in connection with the divorce suit against Margaret Drummond, the wife of David II, which she had carried by appeal to the pope at Avignon. This embassy, the accounts of which are in the Exchequer Records, was costly but unsuccessful, for the queen gained her suit. At the coronation of Robert II, at Scone, on 26 March 1371, Sir Archibald took the oath of fealty and joined in the declaration in favour of the Earl of Carrick as heir-apparent. He was then sent on a special embassy to announce Robert's succession and renew the French alliance, along with Walter Trail, bishop of Glasgow, which was done by a treaty signed by Charles V at Vincennes on 30 June and by Robert II on 21 Oct. On his return to Scotland Sir Archibald was chiefly occupied with his duties as warden, now doing his best to keep the peace and obtain safe passage for Scottish merchants, and at another time taking part in the skirmishes which chequered the apparent truce, as in that with Sir Thomas Musgrave near Berwick, in 1377, in which he assisted his chief the first earl. His personal prowess in wielding a two-handed sword two ells in length, which no other man could lift, is specially noticed by Froissart. In 1380 he was one of the commissioners who negotiated the prolongation of the truce of 1369 till Candlemas 1384 with John of Gaunt and the English commission, and when Gaunt came to Scotland Sir Archibald joined with the Earl of Douglas in securing his favourable reception.

On the expiry of the truce he led an expedition against Lochmaben, one of the chief strongholds of the border, supported by the Earls of Douglas and March, and succeeded in enforcing its capitulation on 4 Feb. 1384. Shortly after this he entered into an agreement with Henry Percy for a truce till July, and he appears as one of the commissioners at Ayton when this truce was renewed from July till October. In November he was at the parliament at Holyrood and undertook to maintain justice in Galloway while protesting for the observance of the special customs of that district. When in 1385 the war was renewed with the aid of the French contingent of men and arms brought over by Sir John de Vienne, Sir Archibald took part in the English raids which ended ingloriously through the unwillingness of the Scottish commanders, the Earls of Douglas and March, to risk a battle. In that which took place after the departure of the French against Cockermouth, Sir Archibald, as was natural from his office of warden, was the principal leader. It also resulted only in plunder. When the great muster was made in 1388 to invade England, Sir Archibald, at the head of the largest part of the Scotch force, was sent to the western frontier, while the Earl of Douglas was detached to make a diversion and the first attack on the east marches. The earl, though he gained a brilliant victory, lost his life at Otterburn.

As he left no legitimate issue, Sir Archibald succeeded to the Douglas estates under the entail of 1342, and a claim to a portion of them by Sir Malcolm Drummond, husband of the late earl's sister, was declared groundless in the parliament of April 1389. In the summer of this year, along with Robert, earl of Fife, the king's brother, he invaded England, and challenged the earl marshal, who during the captivity of the Percies had become warden of the English marches, to a single combat or a pitched battle; but both challenges were declined. Towards the close of the year and again in 1391 Sir Archibald, after April 1385 styled Earl of Douglas, favoured the negotiations, which resulted in including Scotland in the peace between England and France. This peace, which was continued till 1400, left him to the more ordinary duties of a warden, the adjustment of disputes, the reclaiming of fugitives, and the acting as umpire in duels. A special code of the laws of the marches was prepared by him, and when renewed and promulgated in 1448 was called the 'Statutes and Customs of the Marches in tyme of War which had been ordered to be kept in the days of Black Archibald of Douglas and his son' (*Acts Parl.* i. 714–16). In the last year of his life he arranged the marriage of his daughter Marjory to David, duke of Rothesay, the eldest son of Robert III. Rothesay had been previously promised in marriage to the daughter of the Earl of March, and the breach of this engagement led to the defection of that powerful noble, the rival in the borders of the house of Douglas, who now went over to the English interest and induced Henry IV to declare war against Scotland. March, with the aid of Henry Hotspur and Lord Thomas Talbot, at the head of two thousand men, attempted, but failed, to recover his estates and castle of Dunbar, which had been seized by Douglas. They were surprised at Cockburnspath and driven back with great slaughter by Archibald, the eldest son of the earl. In August 1401 Henry IV in person invaded Scotland, and besieged the castle of Edinburgh, which was defended

with vigour by Rothesay, and, according to some writers, his father-in-law, the Earl of Douglas. But the exact date of the death of the earl is unknown. Gray's 'MS. Chronicle of the Sixteenth Century' (Adv. Library) places it on Christmas eve, 1400, before the siege, which was raised by the approach of a large force collected by the Earl of Fife, now Duke of Albany, and through Henry's forced return to England to put down the rising of Owen Glendower. It is certain that Douglas died during this year, which also witnessed the deaths of the Queen Annabella and Walter Trail, bishop of Glasgow. These three deaths, according to Bower, gave rise to the saying that the glory, the honour, and the honesty of Scotland had departed, and opened the way to the tragic death of Rothesay, and the ambitious attempt of Albany to seize the supreme power.

The character of Archibald 'the Grim,' so highly praised both by the general historians of Scotland and those of his own family, was that of an able and energetic border chief. He was zealous for the interests of the church, of which he was a great benefactor and reformer—as was shown by his foundation of a hospital at Holyrood, and a collegiate church at Bothwell, and removal of the nuns from Lincluden, which he turned into a monastery—and also of the state, of which he was one of the chief supports against England, but he was above all desirous to extend the position of his own house, which was left at his death the most powerful family in Scotland. He had united both his son and daughter with the royal family by marriage, and had added the Bothwell estates by his own marriage, and Galloway by purchase, to the already wide hereditary estates of the Douglases. When the Earls of Fife and Carrick were created dukes, he refused that title with contempt, deeming the older Douglas earldom more honourable than a new patent of nobility, and wisely unwilling to accept the new title, which would be a mark for the jealousy of the other nobles.

He left by his wife, Joanna Moray, the heiress of Bothwell, two lawful sons and two daughters: Archibald, who succeeded him as fourth earl of Douglas [q. v.], became Duke of Touraine, and is called 'Tyneman;' and James, who afterwards became seventh earl of Douglas [q. v.], and is known as the 'Gross' or 'Fat;' Marjory, who was married at Bothwell Church in February 1400 to David, duke of Rothesay, by whom she had no issue; and Mary or Eleanor (according to Douglas and Wood), who was the wife of Sir Alexander Fraser of Philorth. An illegitimate son, William, sometimes styled Lord of Nithsdale, who distinguished himself in the English war, and by a somewhat piratical attack on Ireland and the Isle of Man in 1387, is separately noticed [see DOUGLAS, SIR WILLIAM, LORD OF NITHSDALE, *d.* 1392?]

[Acts Parl. of Scotland; Exchequer Records; Wyntoun; Bower's continuation of Fordun and the family historian of the Douglases, Hume of Godscroft; Fraser's Douglas Book; Douglas and Wood's Peerage of Scotland, i. 425*, 426*.]

Æ. M.

DOUGLAS, ARCHIBALD, fourth EARL OF DOUGLAS, first DUKE OF TOURAINE (1369?–1424), called 'Tyneman,' was second son of the third earl, Archibald 'the Grim' [q. v.] The influence and ambition of his father led to his marriage in 1390 to Margaret, daughter of Robert III, who granted him on that occasion, with his father's consent, the lordship of Douglas and the regalities of Ettrick, Lauderdale, and Romanock (ROBERTSON, *Index of Charters*, p. 142). Ten years later, 4 June 1400, he was made keeper for life of the castle of Edinburgh. Towards the close of the same year, 24 Dec. 1400, he succeeded his father as earl and in the great estates of the Douglases, both on the east and west borders, as well as the barony of Bothwell, the inheritance of his mother, Jean Moray. In February of the following year, as warden of the marches, he remonstrated with Henry IV, then threatening an invasion of Scotland, and opposed with success the Earl of March and Henry Percy, whose followers were dispersed and many of them captured at Cockburnspath. Douglas carried the pursuit to the gates of Berwick, before which the lance and pennon of Thomas Talbot were taken. In August, Henry in person came to Scotland, and besieged the castle of Edinburgh, but the vigilant defence of the Duke of Rothesay and Douglas, aided by Albany, who appeared with a force at Calder Moor, forced him to raise the siege and return home. Possibly news of the threatened rising of Owen Glendower in Wales may have already reached him.

In the spring of 1402 occurred the death of Rothesay, the heir-apparent to the crown, at Falkland Palace, whither he had been conveyed, at the instance of Albany and Douglas, when arrested near St. Andrews. That at this time Douglas was acting in close union with Albany, whose aim appears to have been to convert his virtual into an actual sovereignty of Scotland, is proved by their meeting at Culross shortly before, and the joint remission in their favour issued shortly after the death of Rothesay in the parliament which met at Holyrood on 16 May. The silence of

Wyntoun, and the statement of Bower that Rothesay's death was due to dysentery, cannot outweigh the charge implied by Major, and expressed in the 'Book of Pluscarden,' that he was murdered. That he had been incarcerated by them was confessed by Albany and Douglas in the preamble of the statute, the necessity for which, as in the similar case of Bothwell, is a further argument of guilt. Nor can the act of the aged king, who sent his remaining son James out of the kingdom soon after, be left out of account in judging of the share which Albany took in conducting his nephew along the short road from a royal prison to the grave. The account of later history, which describes his arrest by Sir John Ramorney and Sir William Lindesay, the perpetration of the deed by Wright and Selkirk, and the mode of death as starvation —not uncommon in that age—has all the appearance of a real, not of an invented, narrative, while the burial of the king's heir as a pauper at Lindores gives the final touch to the tragedy. Lindesay had a personal wrong to avenge in the dishonour of his sister. Ramorney was a baulked conspirator. The motive of Douglas in effecting the removal of one doubly allied to him by marriage is less clear. If the secrets of history were disclosed, probably we should find that the aggrandisement of his house, which no Douglas could resist, had been secured by the terms of his agreement with Albany. We seem to get a glimpse of the dark plots in which Albany and Douglas were engaged when we read in the 'Book of Pluscarden' that Sir David Fleming of Cumbernauld, who had been sent by the king to conduct his son James to the ship which was to carry him to France, was slain on his return by Sir James Douglas of Balveny, the brother of the earl.

During this year, 1402, there were several Scottish raids into England, in retaliation for Henry's invasions, all of which were either prompted or led by Douglas. Sir John Haliburton of Dirleton returned from the first of these laden with booty. Sir Patrick Hepburn of Hailes, who had distinguished himself at Otterburn, and was 'dear to Douglas as himself,' says Hume of Godscroft, conducted the second with unlike fortune, for he fell with the flower of the Lothians at Nisbet Muir. To avenge his death Douglas, with Murdoch, the son of Albany, the Earls of Angus and Moray, and other nobles, and a strong force, advanced into Northumberland, where they were met on 24 Sept. 1402, the day of the exaltation of the Holy Cross, by the Earl of March and Hotspur, at the head of ten thousand men, at Milfield, not far from Wooler. The Scots took up their position on the rising ground of Homildon Hill, when March, checking the impetuosity of Hotspur, harassed them by the English archers, and, pursuing his advantage, put the Scots to rout with the slaughter or capture of almost all their principal leaders. Douglas, who was wounded in five places and lost an eye in the battle, Murdoch, the son of Albany, and the Earls of Moray and Angus were among the captives. Three French knights were also taken prisoners, and an effort was made in Paris to raise a sum sufficient for the ransom of Douglas along with them, but nothing came of it so far as Douglas was concerned. Next year events took a sudden turn in England. Henry ordered Northumberland and his son not to release any of their prisoners without his consent, and his grant to them of the Douglas lands in Scotland was not unnaturally regarded by the Percies as a gift of birds in the bush in lieu of those in their hands. They demanded money for their services to the king, whom they had helped to win and keep the crown, and, this being refused, entered into a league with Glendower to dethrone him, and encouraged the rumour that Richard II was still alive, a refugee at the Scottish court. Douglas was induced to join this formidable conspiracy by the promise of Berwick and part of Northumberland, and fought on the side of his captor in the great battle of Shrewsbury on 23 July 1403, where Hotspur was killed, and Douglas, again severely wounded, was taken prisoner. His personal prowess in this field is celebrated both by English and Scottish writers. Drayton compares him to Mars, and he and Shakespeare preserve the tradition that he sought to encounter Henry himself.

His final release from captivity in England was not effected until June 1408, but during this period he several times revisited Scotland with the view of raising the sum required for his ransom, leaving on the occasion of each visit a large number of hostages from the families of his chief vassals or retainers as pledges for his return. The names of these hostages, preserved in an indenture of 14 March 1407, afford striking proof of the power of the Douglas family and the value set upon its head. Besides his own son and heir and his brother James, the hostages included James, the son and heir of Douglas, lord of Dalkeith, the son and heir of Lord Seton, Sir James Douglas of Drumlanrig, Sir William Sinclair of Hermiston, Sir Simon Glendinning, son and heir of Sir Adam of that ilk, Sir John Herries, lord of Terregles, Sir Herbert Maxwell, Sir William Hay, and Sir William Borthwick. His release was

in the end effected through the influence of the Earl of March and Haliburton of Dirleton, on payment of a large ransom, and on condition of the restoration of the lands of March to the earl, which had been held by Douglas since 1400, but he retained Annandale and the castle of Lochmaben. After his return he entered into a bond of alliance on 30 June 1409 with Albany, which was confirmed by the marriage of his daughter Elizabeth with John Stewart, earl of Buchan, the second son of the regent.

In the spring of 1412 Douglas, with a considerable retinue, made his first journey to Paris. His family had always favoured the French alliance, and the efforts of the French knights to effect his release when a prisoner in England strengthened the tie. Bower relates that the earl was thrice driven back by hostile winds, and having, on the advice of Henry Sinclair, earl of Orkney, landed at Inchcolm in the Forth, and made an offering to St. Columba, the saint sent him with a prosperous wind to Flanders, and brought him safely home again. From Flanders he passed to Paris, and concluded a treaty with Jean Sans Peur, duke of Burgundy. Returning home, Douglas appears to have intended to revisit the continent in the following year, but the safe-conduct he received for that purpose from Henry V was not used. For the next ten years he pursued an ambiguous policy—at one time carrying on the border war against England, while at another he was negotiating the ransom of his young sovereign James I from Henry V. In this endeavour he appears to have been more sincere than Albany, whose desire to prolong his own regency made him indifferent, if not hostile, to the release of James I. In 1415 Douglas invaded England and burnt Penrith. In 1417 he was in command at the siege of Roxburgh, while Albany invested Berwick. The failure of both sieges, which were raised by the strong army of the Dukes of Bedford and Exeter, got for this expedition the name of the Foul Raid. In the interval between the two invasions Douglas had visited England along with several other nobles about the release of James I, but they were unable to come to terms with the English king.

In 1420 he made a third attack upon the English borders, and burnt Alnwick, but next year Henry V met him at York, and succeeded in gaining him over by a yearly pension of 200*l.*, in return for which he engaged to provide two hundred horsemen. The change of front was probably due to the death of Albany, and the transmission of the regency to his feebler son Murdoch. But this defection was only temporary. The natural allies at this period of the Scots were the French, not the English. In 1419, shortly before the death of Albany, the Count of Vendôme had then sent, in the name of Charles VI, but really by his son the dauphin, afterwards Charles VII, for the king was prostrated by an attack of madness, to implore the support of Scotland on behalf of its ancient ally, which had never recovered from the defeat of Agincourt, and was now in great straits. The English were in possession of most of the north of the kingdom, and scoffingly called the dauphin king of Bourges. As a response to this request, the Scotch parliament voted a force of seven thousand men, who were sent under the command of John, earl of Buchan, the second son of Albany, Archibald, earl or lord of Wigton, the son of Douglas, and Sir John Stuart of Darnley. The victory of Beaugé, in which the Duke of Clarence was killed and the English routed, on 21 March 1421, was chiefly due to the Scotch troops. Buchan, their leader, was created constable of France. Wigton received the fief of Longueville, and Darnley that of D'Aubigny.

As a counter-stroke to the support the Scotch gave to the French, Henry V brought their captive king with him to France, hoping to detach them by the loyalty for which the Scotch were distinguished. According to one account James refused to lend himself to this stratagem, saying he was no king who had no kingdom. Another credits Buchan with refusing to serve a king who was a prisoner. The battle of Crévant in Burgundy, two years after Beaugé, in July 1423, in which the French and their allies were defeated by the Earl of Salisbury, Sir John Stuart of Darnley taken prisoner, and many Scots slain, led to a fresh appeal for reinforcements from Scotland, and the Earl of Buchan, who came for the purpose to Scotland in May 1423, persuaded his father-in-law, Douglas, to lead the new contingent. He landed at La Rochelle with ten thousand men, joined the court of Charles VII, who had now succeeded his father at Chatillon, and accompanied the king to Bourges. There he was appointed lieutenant-general of the French army, and granted the title of duke, along with the duchy of Touraine to him and his heirs male. On 19 April 1423 he took the oath of fealty at Bourges. The chamber of accounts of France declined to ratify the gift, as it was illegal without the consent of a parliament, and because it was their duty to oppose alienation of royal domains. But the king guaranteed them against the consequences, and obtained their reluctant consent. The people of Touraine showed their

dislike to handing them and their fine district over to a foreigner, and when they heard that the letters patent were in contemplation sent a deputation to Tours to inquire whether the king had actually made the grant. The deputation was assured he had, and 'that they should not be at all alarmed at it, for the people of Tours and county of Touraine will be very gently and peaceably governed.' After this assurance they too acquiesced, and met Douglas at the gates of Tours with the customary honours and presents to a new duke on 7 May, where he made his entry with great pomp, took the oaths, and was made a canon of the cathedral. Next day he was installed a canon of the church of St. Martin. Shortly after he appointed his cousin, Adam Douglas, governor of Tours. The honours of Douglas were enjoyed for a brief space. Soon after his arrival he had to turn his attention to the war vigorously carried on by the Duke of Bedford, the regent in France for his young nephew, Henry VI. The castle of Ivry in Perche besieged by Bedford had agreed in July 1424 to surrender unless relieved within forty days, and the French army having come too late the surrender was made. The French about the same time took the town of Verneuil, three leagues distant from Ivry, having deceived the inhabitants by the stratagem, it was said, invented by Douglas, of passing off some of the Scotch as English prisoners. On hearing that Verneuil had been taken, Bedford at once advanced to recover it, and sent a herald to Douglas informing him that he had come to drink with him. The earl replied that he had come from Scotland to meet Bedford, and that his visit was welcome. The battle which ensued on 17 Aug. began as usual with a signal advantage gained by the English archers, which the men-at-arms followed up and turned into a rout. The slaughter was immense. Besides the chief leaders as many as 4,500 of the combined forces of the French and Scots were said to have been slain. Among those who fell were Douglas, his son-in-law, Buchan, his second son, James Douglas, and many other leaders. As often happens, recriminations were the result, perhaps the cause of this fatal defeat. The French and Scotch, between whom there was much jealousy, accused each other of rashness. It is even said there had been a dispute who was to have the command, ending in the foolish compromise of leaving it to the Duke d'Alençon, a prince of the French blood royal, then scarcely fifteen years of age. The small remnant of the Scotch who survived formed the nucleus of the celebrated Scots guard, but after that day no large contingent of Scotch troops was sent to France. Douglas was honourably buried at Tours. The character of an unsuccessful general was indelibly stamped on his memory by the issue of Verneuil. In Scottish history he received the by-name of 'Tyneman,' for he lost almost every engagement he took part in from Homildon to Verneuil. In this he was contrasted with the rival of his house, the Earl of March, who was almost invariably on the winning side. Nor can the claim of patriotism be justly made to cover his dishonour. His plots with Albany against Robert III and his sons are not redeemed by his anxiety for the release of James I, which was due to his preference for a young king over the headstrong son of his old confederate. Ambition is the key to his character. He was ready to fight on the side of France or England, for Henry V or for Hotspur, for any cause he thought for the advantage of his house. Personal courage, a quality common in that age, he possessed; but when Hume of Godscroft urges that his 'wariness and circumspection may sufficiently appear to the attentive and judicious reader,' he had in view the family and not the national verdict.

[Acts of Parliament and The Exchequer Rolls of Scotland, edited with valuable prefaces by G. Burnett, and the Rotuli Scotiæ; Rymer's Fœdera; the English Chronicles of Walsingham and Holinshed; the Scotch History of Fordun continued by Bower; the Book of Pluscarden and the French Chronicle of Monstrelet. Of modern writers besides the Scottish historians, Pinkerton, Tytler, and Burton, the work of M. F. Michel, Les Écossais en France, les Français en Écosse, is valuable for the French campaign.] Æ. M.

DOUGLAS, ARCHIBALD, fifth Earl of Douglas and second Duke of Touraine (1391?–1439), was the eldest son of Archibald, fourth earl [q. v.], by his wife, Margaret, daughter of Robert III. In his father's life he was created earl, or perhaps only lord (dominus), of Wigton. In 1420 he accompanied his brother-in-law, the Earl of Buchan, the son of the regent Albany, to France in aid of Charles VI, fought in the battle of Beaugé, 23 March 1421, and was rewarded by a grant of the county of Longueville. The French nobles, jealous of the honours lavished on the Scottish leaders, called them 'wine bags and mutton gluttons,' but Charles treated their complaints with silent contempt till Beaugé had been won, and then asked his nobles what they thought of the Scots now. In 1423, returning to Scotland with Buchan, he helped to persuade his father to head the reinforcements sent to the French war, but remaining himself at home in ill-health escaped

being present at the battle of Verneuil, 17 Aug. 1424, where his father, Buchan, and his brother James lost their lives. A rumour that he had died in Scotland led to the duchy of Touraine, conferred on his father by Charles VI, being regranted to Louis of Anjou, then betrothed to a niece of the French king. Douglas retained the titular dignity, but never returned to France or got possession of the revenue of the duchy. He was one of the ambassadors sent to conduct James I home from his English captivity. One of the first acts of the king was to arrest Murdoch, duke of Albany, his wife, sons, and the nobles who were his friends. Among the latter Bower expressly mentions (*Scotichronicon*, xiv. 10) Archibald, earl of Douglas, as having been arrested on 9 March 1424. This passage has been challenged as corrupt and inconsistent with the fact stated by the same author, that on 24 and 25 May of the same year Douglas was one of the assize who sat on the trials of Walter Stuart, the son and heir of Albany, Albany himself, his second son, Alexander, and his father-in-law, the Earl of Lennox. It seems not improbable, however, that both statements are true, and that in the interval Douglas had been released, as it is expressly stated that Lord John Montgomery and Alan of Otterburn, the duke's secretary, had been, though it is singular that Douglas's release is not mentioned. The action of James is best explained as an attempt to divide the nobility implicated in the confederacy of which Albany was the head, and which must have been formidable indeed when it led to the arrest of twenty-six of the leading nobles and gentry of Scotland, besides the immediate relatives of Albany. The alliance of Douglas with Albany was natural, for he was as closely connected with him as with the king by the marriage of his sister to Buchan, the eldest son of Albany, who fell at Beaugé. The whole of James's reign was a fierce struggle between him and the feudal aristocracy, whose power had become exorbitant owing to the absence of a king. In this struggle he partially and for a time succeeded, but in the end failed. The measures which followed or accompanied the treason trials of 1424, the execution of Albany and his two sons on the Heading Hill of Stirling, the drawing and quartering of five of the followers of the third son, James, the Wolf of Badenoch, and the confinement of their mother at Tantallon, were signs of the severity necessary to crush the rebellion. To have included the Douglases in the proscription of the Stuarts would have been more than the king could have accomplished by one blow. He had to break the power of the nobles one by one. The charter of 26 April 1425, by which the barony of Bothwell was regranted on his own resignation to him and his wife, Euphemia Graham, granddaughter of David, earl of Strathearn, a son of Robert II, may have been in consideration of his taking the king's part against Albany, or perhaps was only a resettlement on his marriage. That marriage to a cousin of the king was another link to bind him to James I. From this time till 1431 no mention of Douglas appears on record, but in that year he was again arrested and kept in custody for a short time, when he was released at the request of the queen and nobility. He took no part in the tragic murder of James, the principal conspirator in which was Sir Robert Graham, whose nephew, Malise, had been deprived of the earldom of Strathearn by the king, on the pretext that it was a male fief. As Malise was the brother of Euphemia Graham, the wife of Douglas, the absence of the earl from the plot against James, and his release at the commencement and close of the reign, appear to indicate that while his position made him suspected his character was destitute of the force which would have made him feared. He differed from the other members of his house in being less inclined for war, for after the battle of Beaugé, so far as appears, he never drew sword. On the death of James I in 1437 he was one of the council of regency. In 1438 he was appointed lieutenant-general of the kingdom, an appointment probably due to a desire to place the supreme power in the hands of one of the great nobles whose position and prestige might control Crichton, the governor of Edinburgh Castle, and Sir John Livingstone, who were rivals for the custody of the young king and the government of Scotland. As lieutenant-general he summoned the parliament which met on 27 Nov. at Edinburgh. On 26 June in the following year he died of fever at Restalrig, near Edinburgh, and was buried in the church of Douglas, where a monument with a recumbent statue was placed to his memory, which recorded the great titles in France and Scotland he had held: 'Hic jacet Dominus Archibaldus Douglas Dux Turoniæ Comes de Douglas et de Longueville; Dominus Gallovidiæ et Wigton et Annandiæ, locum tenens Regis Scotiæ.' He left two sons, William, sixth earl of Douglas [q. v.], and David (both of whom were executed in 1440, though but youths, so great was the dread of this powerful family), and one daughter, Margaret, called the Fair Maid of Galloway, who married her cousin William, the eighth earl, and after his death the king's cousin John, earl of Atholl.

The character of the fifth Earl of Douglas would appear from the few facts history has

preserved to have been less vigorous than that of his father; possibly his illness in 1424 and his death from fever point to a constitution naturally feeble, or enfeebled by the hardships of the French war. The panegyric of the family historian, Hume of Godscroft, that his only fault was that he did not sufficiently restrain the oppression of the men of Annandale, appears to corroborate this conclusion. But the absence of records and the confusion of the period of Scottish history which preceded and succeeded the death of James I, permit only a hypothetical judgment.

[The Chronicle of Monstrelet, the Scottish Chronicles of Bower, the Book of Pluscarden, and Major's History are the original sources. Boece and the historians who followed him are untrustworthy, nor can Hume of Godscroft be relied on. The modern historians Pinkerton, Tytler, and Burton differ in their estimates. Sir W. Fraser's Douglas Book and Mr. Burnett's prefaces to the Exchequer Records give the most recent views and the fullest narrative of the facts known as to this earl's life.] Æ. M.

DOUGLAS, ARCHIBALD, fifth **Earl of Angus,** 'The Great Earl' (Bell-the-Cat) (1449?–1514), was eldest son of George, fourth earl [q. v.], and Isabel, daughter of Sir John Sibbald of Balgony in Fifeshire. When a boy he had been betrothed to Lady Katherine Gordon, daughter of the Earl of Huntly, but this marriage did not take place, and early in the reign of James III, before May 1465, he married Elizabeth, daughter of Robert, lord Boyd, chancellor of Scotland. This connection, probably one of ambition, did not fulfil its promise, for it was soon followed by the fall of the Boyds from the power they had suddenly acquired at the commencement of the new reign. Perhaps their fall may account for the fact that the Earl of Angus, notwithstanding his own high rank and abilities, was slow in reaching any prominent position either at the court or in the country. He was present in parliament, however, in 1469, 1471, 1478, and 1481, and served in the latter years on the committee of the articles. In 1479, when he was absent from parliament, he was engaged in a raid upon Northumberland, during which Bamborough was burnt. In April 1481 he was appointed warden of the east marches, and succeeded in holding Berwick with a small garrison against the English. When James III was estranged from his brothers by the influence of his favourite Cochrane, Albany entered into an alliance with Edward IV; Angus and his father-in-law, Huntly, as well as many other nobles, took part in it. The English, under the Duke of Gloucester, the king's brother, accompanied by Albany and the Earl of Douglas, besieged Berwick, and James III, having collected a large force, marched to oppose them. While at Lauder, the Scottish nobles, incensed at the insolence of Cochrane [q. v.], who had assumed the title of Mar, and governed the king, mutinied in the camp. According to the well-known story, Lord Gray told the fable of the mice, who strung a bell round the neck of their enemy the cat, to warn them of its approach, and when the question was raised 'Who will bell the cat?' Angus declared that he would, from which 'Bell-the-Cat' became his by-name. The nobles had met in the church of Lauder, and Cochrane having tried to break in, Sir Robert Douglas of Lochleven, who kept the door, asked who it was that knocked so rudely, and being answered 'The Earl of Mar,' Angus, who with others came to the door, pulled the gold chain from Cochrane's neck, saying, 'a tow [i.e. a rope] would suit him better.' Douglas of Lochleven then seized his hunting-horn, which was topped with gold and had a beryl on the point, and said 'he had been a hunter of mischief over long;' Cochrane exclaimed in alarm, 'My lords, is it mows [a jest] or earnest?' to which they replied, 'It is good earnest, and so thou shalt find.' Their acts corresponded to their words. Cochrane and his chief associates were hung over the bridge of Lauder in sight of the king; Cochrane, in derision, with a rope of hemp, a little higher than the rest, 'that he might be an example,' says Hume of Godscroft, 'to all simple mean persons not to climb so high and intend to great things at court as he did.' The king was taken as a prisoner to Edinburgh, and treated with apparent courtesy, but all real power remained in the hands of the nobles. James procured his deliverance by making terms with Albany, and it would seem with Angus, who joined the party of Albany after he came to Edinburgh, and was present at the parliament in December 1482, over which Albany presided. In January 1483 Albany sent Angus on one of his commissions to the English court. They negotiated a treaty with Edward IV, by which the surrender of Berwick to England was sanctioned.

Albany was to obtain the Scottish crown by English aid, and Angus on his part undertook to keep the peace in the east and middle marches, and to fulfil the provisions of a separate agreement between him and the Earl of Douglas, by which Douglas was to be restored on certain terms to his Scottish estates.

The events which follow are difficult to trace in regard to Angus, but it seems probable that he continued to act in concert with

Albany. On 19 March 1483, Albany, whose intrigues with England had been discovered, entered into an agreement with the king, by the terms of which he and Angus renounced their unlawful league with Edward IV, in return for a pardon of their treason, and Albany promised to secure peace between the two countries and the hand of the Princess Cecilia for James, the heir-apparent of Scotland. His principal adherents were to give up their offices, and among them Angus is named, who was to resign that of justiciary south of the Forth, of steward of Kirkcudbright, sheriff of Lanark, and keeper of Thrieve. Albany was himself to give up the post of lieutenant-general of the kingdom, but was to remain warden of the marches.

Instead of fulfilling his part of the agreement, Albany fortified Dunbar against the king, and went back to England, where he renewed his treasonable communications with Edward IV, and after his death, with Richard III. For these and other offences he was forfeited by the parliament which met in February 1484. Soon after, on St. Magdalen's day, 22 July, he and the Earl of Douglas made an unsuccessful raid on Lochmaben, where Douglas was captured, but Albany escaped to France. How far Angus had been privy to these later acts of Albany is not known, but as he did not go to England or incur the forfeiture which befell Albany, it appears not unlikely that he may now have separated himself from the councils of Albany. This is confirmed by his presence in the Scottish parliaments of 1483, 1484, and 1487. But in the last of these years he took part in the conspiracy of which the Humes and Hepburns, Lords Gray, Lyle, and Drummond were the leaders against the king, in name of the heir-apparent, afterwards James IV, which, after an attempted pacification at Blackness, ended by the king's defeat and death at Sauchieburn on 11 June 1488. The ostensible occasions of this conspiracy were the favours shown by James to Ramsay, one of his old minions, and his annexation of the revenues of Coldingham Priory to found the Chapel Royal at Stirling, which especially alienated the Humes. Angus had undoubtedly personal reason to fear that the king, who was supported by the Earl of Crawford (created Duke of Montrose) and other northern lords, would use the first opportunity to punish him for his share in the English intrigues of Albany.

After the accession of James IV Angus retained for a short time the wardenship of the eastern marches, and was appointed guardian of the king's person, but the chief offices of state were monopolised by the Humes and Hepburns. Next year his office of warden was transferred to Alexander, chief of the Humes and great chamberlain. In 1491 Angus, probably offended at the overweening influence of the Humes, returned to his old tactics of English intrigue with the new king, Henry VII, and there are indications in the treasurer's accounts that he fortified his castle of Tantallon, which was besieged in the name of the young king. To reduce his power the king, or those who were then carrying on the government in his name, forced Angus to surrender or exchange his Liddesdale estates and the castle of the Hermitage to the Earl of Bothwell, one of the Hepburns, for Kilmarnock, and that lordship in turn for the lordship of Bothwell. In 1493, perhaps on account of these concessions, Angus was again received into royal favour and made chancellor, an office he appears to have ably occupied for five years. During this period he was much in personal contact with the young king, and several entries occur in the treasurer's records of their playing together at cards and dice.

In 1496 Angus received a grant of the lands of Crawford Lyndsay, whose name was changed to Crawford Douglas, in Lanarkshire, and the following year of those of Braidwood in the same county. In 1498 he resigned the chancellorship, and the Earl of Huntly succeeded to it; but what caused this change is not known. From this time till the year of Flodden (1513) Angus disappears from history. He attended the great muster on the Borough Muir and went with James to England, but on the eve of the battle did his utmost to dissuade the king from engaging with Surrey at a manifest disadvantage. When he failed in his remonstrances he quitted the field, saying he was too old to fight, but would leave his two sons to sustain the honour of his house. Both sons and two hundred gentlemen of the name of Douglas fell on that fatal day. The old earl himself did not long survive the disaster. He died in the beginning of 1514, at the priory of Whithorn in Wigtownshire, whither he had gone to discharge his duties as justiciar. The tradition that he became a monk is disproved by the records.

George, master of Douglas, having been killed at Flodden, he was succeeded by his grandson, Archibald [q. v.], as sixth earl. Besides the master and Sir William Douglas of Glenbervie, who also fell at Flodden, he had by his first wife, Elizabeth Boyd, Gavin Douglas [q. v.], bishop of Dunkeld, and (it is said) Sir Archibald Douglas of Kilspindie [q. v.], besides several daughters. After his first wife's death, Angus lived with Lady Jane Kennedy, who became mistress of James IV.

His second wife was Catherine Stirling, daughter of Sir William Stirling of Keir, by whom he had no children. This account of the fifth earl of Angus's marriages appears to be established on fair documentary evidence (Sir Herbert Maxwell, *History of the House of Douglas*, 1902, ii. 40, 47). The character of Angus was the traditionary character of the chiefs of his house, indeed of most Scottish nobles, only it was pursued with more persistence and success by the long line of the Douglases. Their family, its possessions and influence, were the first objects in their view, for which they seldom hesitated to sacrifice their country. The power of the Douglases on the border of the two kingdoms naturally made their support of much importance to the sovereigns of England as well as Scotland. The virtues of the founder of the house, and frequent alliance in marriage with members of the royal family, gave them an additional prestige, and encouraged exorbitant pretensions. What was personal in 'Bell-the-Cat' appears to have been a shrewdness in speech and action which enabled him to yield to circumstances, and seizing the best opportunity for changing sides to preserve his own life and the fortunes of his house in the troubled times during which he lived.

[Acts Parl. of Scotland; Exchequer Rolls and Treasurer's Accounts in the Lord Clerk Register's series of Record Publications; Pitscottie's History of Scotland; the family histories of Hume of Godscroft and Sir W. Fraser.] Æ. M.

DOUGLAS, Sir ARCHIBALD (1480?–1540?), of Kilspindie, high treasurer of Scotland, was fourth son of Archibald Douglas, fifth earl of Angus, commonly called 'Bell-the-Cat' [q. v.] He was a close adherent and adviser of his nephew Archibald, sixth earl of Angus [q. v.], during the minority of James V of Scotland. With the young king Douglas was an especial favourite, and received from him the sobriquet of 'Greysteel,' after the hero of a popular ballad of the time. When his nephew obtained possession of Edinburgh in 1519, Douglas was made provost of that town in place of the Earl of Arran, with whom the Douglases were at feud. But in consequence of an order from the regent Albany prohibiting the holding of that office by either a Hamilton or a Douglas, he resigned the provostship in the following year. In 1526, however, when his nephew regained his influence, it was again conferred upon him, and he continued provost of Edinburgh until 1528. At this time, too, he was made a member of the privy council of Scotland, and held the post of searcher-principal under an act of parliament which forbade the carrying of coined or uncoined gold or silver out of the country to Rome or elsewhere, and which gave to him and his deputies the half of all such bullion for their fee, the other half going to the royal treasury. In 1526 he obtained the office of lord high treasurer in place of the master of Glencairn, who had been detected taking part in a conspiracy to remove James V from the custody of the Douglases. As treasurer letters were addressed to Douglas offering him a reward to promote the marriage of the King of Scots with a kinswoman of the Emperor Charles V. But before the missives arrived a revolution had taken place in the government of Scotland, and the Douglases had been declared traitors and outlaws. While legal proceedings were pending Douglas was ordered to ward himself in Edinburgh Castle, but of course declined. On one occasion, however, while sitting at dinner in Edinburgh with some friends, his house was suddenly surrounded by a troop of horsemen under the leadership of Lord Maxwell, his successor in the provostship; but Douglas succeeded in effecting his escape, and joined his nephew at Tantallon.

When his nephews were driven out of Scotland, Douglas, accompanied by his wife, Isabel Hoppar, described as a rich Edinburgh widow, and said by Magnus, the English resident at the Scottish court, to have been the supreme ruler in her own house, sought and obtained refuge in England, and received while there from Henry VIII a yearly pension of rather less than 100*l.* Some say he went thence to France, but at any rate he soon wearied of exile. Returning to Scotland in August 1534 he accosted King James while hunting in Stirling Park, and falling on his knees earnestly entreated forgiveness. James, who had observed his approach, remarked to an attendant, 'Yonder is my Greysteel, Archibald of Kilspindie, if he be alive,' and passed the kneeling suppliant unheeded. Douglas, though burdened with a heavy coat of mail, followed and kept pace with the horse until the castle was reached. The king entered, and Douglas, sinking exhausted by the gateway, asked a draught of water from the servants; it was refused. The king on hearing of the incident reproved the servants, and sent to tell Kilspindie to retire for the present to Leith, and he should there learn his further pleasure. In a few days he was ordered to proceed to France for a short season; he obeyed, but was never recalled, and he died in exile there before 1540. Douglas had a son of the same name as himself, who was also twice provost of Edinburgh between 1553 and 1565, and the family can be traced down for several generations.

[State Papers, Hen. VIII; Acts of the Parliaments of Scotland; Pitcairn's Criminal Trials; Fraser's Douglas Book.] H. P.

DOUGLAS, ARCHIBALD, sixth EARL OF ANGUS (1489?–1557), was grandson of Archibald, fifth earl [q. v.], by his eldest son, George, master of Douglas. He married in 1509, during his father's life, when not yet of age, Margaret, daughter of Patrick Hepburn, first earl of Bothwell. His wife died in 1513 without children. The same year he lost his father at Flodden, and his grandfather, old 'Bell-the-Cat,' dying before the end of January 1514, he succeeded to the earldom. The handsome person and agreeable manners of the young earl gained him the hand of the queen dowager, Margaret Tudor, who, though she had been married eleven years before, was still only about his own age, possibly a few years older. Rejecting the idea of a more brilliant alliance with the Emperor Maximilian, which Wolsey favoured, or with Louis XII, which her brother, Henry VIII, is believed to have desired, Margaret determined to choose her own spouse. On 6 Aug. 1514, within four months of the birth of her posthumous son, Alexander, duke of Ross, she married Douglas at the church of Kinnoul. The ceremony was performed privately by Walter Drummond, dean of Dunblane, nephew of Lord Drummond, justiciar of Scotland, the maternal grandfather of Angus, who had promoted the match. Such a secret could not be long kept. Margaret had already shown her inclination by the eagerness with which she pressed the claims of Gavin Douglas [q. v.], the uncle of Angus, to preferment, until he ultimately became bishop of Dunkeld. She induced Henry VIII to write in his favour to the pope. Henry accepted the marriage after the fact, as Angus was in the English interest, but he did not consent beforehand. The queen by her rash marriage with Angus alienated the other nobles, and the well-founded suspicion that she and her new husband would support the influence of England, strengthened the party led by Beaton, the archbishop of Glasgow, and Forman, the new archbishop of St. Andrews, who regarded France as the natural ally of Scotland. The privy council met and declared Margaret had forfeited the regency by marrying Angus. Lyon king-at-arms was sent to Stirling, where the queen was, to announce the forfeiture and summon Angus before the council for marrying without their consent. The Lyon's request for an audience with 'my lady the queen, the mother of his grace our king,' was deemed an insult, and Lord Drummond struck him in the presence of the queen and Angus. Instead of obeying the summons of the council, Angus forcibly deprived Beaton of the great seal. Gavin Douglas had taken possession of the castle of St. Andrews, where he was besieged by Hepburn, the prior, one of his rivals for the see, and Angus went to his relief, but was compelled suddenly to return to the queen, who had been forced by the Earl of Arran and Hume, the chamberlain, to attend the council in Edinburgh. Although Angus maintained a nominal friendship with Arran and Hume, and even signed along with them on 15 May 1515 the new treaty of peace with England and France which Francis I had effected, the nobles were in reality as bitter rivals as the churchmen. It is reported as certain, says Hume of Godscroft, that Arran rejected the proposal of Angus that they should divide the government of Scotland between them, and urged him not to recall Albany [see STEWART, JOHN, fourth DUKE OF ALBANY]. Albany landed at Dumbarton on 18 May 1515, and was installed as regent in Edinburgh in the following July. Angus and Argyll placed the ducal coronet on his head. He was declared protector of the kingdom till the king attained his eighteenth year, and invested with the sceptre and the sword. The new regent at once used his power to curb the influence of the Douglases. He threatened to deprive the queen of her children, and Margaret wrote indignantly to her brother that 'all her party had deserted her except her husband Angus and Lord Hume.' Both Albany and the French party, and Henry VIII and the Scottish nobles inclined to him, were intent at this time to obtain possession of the young king. Albany sent four lords for this purpose to Stirling, where the queen was, but Margaret, attended by Angus and leading her children, came to the gate and refused them admission until they told their message, and when they asked for the children dropped the portcullis. According to Albany, Angus had desired her to surrender them, fearing to lose his life and lands, and even signed a written protest affirming this. The queen herself offered that their custody should be committed to four guardians of her own choice, of whom Angus and Lord Hume were to be two, but this offer was declined, and Albany laid siege to Stirling. It seems improbable that the rupture between Margaret and her husband had yet reached the point of divided counsels as to the guardianship of the king, though it is not unlikely that Angus made a formal protest to preserve his freedom of action should events be adverse to the queen. His conduct at this juncture was ambiguous.

Instead of sharing his wife's fortunes he withdrew to his estates in Forfarshire. He declined when summoned by Albany to aid him in the siege, but his brother George and Lord Hume went to Stirling and had an interview with the queen. She had been advised, it was said, by Angus to show the young king on the walls of the castle with the crown and sceptre, in hopes of moving the besiegers. The force of Albany was too great to be resisted by the queen, unaided either by her husband or her brother, and Stirling surrendered. Strict watch was kept, especially over the person of the king. Margaret was removed from Stirling to Edinburgh, but, on the ground that her time of childbearing was near, was allowed to go to Linlithgow, from which she escaped with Angus and a few servants, protected by Hume with a small guard of 'hardy, well-striking fellows,' to her husband's castle of Tantallon, and afterwards to Blackadder. Thence she fled to Harbottle in Northumberland, which she reached on Sunday 30 Sept., and gave birth on the following Sunday to Margaret Douglas, afterwards Countess of Lennox, and mother of Darnley. According to Lesley, Angus was not allowed to be with his wife at Harbottle, for Dacre, the English warden, when he admitted the queen refused to admit any man or woman of Scots blood. At Morpeth, however, to which she removed, she was joined by Angus and Hume. In April she went to London, but Angus and Hume returned to Scotland. Although for a short time put in ward at Inchgarvie, Angus now entered into friendly relations with the regent. He also corresponded with his wife, but her absence and the attractions of a lady in Douglasdale had begun to cool any affection there had been on his side. In March 1517 she pressed the regent to allow Angus to come to her in England, and Albany replied he had given leave but did not think Angus willing to go. Yet, on her return from England, Angus at last met her at Lamberton Kirk, near Berwick, on 15 June 1517. It cannot have been a happy meeting. 'The Englishmen,' says Hall the chronicler, 'smally him regarded.' His wife, one of whose objects in coming to Scotland was to secure payment of the income settled on her at their marriage, extorted from him, by the aid of Lord Dacre and Dr. Magnus, a writing by which he promised not to put away any of the lands settled on her. She had waited for Albany's departure to France before setting foot in Scotland, but her hopes of being restored to the regency were disappointed. Albany had procured the appointment of the archbishops of St. Andrews and Glasgow, Huntly, Argyll, Arran, and Angus, as a council of regency before he left, and the custody of the young king was given to four other nobles. The queen was not even allowed to see her son. Meanwhile the absence of Albany left the jealousy of the leading Scottish nobles free play, and the attempt to reconcile them by sharing the regency failed. De la Bastie, the French knight to whom Albany had left the custody of Dunbar, with the office of warden of the east marches, as a representative of his own and the French interest, was murdered by Hume of Wedderburn in revenge for the execution of the chief of his house, Lord Hume, the chamberlain of Albany. Dacre, the English warden, and Angus himself were suspected of complicity in his death. George, the brother of Angus, was arrested on the charge, and Arran received the vacant office of warden, which would have naturally fallen to Angus. The queen, though she had at an earlier period expressed herself to Dacre as willing that Angus should have the chief power, had now entirely changed her views. Angus had broken his promise, instigated, as she thought, by Gavin Douglas as to his jointure lands. His connection with the lady in Douglasdale, a daughter of the Laird of Traquair, was no longer secret. Though within the same kingdom, Angus and the queen had not met as man and wife for six months. She wrote to Henry stating, though she did not use the word, that she desired a divorce. Henry knew his sister too well to trust her. He set his face resolutely against the divorce, and both Wolsey and Dacre on his behalf wrote to her in uncompromising terms. Chadworth, a friar observant, was sent to remonstrate with her, and her own 'reported suspicious living' was thrown in her teeth. A brief and insincere reconciliation was effected between her and Angus, who rode in her company into Edinburgh in October 1519, when she went to visit her son. The dissension between Angus and Arran was now hastening to a crisis, and Angus thought it politic to use his wife as a sign of his dignity. Margaret, on the other hand, was already scheming for the divorce on which she had set her heart, but deemed it prudent, till the train was well laid, not to hasten the explosion. Thwarted by her brother, she turned in her extremity to her old adversary Albany. He went to Rome in June 1520, and his great influence with the pope was employed in her service. His agents prosecuted her cause, and his purse supplied the funds necessary for its success. When he returned to Scotland on 18 Nov. 1521, the queen openly sided with him against her husband. The enmity be-

tween Angus and Arran had really reached the point of a civil war, all the more injurious that it never came to a decisive battle. There were minor feuds, but the central one was a contest for supreme power between the two earls. Each had his party among the bishops and the nobles, and a certain local connection, as in the civil war of England, may be traced. The east and north favoured Angus, who held Edinburgh, of which he was at one time provost, an office he resigned in favour of his uncle, Douglas of Kilspindie. His other uncle, Gavin, was provost of St. Giles. Arran, with Glasgow as his stronghold, dominated in the west. Of the bishops, St. Andrews, Dunkeld, Orkney, Dunblane, Aberdeen, and Moray; of the earls, Huntly, Morton, Errol, Crawford, the Earl Marshal Glencosse, and Argyll, as well as the great barons of Forfar, Ruthven, Glamis, Hay, and Gray, were for Angus, whose own strength lay now in the midland district of Scotland more than the borders, the older seat of his ancestors. Arran had on his side Beaton, the archbishop of Glasgow and chancellor, and the bishops of Argyll and Galloway, the Earls of Cassilis and Lennox, Lords Maxwell, Fleming, Ross, and Semple. In 1518 Arran had tried to force an entrance into Edinburgh to secure the office of provost, and was repulsed with bloodshed on both sides. The capital itself was not free from partisan fights, in which the killed were generally men of birth, whose deaths made blood feuds. On the last of April 1520 Arran determined to expel Angus and his partisans from Edinburgh. Angus offered to leave if unmolested, and his uncle Gavin tried to secure the mediation of Beaton. That prelate, protesting on his conscience he knew nothing of the matter, struck his hand on his breast. The rattling of his armour under his cassock gave Douglas the retort which became a proverb, 'My lord, I perceive your conscience clatters.' Sir Patrick Hamilton, Arran's brother, would have effected a truce, but the bastard James Hamilton upbraided him with cowardice. The retainers of the rival earls then poured out of the narrow wynds in which they lodged into the broadest part of the High Street, and a fierce fight followed. Arran lost the day. Sir Patrick fell, it was said by the hand of Angus, for which he was never forgiven by the Hamiltons. The earl and the bastard with difficulty escaped across the north loch. Seventy-two corpses were left in the street, and the name of 'Cleanse the Causeway' preserves the memory of the combat. William Douglas, prior of Coldingham and brother of Angus, and Hume of Wedderburn came with eight hundred horse to Edinburgh before the struggle was ended, and the whole of Arran's party were expelled. Though Arran still had supporters in the country, Angus had now the control of the capital, and, as a mark of triumph, buried Lord Hume and his brother, whose heads had remained in the Tolbooth since their execution. But he failed to surprise his rival at Stirling in August.

The arrival of Albany on 21 Nov. changed the aspect of affairs. He called a parliament, deposed the officials Angus had appointed, and summoned Angus and the prior to answer for their conduct. The Bishop of Dunkeld was sent to the court of Henry VIII to protest against the intimacy of Albany with the queen, which was so close as to give colour to the probably groundless charge of a guilty connection. Another unexpected change followed in the shifting scenes of the Scottish drama. Angus in March went to France, or, as Pitscottie states with more probability, was seized and sent thither by Albany. He would scarcely have selected France as an asylum, but one of the rumours which make too much of the history of this time points to some ostensible reconciliation between him and Albany brought about by the queen, who was glad to be quit of his presence in Scotland on any terms. Angus was hospitably received in France, although, it is noted, he could not speak a word of French. But he was treated as a prisoner on parole, allowed freedom of movement, but not to cross the borders. He chafed at this restraint, and, after an unsuccessful attempt to pass through Picardy to Calais, succeeded in effecting his escape, probably by the Low Countries, and from Antwerp to Berwick, where, however, he did not stay, but went straight to the court of Henry VIII. He reached London on 28 June 1524. In the preceding month Albany, who had lost what popularity he had by the failure of the siege of Wark, left Scotland and returned to France. The queen obtained the recognition or erection of her son, now a boy of twelve, as sovereign in the end of July, and for a short time herself governed under the influence of Arran and Henry Stuart, a young lieutenant of the guard, son of Lord Avondale, to whom she openly showed her affection in a manner that alienated the nobles and disgusted her brother and his councillors. The Scots commons, with whom Angus had always been a favourite, also reproached her for her 'ungodly living.' The time was ripe for Angus to return to Scotland, and, after making an agreement with Wolsey for an offensive and defensive alliance with England, and promising to do his utmost to avoid open quarrel with the queen and Arran, but

with the assurance that if they quarrelled with him he should have the assistance of England, he left London on 5 Oct. 1524. He was detained for some weeks on the English side of the border by the Duke of Norfolk, but Wolsey having urged that he should be allowed to proceed, and his brother George, who had gone before him, remonstrating against further delay, he passed to Boncle, his brother's home in Berwickshire, on 1 Nov. From it he wrote a letter to the queen, professing amity and asking an interview. Margaret returned it sealed as if unread, while she had in fact perused and resealed it. Its contents had been communicated to Dr. Magnus, the English ambassador at the Scotch court, who praised it in a letter to Angus 'as singularly well composed and couched for the purpose.' Magnus had been sent by Wolsey to win her to the English interest, and with a proposal that the young king should marry the Princess Mary. But he made little speed. At every interview she returned to the point that her husband, whom she nicknamed 'Anguish,' should not be suffered to come to or to stay in Scotland. For a time Angus, who showed, doubtless under instructions from the English court, great forbearance, remained in Berwickshire, but on 23 Nov., with Lennox, the master of Glencairn, and the laird of Buccleuch, he rode to the gates of Edinburgh at the head of four hundred horsemen. They scaled the wall and burst the gate, and Angus proclaimed from the cross his peaceable intentions and desire to serve the king. Margaret, surrounded by a guard at Holyrood, replied by firing cannon, which killed some too-curious spectators, and by a proclamation in the king's name ordering her husband to leave Edinburgh. Unwilling or afraid to use extreme measures, he retired to Tantallon, while the queen and her son removed from Holyrood to the castle. From Tantallon Angus wrote for the aid Henry VIII had promised. It was now due, as the queen had commenced hostilities. He then passed to the west to visit his ally Lennox, afterwards, in the beginning of the new year 1525, to Melrose, and thence to St. Andrews. He there succeeded in effecting a coalition with Beaton the archbishop, Gavin Dunbar, bishop of Aberdeen, and John Prior of St. Andrews, who, although usually of the French party, with the view of preserving peace, united at this juncture with Angus, Lennox, and Argyll. They declined, at the queen's summons, to attend a council at Edinburgh unless mutual securities were given that Arran and Eglinton, the chief nobles of the queen's party, and Angus and Lennox would keep the peace for two months, and imposed other conditions which the queen declined. They then issued a proclamation at St. Andrews on 25 Jan. 1525 declaring that the king should be set at liberty, and summoned a convention to meet at Stirling on 6 Feb. They also informed Henry VIII of what they had done. The convention of Stirling adjourned to Dalkeith, and endeavoured through Margaret to make terms with the queen, but failing in this Angus and Lennox made a forcible entry into Edinburgh and called a parliament. Before this parliament commenced business, on 23 Feb., the queen had found it prudent to agree to an accommodation with her husband and his friends. Angus was admitted in the council of regency, made a lord of the articles, and promised a place among the guardians of the king, as well as on the committee for disposing of benefices. The edifying spectacle was exhibited to the people of the young king opening parliament in person, Angus bearing the crown, Arran the sceptre, and Argyll the sword. But the queen was at this very time corresponding with Albany, urging him to press on the divorce. One of the terms of her agreement with Angus stipulated that he was not to meddle 'with her person, lands, and goods even gif he is her husband until Whitsunday next.' She never seems to have lost a lingering hope that Angus would consent to dissolve their marriage, which would free him as well as herself, and pressed this upon him at several interviews. She even used her son as an agent to persuade him. Angus told Magnus that James had promised him boundless favours if he would consent to be divorced. Although the queen and Arran, as well as other nobles, were on the council of regency, the chief authority centred in Angus and Beaton, as chancellor. In March Angus was appointed lieutenant of the east and middle marches, and did good work in putting down the thieves of the dales, whose lawlessness revived with the dissensions in the central government. But the jealousy between him and Arran had been only concealed for a time. Angus, Lennox, and Argyll entered into a bond to defend each other against all enemies. Angus continued in close correspondence with Henry VIII, whose chief aim then was to win over the young king to his own and the English interest, and deliver him from his mother's influence. Both his mother and Angus spoiled instead of educating the future sovereign.

Parliament again met on 1 July and sat till 3 Aug.; the queen refused to attend, alleging fear of Angus, but he replied by a

protest that he never harmed her, and that he was ready to submit their matrimonial disputes to the spiritual lords. Arran came to this parliament, and a curious device was tried to share the power between the competitors. The king was to be placed under the guardianship of Angus and the Archbishop of Glasgow till 1 Nov., of Arran and the Bishop of Aberdeen till 2 Feb., of Argyll and Beaton, the chancellor, till 1 May, and of Lennox and the Bishop of Dunblane till 1 Aug. But Angus got the first turn, and when the turn came for Arran, declined to part with the custody of the king. A formidable force assembled to compel him, under Arran, Eglinton, Cassilis, and other nobles, at Linlithgow, where they were joined by the queen, the Earl of Moray, and the Bishop of Ross. Angus advanced with the king in his train to Linlithgow, and his opponents dreading a charge of treason declined to fight. Arran with the queen fled to Hamilton. The Earl of Moray and the northern contingent made terms, and returned with Angus to Edinburgh. On 12 June another parliament met, in which Angus, in the absence of his opponents, had his own way. The king had now reached his fourteenth year, and advantage was taken of this to declare null all offices granted in his name, and to assert that he was of age to exercise the royal authority. This put an end to the existing privy council, and a new one was nominated of Angus and his confederates, Argyll, Morton, Lennox, and Lord Maxwell, with the Archbishop of Glasgow and the bishops of Aberdeen and Galloway. Angus and the archbishop still retained the guardianship, and while, with a prudent policy, Arran, Lord Hume, and the Kers were gained by the abandonment of processes of treason, the chief offices of state were filled by the Douglases and their friends. Archibald of Kilspindie was made treasurer, Crichton, abbot of Holyrood, privy seal, Erskine of Halton secretary. Beaton was ordered to deliver up the great seal, and Angus became either in this or the next year chancellor in his room. Though these changes were carried through in the king's name, they were really against his will. He was guarded with great strictness, but succeeded in making a secret bond with Lennox, his favourite among the nobles, who from this time separated from Angus, to do nothing without his advice. The king was taken by Angus to the south to suppress the border thieves, but when at Melrose, Scott of Branxton appeared with two thousand men, and, asserting that he knew the king's mind better than Angus, made a daring attempt to carry him off. But Angus, supported by the Kers and Lord Hume, defeated him on 18 July. Lennox, who was with the king, sat still on his horse, it is related, as an indifferent spectator. He had probably been privy to the attempt, and he now withdrew from court and joined the queen and Beaton at Dunfermline, where further measures were concerted with the same object. In pursuance of these Lennox, with a small band of horse, came to the borough muir of Edinburgh in August, and sent eight horsemen with eight spare horses to the town for the king, but the arrival of the master of Kilmorris, who was sent with the news, was discovered. The king contrived Kilmorris's escape through the coining-house, but was unable to accompany him. James was now placed in stricter ward, under a guard headed by George Douglas of Pittendreoch and the abbot of Holyrood. Lennox, whose party was on the increase, assembled a force of upwards of ten thousand men, and advanced by Linlithgow towards Edinburgh. He was met at the ford of Manuel by Arran, who almost alone of the great nobles now sided with Angus, and before the engagement ended Angus himself came up. Though their numbers were little more than half those of their opponents, they won a complete victory. Lennox himself fell, lamented by the king, and even, it is said, by Arran his uncle. The king, who was in the rear, under the charge of George Douglas, showed signs of favouring the party of Lennox, when Douglas said to him, 'Bide where you are, sir; for if they get hold of you, be it by one of your arms, we will seize hold of you and pull you in pieces rather than part with you.' Angus at once advanced on Stirling, which surrendered. Beaton fled in the dress of a shepherd, and the queen was forced to submit to part with her favourite, Henry Stuart, as a condition of being allowed to remain at Stirling. On 20 Nov. she came to the opening of a new parliament. Angus and the king met her at Corstorphine, and conducted her to Holyrood, where she remained over the new year.

At this time Beaton, a subtle diplomatist, feeling he could not oppose Angus with success, made terms. This pacification was against the advice of some of his own kin and his English allies, who distrusted Beaton. Magnus, after relating it to Wolsey, reports his opinion of Angus, 'He is gentill and hardy, but wanteth skill in conveyance of grete causes, unless the same be done by some other than by himself.' The queen having insisted that Henry Stuart should be allowed to return to court, which was refused, went back to Stirling, and Beaton followed her.

Angus was now free to make several expeditions to the remoter parts of the kingdom, with the view of asserting the law and restoring order. He seems always in these to have taken the king as a symbol of authority and the best means of keeping him under his own eye. We hear of them first in the north, where he put an end to a feud between the Leslies and the Forbes, and then, more than once, in 1527 and 1528 in Liddesdale and the borders, hunting the freebooters from their mountain lairs. On one occasion he hung fourteen and carried twelve as hostages besides those slain in the field. Extermination was the only remedy for this disease. On 11 March 1528 the queen at last obtained, through the help of Albany, a divorce from the Cardinal of Ancona, appointed judge by Clement VII. The decree does not state on what grounds it proceeded, probably because none could be stated. The assertion of Lesley that a prior divorce to which Angus consented had been granted by Beaton as archbishop of St. Andrews is extremely improbable. Though Angus seems to have been willing to make great concessions to the queen, there was one point on which he would never yield, the validity of their marriage. His infidelity if pleaded would have been met by recrimination, but it is forgotten that this was no ground of divorce by the canon law. His alleged pre-contract to a daughter of Lord Hume is not proved. He gave the strongest practical evidence that he never consented to a divorce by not marrying again till after the queen's death.

Towards the end of March or beginning of April the queen, who had been some time before secretly married to Henry Stuart, and was living with him at Stirling, was besieged by her son. She was compelled to surrender and ask pardon for her new husband on her knees. Lesley relates this as having occurred at Edinburgh, not Stirling, but it is difficult to believe the queen was there in possession of the castle of the capital, while she had always maintained a hold on Stirling as part of her dower lands. Nor does he mention the presence of Angus, but it seems almost certain that Angus and not James was the chief author of the siege; for within a few weeks James took refuge with his mother at Stirling, condoned her marriage by creating her new spouse Lord Methven, and actively engaged in asserting his own power by the proscription of Angus and the Douglases. From Stirling he wrote to Henry VIII that a projected expedition by him and Angus to the borders was put off, and that the dissatisfaction of part of the realm and the council with Angus was the cause. On 19 June a proclamation was issued in the king's name, with the advice of his brother, Beaton, and the Earls of Arran, Eglinton, Moray, and others, forbidding Angus or any Douglas to come within seven miles of the royal person, because 'they had spoilt the realm for their own profit.' The nobles were summoned to meet the king at Stirling on 29 June and accompany him to Edinburgh. On 9 July a proclamation was issued at Edinburgh forbidding any one to converse with Angus, his brother, or his uncle on pain of death. Dunbar, the king's tutor, and now archbishop of Glasgow, was appointed chancellor instead of Angus, and Lord Maxwell provost of Edinburgh in place of Douglas of Kilspindie. Angus was ordered by the council to live north of the Spey, and send his brother George and his uncle Kilspindie as hostages to Edinburgh. Instead of complying he fortified himself at Tantallon. At a meeting of parliament in September, Angus, his brother and uncle, and his kinsman, Alexander Drummond, were tried and forfeited for treason. They declined, though offered a safe-conduct, to appear, but Angus sent his secretary, Ballantyne, to protest against the trial. The lands of Angus and his adherents were divided among the chief nobles. Thus, with hardly any opposition, the young monarch accomplished a coup d'état which at last made him master of his kingdom. He was less successful in reducing the strongholds of Angus. Tantallon twice resisted a siege headed by the king in person, who at the second siege lost his artillery and the chief commander of that arm, David Falconer, by a surprise. Angus chivalrously returned the king most of the guns and the master of the artillery. Coldingham Priory, which had been taken in the interval between the two sieges, was recovered by Angus. For several months the conflict went on without decisive result, and hostilities were interrupted by more than one attempt at reconciliation. At last, on a renewal of the truce with England for five years, it was made a condition that Tantallon should be surrendered, but that Henry's receiving Angus in England should not be deemed a violation of the truce, and that if the forfeiture was remitted it was to be after submission, and at the request of Henry. Angus now returned, towards the end of May 1539, to Berwick, and though he went so far as to trust himself alone on a visit to James, and confirmed the surrender of Tantallon, the king would not carry out his part of the treaty, and Angus returned to England. Further efforts of Henry to procure his pardon were equally unavailing, for James demanded not only the removal of Angus

from the borders, but also the restitution of Berwick. Henry treated this as a declaration of war. Angus was summoned to the English court, given a pension first of a thousand merks, afterwards 1,000*l.* a year, in return for which he took the oath of allegiance to Henry as supreme lord of Scotland, and promised the services of himself and his friends. Henry on his side engaged not to make peace unless Angus was restored. From 1529 till 1542 Angus lived in England, sometimes on the borders, when preparing for or engaged in raids upon Scotland, but for a longer period in or near London, where he was hospitably treated by Henry VIII. One interesting episode in his exile was the romantic fate of his daughter, Margaret Douglas [see DOUGLAS, LADY MARGARET]. Henry VIII was able to do nothing towards the restoration of Angus. He was too much engrossed with his own personal and political aims to press the war with Scotland. His object after the fall of Wolsey was to tempt his nephew to break with the church of Rome and become his ally in the struggle with the pope. Angus took part in several border raids between 1529 and August 1533, when a truce for a year was concluded. In May 1534 peace was made for the lives of the two sovereigns and one year longer. By a separate agreement Cawmills, a small fort in Berwick, which had been held by the Douglases in the English interest, was given up to the Scots, and Angus's residence in England was sanctioned. Henry after this renewed attempts to procure the restoration of Angus, and his efforts were backed by the French king. But James would listen to no petitioners however powerful on behalf of the Douglases. He had sworn that they should never return while he lived. The past history of the family justified his suspicion, but the conduct of Angus himself might perhaps have allowed an exception in his favour. Instead of mitigating, the Scotch king increased his severity to all that bore the hated name, or were in any way connected with it. The uncle of Angus, Archibald Douglas of Kilspindie [q. v.], was dismissed when he presented himself to the king. On 14 July the master of Forbes, husband of a sister of Angus, was tried, condemned, and executed for attempting the king's life with a culverin at Aberdeen, and also for aiding and abetting Angus. Three days later Lady Jane Glammis [q. v.], another sister of Angus, was burnt at the stake. James Hamilton, the bastard of Arran, was beheaded on a similar charge of conspiring with Angus. 'Few escape,' wrote Norfolk to Cromwell, 'that may be known to be friends to the Earl of Angus or near kinsmen. They be daily taken and put in prison. It is said that such as have lands of any good value shall suffer at the next parliament, and such as have little shall refuse the name of Douglas, and be called Stuarts.' In the parliament of December 1540 the forfeiture of Angus and his friends was sealed with the great seal and the seals of the three estates, because, as the record expressed it, 'the manor of tratories suld remain to the schame and sclander of them that ar comyn of tham, and to the terrour of all uthers.' The principal baronies of Angus were by the same parliament annexed to the crown. But the two chief enemies of Angus soon died. Queen Margaret died after a short illness at Methven. It was reported that on her deathbed she begged her confessor to beseech the king 'that he wold be good and gracious to the Earl of Angus,' and asked God's mercy that she had 'afendit with the said earl as she had.' Two years later James himself died, distracted with grief at the defeat of Solway Moss. He too was said when dying to have declared, 'I shall bring him [Angus] home that shall take order with them all.' But this story, which we owe to Calderwood, after Angus had redeemed his character for patriotism, is not to be implicitly credited.

The death of James led almost immediately to the return of Angus on terms which his brother George negotiated with the regent Arran and Cardinal Beaton. On 16 Jan. 1543 a proclamation was issued, restoring their estates to both brothers, and in March their forfeiture was rescinded by parliament. On his return Angus was made a privy councillor, and took an active part in the treaty of peace with England, as well as that for the marriage of the infant Mary Stuart to Edward, prince of Wales. On 9 April 1543 Angus himself married, for the third time, Margaret, daughter of Robert, lord Maxwell. Of this marriage he had more than one child. Their birth alienated his daughter, the Lady Margaret, who in the next year married Matthew, earl of Lennox, with the consent of his father and Henry VIII, on the condition of Lennox promising to be faithful to the English interest. Lady Lennox had counted upon inheriting her father's title and estates, but on the death of his own children, who all died young, he passed her by in an entail which settled them on his heirs male. The marriage of Lennox to the Lady Margaret had important political consequences. Lennox, bred in France, was summoned to Scotland by Mary of Guise, the queen-dowager, and Cardinal Beaton to support the French connection, but from this time he became the most devoted, indeed, with the exception of Glencairn, the only steadfast adherent of the

English interest among the Scotch nobles. Angus and the Douglases played a part which, although it has found advocates, cannot be altogether defended. Their restoration was due to Henry VIII, and their original disposition, grounded upon sound policy, was to favour the English alliance; but when Henry VIII began to treat the Scottish nation as enemies, they gradually turned round and joined, at first doubtingly but in the end firmly, the patriotic side. In June 1543 Angus attended a general council of the nobles at Stirling, where Arran the regent was deposed in favour of the queen-dowager, and a privy council appointed of three earls, of whom he was one, three lords, three bishops, and three abbots. Shortly after Angus was appointed lieutenant-general. This change in the government did not last, indeed Arran never surrendered his authority. When Angus marched to the borders as if to oppose the English, he did nothing effectual, and was distrusted by the Scots borderers as still in the English interest. On 9 Sept. the infant Mary Stuart was crowned by Cardinal Beaton at Stirling, and in November the queen-dowager held a parliament at that town, while Arran held another in Edinburgh. Cardinal Beaton succeeded in reconciling the queen and the regent. Angus continued to oppose Arran, and entered into a bond for mutual aid with his kin and friends at Douglas. The regent now took up arms against the Douglases. He issued a warrant commanding Angus to send away Sadler, the English envoy, who was then at Tantallon, but was saved from expulsion by his recall. Angus also prepared for war. In January 1544 he took possession of Leith, while his brother George lay at Musselburgh threatening the capital with a considerable force, but George was driven off by the Earl of Bothwell, and Angus was forced to submit. At a conference at Greenside Chapel, near Edinburgh, it was agreed that Angus should assist the regent against the English, and give sureties for his conduct. Notwithstanding, Angus wrote shortly after this to Henry VIII assuring him he was still faithful to his interests, and begging for an army. In April Arran reduced Glasgow, which had been fortified by Lennox, and Angus having gone thither to intercede for his brother George, whose life as one of the hostages was in danger, was seized and sent as a prisoner first to Hamilton and afterwards to Blackness Castle. He was released on the approach of Hertford's first expedition in spring along with his brother and Lord Maxwell on a promise to raise them followers against the English. The savageness of this expedition, which burnt Leith and part of Edinburgh, and on its return wasted the coast of Fife and the Lothians, Merse, and Teviotdale, not excepting the lands of Angus, which Henry VIII is said to have specially desired to be laid waste, was the turning-point in the shifting conduct of Angus. He now embraced heartily the patriotic cause, and on 13 July 1544 was appointed lieutenant of Scotland south of the Forth. In this capacity he proved himself a valiant commander, more than once inciting by his example and stirring up by his words the faint-hearted regent. When besieging Coldingham Priory, Arran, alarmed at the approach of an English army, was ready to abandon his siege guns. Angus saved them at great personal risk, declaring that his honour and life should go together. When Arran hesitated to revenge the incursion of Sir Ralph Evers and Sir Bryan Latoun in the Merse, complaining of want of support from the nobles, Angus told him it was his own fault, and exhorted him to wipe out the accusation of cowardice as he himself would that of treachery, not by words but by deeds. This was not a mere boast, and when the English knights, after desecrating Melrose Abbey, came with their forces to Ancrum Moor they were met and signally defeated by the regent. The honours of the field were by all awarded to Angus. He had commenced the battle gaily by wishing he had his goshawk on his wrist when a heron flew across the field. After the victory it was reported that Henry reproached him for deserting his benefactor, when he exclaimed, 'What! is our brother-in-law offended because I am a good Scottish man, because I have revenged the defacing of the limbs of my ancestors at Melrose upon Ralph Evers? Little knows King Henry the skirts of Kirnstable [a mountain in Douglasdale]. I can keep myself there from all his English host.'

Francis I sent him in acknowledgment of his bravery the order of St. Michael, a gold collar, and four thousand crowns. At a parliament held in Stirling in the following June, Angus and his brother, along with other nobles, signed a bond pledging themselves to invade England. A raid was made across the border in July, but without any important action. Strange as it may seem, Angus and the Douglases were still corresponding with Henry VIII, assuring him of their desire for the marriage of Mary to Edward and for peace; but as little heed was given to their assurances as they deserved. Angus, now an active member of the Scottish privy council, signed in 1546 the act of parliament which dissolved the treaty of peace and marriage

with England. It does not appear that he took any part in the religious conflict, the prelude of the Scottish reformation. Perhaps residence in England may have inclined him towards the reformers' side, but he did not attempt to protect them. On the other hand, he had no love for the Scottish hierarchy. Beaton had never been his friend, and he probably regarded his assassination with equanimity, obtaining one of his benefices, the rich abbey of Arbroath, for his natural son George, usually called the Postulant.

After the death of Henry VIII the protector Somerset renewed the Scotch war with a larger force, and Angus commanded the van in the battle of Pinkie on 10 Sept. 1547, when the Scotch suffered a defeat almost as signal as at Flodden. The only exception to the general discomfiture was due to Angus, whose pikemen, forming in line at the beginning of the engagement, drove back the English horse; but the archers broke his ranks while executing a flank movement, and the regent and his troops, who were in the centre of the Scottish army, were seized with panic. Angus complained bitterly that he had not been supported by them. Their flight lost the day; but Somerset did not follow up his victory, and Angus escaped to Calder. Next year he made some amends for the loss of Pinkie by defeating Lord Wharton, who had invaded the western marches, and driving him back to Carlisle. In June he was present at the parliament which agreed to the marriage of Mary Stuart with the dauphin, and sanctioned her being sent to France. In the desultory warfare, which continued till the peace of 1550, Angus took no prominent part, though he is mentioned in a French despatch as engaging in a skirmish on 13 Dec. 1548 at the head of fifty lancers and two hundred light horse against Luttrel, the English captain of Broughty Castle. On the accession of the queen dowager to the regency, which Arran reluctantly yielded in 1554, Angus obtained a writing under the hand both of the queen dowager and the young queen that her general revocation was not to affect the re-grant of his estates on his return from England in 1547. With the new regent he was not on good terms. He joined the barons in remonstrating against the proposal to impose a tax for the payment of mercenaries. When he came to Edinburgh to attend the council in 1554, he was accompanied by a band of a thousand men, though such retinues had been expressly prohibited. On the keeper of the gate requesting him to check his disorderly followers, his reply was a jest: 'I must put up with much more myself from the Douglas lads who enter my bedchamber, whether I will or no,' while as he passed his men he muttered the significant hint, 'Sharp whingers are good in a crowd.' Mary of Guise having reproached him with coming in armour, he said, with the same mixture of jest and earnest, 'It's only my old dad Lord Drummond's coat, a very kindly coat to me; I cannot part with it.' When ordered to place himself in ward in the castle, he came, but still attended by his followers. The constable remonstrated, saying his orders were to receive only three or four attendants, and Angus replied, 'So I told my lads, but they would not go home to my wife Meg without me.' He accordingly rode off home with them to Douglas, taking a protest that he had presented himself according to order at the castle.

On the way home he remarked, 'The Douglas lads are nice lads; they think it is good to be "loose and lievand"' (i.e. free and living), which became a proverb on the borders. With the same humour, when the queen dowager proposed to create Huntly a duke, Angus told her, 'If he is to be a duke [duck], I will be a drake;' and when she urged that he should give her the custody of Tantallon he vouchsafed no reply, but, speaking to the hawk he was feeding, said, 'Confound the greedy gled, she can never have enough.' The queen refusing to understand, and still pressing her request, he burst out at last, 'Yes, madam, why not? All is yours now. But I will be captain of it, and shall keep it for you as well as any man you can put in it.'

He survived till the middle of January 1557, when he died at Tantallon, and was buried at Abernethy. On his deathbed, Hume of Godscroft relates, one of his servants said: 'My lord, I thought to have seen you die leading the van with many fighting under your standard,' to which the earl replied by kissing the crucifix and saying, 'Lo, here is the standard under which I shall die.' The character of Angus has been very differently drawn by English and Scottish historians, and among the latter by adversaries and partisans of the house of Douglas. These describe him as treacherous and ambitious, intent, like his predecessors, on maintaining the interest of his family, which he preferred to his country. Those praise his courtesy, good temper, bravery, and patriotism. When the narrative of his life is impartially followed, what is most conspicuous is that his talents were improved by experience, and that his character was strengthened by adversity. The young and handsome courtier, who showed little capacity for business and timidity, if not lack of courage, in action, acquired skill in the management of men and affairs, and became an able and brave com-

mander. By nature mild, he learnt the art of pointed speech, yet retained the power of keeping and making friends. A turn of dry humour, derived from his grandfather 'Bell-the-Cat,' came out prominently in old age. He was conscious of some of his defects, and in passing the tomb of James, the seventh earl, at Douglas, was wont to say, 'Shame for thee, we took all our fairness [of complexion] and feebleness from thee.' But he had inherited also qualities of his more vigorous ancestors, their courage and adroitness. It is not possible to deny that he played a double part towards Henry VIII, and did not decide to aid his countrymen until their cause was gaining, but his conduct when he became a patriot did much to restore the popularity his house had lost. It required rare ability and wisdom to preserve the fortunes, and indeed the life, of a leading noble in the age of Henry VIII and James V; and Angus stands, not indeed in the first, but high in the second rank of the men of his time and country.

[Besides the family histories, which became more trustworthy in the life of this earl, Godscroft for characteristic anecdotes, Sir W. Fraser for documents, the contemporary histories of England and Scotland throw much light on the life of Angus. Of modern historians, Miss Strickland's Lives of Mary Tudor and Lady Margaret Douglas, and Brewer's Henry VIII are specially valuable.] *Æ. M.*

DOUGLAS, ARCHIBALD (*fl.* 1568), parson of Glasgow, younger brother of William Douglas of Whittingham, and grandson of John, second earl of Morton, was parson of Douglas prior to 13 Nov. 1565, when he was appointed an extraordinary lord of session in the place of Adam Bothwell [q. v.], bishop of Orkney. With his kinsman, James, fourth earl of Morton, he was concerned in the murder of Rizzio in March 1566. Douglas fled to France, but a few months afterwards, through the intervention of the French king, he was allowed to return to Scotland, where he successfully negotiated the pardons of the other conspirators. There seems to be but little doubt that he took part in the plot for the murder of Darnley in the following year, but no proceedings were taken against him at that time. On 2 June 1568 Douglas was appointed an ordinary lord of session in the place of John Lesley, bishop of Ross. In September 1570 he was sent to the Earl of Sussex to congratulate him on his victory, and 'to talk of the stabilitie of the king and regents auctoritie' (*Historie and Life of King James the Sext*, 1825, p. 64). Some time before this Douglas had been presented by the regent, Murray, to the parsonage of Glasgow. He had, however, been refused letters testimonial by the commissioner, whose decision was confirmed by the general assembly in March 1570. Further objections were raised against his appointment by the kirk of Glasgow, but he was at length allowed possession on 23 Jan. 1572. A quaint account of his examination for the benefice is recorded in Bannatyne's 'Journal' (1806, pp. 311-13), where it is stated that 'when he had gottin the psalme buike, after luking, and casting ower the leives thereof a space, he desyrit sum minister to mak the prayer for him; "for," said he, "I am not vsed to pray."' Having been detected in sending money to the queen's party, then holding the castle of Edinburgh, Douglas was 'tane and send to Stirveling to be kept' on 14 April 1572, and at the same time 'also it is reported that he suld have betrayed the lord of Mortoun' (*ib.* pp. 334-5). According to another account 'the person was wairdit in the castell of Lochlevin' (*Historie and Life of King James the Sext*, p. 101). But this is probably incorrect, as on 25 Nov. 1572 a commission was appointed for the trial of Douglas 'now remaining in ward within the castell of Stirveling.' He was restored to his place on the bench on 11 Nov. 1578, the king having commanded him 'to await and mak residence in his ordinar place of ye sessioune.' On 31 Dec. 1580 Douglas and the Earl of Morton were accused before the council by Captain James Stewart, who was shortly afterwards created the Earl of Arran, of 'heigh treason and foreknawlege of the king's murthour' (*ib.* pp. 180-1). Hearing of Morton's commitment, Douglas fled from Moreham Castle to England. He was degraded from the bench on 26 April 1581, and a decree of forfeiture was pronounced against him on 28 Nov. following (*Acta Parl.* iii. 193, 196-204). Though Elizabeth refused to send him back at the request of James's ministers, Douglas was for some time detained in a kind of custody. He, however, gained Elizabeth's favour by disclosing his transactions with Mary, and through the influence of Patrick, master of Gray, and Randolph, the English ambassador, he was at length enabled to return to Scotland. On 1 May 1586 an act of rehabilitation was passed under the great seal restoring Douglas, but at the same time containing a provision that if he should be found guilty of the murder the act should have no effect. On 21 May he received a pardon for all crimes and treasons committed by him, except the murder of Darnley, and five days after, on 26 May, he was tried for that murder. It was charged in the indictment that both

John Binning and the Earl of Morton, who had been executed for the murder in June 1581, had declared that Douglas was actually present at the blowing up of Darnley's lodgings in Kirk of Field, and it was moreover asserted that while perpetrating the crime Douglas 'tint his mwlis' (lost his slippers), which being found upon the spot the next day, were acknowledged to be his. The jury unanimously acquitted him, but there are strong reasons for supposing that the trial was a collusive one, and that its only object was the exculpation of the prisoner. According to Moyses, Douglas was 'absolved most shamefully and unhonestly to the exclamation of the whole people. It was thought the filthiest iniquity that was heard of in Scotland' (*Memoirs of the Affairs of Scotland*, 1755, p. 108). Spotiswood asserts that the acquittal was obtained by the procurement of the prior of Blantyre for private reasons (*History of the Church of Scotland*, 1851, ii. 343-4). But as Douglas returned to Scotland virtually as an agent of Elizabeth to James's court, the matter was probably arranged before his return. Having been favourably received by James, he was sent back to England as an ambassador of the king, and appears to have contributed to the condemnation of Mary, 'having discovered several passages betwixt her and himself, and other catholicks of England, tending to her liberation: which were made use of against her majesty for taking her life' (*Memoirs of Sir James Melvil of Halhill*, 1735, pp. 348-9). In 1587 he was dismissed from this post upon the arrival of Sir Robert Melville in England. On 13 March 1593 Douglas was deposed for non-residence and neglect of duty from the parsonage of Glasgow, which he resigned 4 July 1597. The date of his death is unknown, but it appears that he was alive at the beginning of the seventeenth century. He married in 1577 Lady Jane Hepburn, the widow of John, master of Caithness. Frequent allusions to Douglas are made in the 'Calendar of State Papers relating to Scotland,' 1509-1603, 2 vols.

[Brunton and Haig's Senators of the College of Justice (1832), pp. 125-8; Hew Scott's Fasti Ecclesiæ Scoticanæ (1868), vol. ii. pt. i. pp. 2-3; Pitcairn's Criminal Trials in Scotland (1833), vol. i. pt. ii. pp. 95, 142-54; Arnot's Collection and Abridgment of Celebrated Trials in Scotland (1785), pp. 7-20; Robertson's History of Scotland (1806), iii. 32-3, 415-20, 424-7; Laing's History of Scotland (1804), i. 23, ii. 17, 55, 331-336, 337-9; Register of the Privy Council of Scotland, vols. i-iv.] G. F. R. B.

DOUGLAS, ARCHIBALD, eighth EARL OF ANGUS (1555-1588), was only son of David, seventh earl, and succeeded to the earldom on his father's death when only two years old. His uncle and guardian, James Douglas, earl of Morton [q. v.], obtained his infeftment in the estates as his father's heir in 1559, notwithstanding the claim Margaret, countess of Lennox, as heir general of her father, the sixth earl, again made, as she had done after her father's death. When Queen Mary came of age in 1564, she confirmed in his favour the charter by James V in 1547 to the sixth earl, and on 13 May 1565 Morton obtained a renunciation of the claim of the Countess of Lennox and a ratification by her husband and her son Darnley of the entail by the sixth earl, under which his ward, as heir male, was entitled to the Douglas succession. As a consideration for this concession Morton and the young Angus bound themselves to support the marriage of Mary to Darnley.

When Morton left Scotland, after Rizzio's murder in 1566, the Earl of Atholl succeeded him as tutor of Angus; but on his return next year Morton resumed the guardianship. Angus studied at St. Andrews under John Douglas, provost of the New College, afterwards archbishop. When only twelve he carried the crown at the first parliament of James VI, and signed the rolls of its proceedings by which the confession of faith was confirmed. The influence of his uncle secured his early education in the principles of the reformers. In the parliament of July 1570 he voted for the appointment of Lennox as regent, and next year again carried the crown at the parliament which met in Stirling. On the death of Mar, who succeeded Lennox in the regency, Angus supported his uncle, who became regent, and with him he appears to have resided. In January 1573 he was appointed member of the privy council, and on 12 June married Lady Mary Erskine, daughter of the late regent. In October he was appointed sheriff of Berwick, and in July of next year lieutenant-general south of the Forth, an office which naturally fell to the head of his house when in favour with the government. A quarrel between him and his uncle, the regent, as to whether he should have this office was made up by the good sense of both. From August 1575 he was actively engaged in its duties. The confidence felt in him is shown by his correspondence with the English wardens, and was justified by his endeavour to keep the peace in the districts which his ancestors had done so much to reduce to order. The submission made to him by a number of the smaller lairds of the border in November 1576 proved his judicious administration. In May 1577 he was appointed warden of the west marches, in succession

to Lord Maxwell, and before the end of the year steward of Fife and keeper of Falkland Palace. On Morton's removal from the regency in 1578, Angus stood by his uncle, who destined him to be his heir, and had a real affection for him, addressing him in correspondence as his son. He was one of the nobles who signed the discharge or indemnity to Morton. He did not attend the council until Morton's return to power, when he was appointed lieutenant-general of the king. He marched with an army from Stirling against the nobles who opposed Morton, but at his suggestion refrained from an engagement. In 1579 he took part in Morton's measures against the Hamiltons, the hereditary enemies of the Douglases, and was a member of the convention at which they were forfeited. He afterwards led the force which took the castles of Hamilton and Draffen, and was present in the convention of August and the parliament of October 1579 which ratified Morton's acts. On Morton's final fall from power in the following year, Angus was present at the privy council and refused to vote for his imprisonment. His petition to the king to make up an inventory of Morton's estate was granted, and he was exempted, at the special request of James, from the banishment from Edinburgh of the other Douglases. He even attempted to rescue Morton when sent from Edinburgh to Dumbarton, but his force was not sufficient. Lord Rothes, whose daughter he had married after the death of his first wife, tried to persuade him to submit to the king, but he declined unless hostages were given for his personal safety. He went, however, to Edinburgh and was well received by James, but deemed it prudent to remove the principal effects of his uncle from Dalkeith and Aberdour to Tantallon. Shortly after he was ordered to place himself in ward north of the Spey or at Inverness, and, not having complied, was declared guilty of treason, and ordered to deliver up Tantallon, Cockburnspath, and Douglas. He now engaged in active correspondence with Randolph, the English envoy, in a plot for the release of Morton, and would not have shrunk with this object from slaying his chief enemies, and even seizing the king's person. In February 1581 he attended, under a safe-conduct, a meeting of the estates in Edinburgh, but discovered by intercepted letters a plot, to which his wife was a party, against his own person, devised by the Earl of Montrose. Leaving Edinburgh by night he rode to Dalkeith and sent his wife home to her father. His plots with Randolph continued, and he favoured the invasion of Scotland by an English force, but their schemes were found out. Randolph left Scotland; Mar, his only ally among the nobles, became reconciled to the court; and proclamations were issued against Angus, who, however, evaded pursuit. On the execution of Morton he crossed the border from Hawick and took refuge at Carlisle. He then went to London, where he was hospitably received by Elizabeth and her ministers. Among the other exiles there were two natural sons of Morton and Hume of Godscroft, the historian of his house. He became at this time a friend of Sir Philip Sidney, who communicated to him his 'Arcadia,' still in manuscript. He is said to have studied the political institutions of England, but his conduct was more in accord with the less settled constitution of Scotland. When the raid of Ruthven effected a change in the administration of Scotland in August 1582, and put the Earls of Mar and Gowrie at the head of affairs, Angus came to Berwick, and, receiving a pardon in the end of September, crossed the border. He came to Edinburgh in October, was reconciled to the king, and allowed to bury the head of Morton, still fixed on the Tolbooth. His forfeiture was not, however, rescinded, which prevented him from sitting in council, but he exercised considerable influence as an intermediary between the English court and the Scottish ministry, of which Gowrie was the head. James, who had never forgiven the authors of the Ruthven raid for seizing his person, refused or delayed to call a parliament, and entered into secret negotiations with the French ambassador, Fénelon, and with the Duke of Lennox, then in France, to free himself from their control. In June 1583 he succeeded in this by the aid of Colonel Stewart, the captain of his guard, and going to St. Andrews placed himself in the hands of the Earls of Montrose, Crawford, and Huntly. Angus and Bothwell intended to intercept him, but arrived too late, and were ordered to disband their forces. Angus saw the king and attempted to effect a reconciliation, but was ordered to go to his own residence. He returned accordingly to Douglas, but in the parliament held in October the Earl of Arran was now all-powerful, and Angus, instead of being restored to favour, was directed to pass north of the Spey and remain there during the royal pleasure. He obeyed, and went to Elgin in winter, where he was well received by the gentlemen of Moray, who promised to defend him against Huntly, the king's lieutenant in the north.

The administration of Arran did not give satisfaction to any class, and specially alienated the leading presbyterians, now becoming politically influential, by requiring the general assembly to pass a resolution con-

demning the raid of Ruthven. The nobles who had been concerned in it thought the time ripe for another *coup d'état*, and though their intrigues were suspected and Gowrie apprehended at Dundee, Glamis and Mar succeeded on 17 April 1584 in seizing the castle of Stirling. Angus, who had already come south to Brechin, joined them and summoned his vassals to meet him. But the success of the rebellion, for such it really was, was momentary. Several of those expected to take part in it hesitated. The king collected a force of twelve thousand men, and the lords, including Angus, unable to cope with it, fled from Stirling across the border to Berwick. Hume of Argaty, who had been left in charge of the castle of Stirling, surrendered without conditions on 25 April and was executed. Archibald Douglas, formerly constable of Edinburgh, was taken prisoner and shared the same fate. Gowrie also, though he had attempted to make terms for himself, and was distrusted by Angus, was tried for treason and beheaded on 2 May. A parliament hastily summoned towards the end of that month restored episcopacy, and another in August forfeited the nobles who had taken part in or favoured the seizure of Stirling. Angus was attainted and his estates forfeited on 22 Aug. Elizabeth at this juncture supported the exiles, who represented the English as opposed to the French interest in Scotland, and the protestant as opposed to the catholic party. At Newcastle, to which Angus and other of the Scotch exiles went from Berwick, they were joined by James Melville and other leading presbyterian ministers. Melville had come at the request of Angus, and Mar set on foot a presbyterian congregation in that town, and wrote a declaration setting forth the abuses of the episcopal church in Scotland. Angus was a zealous presbyterian, and the ministers regarded him as their best ally. Melville describes him as 'Good, godly-wise, and stout Archibald, earl of Angus.' A series of negotiations and counter-negotiations between the different parties in Scotland and the English court occupied the year from the autumn of 1584 to the winter of 1585. Arran felt the necessity of dissociating himself from the charge of complicity with the papists, who were then busy with the plots which culminated in the Armada. He had a personal interview with Lord Hunsdon, Elizabeth's envoy, on the borders, and the Master of Gray was sent as his agent to England to give assurance of the desire of James and his advisers to be on good terms with Elizabeth. With this was coupled a request that the exiled Scottish lords should remove from Newcastle to Cambridge. Arran was specially afraid of the influence of Angus, and there was even a suspicion, though the evidence is not altogether trustworthy, that his life was threatened.

The queen ostensibly complied with the request of Arran and Angus, and his fellow-exiles came south in February to Norwich, and in April to London. When there, they defended themselves to the satisfaction of the queen from a charge made by Arran, which Bellenden, the lord justice clerk, had been sent to urge that they were plotting against the life of James. Elizabeth, and the able diplomatists in her service, knew that these lords were her real friends, and could be trusted better than Arran. Sir Philip Sidney came to them with an assurance of her 'good affections.' A plot was devised which, though it did not include the deposition of James, aimed at the overthrow of Arran and the restoration of the banished lords to the government. Its chief authors were Walsingham and Sir Edward Wotton, ambassador to Scotland. Angus and his confederates Mar and Glamis were reconciled to Lords John and Claud Hamilton, who had been also driven from Scotland through enmity to Arran, who had taken possession of the Hamilton estates. The Master of Gray, with objects of his own, joined in the intrigue, and so did Bellenden after his return to Scotland. In October Lord Maxwell raised the standard of rebellion on the borders, and on the 17th of that month Angus and the other banished lords returned to Berwick, where they were met by Wotton. They marched rapidly, raising troops by the way, to Lanark, where they were joined by the Hamiltons and Lord Maxwell. On 2 Nov. they issued a proclamation from St. Ninians, close to Stirling, declaring they had only come to release the king from the domination of Arran. Arran, who still retained his ascendency, issued a counter-proclamation; James also tried his personal influence on the Earl of Bothwell, one of the leaders of the opposite party. But Arran had few friends. The presbyterian ministers were to a man against him, and carried with them the citizens of the towns. Of the leading nobles, only Crawford and Montrose still supported the king. The surrender of the town on the 2nd was followed by that of the castle of Stirling on 4 Nov., almost without a blow, and with the single condition that the lives of the nobles on the king's side should be spared. James had an interview with Angus, Hamilton, and Mar, restored their estates, and placed the government in their hands. The office of chancellor was offered to but declined by Angus,

and it was conferred on Secretary Maitland. In April 1586 he was made warden of the western marches, and in November lieutenant-general with command of the forces on the border. The ministers and strenuous presbyterians among the laity were much disappointed that the presbyterian form of church government was not restored. The Melvilles and Calderwood, the church historian, attribute this to the lukewarmness of the nobles, who when their estates were restored cared nothing for the church. Angus is treated by these writers as a conspicuous and solitary exception, 'to whose heart,' says James Melville, 'it was a sore grief that he could not get concurrence with the presbyterian form of church government.' There is no doubt he was the most zealous presbyterian among the nobles. But the dispute was not so simple as is represented by presbyterian authors, nor was the maintenance of episcopacy due only to the selfishness of the nobles. The king's favour for that form of government in the church was avowed. The English queen also supported it. It had a large portion of the people, especially in the north, on its side. Its opponents associated their advocacy of presbyterianism with views hazardously near republican principles. Angus expressed his views in a conversation with his retainer and biographer, Hume of Godscroft, upon a sermon John Craig (1512?–1600) [q. v.], one of the few moderates of the clergy, had preached against Francis Gibson of Pencaitland, who had insisted on the limitations of the royal authority and the duties of subjects on the point of religion. He indicated to Hume his distrust of all his colleagues, and ended by saying: 'God knoweth my part I sall neglect nothing that is possible to me to do, and would to God the king knew my heart to his weal and would give ear to it.'

This is not the language of a strong man. He was in fact of a weak constitution, physically, and more fitted to be led than to be a leader. But he was a good figurehead for the presbyterian party. In the spring of 1587 he was placed in ward at Linlithgow, it is said on the accusation of Arran, who had then come back to Scotland. But nothing came of this, and he was present at the curious scene of the riding of the parliament from Holyrood to the castle on 15 May, when James, who had now attained majority, coupled the rival nobles two by two as a sign of their reconciliation and his own character as a peace-maker. Angus went with Montrose, a curious conjunction, for Montrose was suspected of a *liaison* with the second wife of Angus, Lady Margaret Leslie, from whom he was divorced in 1587. In July of the same year he married Jean Lyon, daughter of Lord Glamis and widow of Robert Douglas the younger of Lochleven. Angus bore the sceptre in the following parliament in July 1587, the crown being carried by the king's kinsman, the young duke of Lennox. In this parliament he obtained a ratification of the lands and honours of Morton which his uncle had entailed on him, and the title of Earl of Morton was conferred on him in October, but he held it so short a time that it is seldom given him. Both in this and the following year he acted vigorously in the administration of the border, doing justice on the border thieves, and taking part with James in person in an expedition against Lord Maxwell, which ended in his capture. But his health broke down, perhaps through these exertions, and he died at Smeaton, near Dalkeith, on 4 Aug. 1588. His body was buried at Abernethy, but his heart by his own wish at Douglas, perhaps one of the latest examples of that singular custom. He was only thirty-three, and his death was at the time attributed by the superstitious to sorcery. One poor woman was arrested on suspicion, but not condemned. Another, Agnes Sampson, who was burnt some years later for witchcraft, actually confessed to putting an image with the letters A. D. upon it into the fire, but said she did not know the letters referred to Angus. It appears to have been really due to consumption. He had no children by his first two wives, and a posthumous child of his last wife being a daughter, the estates and title of Douglas passed to Sir William Douglas of Glenbervie, the heir male of the eighth earl, those of Morton to Douglas of Lochleven. James VI used to call Angus 'the ministers' king,' and they have so loaded him with compliments as almost to excite suspicion of their truth. He was, according to Calderwood, 'more religious nor anie of his predecessors, yea, nor anie of all the erlis in the countrie much beloved of the godlie.' But Archbishop Spotiswood, a contemporary and more impartial writer, corroborates the testimony of the presbyterians, and describes him 'as a nobleman in place and rank, so in worth and virtue, above other subjects; of a comly personage, affable, and full of grace, a lover of justice, peaceable, sober, and given to all goodness, and which crowned all his virtues, truly pious.' Hume of Godscroft speaks of him not only with the panegyrical language he applies to all the Douglases, but in terms of strong personal attachment.

[Hume of Godscroft's History is specially valuable for the life of this earl. Sir W. Fraser's Douglas Book adds some documents. The Privy Council Records, James Melville's Diary, and

Calderwood's and Spotiswood's Histories of the Church of Scotland are the best contemporary or nearly contemporary sources; McCree's Life of Andrew Melville; and Burton's Hist. of Scotland.] Æ. M.

DOUGLAS, ARCHIBALD, Earl of Ormond and Lord Angus (1609–1655), the eldest son of William, eleventh earl of Angus and first marquis of Douglas [q. v.], by his first wife, Margaret Hamilton, daughter of Claud, lord Paisley, was born in 1609. In a charter of the barony of Hartside or Wandell, granted to him and his father 15 June 1613, he is named Lord Douglas, Master of Angus, and it is by the title of Earl of Angus, which became his on his father's elevation to the marquisate, that he is generally known. In 1628 he married Lady Anne Stuart, second daughter of Esme, duke of Lennox, Charles I being a party to the marriage contract. Two years later he went abroad and did not return before the latter end of 1633. In May 1636 he was appointed a member of the privy council of Scotland, and was present at the meeting in December of that year at which the use of the new service-book was sanctioned. His sympathies, however, were believed to lie with the covenanters, for when the Duke of Lennox was sent to enforce the use of the service-book, Angus was chosen to treat with him. Yet when the royal proclamation was issued commanding the use of the book, the order was made with the approval of Angus. On the final suppression of the book he was one of those members of the privy council who addressed a letter of thanks to the king. Judged by his vacillation in this matter the earl would seem to have had a large share of that spirit of irresolution which was the chief characteristic of the political careers of his half-brother and nephew and the third and fourth dukes of Hamilton. He was appointed an extraordinary lord of session 9 Feb. 1631, and not long afterwards signed the covenant. But when the covenanters prepared to take the field, he left the country. He returned in 1641, when he appeared in parliament, and his right to sit as a peer's eldest son being questioned and decided against him, he was turned out, together with some others of the same rank. At the general assembly summoned in August 1643 he was elected one of the commissioners appointed to further the cause of the covenant in England, and at the same time he was put on the special commission which was to meet the commissioners sent to treat with the assembly by the English parliament. In 1646, on the death of his younger brother Lord James (or William) Douglas [q. v.] in action, Angus was appointed to the command held by him as colonel of the Douglas regiment in France. He held this post till 1653, when he resigned it in favour of his brother George, but it does not appear that he saw any active service The greater portion of these years he spent at home in Scotland, though he took no prominent part in public affairs till the arrival of Charles II in Scotland in 1650, when he became a member of the committee of estates, and was among those appointed to make preparations for the king's coronation. At that ceremony he officiated as high chamberlain, and in the following April he was created Earl of Ormond, Lord Bothwell and Hartside, with remainder to the heirs male of his second marriage with Lady Jane Wemyss, eldest daughter of David, second earl of Wemyss, his first wife having died 16 Aug. 1646, in her thirty-second year. At the assembly which met at Edinburgh, and afterwards at Dundee, in July 1651, the earl took a leading part in the opposition to the western remonstrance; but after the departure of Charles II to the continent he retired into private life. He was fined 1,000*l.* by Cromwell's act of grace in 1654, though it was stoutly alleged on his behalf by the presbytery that he was a true protestant. The accounts kept by his wife, which are still preserved at Dunrobin, show that he resided in the Canongate or at Holyrood Palace till his death, which took place 15 Jan. 1655, in the lifetime of his father. He was buried at Douglas in the family vault in St. Bride's Church. By his first wife Ormonde became the father of one son, James, who succeeded his grandfather as Marquis of Douglas. By Lady Jane Wemyss he had a daughter who became the fourth wife of Alexander, first viscount Kingstoun, and two sons, the elder of whom, Archibald [q. v.], succeeded him in his title, and in 1661 obtained a new patent creating him Earl of Forfar. The widow of the first Earl of Ormonde, who outlived him sixty years, was married in 1659 to George, fourteenth earl of Sutherland, whom she also survived.

[Fraser's Douglas Book, ii. 433; Douglas and Wood's Peerage of Scotland, i. 442; Aiton's Life of Alexander Henderson; Baillie's Letters, vols. i. and ii.; Michel's Les Ecossais en France, ii. 318, errs in stating that Lord G. Douglas immediately succeeded Lord James in the command of the Scots regiment.] A. V.

DOUGLAS, ARCHIBALD (*d.* 1667), captain, was in command of the Royal Oak when the Dutch fleet under De Ruyter advanced up the Medway to Chatham in 1667. He conducted the defence of his vessel with great courage, and when advised to retire, refused, saying, 'It shall never be told that a

Douglas quitted his post without orders.' The ship was set on fire, and her commander, remaining in his place till the end, perished in the flames. There is no evidence that Douglas was a naval officer. It is remarked by Charnock (*Biog. Nav.* i. 291) as a singular fact that no person of Douglas's name officially appears as having held any command in the navy prior to the revolution, and he suggests that Archibald Douglas was probably a land officer, and was sent from the shore with a detachment of soldiers to defend the Royal Oak. By a warrant given under the royal sign-manual, 18 Oct. 1667, the sum of 100*l.* was given to '—Douglas, relict of Captain A. Douglas, lately slain by the Dutch at Chatham.' Temple (*Memoirs*, ii. 41) says: 'I should have been glad to have seen Mr. Cowley before he died celebrate Captain Douglas's death.'

[Lediard's Naval Hist. of England, p. 589; Charnock, as above; Hume's Hist. of England, p. 693, ed. 1846; Gent. Mag. new ser. xxxiii. 394.] A. V.

DOUGLAS, ARCHIBALD, first EARL OF FORFAR (1653–1712), son of Archibald, earl of Ormonde [q. v.], by his second wife, Lady Jean Wemyss, eldest daughter of David, second earl of Wemyss, and grandson of William, eleventh earl of Angus and first marquis of Douglas [q. v.], was born on 3 May 1653, and in less than two years was left fatherless. He should have inherited the titles of Earl of Ormonde, Lord Bothwell and Hartside, which his father obtained for himself and the heirs male of his second marriage during the brief sojourn of Charles II in Scotland in 1651. But owing to the defeat of Charles at Worcester and the establishment of the Commonwealth the patent was never completed, and the title of Earl of Ormonde was never borne by either father or son. After the Restoration, however, by patent dated 2 Oct. 1661, the king created Douglas Earl of Forfar, Lord Wandell and Hartside, with precedency dating from the grant of the title of Ormonde.

Forfar sat in parliament in 1670, before he had reached the age of twenty years. He took an active part in bringing over the Prince of Orange at the revolution in 1688, and served diligently in the parliaments of the reign of William III. His wife, Robina, daughter of Sir William Lockhart of Lee, was one of the ladies of Queen Mary, and one of her majesty's most valued friends. Forfar was one of the lords of the treasury; but at the union of the kingdoms in 1707 he was obliged to resign that post. Queen Anne promised him an equivalent, and until it was obtained gave him in compensation a yearly pension of 300*l.*, but no other post was given him. He possessed the baronies of Bothwell and Wandell in Lanarkshire, but resided chiefly at Bothwell Castle. He built the modern edifice on a site near the old castle on the banks of the Clyde, and he is said to have utilised many of the stones of the old building for his new fabric. He died on 23 Dec. 1712, and was buried in Bothwell Church, where his countess, who survived till 1741, erected a monument to his memory. He left a son, Archibald, who is noticed below.

[Acts of the Parliaments of Scotland; Calendar of Treasury Papers; Fraser's Douglas Book.] H. P.

DOUGLAS, ARCHIBALD, second EARL OF FORFAR (1693–1715), son of Archibald Douglas, first earl [q. v.], and his wife, Robina Lockhart, was born on 25 May 1693. In his early years he bore the courtesy title of Lord Wandell, and Queen Anne about 1704 granted to him a yearly pension of 200*l.* to assist his education. In 1712, on the death of his father, he succeeded as second Earl of Forfar. In the following year, though only twenty years of age, he was appointed colonel of the 10th or Buff regiment of infantry. In 1714 he was sent as an envoy extraordinary to the court of Prussia, and he petitioned Queen Anne in that year for payment of arrears, both of the pension made to his father and also of that made to himself, amounting together to 1,400*l.*; while he says at the same time that in her majesty's service he had run into debt about 3,000*l.* In 1715 he served as a brigadier in the army raised by the Duke of Argyll for quelling the rebellion in Scotland, and was present at the decisive combat at Sheriffmuir 13 Nov., where he fought bravely, but sustained a mortal wound. He was removed to Stirling, and died there on 3 Dec. He was buried in Bothwell Church, and a monument erected to his memory. As he died unmarried the title of Earl of Forfar became extinct, and his estates passed to Archibald, first duke of Douglas [q. v.]

[Calendar of Treasury Papers; Hist. MSS. Comm. 5th Rep. 618; Fraser's Douglas Book.] H. P.

DOUGLAS, ARCHIBALD, third MARQUIS and first DUKE OF DOUGLAS (1694–1761), the youngest and only surviving son of James, second marquis of Douglas [q. v.], was born in 1694. When only six years of age he was left by his father's death under the care of tutors, who looked well after his interests. They obtained for him the title of Duke of Douglas by patent from Queen Anne, dated 10 April 1703, which also conferred on him the titles of Marquis of Angus, Earl of Angus and Abernethy, Viscount of Jedburgh Forest,

and Lord Douglas of Boncle, Preston, and Roberton. His estates were erected into a dukedom, and as they were encumbered the queen conferred on him two pensions of 400*l.* and 500*l.* per annum. When the Act of Union was passed in 1707, protest was made on his behalf that the treaty should not be to the prejudice of his hereditary privileges of giving the first vote in parliament, carrying the crown on state occasions, and leading the van in battle. At the close of the last Scottish parliament Douglas bore the crown from the parliament house to the castle of Edinburgh, where the regalia were deposited.

During the rebellion of 1715 Douglas raised a regiment in support of the reigning house. He was appointed lord-lieutenant of Forfarshire. At the battle of Sheriffmuir he was present on the staff of the Duke of Argyll, and charged at the head of the cavalry as a volunteer. He maintained his loyalty also in 1745, though his castle was on that occasion occupied by the highlanders on their return from England, and sustained considerable damage at their hands. In 1725, in a fit of jealousy, he killed his cousin, Captain John Ker, while his own guest at Douglas Castle, and was obliged to conceal himself in Holland for a time. He showed such eccentricity of manner as to suggest doubts of his sanity. His treatment of his only sister, Lady Jane Douglas, is described in another article [see DOUGLAS, LADY JANE]. He had been much attached to her, and, not wishing to marry himself, had offered to make handsome settlements upon her in the event of her marriage. On hearing of her secret marriage and the alleged birth of twin sons he cut off her allowance, refused to believe in her children, and refused to see her under circumstances of great cruelty. He is said to have been under the influence of dependents acting in the interest of the heir male apparent, the Duke of Hamilton. It is reported that when his sister was waiting at the castle gate a servant, whose advice he weakly asked, locked the duke into a room, and kept him there until Lady Jane had departed.

In March 1758 Douglas married Margaret Douglas, of the family of Mains, and descended from the earls of Morton. She was a beautiful and an accomplished lady. A year after their marriage a separation took place, the duke making one condition of her receiving an alimentary allowance that she should not attempt to see or speak with him save by his invitation. Within a few months, however, they were reconciled, and lived together afterwards until his death. The Duchess of Douglas made it the main business of her remaining lifetime to redress the wrong done to Lady Jane. She prevailed upon the duke to investigate the circumstances of the case for himself, which he did at much expense and pains. In the end he was satisfied, expressed passionate remorse, revoked the existing entail of his estates, and settled them upon his sister's surviving son, whose claims were established by the famous Douglas cause [see DOUGLAS, ARCHIBALD JAMES EDWARD].

Douglas could neither read nor write well, as he confessed to William, second earl of Shelburne, afterwards first marquis of Lansdowne, who paid him a visit at Holyrood House in Edinburgh, and who records a few particulars about his appearance (LORD E. FITZMAURICE, *Life of William, Earl of Shelburne*, i. 10). During the duke's time Douglas Castle was destroyed by fire, and the present edifice was partially built by him from plans prepared by Robert Adam [q. v.], which have never yet been fully carried out. He died at Edinburgh on 21 July 1761, one of his dying requests being that he should be buried in the bowling-green at Douglas. He was, however, interred in a vault in the parish church. The Duchess of Douglas survived till 24 Oct. 1774. Tradition pictures the duchess as travelling about the country with an escort of halberdiers. She commemorated her own share in securing the Douglas estates to her nephew by bequeathing certain lands to her brother's son, Captain Archibald Douglas, to be called the lands of Douglas-Support, and the possessor of which was to bear the name of Douglas, and as his arms the conjoined coats of Douglas and Mains, with the addition of a woman trampling a snake under her feet, and supporting in her arms a child crowned with laurels.

[Proceedings in the Douglas Cause; Fraser's Douglas Book; Patten's History of the Rebellion.] H. P.

DOUGLAS (formerly STEWART), ARCHIBALD JAMES EDWARD, first BARON DOUGLAS OF DOUGLAS (1748–1827), son of Colonel (afterwards Sir) John Stewart, baronet, of Grandtully, and Lady Jane Douglas [q. v.], was born on 10 July 1748. His mother dying when he was but five years old, and while his father was an inmate of a debtors' prison, he was brought up by Lady Schaw, a friend of his mother, and after her death by the Duke of Queensberry, who bequeathed to him the estate of Amesbury in Wiltshire. But his best friend was his aunt Margaret, duchess of Douglas, wife of his mother's brother [see DOUGLAS, ARCHIBALD, first DUKE OF DOUGLAS].

Douglas was educated at Rugby and West-

minster. On the death of the Duke of Douglas (1761), the tutors appointed by his uncle at once had Douglas served heir to the estates. But the services were disputed by the heir male of the family, the Duke of Hamilton, though without success. Failing to obtain reduction of these services, the Duke of Hamilton raised the question of the birth of Douglas, alleging that he was a spurious child [see DOUGLAS, LADY JANE]. The 'Douglas cause,' originated in the court of session in 1762, occupied the Scottish law lords for five years, when on 15 July 1767 the court was equally divided in opinion, and the casting vote of the lord president (Dundas) was given against Douglas. The formal decreet of the court embodying the judgment is contained in ten folio manuscript volumes, comprising in all 9,676 pages. The judgment of the court of session was so unpopular that the president's life was threatened. Douglas appealed against it to the House of Lords, and obtained its reversal in February 1769, when he was declared to be the true son of Lady Jane Douglas and the rightful heir to the Douglas estates. This decision was the signal for great rejoicings and tumultuous uproar, especially in Edinburgh, where a mob collected, demanded a general illumination in honour of the event, and, shouting 'Douglas for ever!' proceeded to wreak vengeance on the houses of those lords of session who had given an adverse vote in the case. The lord president and lord justice clerk (Miller) were specially singled out; most of their windows were broken, and attempts were made to break into their houses. Similar attentions were paid to the houses of the Duke of Hamilton's friends and of any who refused to illuminate. This was continued for two nights, and the military had to be called out.

When settled in the Douglas estates Douglas did much to improve them, and he continued the building of Douglas Castle, commenced by his uncle, but preferred Bothwell Castle as his residence. He was lord-lieutenant of Forfarshire, and sat in parliament for that county. In 1790 he was created a British peer, with the title of Lord Douglas of Douglas. He married, first, in 1771, Lady Lucy Graham, daughter of William, second duke of Montrose, who died on 13 Feb. 1780; and secondly, on 13 May 1783, Lady Frances Scott, sister of Henry, third duke of Buccleuch, who died in May 1817. By his two wives he had eight sons and four daughters. Four of his sons predeceased him, and of the other four three inherited his title in succession, but of the whole eight none left issue. Of the four daughters, who all married, only one left issue, the Hon. Jane Margaret. She married Henry, lord Montagu, second son of Henry, third duke of Buccleuch. Douglas died on 26 Dec. 1827. Lady Montagu succeeded as heiress to the Douglas estates in 1837. The eldest of her four daughters succeeded on her death, and married Cospatrick Alexander Home, eleventh earl of Home, who in 1875 was created a baron of the United Kingdom by the title of Lord Douglas of Douglas. Their eldest son, Charles Alexander Douglas Home, succeeded in 1881 to the earldom of Home and to the barony of Douglas, with the Douglas estates.

[Fraser's Douglas Book; Proceedings in the Douglas Cause; Calendar of Treasury Papers.]

H. P.

DOUGLAS, BRICE DE (*d.* 1222), bishop of Moray. [See BRICIE.]

DOUGLAS, CHARLES, third DUKE OF QUEENSBERRY, and second DUKE OF DOVER (1698–1778), third son of James Douglas, second duke of Queensberry (1662–1711) [q. v.], by his wife, Mary Boyle, the fourth daughter of Charles, lord Clifford, was born at Edinburgh 24 Nov. 1698. By patent dated at Windsor, 17 June 1706, he was created Earl of Solway, Viscount Tibberis, and Lord Douglas of Lockerbie, Dalveen, and Thornhill. On coming of age he applied to the lord chancellor through the Duke of Bedford for a writ of summons to parliament, having succeeded to his father's honours in July 1711. His right to sit being questioned, he renounced his patent of Earl of Solway, and sent a petition to the king, who referred it to the House of Lords. Counsel were heard on both sides, and finally the house determined that the Duke of Dover had no right to a writ of summons. On 10 March 1720 the duke married Lady Catherine Hyde, second daughter of Henry, earl of Clarendon and Rochester. He was appointed a privy councillor and a lord of the bedchamber by George I, and vice-admiral of Scotland by George II. In 1728 the duke and duchess warmly took up the cause of John Gay when a license for the production of his opera 'Polly' was refused. A quarrel followed with George II, and the duke [for Gay's subsequent intimacy, see GAY, JOHN] threw up his appointments, as he had intended to do in any case, in consequence of a disagreement with the ministers. He attached himself to the Prince of Wales, and became one of the lords of his bedchamber.

On the accession of George III Queensberry regained his place as a privy councillor, and was appointed keeper of the great seal of Scotland. On 16 April 1763 he was made lord-justice-general, and held the office till his death, which occurred 22 Oct. 1778. The

king and queen had visited him at Amesbury, Wiltshire, and he was journeying to London to thank them for the honour thus conferred on him, when in dismounting from his carriage he injured his leg, and mortification setting in, he died. He was buried at Durrisdeer, Dumfriesshire. By his wife, who died before him, he had two sons: Henry, earl of Drumlanrig, a distinguished officer, who died in 1754, aged 31, from the accidental discharge of one of his own pistols, while travelling to Scotland with his parents and newly married wife; and Charles, who represented Dumfriesshire in parliament from 1747 to 1754, and died at Amesbury 24 Oct. 1756, aged 30. Their father having no living issue at the time of his death, his British titles and his Scotch earldom of Solway became extinct, and the dukedom of Queensberry, with the large estates in Scotland and England, devolved on his first cousin, twice removed, William, earl of March and Ruglen [see DOUGLAS, WILLIAM, 1724–1810].

CATHERINE, DUCHESS OF QUEENSBERRY (*d.* 1777), was one of the most celebrated women of her day, her beauty and eccentricity rendering her notorious in the world of fashion, while her wit and kindness of heart won for her the friendship and admiration of the principal men of letters. Up to the time of her death she insisted on dressing herself in the style in vogue when she was a young girl, refusing, though she was conscious of offending, 'to cut and curl my hair like a sheep's head, or wear one of their trolloping sacks' (SWIFT, *Correspondence*, xviii. 100). She loved gaiety, and gave many balls and masquerades, but her odd freaks strained the forbearance of her friends. At a masquerade in her town house she ordered half the company to leave at midnight, and would allow only those whom she liked to stay for supper. She never gave meat suppers, and it was a grievance with some of her guests that they had to be content with half an apple puff and a little wine and water. The better side of her character is apparent in her correspondence. While Gay lived in her house she wrote with him a long series of composite letters, in which each took the pen in turn, to Swift. The latter had not seen her since she was a child of five, and he never found it possible to accept the pressing invitations she gave him to visit Amesbury. The correspondence seems to have dropped shortly after Gay's death. Swift wrote to Pope: 'She seems a lady of excellent sense and spirit . . . nor did I envy poor Mr. Gay for anything so much as being a domestic friend to such a lady' (*Correspondence*, xviii. 69). The influence of the duchess over Pitt was supposed to be very powerful, and among those who possessed her friendship were Congreve, Thomson, Pope, Prior, and Whitehead, all of whom, except Congreve, allude to her in their verses. Walpole's admiration for her was tempered by the feeling of irritation produced by her whims. Describing his house at Twickenham to Mann, he says: 'Ham walks bound my prospect, but, thank God, the Thames is between me and the Duchess of Queensberry' (*Letters*, ii. 87), and there are many other equally uncomplimentary references to her scattered through his correspondence. To Walpole, however, belongs the credit of the most famous testimony to her charms. On the duchess being first allowed when a girl to appear in public, Prior had written 'The Female Phaethon,' which concluded with the lines:—

Kitty at heart's desire
Obtained the chariot for a day,
And set the world on fire.

When at the age of seventy-two she still preserved her beauty, so that 'one should sooner take her for a young beauty of an old-fashioned century than for an antiquated goddess of her age,' Walpole added the following lines:—

To many a Kitty, Love his car
Would for a day engage;
But Prior's Kitty, ever young,
Obtained it for an age.

She died in London 17 July 1777, from eating too many cherries, and was buried at Durrisdeer. A fine portrait of her, engraved by Meyer, from a miniature in the possession of the Duke of Buccleuch, is inserted in the second volume of Hoare's 'Modern Wiltshire.'

[Douglas and Wood's Peerage of Scotland, ii. 382; Irving's Book of Scotsmen, p. 419; Fraser's Douglas Book, i. lxxxii; Hoare's Modern Wiltshire, Ambresbury, ii. 76; Walpole's Letters, ed. Cunningham, i. 415, ii. 81, 87, 107, 241, v. 477, vi. 461, besides many minor references throughout the nine volumes; Swift's collected Works, ed. 1883, xvii. 171, 227, 244, 276, 291, xviii. 28, 69, 160. The letters of the duchess to Swift occur, xvii. 363, xviii. 20, 37, 82, 100, 114, 155, 160, 179.] A. V.

DOUGLAS, SIR CHARLES (*d.* 1789), rear-admiral, descended from a younger son of William Douglas of Lochleven, sixth earl of Morton, is said to have served in early life in the Dutch navy. The story is very doubtful, and in any case he passed his examination for lieutenant in the English navy in February 1746–7, and was promoted to that rank on 4 Dec. 1753. On 24 Feb. 1759 he was made commander, and served through the summer of that year in command of the Boscawen armed ship attached to the fleet

under Sir Charles Saunders during the operations in the St. Lawrence and the reduction of Quebec. In 1761 he had command of the Unicorn of 28 guns, attached to the squadron employed in blockading Brest, and in 1762 of the Syren of 20 guns on the coast of Newfoundland. He was still in the Syren at the peace. From 1767 to 1770 he commanded the Emerald of 32 guns, and from 1770 to 1773 the St. Albans of 64 guns, both on the home station. In 1775 he was appointed to the Isis of 50 guns, and was sent out with reinforcements and stores for Quebec, then threatened by the colonial forces. He did not reach the coast of America till too late in the season; the St. Lawrence was closed by ice, and he was obliged to return without having effected the object of his voyage. Early the next year he was again sent out, and pushing through the ice with great difficulty arrived off Quebec on 6 May (Beatson, iv. 137). The town, which had been closely blockaded during the winter, was relieved, and the governor, assuming the offensive, drove the enemy from their entrenchments in headlong flight [see Carleton, Guy, Lord Dorchester, 1724–1808]. Douglas, with the small squadron under his orders, remained in the river till the close of the season, and on his return to England was rewarded with a baronetcy, 23 Jan. 1777. A few months later he was appointed to the Stirling Castle of 64 guns, and in her took part in the action off Ushant, 27 July 1778. In the subsequent courts-martial his testimony was distinctly to the advantage of Admiral Keppel. He was afterwards appointed to the Duke of 98 guns, and commanded her in the Channel fleet during the three following years. Towards the end of 1781 he was selected by Sir George Rodney as his first captain or captain of the fleet, accompanied him to the West Indies on board the Formidable, and was with him in the battle of Dominica on 12 April 1782. It is familiarly known that in this battle the decisive result was largely due to the Formidable, in the centre of the English line, passing through and breaking the French line; and the evidence is very strong that the manœuvre was decided on at the critical moment, on its being seen that there was already a disorderly opening in the enemy's line. It has been very positively asserted that the whole credit of this manœuvre was due to Douglas, who not only suggested it to Rodney, but insisted on it with a vehemence that bore down all Rodney's opposition (Sir Howard Douglas, *Statement of some Important Facts*, &c., 1829, and *Naval Evolutions*, 1832); but the story, as told, cannot be accepted. As Sir John Barrow showed (*Quarterly Review*, xlii. 71), it proves too much. There is nothing in Douglas's whole career that points him out as a tactician of original genius. Rodney, on the other hand, had repeatedly shown himself quite independent of the fighting instructions. We can scarcely suppose that in the familiar intercourse between the two the circumstances of Keppel's action had not been frequently discussed, as well as those of Rodney's own similar rencounters of 15 and 19 May 1780. When the chance of passing through the enemy's line did occur, Rodney is described as being in the stern walk looking at the ships astern; and if that was so Douglas would naturally, and as a matter of simple duty, call Rodney's attention to it. It is not certain that he did even this, for the only foundation for the story seems to be the recollections, fifty years afterwards, of one or two very young midshipmen; but, in any case, to suppose that the captain of the fleet bullied the commander-in-chief on the quarter-deck before the ship's company is altogether at variance, not only with the rules of the service, but with what is known of the character of Rodney [see Rodney, George Brydges, Lord; Clerk, John, of Eldin, 1728–1812]. A story of at least equal authority is that when the Formidable was passing the Glorieux, and pouring in her tremendous broadside at very close range, Douglas exclaimed: 'Behold, Sir George, the Greeks and Trojans contending for the body of Patroclus;' to which Rodney replied, 'Damn the Greeks, and damn the Trojans; I have other things to think of.' But some time later coming up to Douglas he said smiling, 'Now, my dear friend, I am at the service of the Greeks and Trojans, and the whole of Homer's "Iliad;" for the enemy is in confusion and our victory is secure.' Captain White says that the remark attributed to Douglas was 'in perfect accordance with his usual style of expression,' and 'the answer to it is agreeable to that of Sir George Rodney' (*Naval Researches*, 1830, p. 112).

But Douglas's real and very important contribution to the victory was the introduction into the ships of the fleet of a number of improvements in the fitting and exercise of the guns, which rendered the gun-practice at once more rapid, more safe, and more deadly; and it cannot but seem strange that Sir Howard Douglas, while insisting on a claim which cannot be substantiated, has slurred over his father's many improvements in the art of naval gunnery. These fittings, which Douglas devised and perfected while serving in the Duke, had been officially approved by the admiralty in the early months of 1781, and were introduced on board the ships of the West

India fleet at the special request of Sir George Rodney.

When Rodney was recalled Douglas remained with Admiral Pigot as captain of the fleet, and returned to England at the peace in 1783. In October he was appointed commodore and commander-in-chief on the Halifax station, from which he returned in 1786. On 24 Sept. 1787 he was promoted to be rear-admiral, and in January 1789 was again appointed to the command in North America. Before he could leave, however, he died suddenly of apoplexy in the beginning of February. He was twice married, and by the second wife had issue [see DOUGLAS, SIR HOWARD].

[Charnock's Biog. Navalis, vi. 427; Beatson's Nav. and Mil. Memoirs; Burke's Peerage and Baronetage.] J. K. L.

DOUGLAS, DAVID (1798–1834), botanist and traveller, was born at Scone, Perthshire, in 1798, being the second son of John Douglas, a stonemason, a man of much general information and of great moral worth. David was educated at Scone and Kinnoul schools, and apprenticed in the gardens of the Earl of Mansfield, but in 1817 removed to Valleyfield as under-gardener to Sir Robert Preston, and thence to the Botanical Garden at Glasgow. Here he attracted the attention of Professor W. J. Hooker, whom he accompanied to the highlands; and in 1823 he was sent to the United States as collector to the Royal Horticultural Society, returning in the autumn of the same year. The following year he started again for the Columbia River, touching at Rio and reaching Fort Vancouver in April 1825. During this journey he discovered many new plants, birds, and mammals, including the spruce which will always bear his name, and several species of pine, the 'ribes,' now common in our gardens, the Californian vulture, and the Californian sheep. In 1827 he crossed the Rocky Mountains and reached Hudson's Bay, where he met Sir John Franklin, and returned with him to England. Some extracts from his letters to Dr. W. J. Hooker were published in Brewster's 'Edinburgh Journal,' and Murray offered to publish his travels, but the manuscript was never completed. He was made a fellow of the Linnean, Geological, and Zoological Societies, without payment of any fees, and in January 1828 Dr. Lindley dedicated to him the genus *Douglasia* among the primrose tribe. He sailed on his last journey in the autumn of 1829 and passed most of the succeeding three years in California, and 1832 to 1834 on the Fraser River. On a visit to the Sandwich Isles in the summer of the latter year he fell into a pitfall on 12 July and was gored to death by a wild bull. A monument to his memory was erected in the churchyard at New Scone by subscription among the botanists of Europe; but the fifty trees and shrubs and the hundred herbaceous plants which he introduced from the new world will do far more to perpetuate his memory. His dried plants are divided between the Hookerian and Bentham herbaria at Kew, the Lindley herbarium at Cambridge, and that of the British Museum; and original portraits of the collector are preserved at Kew and at the Linnean Society. In the Royal Society's catalogue Douglas is credited with fourteen papers, which are in the transactions and journals of the Royal, Linnean, Geographical, Zoological, and Horticultural Societies, and much of his later journals appeared in Sir W. J. Hooker's 'Companion to the Botanical Magazine.'

[Loudon's Gardener's Mag. (1835), xi. 271; Cottage Gardener, vi. 263; Parry's Early Botanical Explorers of the Pacific Coast, in the Overland Monthly, October 1883; Royal Soc. Cat. of Scientific Papers, ii. 327; Gardener's Chronicle (1885), xxiv. 173, with engraved portrait.] G. S. B.

DOUGLAS, FRANCIS (1710?–1790?), miscellaneous writer, was born in or near Aberdeen, and commenced business as a baker in that city. On his marriage with Elizabeth Ochterloney of Pitforthey, he opened a bookseller's shop about 1748, and in 1750, in conjunction with William Murray, druggist, he set up a printing house and published, in the Jacobite interest, a weekly newspaper called 'The Aberdeen Intelligencer,' in opposition to the 'Aberdeen Journal.' The 'Intelligencer' was discontinued after a few years, and Murray having withdrawn from an unprofitable partnership, Douglas carried on the printing and bookselling on his own account till about 1768, when he became tenant of a farm belonging to Mr. Irvine of Drum, Aberdeenshire. When the Douglas peerage case came before the House of Lords, he zealously advocated in the 'Scots Magazine' the claim of the successful litigant, Archibald, son of Lady Jane Douglas. A pamphlet by him entitled 'A Letter to a Noble Lord in regard to the Douglas Cause' was printed by James Chalmers and published by Dilly, neither of whom was aware that they thereby committed a breach of privilege. The House of Lords ordered them to be sent for by a messenger and carried to London, but Dilly induced Lord Lyttelton and some other peers to interfere, and the printer and publisher were excused on the score of ignorance. When

Archibald Douglas gained the cause and succeeded to the estate of his uncle the duke, Francis Douglas was for his services gifted with the life-rent of a farm known as Abbots-Inch, near Paisley. He died at Abbots-Inch about 1790, aged, it is thought, about eighty, and was buried in the churchyard of Paisley Abbey. His surviving children were two daughters, who were married in that neighbourhood.

James Chalmers says Douglas 'was bred a presbyterian, but went over to the church of England, and, like many new converts, displayed much acrimony against the church he had left. His farming was theoretical, not practical, and so fared of it. He had nearly beggared himself on his farm at Drum.'

His works are: 1. 'The History of the Rebellion in 1745 and 1746, extracted from the "Scots Magazine;" with an appendix containing an account of the trials of the rebels; the Pretender and his son's declarations, &c.,' Aberdeen, 1755, 12mo (anon.) 2. 'A Pastoral Elegy to the memory of Miss Mary Urquhart,' Aberdeen, 1758, 4to. 3. 'Rural Love, a tale in the Scottish dialect,' and in verse, Aberdeen, 1759, 8vo; reprinted with Alexander Ross's 'Helenore, or the Fortunate Shepherdess,' Edinburgh, 1804. 4. 'Life of James Crichton of Clunie, commonly called the Admirable Crichton' [Aberdeen?, 1760?], 8vo. 5. 'Reflections on Celibacy and Marriage,' London, 1771, 8vo. 6. 'Familiar Letters, on a variety of important and interesting subjects, from Lady Harriet Morley and others,' London, 1773, 8vo (anon.) 7. 'The Birth-day; with a few strictures on the times; a poem, in three cantos. With the preface and notes of an edition to be printed in the year 1982. By a Farmer,' Glasgow, 1782, 4to. 8. 'A general Description of the East Coast of Scotland from Edinburgh to Cullen. Including a brief account of the Universities of St. Andrews and Aberdeen; of the trade and manufactures in the large towns, and the improvement of the country,' Paisley, 1782, 12mo.

'The Earl of Douglas, a dramatic essay,' London, 1760, 8vo (anon.), has been erroneously ascribed to Douglas. It was really written by John Wilson.

[Notes and Queries, 2nd ser. xii. 222, 332, 383; Irving's Eminent Scotsmen, p. 107; Cat. of Printed Books in Brit. Mus.; Cat. of Printed Books in the Advocates' Library; Bruce's Eminent Men of Aberdeen, p. 61.] T. C.

DOUGLAS, GAWIN or GAVIN (1474?–1522), Scotch poet and bishop, was the third son of Archibald, fifth earl of Angus [q. v.], familiarly known, from his influence and pronounced energy and decision of character, as 'the great earl,' and Archibald Bell-the-Cat. Douglas was born about 1474, but the place of his birth is not known. Although he was in all likelihood a Lothian man, like Dunbar, he may have been born at any one of the various family residences in East Lothian, Lanark, Forfar, and Perth. Little is known of his youth, but it seems quite certain that he studied at St. Andrews from 1489 to 1494, while Bishop Sage suggests that he may have continued his studies on the continent, and Warton (*History of English Poetry*, vol. iii.) is satisfied that he completed his education at the university of Paris.

Having taken priest's orders, Douglas was, in 1496, presented to Monymusk, Aberdeenshire, and two years later the king gave him the promise of the parsonage of Glenquhom, soon to become vacant by the resignation of the incumbent. But his first important and quite definite post was at Prestonkirk, near Dunbar. He seems to have had two chapels in this diocese, one where the modern village of Linton stands, and the other at Hauch, or Prestonhaugh, now known as Prestonkirk. This accounts for his descriptive title 'Parson of Lynton and Rector of Hauch.' The latter name, for a time misread as Hawick, gave rise to certain eloquent but erroneous æsthetic passages in the narratives of early biographers. Even Dr. Irving—usually a sober and trustworthy guide—has a rapturous outburst (*History of Scotish Poetry*, p. 255) on the exceeding appropriateness of placing a youthful ecclesiastic with poetic instincts 'amid the fine pastoral scenery of Teviotdale.' The result of recent research is to exclude the influence of the borders from the development of Douglas, and also to limit the dimensions of the plurality to which, about 1501, he was preferred, when the king made him provost of St. Giles, Edinburgh. While holding these posts, conveniently situated as regards distance, and not too exacting in the amount of work required, he wrote his various poems, and it is thought not improbable that the poetical address to James IV at the close of the 'Palice of Honour' (his earliest work) may have induced the king to give him the city appointment. For several years little is known of the activity of Douglas, but in the city records we find that he was chosen, 20 Sept. 1513, a burgess, 'pro communi bono villæ gratis.' From this year onwards his career was influenced and moulded by national events.

Within a year from the king's death at Flodden, Queen Margaret married Douglas's nephew, the young and handsome Earl of Angus, whose father had fallen at Flodden.

This stirred the jealousy of the other nobles, and Douglas was involved in the quarrels and suffered from the clash of parties that followed. From the outset his own personal comfort and professional standing were directly affected. Shortly before the marriage, probably in June 1514, the queen nominated him to the abbacy of Aberbrothock, one of the many vacancies caused by Flodden, and soon after the marriage and before the nomination was confirmed she expressed her wish to have him made archbishop of St. Andrews. This was another of the tragically vacated posts, of which Bishop Elphinston, Aberdeen, to whom it was offered, had not taken possession when he died, 25 Oct. 1514. There were other two aspirants to the archbishopric, and Douglas, who trustfully went into residence at the castle, was now rudely disturbed. Hepburn, prior of St. Andrews (acting on an ecclesiastical law rarely used), got the canons to vote him into the position, and he expelled Douglas and his attendants, in spite of help from Angus. Then Forman, bishop of Moray, armed with his appointment from the pope, ejected Hepburn, and compelled him to content himself with a yearly allowance from the bishopric of Moray and the rents already levied from St. Andrews. Meanwhile, Aberbrothock had been given to James Beaton [q. v.], archbishop of Glasgow, so that Douglas's prospects of preferment were dim and uncertain enough.

In January 1515, the Bishop of Dunkeld having died, the queen resolved that Douglas should be his successor, and duly presented him to the see in the name of her son the king. Here again there was strong opposition. The Earl of Atholl wished his brother, Andrew Stewart, to be bishop of Dunkeld, and his authority, backed by the influence of those opposed to the queen and her party, was sufficient to get the canons to accede to his request. The queen both wrote to the pope, Leo X, herself on the subject and got her brother, Henry VIII, to appeal on Douglas's behalf. The result was an apostolical letter conceding the request, and at the same time emphasising the appointment of Forman to St. Andrews. Before the matter was settled, the late king's cousin, the Duke of Albany, came from France as regent (acting in the interests of those opposed to the queen and her friends), and after examination of Douglas's claims to Dunkeld, and the measures taken to advance his interests, imprisoned him, in accordance with an old statute, for receiving bulls from the pope. He was not released for nearly a year, and only after the pope had written severely condemning the regent's proceedings. It is probable that Albany's rigid treatment of the queen, who had been obliged to take refuge at the English court, hastened the termination of Douglas's captivity. In July 1516 his name appears as the elect of Dunkeld in the sederunt of the lords of council, and in the same month we find the regent writing the pope a most plausible letter regarding the settlement of the difficulty between Douglas and Andrew Stewart. It seems that the Archbishop of Glasgow first consecrated Douglas to his new office, and that Forman, not satisfied with this, insisted on certain formalities at St. Andrews, including a humiliating apology from Douglas for past opposition.

Being at length fairly installed as bishop of Dunkeld, Douglas showed himself anxious and able fully to perform his duties. It was not possible for him, however, to remain quietly among his people and attend to their social and spiritual welfare, however desirable in itself such an arrangement might have been. Within a year of his appointment he accompanied Albany to France, and assisted in the negotiations that led to the treaty of Rouen. The news of this policy he conveyed to Scotland, where the nobles opposed to Angus were becoming turbulent in the regent's absence. This reached a crisis in 1520, when the partisans of the Earl of Arran were completely overthrown in the Edinburgh streets—in the skirmish known as 'Clean-the-Causeway'—by the troops of the Earl of Angus. Douglas was present on this occasion, though not engaged, and by timely interposition saved the life of the Archbishop of Glasgow, who had taken an active part in the struggle. Angus, being now both powerful and demoralised, gave occasion for the queen's resentment when she ventured to return from England in the regent's absence. Finding how matters were, she resolved on a divorce. This led to the return of Albany and the flight of Angus and his friends. Bishop Douglas, going to the court of Henry VIII, partly for safety and partly in the interest of Angus, was deprived of his bishopric and achieved no political results. Henry and Wolsey both appreciated him, and his friend Lord Dacre wrote and worked on his behalf, but there was nothing more. Everything seemed to be against him. Even Beaton, archbishop of Glasgow, when Forman died, ungratefully wrote letters vilifying Douglas, still no doubt dreading one that had it in him to be a formidable rival for a post on which he had set his own heart. Then England declared war against Scotland, in connection with continental affairs, and Douglas was thus in the

heart of the enemy's country. Meanwhile he had formed a valued friendship with Polydore Vergil, to whom he submitted what he considered a correct view of Scottish affairs to guide him on these points in his 'History of England.' Vergil records (in his *History*, i. 105) the death of Douglas. 'In the year of our Lord MD.XXII.,' he says, 'he died of the plague in London.' The death occurred, September 1522, in the house of his staunch friend, Lord Dacre, in St. Clement's parish, and in accordance with his own request he was buried in the hospital church of the Savoy, 'on the left side of Thomas Halsey, bishop of Leighlin, who died about the same time.' There is a ring as of the vanity of human wishes in the pathetic sentence closing the twofold record over the burial-places of the prelates: 'Cui lævus conditur Gavanus Dowglas, natione Scotus, Dunkeldensis Præsul, patria sui exul.'

Of Douglas's ability, extensive and accurate learning, and strong and vigorous literary gift, there cannot be the shadow of a doubt. When we consider that his first considerable poem—marked by rich fancy, and compassing a lofty ideal—was produced when he was about the age at which Keats issued his last volume, and that all his literary work was done when he was still under forty, we cannot but reflect how much more he might have achieved but for the harassing conditions that shaped his career. His three works are: 'The Palice of Honour,' 'King Hart' (both of which are allegories, according to a prevalent fashion of the age), and a translation of the 'Æneid' with prologues. The theme of the 'Palice' is the career of the virtuous man, over manifold and sometimes phenomenal difficulties, towards the sublime heights which his disciplined and well-ordered faculties should enable him to reach. It is marked by the exuberance of youth, sometimes running out to the extravagant excess that allegory so readily encourages, but there is plenty in it to show that the writer has a genius for observation and a true sense of poetic fitness. It is manifest that he has read Chaucer and Langland, but he likewise gives certain fresh features of detail that anticipate both Spenser and Bunyan. The poem is a crystallisation of the chivalrous spirit, in the enforcement of a strenuous moral law and a lofty but arduous line of conduct. 'King Hart' likewise embodies a drastic and wholesome experience. It is a presentation of the endless conflict between flesh and spirit, in which the heart, who is king of the human state, knoweth his own trouble, and is purged as if by fire. The poet exhibits more self-restraint in this poem than in its predecessor; he is less turgid and more artistic, stronger in reflection and not so expansively sentimental, and much more skilful in point of form. A minor piece on 'Conscience,' a dainty little conceit, completes his moral poems. In his translation of Virgil, Douglas is on quite untrodden ground. He has the merit of being the first classical translator in the language, and he seems to have set his own example by working at passages of Ovid, of which no specimens exist. He must have done the whole work, prologues and all, together with a translation of the supplementary book by Maphæus Vegius, within the short space of eighteen months. He writes in heroic couplets, and his movement is confident, steadfast, and regular. In several of the prologues he reaches his highest level as a poet. He shows a strong and true love for external nature, at a time when such a devotion was not specially fashionable; he displays an easy candour in reference to the opinions of those likely to criticise him; he proves that he can at will (as in the prologue to book viii.) change his style for the sake of effect; and in accordance with his theme he can be impassioned, reflective, or devout. The hymn to the Creator prefixed to the tenth book, and the prologue to the book of Maphæus Vegius—descriptive of summer and the 'joyous moneth tyme of June'—are specially remarkable for loftiness of aim and sustained excellence of elaboration.

The earliest known edition of the 'Palice of Honour' is an undated one printed in London, and probably to be assigned to 1553, the year in which W. Copland published the translation of Virgil. The poem, however, was issued several times in the sixteenth century, and the preface to the first Edinburgh edition (1579) contains a reference to the London issue, as well as to certain 'copyis of this wark set furth of auld amang ourselfis.' The latter cannot now be traced, but they are supposed to have appeared before 1543, when Florence Wilson imitated the 'Palice of Honour' in his 'De Tranquillitate Animi.' The Edinburgh edition, with the prologues to the Virgil, formed the second volume of a series of Scottish poets published in Perth by Morison in 1787. Pinkerton used the same edition in his 'Ancient Scotish Poems,' and the Bannatyne Club in 1827 likewise reprinted it, together with a list of the variations from the London edition. Of the Virgil the important editions are the first (1553), Ruddiman's, and the handsome edition, in 2 vols. 4to, of the Bannatyne Club (1839). 'King Hart' and 'Conscience' were both poems of recognised merit by the middle

of the sixteenth century, for they were included by Maitland in his famous manuscript collection, and it was from this source that Pinkerton printed them (presumably for the first time) in his 'Ancient Scotish Poems' (1786).

There is a legend that Douglas wrote other works than those now mentioned, and he has even been credited with 'dramatic poems founded on incidents in sacred history,' but these, if ever produced, have completely disappeared. Tanner ascribes to Douglas 'Aureas Narrationes,' 'comœdias aliquot,' and a translation of Ovid's 'De Remedio Amoris.' Ruddiman's folio edition of the 'Æneid,' 1710, marked an era in philology by supplying, in its glossary, a foundation for Jamieson's 'Scottish Dictionary.' Douglas is the first to use the term 'Scottis' in reference to the language of his poems, and this he does while freely coining words, especially from Latin, to meet his immediate necessities. While, however, this is the case, it is universally admitted that his poems are of notable importance in philology as well as literature. The first collected edition, which is not likely to be superseded, was edited in four volumes by the late Dr. John Small, and published in Edinburgh, 1874.

[Pinkerton's Ancient Scotish Poems, vol. i.; Bishop Sage's Life, prefixed to Ruddiman's edit. of the Æneid; Irving's Scotish Poets, vol. ii. and History of Scotish Poetry; Chambers's Eminent Scotsmen; Small's Works of Gavin Douglas, 4 vols.] T. B.

DOUGLAS, GEORGE, first Earl of Angus (1380?–1403), was the son of William, first earl of Douglas, and Margaret Stuart, in her own right Countess of Angus. The countess, the wife of Thomas, earl of Mar, was the eldest daughter of Thomas Stuart, second earl of Angus, and on the death of his brother Thomas, the third earl of Angus of the Stuart line without issue, succeeded to the title of Countess of Angus. The peerage writers and even Lord Hailes assumed this lady to have been the third wife of William, earl of Douglas, and supposed that his first wife, Margaret of Mar, after her brother's death in her own right Countess of Mar, had been divorced; but there is no proof of either the marriage or the divorce. The earl's first wife survived him and is styled after his death Countess of Douglas, while this lady is styled Countess of Angus and Mar; so there seems no escape from the conclusion that the relation between her and the Earl of Douglas was unlawful, and George their son illegitimate. The stain of bastardy was little thought of at that time, when the parties were sufficiently powerful, and on the resignation of his mother, a charter of the lands and earldom of Angus, with the lordships of Abernethy in Perth and Boncle in Berwick, was granted to George Douglas by Robert II, on 10 April 1389, and he is thenceforth called Earl of Angus. He married, on 13 May 1397, Mary Stuart, daughter of Robert III, and received from that king in 1397 a confirmation of all his lands in the shire of Forfar (or Angus) and the baronies of Abernethy and Boncle (Robertson, *Index of Charters*, p. 139). In the same year a very extensive charter in his favour by Sir James Sandilands was also confirmed. It included in Roxburgh the lands of Caries with the sheriffship and custody of the castle of Roxburgh, the burgh castle and forest of Jedburgh, the lands of Bonjedward, and lordship of Liddell; in Dumfries the burgh of Selkirk and the superiority of the baronies of Bintel and Drumlanrig; in Edinburgh the customs of Haddington, besides lands in Clackmannan and Banff. Sandilands was married to a daughter of Robert II, an aunt of the wife of Angus, and it is probable this grant, which had the important consequence of introducing the Earl of Angus into the country of his father's clan, the Douglases, was a settlement in connection with his marriage. It also led to his taking part in the border war and his early death. He followed his kinsman, Archibald, fourth earl of Douglas, who had, like him, married a daughter of Robert III, in the English war, and was taken prisoner at Homildon 14 Sept. 1402, and in the following year died of the plague in England. He left a son, William, the second earl of Angus, and a daughter, Elizabeth, who married the first Lord Forbes, and on his death, Sir David Hay of Yester. The widow of the earl married Sir James Kennedy of Dunure, and became mother of the famous Bishop Kennedy, the counsellor of James III, and after his death Sir William Graham of Kincardine, by whom she was the mother of Kennedy's successor in the bishopric of St. Andrews, Patrick Graham, who was deposed for heresy and contumacy. She married a fourth husband, Sir W. Edmonstone of Duntreath.

[Acts Parl. Scot. vol. i.; Robertson's Index of Charters; Fordun's Chronicle; the family histories of Hume of Godscroft and Sir W. Fraser.] Æ. M.

DOUGLAS, GEORGE, fourth Earl of Angus and Lord of Douglas (1412?–1462), was younger son of William, second earl, and Margaret Hay, daughter of Sir W. Hay of Yester. On his accession to the earldom in 1452, by the death of his brother James, the

third earl, without issue, he received a charter from the king of the royal castle of Tantallon and the customs of North Berwick, then a considerable port. When the Douglases rose against James II, he took the king's side, and is said to have commanded the royal forces at the battle of Arkinholm on 1 May 1455, which completed their overthrow by the death of the Earl of Moray and the capture of the Earl of Ormonde, a younger brother of the Earl of Douglas. Lord Hamilton, his cousin by the maternal line, after deserting the Earl of Douglas, entered into a bond to Angus in 1457 to be 'his man of special service and retinue all the days of his life.'

In 1458 Angus defeated the Earl of Douglas and Henry Percy, earl of Northumberland, in a severe engagement on the east border, of which he was warden. He was rewarded by a grant of the lordship of Douglas on the forfeiture of the earl. He was in attendance on the king at the siege of Roxburgh in 1460, and was wounded by a splinter from the cannon which caused the untimely death of James II. When Henry VI and his queen took refuge in Scotland in the following year, they entered into an agreement with Angus, by which, in return for his aid in effecting their restoration, Angus was to receive lands between Trent and Humber of the value of two thousand merks a year, with the title of duke, and without relinquishing his Scottish allegiance in case of war. The indenture of this agreement, which Hume of Godscroft had seen, was signed, he says, 'with a Henry as long as the whole sheet of parchment, the worst shaped letters and worst put together that I ever saw.' About the same time the exiled Earl of Douglas and his old allies, the Earl of Ross and Donald Balloch, formed a league to support the Yorkist king, Edward IV, by which Douglas was to be restored to his estates, and the whole country north of the Forth partitioned between the two highland chiefs; so natural had it become that the two heads of the Douglases should take opposite sides. This agreement came to nothing. Angus succeeded in relieving the French garrison of Alnwick, which was besieged by Edward IV. In the contention which arose after the death of James II as to the regency and custody of the young king between the young and the old lords, Angus led the latter party, in opposition to the queen dowager, who aimed at securing the regency for herself. A compromise was effected, by which the queen named two regents, William, lord Graham, and Robert, lord Boyd, the chancellor; and the other party, Robert, earl of Orkney, and Lord Kennedy. As there is no mention of Angus in the council of regency or afterwards, it is probable he died before the close of 1462. He was married to Isabel, daughter of Sir John Sibbald of Balgony in Fifeshire, and was succeeded by his son Archibald ('Bell-the-Cat'), fifth earl of Angus [q.v.] It was this earl who transferred the power of the Angus Douglases from Forfarshire to the borders. With this view he feued the estates of his family in that shire to vassals, of whom as many as twenty-four are said to have held of him as their superior, and used the means he thus acquired to add to his possessions in the south, where, in addition to the large estates he already held in Liddesdale and Roxburgh, the royal castle of Tantallon, of which he was keeper, and his own castle of the Hermitage, he acquired the lordship of Douglas by the forfeiture of the earl and lands in Eskdale by purchase. He may be regarded as the founder of the position of the earls of Angus as border chiefs, and there seems no reason to doubt the description Hume of Godscroft has given of him: 'He was a man very well accomplished, of personage tall, strong, and comely, of great wisdom and judgment. He is also said to have been eloquent. He was valiant and hardy in a high degree.' His wife survived him, and married Robert Douglas of Lochleven. Besides his heir, Archibald, he had by her seven daughters and a son John, who probably died young. The eldest daughter, Annie, married William, lord Graham.

[Douglas's Peerage of Scotland; the family histories of Hume of Godscroft and Sir W. Fraser.]

Æ. M.

DOUGLAS, SIR GEORGE, of Pittendriech, MASTER OF ANGUS (1490?-1552), was second son of George, master of Angus, and thus immediately younger brother of Archibald Douglas, sixth earl of Angus [q. v.], whose fortunes he entirely shared. He was the diplomatic leader of the English party in Scotland during the minorities of James V and Mary Queen of Scots. He conducted almost all the negotiations of his party with Henry VIII and with the French faction in Scotland. When James V was in the hands of his brother, Douglas occupied the post of master of the household. On the occasion of a battle at Linlithgow between Angus and the opposite party for possession of the young king, James, who secretly favoured the other side, went most unwillingly to the field. This so provoked Douglas, who had been deputed to bring James forward, that he exclaimed, 'Before the enemy shall take thee from us, if thy body should be rent in twain, we shall have a part.' He shared his brother's exile in England, but on the death of James V in

1542 he negotiated a reconciliation between his brother and the Governor Arran, and thereafter took a prominent part in connection with the overtures made by Henry VIII for the marriage of Prince Edward and the infant Queen Mary. These, however, were obnoxious to a large number of the Scots, and though Douglas prolonged the negotiations even after they had become hopeless, he could not ward off the displeasure of Henry, who made repeated invasions of Scotland. By many of his own countrymen he was regarded as a traitor, and in 1544 he was a prisoner in the castle of Edinburgh, from which he was only released on Leith being taken by the Earl of Hertford in that year. He repeatedly submitted plans for the guidance of the English generals in their invasions of Scotland, but could never be induced to take an active part with them against his countrymen. Henry was so enraged by this that he ordered his lands to be laid waste. Douglas at this time possessed several castles, including Pinkie and Dalkeith, both of which suffered, and at the capture of the latter his wife and other members of his family were seized.

Douglas married Elizabeth, daughter and heiress of David Douglas of Pittendriech, and with her obtained the lands near Elgin which gave him his territorial designation. He was father of David, seventh earl of Angus, and of James Douglas, earl of Morton, better known as the Regent Morton [q. v.] An illegitimate son was George Douglas of Parkhead, who became ancestor of the families of Douglas of Parkhead (lords Carlyle of Torthorwald), of Douglas of Mordington, and of Douglas of Edrington. Douglas died at Elgin in July or August 1552.

[Sadler's State Papers; Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII; Register of the Privy Council of Scotland; Acts of the Parliaments of Scotland; Histories by Lesley, Knox, Buchanan, &c.; Fraser's Douglas Book.] H. P.

DOUGLAS, Lord GEORGE, Earl of Dumbarton (1636 ?–1692), second son of William, first marquis of Douglas, and Lady Mary Gordon, was born in or about 1636. Like two of his elder brothers-german, Lords Archibald and James Douglas, he took service under the French king Louis XIV in his Scottish regiment, of which, on the resignation of his brother Archibald, he was appointed colonel. This regiment was recalled to England about 1675 by Charles II, and embodied in the British army. On 9 March 1675 Charles II conferred on Lord George Douglas the title of Earl of Dumbarton, a nominal peerage, in the strict sense of the word, for his lordship did not at the time own an acre of land in Scotland. After the accession of James II (of England) he was appointed commander-in-chief of the Scottish army, and under his guidance the rising of the Earl of Argyll in 1685 was suppressed. At the revolution he elected to share the fortunes of his dethroned sovereign. He accompanied James II to the continent, and died at St. Germain-en-Laye 20 March 1692. His countess, a sister, it is said, of the Duchess of Northumberland, predeceased him at the same place about a year, and both were buried in the abbey of St. Germain-des-Prés in Paris. They left a son, George, second earl of Dumbarton, born in April 1687, who attained to high rank in the British army and also in diplomatic service, being ambassador to Russia in 1716. But he died without issue, and his title became extinct. During his father's lifetime the second earl bore the courtesy title of Lord Ettrick, in reference to which James, marquis of Douglas, remarked in a letter, 'I doe believe he has nothing more in Ettrick than he has in Dumbarton, but only the title.'

[Acts of the Parliaments of Scotland; Bouillart's Hist. de l'Abbaye de Saint Germain-des-Prés; Fraser's Douglas Book.] H. P.

DOUGLAS, GEORGE, fourth Baron Mordington (*d.* 1741), was the only son of James, third baron Mordington, by his wife, Jean Seton, eldest daughter of Alexander, first viscount Kingston. He was the author of 'The Great Blessing of a Monarchical Government, when fenced about with and bounded by the Laws, and those Laws secured, defended, and observed by the Monarch; also that as a Popish Government is inconsistent with the true happiness of these kingdoms, so great also are the Miseries and Confusions of Anarchy,' London, 1724. This book, which was dedicated to George I, is a rambling discourse of fifty-two pages on monarchy, patriotism, and first principles generally. In the preface Mordington speaks of his not being 'insensible that what I sent into the world at two different times about three years since, occasioned by a weekly paper called "The Independent Whig," created me some enemies,' referring to two tracts which he had published. The first of these was 'Aminadab, or the Quaker Vision; a satirical tract in defence of Dr. Sacheverell's Sermon before the Lord Mayor;' the other 'A Letter from Lord Mordington to the Lord Archbishop of York, occasioned by a most impious and scandalous weekly paper call'd "The Independent Whig,"' 1721. It is not easy to believe that either of these

pamphlets could have created enemies, or have been regarded as a serious contribution to controversy. The former, however, was answered anonymously in 'The Tory Quaker, or Aminadab's new vision in a Field after a drop of the Creature.' Mordington married Catherine, daughter of Dr. Robert Lauder, rector of Shenty, Hertfordshire, and by her he had a son, Charles, and two daughters, Mary and Campbellina. He died in Covent Garden, London, on 10 June 1741. His son Charles did not assume the title on his father's death, having no landed property; but on being taken prisoner in the rebellion of 1745 and put on trial he pleaded his peerage, and the trial was put off. He died, however, in prison, and with him the male line of the family became extinct. His sister Mary, who was married to William Weaver, an officer of the horse guards, then assumed the title of Mordington; but she dying without issue, it finally lapsed in July 1791.

[Douglas and Wood's Peerage of Scotland, ii. 263; Park's Walpole, v. 147; Lord Mordington's publications.] A. V.

DOUGLAS, Sir HOWARD (1776–1861), third baronet, of Carr, Perthshire, general, colonel 15th foot, son of Vice-admiral Sir Charles Douglas, first baronet [q. v.], by his second wife, Sarah, daughter of James Wood, was born at Gosport in 1776. Having lost his mother when he was three years old, and his father being away at sea, he was brought up by his aunt, Mrs. Helena Baillie of Olive Bank, Musselburgh. He was sent to the grammar school at that place, but his early boyhood was chiefly spent with the fishermen, from whom he gained his first knowledge of the sea. He was intended for the navy, but his father dying suddenly in 1789, young Douglas's guardians obtained for him a nomination to the Royal Military Academy, Woolwich. A simple entrance-examination in reading, writing, and arithmetic to the rule of three had lately been established, and in this he failed outright, to his sore distress. He passed a few weeks later, entering the academy as cadet 29 June 1790. He speedily showed ability in mathematics, and became a favourite with Dr. Charles Hutton [q. v.] Douglas appears to have been a daring boy, and he spent all his spare time on the river, and improved his knowledge of seamanship by practically working his passage to and from the north at holiday times in the Leith and Berwick smacks. He passed out of the academy as a second lieutenant royal artillery 1 Jan. 1794, and became first lieutenant 30 May 1794. According to some accounts he served under the Duke of York on the continent, but this appears doubtful (see Duncan, *Hist. Roy. Art.* ii. 57–8). As a subaltern of nineteen years of age he commanded the artillery of the northern district during the invasion alarms rife there after the return of the troops from Bremen in the spring of 1795. In August the same year he embarked for Quebec as senior officer of a detachment of troops on board the Phillis transport, which was cast away at the entrance of the St. Lawrence. The sufferings of the survivors were intensified by their failure to reach a settlement, and an attempted mutiny of the soldiers, which was stopped by the resolute conduct of Douglas. The castaways were rescued by a trader and carried to Great Jervis, a remote unvisited fishing station of Labrador, where they passed the winter. Subsequently they were rescued and carried to Halifax, Nova Scotia, where Douglas served three months, thence proceeding to Quebec, where he remained a year, during which time he was employed in command of a small cruiser, scouting for the French fleet said to be making for Quebec. In 1797 he was detached to Kingston, Upper Canada, where he passed two years chiefly hunting and fishing among the Indians, and was employed by the Canadian government on a mission to the Cherokees. On one occasion he skated all the way from Montreal to Quebec to attend a ball, a feat which cost the life of a brother-officer who accompanied him. Douglas returned home in 1799, and his ready seamanship saved the timber-laden vessel in which he made the voyage. Full details of Douglas's earlier career are given in his biography by Fullom.

In July 1799 Douglas married Anne, daughter of James Dundas of Edinburgh. By her, who died 12 Oct. 1854 (*Gent. Mag.* new ser. xlii. 643), he had a family of three daughters and six sons, the eldest survivor being the fourth baronet, General Sir Robert Percy Douglas, colonel 2nd Prince of Wales's North Staffordshire regiment (late 98th foot) and late lieutenant-governor Cape of Good Hope, a distinguished officer, born in 1805 (Burke, *Baronetage*).

Douglas became a captain-lieutenant royal artillery 2 Oct. 1799. He acted for two years as adjutant of the 5th battalion royal artillery; was in charge of a company at Plymouth for one year; served a year and a half with one of the newly formed troops of horse artillery at Canterbury and Woolwich; and ten months with Congreve's mortar-brigade in 1803–4 (see Philippart, *Roy. Mil. Cal.* 1820). The latter, organised by General Congreve, father of the inventor of the

rocket, consisted of twenty 8-inch mortars carried on block-trail carriages of the pattern reintroduced in 1860, and drawn by teams driven by postilions instead of by wagoners on foot, as previously was the custom with field artillery. Attached to the equipment was a battery of field guns and wagons with entrenching tools, &c. The object was in the event of the enemy effecting a landing to harass him at night by a continuous shell fire, preparatory to an attack by the three arms at daybreak. Details are given by Douglas in his 'Defence of England' (London, 1860), pp. 27–9. Douglas became a captain in the royal artillery in 1804, but his services being required at the Royal Military College, he was placed on half-pay, and subsequently retired from the artillery and appointed to a majority in the 1st battalion of the army of reserve on 12 Oct. 1804, and the next day placed on half-pay of the York rangers, a corps reorganised for special service in the suppression of the African slave trade, which was then reduced. It was distinct from the later royal York rangers. On the retired list of that corps Douglas continued until promoted to the rank of major-general.

The Military College had been recently founded, the senior department being at High Wycombe. Douglas was in 1804 appointed commandant of the senior department, and afterwards 'inspector-general of instructions,' an office which he retained until its abolition in 1820 (*Parl. Papers*; *Accts. and Papers*, 1810, vol. ix.; *Rep. Select Comm.* 1854–5, xii. 157–8). Douglas improved and extended the system of instruction, and raised the disciplinary tone of the establishment. Among the pupils during his tenure of command were Philip Bainbrigge, Henry Hardinge, William Maynard Gomm, and many other well-known officers of the Peninsular epoch. He became brevet lieutenant-colonel 31 Dec. 1806.

In 1808 the reduction in the number of officers at the senior department led Douglas to seek active employment. He was appointed assistant quartermaster-general in Spain, and sent out with despatches to Sir John Moore. He joined the retreating army in December at Benevente, and was present at the battle of Corunna, 18 Jan. 1809. In July 1809 he accompanied the Walcheren expedition in the same capacity, and took an active part in the artillery attack on Flushing. The journal of the expedition, signed by the quartermaster-general, Sir Robert Brownrigg, and appended to the report of the parliamentary commissioners, is from his pen (see 'Scheldt Papers,' in *Accounts and Papers*, 1810). The same year he succeeded to the baronetcy on the death of his elder half-brother, Vice-admiral Sir William Henry Douglas, second baronet, on 23 May 1809. Douglas resumed his college duties, and on 2 July 1811 the reflecting circle or semicircle known by his name was patented by him, and described by Cary the optician in Tilloch's 'Philosophical Magazine,' July–December, 1811, pp. 186–7. The same year Douglas was selected by Lord Liverpool to proceed to the north of Spain to inspect and report on the state of the Spanish armies in Galicia and Asturias, and on the military resources of that part of the country then not wholly occupied by the French, and to report in what way these resources, regular and irregular, including the guerilla system, which had become very formidable, should be encouraged and extended (Fullom, *Life of Douglas*, pp. 235–6). After conferring with Lord Wellington he proceeded on his mission, and was present at the operations on the Orbigo and Esta, in the combined naval and military operations of the Spaniards and a British naval squadron under Sir Home Popham the younger, on the north coast of Spain in the early part of 1812, in the attack on and reduction of Lequertio, siege of Astorga, operations on the Douro, siege of Zamorra and attack on the ports of the Douro (see Fullom, *ib.* pp. 112–217; Douglas, *Modern Fortifications*, pp. 235–47; Gurwood, *Well. Desp.* vol. v.; Napier, *Hist. Penins. War*, bks. xvii–xix.; James, *Naval Hist.* vol. v.) He joined the army on the advance to Burgos at the end of August 1812, and appears to have predicted the failure of the siege (Fullom, p. 206), but did not await the result, the home government having recalled him from the mission, 'which you have executed to the perfect satisfaction of his majesty's government,' in consequence of 'the repeated and earnest representations of the supreme board of the Royal Military College in regard to the detriment which the establishment suffers during your absence' (*Despatch from Lord Liverpool, ib.* p. 218). Douglas became brevet colonel 4 June 1814, and major-general 19 July 1821.

In 1816 Douglas brought out the first edition of his work on military bridges, which is said to have furnished Telford with the idea of the suspension principle in bridge construction. It was compiled as a manuscript text-book for the use of the Military College, and was submitted to the authorities in 1808, together with a plan of organisation for a corps of pontooners. In 1819 he published his treatise on Carnot's system of fortification; and in 1820 the first edition of his treatise on naval gunnery. The preface to the latter states that observations made and

opinions formed respecting the state of gunnery in the British navy during the war had led the writer to reflect how that important branch of our national system might be improved. The work was dedicated to Lord Melville, then first lord, and published with the sanction of the admiralty. Contrary to expectation, it attracted little notice from the public, but was well received by the navy, and long afterwards bore fruit in the establishment of the Excellent gunnery-ship and other improvements. Douglas's strictures on Carnot drew a rejoinder from a French engineer, M. Augoyat. Copies of the latter work were forwarded by Douglas, then residing in Paris, to the Duke of Wellington, who was officially interested in the fortresses then in course of erection by the Prussians on the Rhine frontier, and led to the artillery experiments carried out at Woolwich, in accordance with Douglas's suggestions, in 1822. From 1823 to 1831 he was governor of New Brunswick, where he founded the university of Fredericton, and did much to improve the roads, the lighting of the coast, and other matters, and displayed great firmness and tact in checking the attempted American encroachment on the Maine frontier in 1828. The Maine boundary question having been referred for arbitration to the king of the Netherlands, Douglas was recalled and sent on a mission to the Hague to supply information on certain points. He was afterwards employed on a secret mission of observation on the Dutch frontier during the Belgian revolution. He opposed the views of the government of the day regarding the timber duties, and after its defeat on that question gave in his resignation. While at home at this period he published his work on naval tactics, defending his father's claim as originator of the manœuvre of 'breaking the line.' The work was suggested by a conversation with Douglas's very old friend and school companion Sir Walter Scott, during a visit to Abbotsford (Lockhart, *Life of Scott*, p. 365). Douglas unsuccessfully contested Liverpool in the conservative interest in 1832, and again in 1835. In the latter year he was appointed lord high commissioner of the Ionian Islands, which he held, conjointly with the command of the troops without staff pay, until 1840. The post was acknowledged to be a difficult one, but despite much misrepresentation at home Douglas governed wisely and well. He foiled conspiracy, domestic and foreign, used his position in the very focus of Russian intrigue to turn his information to the best account, promoted education and public works, and improved the revenue. He introduced a new code of laws based on the Greek model, known as the Douglas code. He founded a prize medal to be given annually in perpetuity at the Ionian College, under the name of the Douglas medal, for the higher proficiency in mathematics, physic, or law. At his departure the Ionian States erected a column at Corfu recording the many useful public acts of his government. Douglas became a lieutenant-general in 1837, and in 1841 was made colonel of the 99th foot, in succession to Sir Hugh Gough. He was transferred to the 15th foot in 1851, in which year he became a general. He was returned for Liverpool in 1842 as a supporter of Sir Robert Peel, obtaining the seat vacated by Sir Cresswell Cresswell. He was a frequent and very moderate and judicious speaker on service questions. He voted against his party on the measure for the repeal of the corn laws, and at the dissolution of 1847 withdrew from parliamentary life. During the remainder of his life he took an active interest in professional subjects, and was often consulted by the ministers on service matters, as by Sir Robert Peel in 1848 respecting the introduction of iron ships into the navy; by Lord Aberdeen in 1854 respecting the descent on the Crimea, which Douglas opposed on the grounds that the season was too far advanced and the army insufficiently provided; by Lord Panmure in 1855 on the subject of army education, Douglas having called attention to the decline of military education in the army; and by Sir John Pakington on the question of ship-armour, which was under discussion at the time of his death, and which Douglas strongly opposed, maintaining that artillery power would in the end always prove superior to any armour that could be carried. His published works exhibit the wide scope and reach of his scientific attainments, and it has been well said that the value of his labours lay in his peculiar capacity for grafting new discoveries on old experience and hitting the wants of the generation which had sprung up since his own youth (*Gent. Mag.* 3rd ser. xii. 91–2). Douglas died at Tunbridge Wells on 9 Nov. 1861, in the eighty-sixth year of his age, and was buried beside his wife at Boldre, near Lymington, Hampshire. An engraved portrait of him, from a photograph taken not long before his death, forms the frontispiece to Fullom's biography. By his will (personalty sworn under 16,000*l.*) Douglas left all his scientific papers to his second surviving son, Admiral Henry John Douglas, who died 18 May 1871.

Douglas was a F.R.S. of 1812. He was one of the fellows of the Royal Geographical Society when first formed. A notice of his election as an associate of the Institute of

Naval Architects arrived the day of his death. He received the honorary degree of D.C.L. from the university of Oxford 1 July 1829 in recognition of his patriotic conduct in New Brunswick, and his services to education in founding the Fredericton College, which was endowed by royal charter with the privileges of a university on the model of Oxford, and of which he was the first chancellor. He was made C.B. in 1815, K.C.B. in 1840, and G.C.B., civil division, in 1841. Shortly before his death Palmerston offered Douglas the military G.C.B., but he declined, saying he was too old. He was made G.C.M.G. in 1835 on appointment to the government of the Ionian Islands, and had the grand cordon of Charles III of Spain, and the Peninsular medal with clasp for Corunna. He was many years a commissioner of the Royal Military College; was a patron of the Royal United Service Institution and of the Wellington College, in which he took a lively interest; and was president of the Royal Cambridge Asylum. For many years he held the post of gentleman of the bedchamber to the late Duke of Gloucester.

The following is a list of Douglas's published works, of which it has been truly remarked (*Quart. Rev.* 1866, cxx. 509) that although little read when they first appeared, they have been accepted in the end, not in England only, but all over the world, as works of authority on the subjects of which they severally treat: 1. 'Essay on the Principle and Construction of Military Bridges and the Passage of Rivers in Military Operations,' 1st edition, London, 1816; 2nd edition, London, 1832; 3rd edition, enlarged, London, 1853, 8vo. 2. 'Observations on the Motives, Errors, and Tendency of M. Carnot's System of Defence, showing the Defects of his New System of Fortifications, and the alterations he has proposed with a view to improve the defences of existing places,' London, 1819, 8vo. 3. 'Treatise on Naval Gunnery,' 1st edition, London, 1820, 300 pp. 8vo; 2nd edition, London, 1829; 3rd edition, London, 1851; 4th edition, London, 1855; 5th edition, London, 1860, over 660 pp. 8vo. The work has been reprinted in America, and French and Spanish editions appeared in 1853 and 1857 respectively, copies of which are in the British Museum Library. 4. 'Observations on the Proposed Alterations of the Timber Duties,' London, 1831, 8vo. 5. 'Considerations on the Value and Importance of the British North American Provinces and the circumstances on which depend their Prosperity and Connection with Great Britain,' 1st edition, London, 1831, 8vo; 2nd edition, same year and place. 6. 'Naval Evolutions; containing a review and refutation of the principal essays and arguments advocating Mr. Clark's claims in relation to the action of 12 April 1782' (action between the British and French fleets under Rodney and De Grasse), London, 1832, 8vo. 7. 'Speech of Sir Howard Douglas . . . on Lord Ingestre's Motion for an Address to the Crown to order another Commission for the investigation of Mr. Warner's alleged discoveries,' London, 1845. 8. 'Observations on the Naval Operations in the Black Sea and at Sebastopol,' London, 1855, 8vo. 9. 'On Naval Warfare under Steam,' 1st edition, London, 1858; 2nd edition, London, 1860, 8vo. 10. 'Observations on the Modern System of Fortification, including the proposals of M. Carnot, to which are added some reflections on entrenched positions, and a treatise on the naval, littoral, and internal defence of England,' London, 1859, 8vo. 11. 'The Defence of England,' London, 1860, 8vo. 12. 'Postscript to Remarks on Iron Defences in the 5th edition of Naval Gunnery, in answer to the "Quarterly Review,"' 1st edition, London, 1860; 2nd edition, London, 1861, 8vo.

[For genealogy see Burke's Baronetage. Foster's Baronetage contains numerous errors. For Douglas's services see Philippart's Roy. Mil. Cal. 1820, and Hart's Army List. In Colonel F. Duncan's Hist. Royal Artillery his name appears only once. A Life of Sir Howard Douglas (London, 1862, 8vo) was written by the late Stephen Watson Fullom, who was at one time his private secretary. It gives much interesting information, derived from family sources and from Douglas's old brother-officers, especially concerning his services in America in 1795–9, in Spain in 1811–12, in New Brunswick and the Ionian Islands, and of the last few years of his life, but it contains numerous errors in names and dates. A good biographical notice appeared in Gent. Mag. 3rd ser. xii. 90–2. Douglas's speeches in parliament will be found in the volumes of Parl. Debates for 1842–7. Further details must be sought in the several editions of his works and in his evidence before various parliamentary committees on questions relating to naval and military science and military education.] H. M. C.

DOUGLAS, Sir JAMES, of Douglas, 'the Good,' Lord of Douglas (1286?–1330), was the eldest son of Sir William Douglas of Douglas, 'the Hardy' [q. v.], by his first wife, Elizabeth Stewart; for Barbour calls James, high steward of Scotland, his eme or uncle. He was probably born about 1286. When his father was seized and imprisoned by Edward I, he was sent to France, whence, after a three years' sojourn in Paris, he returned to find his father dead and himself stripped of his inheritance, which had been given by Edward to Sir Robert Clifford. He was

befriended by William Lamberton, bishop of St. Andrews, who, while yielding to circumstances, was no friend to English rule. In this bishop's retinue Douglas visited the court of Edward during the siege of Stirling, and Lamberton, introducing him, prayed that he might be permitted to tender his homage and receive back his heritage. On being informed that the son and heir of his late prisoner, Douglas 'the Hardy,' stood before him, Edward commanded the bishop to speak to him no more on such a matter. Douglas and the bishop at once withdrew.

Bruce now assumed the Scottish crown. He communicated his intention to Lamberton in a letter, which the bishop read forthwith to his retainers. Douglas heard the letter read, and shortly afterwards sought a private interview with the bishop, to whom he expressed his eager desire to share the fortunes of Bruce. Lamberton gave him his blessing and a sum of money, and sent by him a supply to Bruce. He gave Douglas leave to take his own palfrey, with permission, of which Douglas took advantage, to apply force to the groom if he interposed to prevent it. The same night he rode off and joined Bruce in Annandale, on his way to be crowned at Scone.

On 27 March 1306 Bruce was crowned at Scone. In his subsequent wanderings in Athol and Argyll, and his retirement for the winter to the islet of Rachrin on the Irish coast, Douglas was constantly by the side of his king, though he sustained some wounds in an encounter with the Lord of Lorne. With the opening spring of 1307 they returned to renew the contest. Arran, then Carrick (the home of Bruce), then Kyle and Cunningham were speedily subdued, and transferred their allegiance from Edward to Bruce. Successive English armies entered Scotland only to sustain ignominious disaster. At the pass of Ederford, with but sixty men, Douglas proved victorious over a thousand led by Sir John of Mowbray. Thrice by subtle stratagem he overthrew the English garrison in his own castle of Douglas, taking and destroying the castle twice. One of these occasions is perpetuated in history with ghastly memories as 'The Douglas Larder.' With but two followers Douglas ventured into his native Douglasdale, meeting with a cordial welcome from his old vassals. Palm Sunday was close at hand, and the soldiers would attend service in the church. Douglas and his followers, in the guise of peasants, also attended, and made the attack at a given signal. The device was successful, notwithstanding the desperate resistance of the English soldiers. After the victory Douglas repaired to the castle with his followers, where, after feasting and removing all valuables, they gathered together the remaining provisions, staving in the casks of wine and other liquor, and, throwing into the heap the carcases of dead horses and the bodies of the slaughtered soldiers, set fire to the buildings and consumed all to ashes. The other occasion on which Douglas destroyed his castle is the historical incident on which Sir Walter Scott based his romance of 'Castle Dangerous.' In the work of clearing the country of the English, the remaining portion of the south of Scotland was assigned to Douglas, while Bruce went north to deal with the Comyns. Both succeeded, and then with reunited forces they sought out the Lord of Lorne in his own country, and inflicted upon him a severe chastisement for his treatment of them in their late weakness. They also made several destructive retaliatory raids into England, committing such havoc that town and country alike eagerly purchased immunity from their depredations for fixed periods at a high rate, one condition always being that the Scots should have free passage through the indemnified district to others further south. During this period Douglas had the good fortune to capture Randolph, Bruce's nephew, who was in arms against his uncle's claim, but who became immediately one of Bruce's bravest leaders. By his means a clever capture was made of the castle of Edinburgh. Douglas showed equal skill in taking the castle of Roxburgh. On the eve of a religious solemnity he caused his followers to throw black gowns over their armour, and, similarly clad himself, bade them do as he did. In the deepening twilight they approached the castle, creeping on hands and knees, and were mistaken for cattle by the sentinels. They managed to fix a rope ladder to the walls without being observed, and overpowered the sentinels and the garrison, who were engaged in feasting.

At Bannockburn Douglas was knighted on the battle-field, and had command of the left wing of the Scots. When the fortunes of the day were decided, he, with but sixty horsemen, pursued the fugitive king of England to Dunbar, though he was guarded by an escort of five hundred. After Bannockburn a desultory warfare continued to be waged for thirteen years, during which the wardenship of the marches was assigned to Douglas. He was dreaded throughout the north of England. He was called 'the Black Douglas,' from his complexion. His favourite stronghold at this time was at the haugh of Lintalee, on a precipitous bank of the river Jed, where natural fortifications gave a lodg-

ment securer than a fortress. Thence he made raids, and numerous stories are told of his extraordinary prowess and ready inventiveness of stratagems. On one occasion, with but fifty men-at-arms and a body of archers, he attacked and routed a force of ten thousand English soldiers, under the Earl of Arundel and Sir Thomas Richmond. They had come provided with axes to cut down Jedburgh Forest, which they supposed afforded too much cover to Douglas. Douglas resolved to attack Richmond at a narrow pass on his route. The place is described as bearing resemblance to a shield, broad at one end but gradually drawing to a point at the other. At this point Douglas plaited together young birch trees, placing his archers in ambush on one side and his men-at-arms in concealment on the other. The English on their approach were greeted with a shower of arrows from one side, and before they could recover from their surprise, the men-at-arms rushed upon them from the other. Richmond and Douglas instinctively sought each other, but the English knight fell before the Scottish leader, who seized as a trophy of his victory the furred cap worn by Richmond on his helmet, and, cutting his way through the English ranks, disappeared with his followers into the forest. Another detachment of three hundred English soldiers, which had been guided by a priest to Lintalee, was afterwards destroyed. Shortly after this two other English knights, Edmund de Carland and Sir Robert Neville, were similarly defeated.

In 1317 the Scots recaptured Berwick, but after two years it was invested by an English army. As the besieged garrison was somewhat straitened, Douglas and Randolph, to create a diversion, made a most destructive raid into Yorkshire, in the course of which they burned and destroyed in that county alone between eighty and ninety towns and villages. An attempt was made to resist the invasion by the Archbishop of York and the Bishop of Ely. They assembled a motley army of about twenty thousand men, including many ecclesiastics, and barred the path of the Scots at the small town of Mitton on the Swale, about twelve miles north of York. But these raw levies were no match for the disciplined ranks of the Scots, and the slaughter among them which followed is known in history as 'The Chapter of Mitton,' in allusion to the vast number of ecclesiastics slain. The army investing Berwick was then withdrawn and marched southwards to meet the Scots on their return. But Douglas anticipated their action, and by taking a new route reached Scotland unmolested.

Another expedition under Edward II, nearly equal in numbers and splendour of equipment to that of 1314, entered Scotland in 1322. The country was laid waste, and retreat was enforced by starvation. As warden of the marches Douglas did what he could to accelerate the departure, and Bruce, entering England on the west, laid siege to Norham. When the English army crossed the border Douglas joined Bruce, and with united forces they pursued the English host through Northumberland and Durham into Yorkshire, where they found it resting at Biland Abbey, between Thirsk and Malton, and protected by a narrow pass. Douglas volunteered to take the pass, and did so successfully, whereupon the English army retreated.

When Edward III again threatened hostilities, the Scots at once led an army into England. Douglas was in command, ably assisted by Randolph, now earl of Moray, and Donald, earl of Mar. Through Northumberland, Weardale, and Westmoreland the track of the Scots was plainly traceable by their devastation; but the English army, commanded by Edward III, could not so much as obtain a glimpse of the enemy. He endeavoured to intercept the Scots by taking a post at Heyden Bridge, on the Tyne. An English knight, Sir Thomas de Rokeby, was taken prisoner by the Scottish outposts while scouting, and sent back with the news that the Scots were equally ignorant of the English position and awaited them upon a hill in Weardale. As the English had fifty thousand, to twenty thousand Scots, Douglas refused to attack, in spite of Randolph's importunities, while his own position was too strong for an assault. After some successful skirmishes Douglas moved to another strong position in Stanhope Park. The English followed, and Douglas, in a night attack with five hundred horsemen, surprised the camp and nearly seized Edward in his tent. Douglas at last retreated, deceiving the English by leaving camp-fires burning, and crossing a dangerous morass by strewing it with branches. Pursuit was hopeless. Edward dismissed his army, and peace soon followed.

One of the conditions of this peace was the restoration to Douglas of all the lands in England which had belonged to his father. These were duly returned to him. His king had from time to time bestowed on him extensive estates and baronies in the south of Scotland. He also received what is known as the 'Emerald charter,' which was not a gift of lands, but a grant of the criminal jurisdiction of all his lands, with immunity to himself and tenants from existing feudal

services, and obtained its name from the mode of investiture adopted by the king—the taking an emerald ring from his own finger and placing it upon that of his heroic subject. Another presentation which Bruce made to Douglas, it is said on his deathbed, was a large two-handed sword, which is still a treasured heirloom at Douglas Castle. It has inscribed upon it four lines of verse eulogising the Douglases, and a drawing of it is given in 'The Douglas Book,' by Dr. William Fraser, C.B.

Bruce, when dying, was concerned that he had not fulfilled a vow he had made to go as a crusader to the Holy Land, and he desired, as a pledge of his good faith, to send his heart thither. Douglas, 'tender and true,' as Holland, in his 'Buke of the Howlat,' describes him, vowed to fulfil his sovereign's dying wish; and, after Bruce's death, having received his heart, encased in a casket of gold, Douglas set out on his mission. After sailing to Flanders he proceeded to Spain, where he offered his services to Alfonso, king of Castile and Leon, who was at war with the Saracen king of Granada. A battle took place on the plains of Andalusia, and victory had declared for Alfonso. But Douglas and a few of his comrades pursued the Moors too far, who turned on their enemies. Douglas was in no personal danger, but observing his countryman, Sir William Sinclair of Roslin, sorely beset, dashed in to his assistance and was slain. Other accounts say that he fell in the thick of the fight, when, owing to an untimely charge, he was not supported by the Spaniards, and that to stimulate his courage he took the casket with the Bruce's heart from his breast where he wore it, and, casting it afar into the ranks of the enemy, exclaimed, 'Onward as thou wert wont, Douglas will follow thee,' and rushing into their midst was soon borne down and slain. Some also add that he was at this time on his way home from the holy sepulchre at Jerusalem, after presenting the Bruce's heart there. It is, however, generally agreed that the battle in which he fell was fought on 25 Aug. 1330. His remains were brought to Scotland and interred in the church of St. Bride's in his native valley, where his natural son, Archibald, afterwards third earl of Douglas [q. v.], erected a monument to his memory, which still exists. The 'Good' Sir James was married and left a lawful son who inherited his estates, William, lord of Douglas, but he was slain in 1333 at the battle of Halidon.

Barbour describes the personal appearance of Douglas from the testimony of those who had seen the warrior. He was of a commanding stature, broad-shouldered and large-boned, but withal well formed. His frank and open countenance was of a tawny hue, with locks of raven blackness. He somewhat lisped in his speech. Naturally courteous and gentle, he was beloved by his countrymen; while to his enemies in warfare he was a terror, though even from them his prudent, wise, and successful leadership extorted open praise.

[Barbour's Bruce; Scalacronica; Trivet's Annals; Chronicon de Lanercost; Chronicon Walteri de Hemingburgh; Palgrave's Documents and Records; Fœdera; Acts of Parliaments of Scotland; Rotulæ Scotiæ; Munimenta de Melros; Walsingham's Historia; Froissart's Chronicles; Priory of Coldingham (Surtees Soc.); Hume of Godscroft's Houses of Douglas and Angus; Fordun à Goodall; Fraser's Douglas Book; &c.]

H. P.

DOUGLAS, JAMES, second Earl of Douglas (1358?–1388), succeeded his father William in 1384. His mother, Margaret, was Countess of Mar in her own right. Froissart describes him as 'a fayre young childe' at the date of his first visit to Scotland, when he was entertained for fifteen days by Earl William at Dalkeith in 1365, which gives the probable date of his birth as 1358. On the accession of Robert II in 1371, to conciliate the Earl of Douglas to the succession of the new Stuart dynasty, his son was knighted and contracted in marriage to the king's daughter Isabel. A papal dispensation was obtained on 24 Sept. 1371, and the marriage appears to have been celebrated in 1373, after which date payments to account of the king's obligations for his daughter's dowry appear in the exchequer records. In 1380 her husband received a royal grant of two hundred merks from the customs of Haddington, in which he is designated Sir James Douglas of Liddesdale, that portion of the family estates having been probably settled on him by his father. In 1384, soon after his father's death, which occurred in May, the young earl took part in a dashing raid along with Sir Geoffrey de Charney and thirty French knights, justified, according to Froissart, by a similar attack on the Scotch borders under the Earls of Northumberland and Nottingham, from which the lands of the Earl of Douglas and Lord Lindsay seriously suffered. The Scots force, said to have numbered fifteen thousand, ravaged the lands of the English earls and returned to Roxburgh with a great spoil of goods and cattle.

Although the truce with England had come to an end at Candlemas 1384, negotiations were in progress for its renewal. In spite of repeated attempts to maintain peace, preparations for war were made on both sides.

In pursuance of a promise in 1383 on the part of the French to send support, both in men and money, to Scotland, Sir John de Vienne, admiral of France, was at last despatched, in April 1385, with two thousand men, fourteen hundred suits of armour, and the promise of fifty thousand crowns. Douglas was one of the nobles who welcomed Vienne on his landing at Leith in the beginning of May, and his share in the expedition which followed is vividly portrayed in the graphic narrative of Froissart. Though anxious as other Scotch border chiefs for the help of French allies, Douglas was not willing to take them on their own terms, or to yield the direction of the border war to foreign leaders. The numbers of the forces opposed, given by different authorities, vary even more than is usual in the narratives of war; but the English were largely in excess and better armed than the majority of the combined Scots and French army. The French knights were eager to fight, notwithstanding the disparity, but Douglas persuaded Vienne to follow the Scottish strategy of retreat and withdrawal of everything of value before the enemy advanced. The result was that Richard's raid, though it reached Edinburgh, resulted only in the burning of Melrose, Dryburgh, Newbattle, the church of St. Giles, and the houses of Edinburgh, but no victory or important conquest. Meanwhile the Scottish forces also declined to assail any strong fortress such as Carlisle and Roxburgh, still in the hands of the English, where a dispute between Douglas and Vienne prevented the prosecution of the siege. Vienne maintained that if it was taken it should be held for the French king, while Douglas refused to recognise the French in any other character than soldiers in the Scottish army. But a substantial advantage was gained by a sudden incursion subsequently made on the western English border, where the rich territories of the bishoprics of Durham and Carlisle yielded the Scotch more plunder than all the towns of their own kingdom. In this raid Douglas, along with his cousin and successor Sir Archibald, lord of Galloway, took part. The singular close of the French expedition was that the French knights and Vienne, weary of a war unproductive of honour or profit, and anxious to return home, were only allowed to do so on full payment of the subsidy of fifty thousand crowns promised by the French king. This appears from the receipt not to have been made till 16 Nov. 1385. The king himself took ten thousand as his share. Douglas received seven thousand five hundred. This sum, greater than any other noble's share, was probably due to the lands of Douglas having suffered most by the English. Another short raid of three days, in which Cockermouth and its neighbourhood were wasted, followed the departure of the French, and in this also Douglas took part.

His short life was made up of such raids. For the next three years little of note has been preserved. Its interest centres at its close in the famous battle of Otterburn, of which he was the victor and the victim. The Scotch, forewarned of the intention of Richard II, in the event of their renewing the war either on the east or the west borders, which had been the object in recent years of alternate attacks, to advance again into Scotland by the route left undefended, determined to check this policy by a simultaneous incursion on both of the marches. Having mustered their forces at Aberdeen, they were by a feint dispersed, only to reassemble on the north of the Cheviots at Yetholm or Southdean, near Jedburgh, to the number of fifty thousand. The great bulk of this large army under Sir Archibald Douglas was sent off to the west to ravage Cumberland and attack Carlisle, but a picked force of three hundred horse and two thousand foot, commanded by the Earls of Douglas, Dunbar, and Moray, was reserved for a diversion on the eastern border. So rapid was the movement of this force that it reached the neighbourhood of Durham before the English wardens were aware of its approach. It then retired on Newcastle, where it was met in the beginning of August by the levy of the northern counties, headed by the Earl of Northumberland's two sons, Henry Percy, to whom the Scots gave the name of Hotspur, and Sir Ralph his brother. In one of the skirmishes which took place near Newcastle, Douglas captured the pennon of Hotspur, and boasted that he would place it on the tower of Dalkeith. Hotspur declared it should not be taken out of Northumberland, and Douglas retorted that he might come that night and take it if he could from the pole of his tent. The Scottish force, which was on its way home, took the castle of Ponteland, but failed to take that of Otterburn, near Wooler, in the hilly parish of Elsdon, a little south of the English side of the Cheviots. It was an easy march across the Cheviots to the Scottish border; but Douglas, against the wish of some of the Scottish leaders, determined to entrench himself on the rising ground near Otterburn and give Hotspur the opportunity he had promised of trying to retake his pennon.

On the evening of 9 Aug. according to the English chronicles, on the 15th according to Froissart, on the 19th according to modern writers—in any case about the 'Lammas tide

when husbands win their hay,' the more poetical date of the famous ballad—Hotspur fell on the Scottish camp by night, with the war-cry of his house, 'A Percy!' The Scotch, though surprised, were not unprepared. Their assailants were three to one, but the strength of their position, the too impetuous onslaught of Hotspur, and the personal courage of Douglas gave them the advantage. The earl, according to Froissart, who had conversed with eye-witnesses who fought on both sides, 'being of great haste and hygh of enterprise, seying his men recule back to recover the place, and to showe knyghtly valour, tooke his axe in both his handes, and entered so into the presse that he made himself waye in such wyse that none durst approche ner hym, and he was so well armed that he bore well such strokes as he received. Thus he went ever forward like a hardie Hector, wylling alone to conquer the felde and to discomfyte his enemies, but at last he was encountered with three spears all at once. The one struke him on the shoulder, the other on the breste, and the stroke glinted down to his belly, and the thyrde struke hyme on the thye, and sore hurte with all three strokes so that he was borne per force to the erthe, and after that he could not be again released.' The English did not know who it was they had struck down, and Douglas continued till his last breath to encourage his comrades. Sir John St. Clair his cousin having asked him 'how he did, "Rycht well," quoth the erle. But thanked be god, there hath been but a few of my ancestors that hath dyed in their beddes. Bot cosyn I require you thinke to revenge me, for I reckon myself bot deed, for my herte feintith ofttен tymes. My Cosyn Walter and you I praye you rayse up again my banner which lyeth on the ground, and my Squyre Davye slayn; but, sirs, show neither to friend nor foe what case ye see me in, for if myne enemyes knew it they wolde rejoyse, and our frendes be discomfited.' The two St. Clairs and Sir James Lyndsay, who was with them, did as they were desired, raised up his banner, and shouted his war-cry of 'Douglas!' The remainder of the battle, in which both Hotspur and his brother were taken prisoners, is beyond the life of Douglas, for he was dead before it ended, and what, according to Hume of Godscroft, was a prophecy in the dying man's mouth became a saying that 'the victory was won by the dead man.' Douglas was only thirty, according to the probable date of his birth, and having no legitimate issue the estates and earldom of Douglas went by the entail to Archibald the Grim, third earl of Douglas [q. v.], a natural son of the 'Good' Sir James Douglas.

The English ballad of 'Chevy Chase' and the Scottish of the 'Battle of Otterburn' have made the fame of the second Earl of Douglas second only to that of the comrade of Bruce, and the battle in which he fell is celebrated by Froissart as the best fought and most chivalrous engagement of the many he narrates. The Scottish poem is more in accord with history as handed down by the best authorities: for the English makes Percy the original assailant, in fulfilment of a vow, supposes both Percy and Douglas to have fallen, and represents the kings in whose reign the battle was fought as Henry VI and James I, instead of Richard II and Robert II. But the English version from Sydney's praise in his 'Defence of Poetry,' and Addison's critique in the 'Spectator,' Nos. 70 and 74, has gained a unique place as the representative of the ballads of the border, among the sources of English poetry.

[Froissart, iii. 119, 125. The family histories of the Douglases by Hume and Fraser give additional details. Pinkerton of modern historians gives the best narrative of the border wars and battle of Otterburn. The ballads are in Percy's Reliques, ed. Bohn, i. 2 et seq.] Æ. M.

DOUGLAS, JAMES, seventh Earl of Douglas, 'the Gross' or 'Fat' (1371?–1443), was brother of Archibald 'Tyneman,' the fourth earl [q. v.], and son of Archibald 'the Grim,' the third earl [q. v.] He first appears in history as Sir James Douglas of Balvenie, who in 1409 waylaid and killed Sir David Fleming of Cumbernauld on his return from accompanying to the Bass the young prince of Scotland, afterwards James I, when sent by his father, Robert III, out of Scotland, to escape from the plots of Albany and Douglas's brother, Archibald, the fourth earl. During the regency of Albany his name often appears as one of the nobles who were kept on the side of the regent by being allowed to prey upon the customs. He was one of the hostages for his brother the earl when an English prisoner after the battle of Homildon. In the beginning of the reign of James I he sat on the assizes which tried Murdoch, duke of Albany, and his sons on 24 and 25 May 1425. Several charters to him about this time prove the growth of his estates and the favour shown him by that king. One of these, dated 7 March 1426, confirmed his title to the castle and barony of Abercorn, Linlithgow. Another, 18 April 1426, confirmed the grant made to him by his brother Archibald, then deceased, of lands and baronies in the counties of Inverness, Banff, and Aberdeen, and the third in the same year, 11 May 1426, a grant of lands in Elgin, also the gift of his brother. In 1426 and 1427 he acquired estates in Lanarkshire and Ayrshire,

on the resignation of Elizabeth de Moravia. This series of charters probably indicates the settlement of this cadet of the powerful border earl in the northern districts of Scotland, where the family had not hitherto taken root, and was possibly due to the policy which James I in other cases pursued, of separating such families by removing them from the localities where their vicinity to each other made them as a clan more formidable to the crown. In 1437 he was created Earl of Avondale, and a conveyance of the lands of Glenquhar in Peeblesshire to him by William Frisel, lord of Overtoun, in 1439, was confirmed by royal charter on 20 Sept. 1440. The murder of his grandnephew, William, the sixth earl, and his brother David at Edinburgh, at the instigation of Crichton the chancellor, took place in the following month. As he did nothing to avenge it, and immediately succeeded to the title and Douglas estates other than those in Galloway, the conjecture that he may have connived at it, and was at all events on good terms with Crichton the chancellor, who was its chief author, has probability, though it cannot be said to be proved. He held the earldom of Douglas only for three years, and died on 24 March 1443 at Abercorn. The 'Short Chronicle of the Reign of James II' states in the rude but pithy vernacular a fact which accounts for his byname of the 'Fat' or 'Gross,' 'Thai said he had in him four stane of taulch [tallow] and mair.' The same physical peculiarity is commemorated in a Latin epigram preserved by Hume of Godscroft:—

Duglasii Crassique mihi cognomina soli
Conveniunt: O quam nomina juncta male!
To be a Douglas and be gross withall
You shall not find another amongst them all.

He was buried at Douglas, where the inscription on his tomb records that besides his own estates he held the office of warden of the marches. He was married to Beatrix Sinclair, daughter of Henry, lord Sinclair, and left by her six, perhaps seven sons, of whom the two eldest, William [q. v.] and James [q. v.], were successively eighth and ninth Earls of Douglas, and Archibald, the third, became Earl of Moray, Hugh, the fourth, Earl of Ormonde, and John, the fifth, Lord of Balvenie.

[Bower's Continuation of Fordun; a Short Chronicle of the Reign of James II; Major, Boece, and Lindsay of Pitscottie's Histories of Scotland; the Charters in favour of this earl in the Registrum Magni Sigilli give important facts in his life; the Exchequer Rolls of Scotland, vol. v.; Mr. Burnett's Preface to this volume of the Exchequer Rolls; Fraser's Douglas Book.]

Æ. M.

DOUGLAS, JAMES, ninth Earl of Douglas (1426-1488), second son of James, 'the Gross,' seventh earl [q. v.], and Beatrix Sinclair, daughter of Henry, earl of Orkney, succeeded to the earldom on the death of his brother William, the eighth earl [q. v.], at Stirling on 22 Feb. 1452. During his brother's life a singular question was raised, whether James Douglas or his brother Archibald, earl of Moray, was the elder twin of the marriage between James 'the Gross' and Beatrix Sinclair, daughter of the Earl of Orkney. After an inquiry before the official of Lothian, who took the evidence of their mother, the countess dowager, and other worthy women, the priority of James was declared and ratified by a writ under the great seal on 9 Jan. 1450. The year before Douglas took part in a famous tournament at Stirling between two knights of Flanders, James and Simon de Lalain, and a squire of Burgundy, Hervé de Meriadêc, lord of Longueville. Douglas, twice unhorsed by the squire, who went to help his friends against the other Scottish champions, was on the point of resuming the fight, but the king gave the order to cease fighting. One account of the contest states that some followers of Douglas, who had come to the tournament with three thousand men, had threatened to interfere and turn the duel into a general medley. In the year of jubilee, 1450, Douglas accompanied his brother to Rome, being, according to Pitscottie, 'a man of singular erudition, and well versed in divine letters, brought up long time in Paris at the schools, and looked for the bishopric of Dunkeld, and thereafter for the earldom of Dunkeld,' but this account is little consistent with the other facts of his life. Douglas next appears in 1451 as a prominent actor in the intrigues of the family with the English court. According to an obscure and fragmentary passage in the 'Short Chronicle of James II,' as soon as he heard of a truce between the two countries being made, 'he posted till London in-continent and quharfor men wist nocht redlye bot he was thar with the king of Yngland lang tyme and was meekle made of.' He returned towards the close of this or beginning of the next year, and, after his brother's treacherous assassination, February 1452, put himself at the head of a small force of a hundred men, and with his brother Hugh, earl of Ormonde, and Lord Hamilton, denounced the king as a traitor by a blast of twenty-four horns at Stirling, and dragged in derision the safe-conduct given the late earl at a horse's tail through the streets. Two other powerful members of the Douglas clan, the Earl of Angus and Douglas of Dalkeith, had sided with the king, and James Douglas and his followers

attempted, but failed, to take the castle of Dalkeith. The civil war between the king and the Douglases was carried on with vigour in the north by their ally, the fifth Earl of Crawford, who was defeated at Brechin by the Earl of Huntly as the king's lieutenant, a character which, the contemporary chronicle hints, gave him a larger following. Archibald, earl of Moray, another brother of the earl, ravaged Huntly's lands of Strathbogie, in revenge for which Huntly harried those of Moray on his return from Brechin. A parliament was summoned, which met in Edinburgh on 12 June, when the Earl of Crawford and Lord Lindsay, two of the chief allies of Douglas, were forfeited. While it sat a letter signed with the seals of Sir James Douglas, the Earl of Ormonde, and Sir James Hamilton, was put by night on the door of the parliament house, disowning the king's authority and denouncing the privy council as traitors. The three estates, meeting in separate houses, answered this defiance by a declaration that the late earl did not come to Stirling under a safe-conduct, and that his death was the just penalty of his treason. The chief supporters of the king were rewarded with titles, especially the Crichtons, Sir James, the eldest son of the chancellor, being created Earl of Moray, a dignity from which he had been unjustly kept, for he had married the elder daughter of the last earl, but the influence of Douglas had procured it for his brother Archibald, the husband of her younger sister. The parliament was then continued for fifteen days, when a general levy of the lieges, both burgesses and landed men, was summoned. They came to the number of thirty thousand to Pentland Muir, and with the king at their head marched through Peeblesshire, Selkirkshire, and Dumfriesshire, doing no good, says the chronicler, but wasting the country through which they passed, even lands belonging to the king's friends. The object, no doubt, was to overawe the Douglases. On 28 Aug. Earl James made a submission at Douglas, by which he bound himself to renounce all enmity against those who caused his brother's death, to do his duty as warden of the marches, and to relinquish the earldom of Wigton and lordship of Stewarton unless voluntarily restored by the queen. There followed a curious, and on the part of the king imprudent, return for this submission, a request to the pope to allow the earl to marry his brother's widow, the Maid of Galloway, for which a dispensation was granted by Nicholas V on 26 Feb. 1453. It is stated by Hume of Godscroft, on the authority of a metrical history of the Douglases which has not been preserved, that the marriage with her former husband had never been consummated, and this is supported by the terms of the dispensation, which is printed from the original in the Vatican by Andrew Stuart in his 'Genealogical History of the Stuarts.' On 18 April the earl was appointed one of the commissioners to make a truce with England. This brought Douglas again in contact with the English court, with which he, like his brother, kept up a constant intrigue. Before going to England, for which he received a safe-conduct on 22 May, the earl visited an ally in an opposite quarter, the Earl of Ross and Lord of the Isles in Knapdale, exchanging gifts of wine, silk, and English cloth, for which he received mantles, probably of fur, in return, as signs of their alliance against the king. Another Douglas, a bastard of the fifth earl, about the same time joined Donald Balloch of the Isles in attacking by sea Inverkip in Renfrewshire and the Cumbrae Isles, and casting down Brodick Castle in Arran. Douglas appears, after making his peace with the king, to have paid a visit to England, for on 17 June 1453 Malise, earl of Strathearn, who had remained there as one of the hostages for James I, was released on the petition of the Earl of Douglas and Lord Hamilton, and on 19 Feb. 1454 certain disbursements were allowed to Garter king-at-arms for meeting Douglas on the border and attendance on Lord Hamilton in London and elsewhere, but the terms of the entries leave it doubtful whether Douglas himself had proceeded further than the border.

In the beginning of 1455 hostilities between the king and Douglas broke out anew. In March the king cast down the castle of Inveravon in Linlithgowshire, then marched to Glasgow, where he collected the men of the west and a band of highlanders, and passed to Lanark. There an engagement took place, in which the adherents of Douglas were routed, and Douglasdale, Avondale, as well as the lands of Lord Hamilton, were laid waste. The king then crossed to Edinburgh and thence to Ettrick Forest, which he reduced by compelling all the Douglas vassals to join him by a threat of burning their castles. Having thus subdued the two districts in which the Douglases were strongest, he returned to Lothian, and set siege to Abercorn, an important but isolated castle of the family. There Lord Hamilton, by the advice of his uncle James Livingstone, chamberlain of Scotland—Douglas having, it is said, imprudently told him he could do without his aid—came and submitted to the royal mercy, obtained a pardon, but was put in ward at Roslin. This desertion of his principal sup-

porter left Douglas, as men said, 'all begylit,' and 'men wist nocht,' says the chronicler, 'quhar the Douglas was.' In fact the large force which he had collected for the relief of Abercorn melted, and the earl himself now or soon after escaped to England, leaving his followers to maintain the unequal struggle as they best might. Within a month Abercorn was taken by escalade, and burned to the ground. The three brothers of the earl, Ormonde, Moray, and Lord Balvenie, were met at Arkinholm on the Esk by the king's forces, headed by their kinsman the Earl of Angus, and utterly defeated. Moray was killed, Ormonde taken prisoner and executed. It passed into a proverb that the 'Red' Douglas (Angus) conquered the 'Black,' and a vaunting epigram declared that as

Pompey by Cæsar only was undone,
None but a Roman soldier conquered Rome;
A Douglas could not have been brought so low
Had not a Douglas wrought his overthrow.

As a result of this defeat the castles of Douglas and Strathavon and other minor strongholds surrendered, and Thrieve in Galloway, which alone held out, after a long siege, in which the king took part, capitulated. Royal garrisons were placed in it and Lochmaben. The power of Douglas was now completely overthrown. The usual forfeitures followed in June 1455 of the earl, his mother, Beatrix, and his brothers. The act of attainder (*Act Parl.* ii. 75) recites the treasons, and shows how extensive the conspiracy of the Douglases had been. From Lochindorb and Darnaway in the north, to Thrieve in Galloway, they had fortified all their castles against the king, and from them they had made raids wasting the king's lands with fire and sword. Ettrick Forest was now annexed to the crown, and the other estates of the Douglases divided among the chief supporters of the king. Several families rose to greatness out of the ruin of the Douglases. One of their own kindred, George, fourth earl of Angus, was created Lord of Douglas, and a second line of Angus-Douglases almost rivalled the first. Another Douglas, James of Dalkeith, was made Earl of Morton.

On 4 Aug. the exiled earl received a pension of 500*l.* from the English for services to be done to the English crown, which was to continue till the estates taken from him 'by him that calleth himself king of Scots' were restored. In the war with England during this and the next reign Douglas, who remained in that country, appears to have taken no part. The historian of his house says, reproachfully: 'For the space of twenty-three years, until the year 1483, there is nothing but deep silence with him in all histories.'

This silence is broken only by the record of his being the first Scotchman who received the honour of being made a knight of the Garter, in return for his services to Edward IV. During the reign of James III Douglas again for a brief moment appears in history. He took part in 1483 in a daring raid which Albany, the exiled brother of James III, made at the instance of Richard III on the borders during the fair of Lochmaben, when it was hoped his influence might still be felt. But the name of Douglas was no longer one to conjure by, and its representative showed the same incapacity for active warfare which he had displayed in the rebellion. A reward of land had been offered for his capture, and he surrendered to an old retainer of his house, Kirkpatrick of Closeburn, that he might earn it, and, if possible, save the life of his former master. The king granted the boon, and the old earl was sent to the abbey of Lindores in Fife, where he remained till his death four years later. Two anecdotes related by Hume of Godscroft illustrate his character. When sent to Lindores he muttered, 'He who can no better be must be a monk,' and shortly before his death, when solicited by James, sorely pressed by his mutinous nobles, to give him his support, he replied, 'Sire, you have kept me and your black coffer at Stirling [alluding to the king's mint of black or debased coins] too long—neither of us can do you any good.'

He died on 14 July 1488, and was buried at Lindores. With him the first line of the earls of Douglas ended, for he had no children by his wife, Margaret, the Maid of Galloway. That lady, like others of his kin, deserted him when in exile in England, and returning to Scotland was given by James II in marriage to his uterine brother, John, earl of Atholl, the son of Queen Joanna, wife of James I and Sir John Stewart, the Black Knight of Lorne. Her former marriage was treated as null, notwithstanding the dispensation by the pope. A single record (*Inquisitiones post mortem* 2 *Henry VII*) is supposed to prove a second marriage of this earl when in England to Anne, daughter of John Holland, duke of Exeter, and widow of Sir John Neville.

[The Short Chronicle of James II; Major and Lindsay of Pitscottie's Histories and the Acts of Parliament, Scotland, are the chief original sources. The Exchequer Rolls with Mr. Burnett's prefaces and Pinkerton's History should also be referred to. See also Hume of Godscroft's History and Sir W. Fraser's Douglas Book.] Æ. M.

DOUGLAS, JAMES, fourth Earl of Morton (*d.* 1581), regent of Scotland, was the younger son of Sir George Douglas of Pittendriech [q. v.], younger brother of

Archibald, sixth earl of Angus [q. v.], by his wife Elizabeth, daughter and heiress of David Douglas of Pittendriech. In his early years his father carefully superintended his education until compelled to take refuge in England by the act of forfeiture in 1528. From this time young Douglas was left very much to his own devices. His education was therefore 'not so good as was convenient for his birth' (*Historie of James the Sext*, p. 182); and he contracted habits which rendered him in private life one of the least exemplary of the special supporters of Knox. For some time he lived under the name of Innes with his relations the Douglases of Glenbervie, Kincardineshire, but fearing discovery there he went to the 'northern parts of Scotland,' where he filled 'the office of grieve and overseer of the lands and rents, the corn and cattle of him with whom he lived' (Hume, *House of Douglas*, ii. 138). His employment enabled him to acquire a knowledge of the details of business, and Hume states that the acquaintance he thus obtained, 'with the humour and disposition of the vulgar and inferior sort of common people,' afforded him important insight into the method of 'dealing with them and managing them according as he had occasion.'

Through his mother, young Douglas inherited the lands of Pittendriech, and in right of his wife, Elizabeth Douglas, daughter of James, third earl of Morton, he succeeded in 1553 to that earldom, having previously been styled Master of Morton. In 1545 he took part in the invasion of England, which, through the 'deceit of George Douglas' (his father) 'and the vanguard' (*Diurnal of Occurrents*, p. 40), resulted in a shameful retirement before inferior numbers. He was taken prisoner in 1548 on the capture of the castle of Dalkeith, which he held for his father, possibly not obtaining liberty till the pacification in April 1550. As his father was a supporter of Wishart, Morton no doubt received an early bias towards the reformation; but although he subscribed the first band of the Scottish reformers, 3 Dec. 1557 (Knox, *Works*, i. 274), he 'did not plainly join them' during the contest with the queen regent (*ib.* i. 460), and in November 1559 definitely withdrew his support, his defection being noted by Randolph in a letter of the 11th (*Cal. State Papers*, Scot. Ser. i. 122). He did not, however, give to the queen regent anything more than moral aid. On 2 May Maitland announces to Cecil that he is expected in the camp on the morrow (*ib.* 148), and on the 10th, along with other lords of the congregation, he ratified the agreement entered into with Elizabeth at Berwick on 27 Feb. (Knox, *Works*, ii. 53). He was a commissioner for the treaty at Upsettlington on 31 May, and in October accompanied Maitland and Glencairn to London to propose a marriage between Elizabeth and the Earl of Arran. After the arrival of Queen Mary in Scotland he was named one of the privy council. He opposed the proposal made in 1561 to deprive Mary of the mass (*ib.* ii. 291), and when, on the occasion of a second anti-popish riot in 1563, Knox, summoned before the council as abetting it, boldly retaliated by charging Mary 'to forsake that idolatrous religion,' Morton, then lord chancellor, 'fearing the queen's irritation,' charged him to 'hold his peace and go away' (Spotiswood, *History*, ii. 25). Morton had been appointed lord chancellor 1 Jan. of this year in succession to Huntly, head of the papal party, whose conspiracy in the previous October he had aided Moray in suppressing, he and Lord Lindsay bringing with them one hundred horse and eight hundred foot (Herries, *Hist. Marie Queen of Scots*, p. 65). Randolph on 22 Jan., intimating Morton's appointment, writes: 'I doubt not now we shall have good justice.'

Morton must be classed among those persons referred to by Cecil in a memorandum of 2 June 1565 as supporting the marriage of Mary and Darnley because they were 'devoted' to the latter by 'bond of blood,' with the qualification in Morton's case that the devotion was never more than lukewarm. To secure his support Lady Lennox, mother of Darnley, had on 12 and 13 May renounced her claims on the earldom of Angus, which Morton held in trust for his nephew, the young earl (*Hist. MSS. Comm.* 3rd Rep. 394), but he never had any personal predilection for Darnley. Randolph, on Darnley's arrival in Scotland, reports on 19 Feb. to Cecil that Morton 'much disliked him and wished him away' (Keith, *History*, ii. 265). As, however, Lady Lennox had renounced her claims on the earldom of Angus, Morton was too prudent to commit himself to the rebellious enterprises of the extreme protestant party led by Moray. At the banquet which followed the marriage ceremony on 25 July 1565 he served the queen as carver (Randolph to Leicester, printed in Wright's *Elizabeth and her Times*, i. 203), and he assisted in the 'roundabout raid' for the suppression of Moray's rebellion, accompanying the king, and having in fact the military command (*Reg. Privy Counc. Scot.* i. 379; Knox, *Works*, ii. 500). On account of his former friendship with Moray and Argyll, he was, however, held by the queen in strong suspicion. She was at least not sanguine of winning

him over to support the schemes which were being hatched by the Italian Rizzio, and therefore took precautions for his delivering up the castle of Tantallon for her use in case of war (*Reg. Privy Counc. Scot.* i. 383). This naturally made him more watchful of her designs. When it became known that she intended to have sentence of forfeiture passed against Moray and the other banished lords, Morton recognised that momentous purposes were in contemplation, which would involve him in ruin. Rizzio, supposed to be the inspirer of these purposes, had awakened also Darnley's ill-will through the favour shown him by Mary, and the plot now elaborated by Morton seems to have been the development of an earlier one conceived by Darnley and his father. 'Their purpose,' says Calderwood, 'was to have taken him coming out of a tennis-court . . . but it was revealed' (*History*, ii. 312; see also Randolph's letter to Leicester, 13 Feb. 1565–6, in Tytler's *Hist. Scot.* ed. 1864, iii. 215). It was after the failure of this plot that the direct assistance of Morton was called in, who in taking the project in hand may have been influenced by the rumour that at the ensuing parliament he was to be deprived of certain lands, and that the office of lord chancellor was to be transferred to Rizzio (*Cal. State Papers*, Scot. Ser. i. 230; Spotiswood, *Hist.* ii. 35). Mr. Froude represents Morton as suddenly adding his name to the bond for Rizzio's murder 'in a paroxysm of anger,' but at the least he was the first whom Ruthven induced to take a practical share in the plot (Ruthven's 'Relation' in Keith's *Hist.* iii. 264), and the idea of a bond was his own suggestion. While the author of the 'Historie of James the Sext' (p. 5) and Calderwood (*History*, ii. 311) name Maitland of Lethington as at the bottom of the whole conspiracy, the credit of it is given by Sir James Melville to Morton, by means of his cousin George Douglas, who, says Melville, 'was constantly about the king,' and put 'suspicion in his head against Rizzio' (*Memoirs*, p. 148). Herries goes further and asserts that Morton's purpose was to cause a breach between the king and queen (*Hist. Marie Queen of Scots*, p. 65). In any case Darnley was to be used as a mere puppet, the real power being placed in the hands of Moray. The course to be adopted to the queen would depend upon the policy she pursued (Randolph to Cecil, 6 March 1565–6). In the bond signed on 6 March the conspirators promised to Darnley the crown matrimonial, he engaging to maintain the protestant religion and restore the banished lords. The principal leaders of the protestant party, including even Knox, seem to have been privy to the scheme, but its chief elaborators were Maitland and Morton. The method of its execution was left entirely to Morton, who, however, cannot be held responsible for the brutal ferocity with which summary vengeance was inflicted on Rizzio, on the threshold of the queen's chamber. Besides despatching Rizzio, it was necessary to secure the person of the queen, and with skilful audacity Morton took means which would guarantee the accomplishment of both purposes. At dusk on Saturday, 9 March, a body of armed men, secretly collected by Morton, swarmed into the quadrangle of Holyrood Palace, the keys being seized from the porter and the gates locked to prevent further egress or ingress. Morton with a select band then held the staircase communicating with the queen's supper-room and the other apartments. Into the supper-room Ruthven and others had been admitted from Darnley's apartment, Darnley having joined the queen a few minutes before. The original intention of the conspirators was that Rizzio should be publicly executed (Morton and Ruthven to Cecil, 27 March 1566; Calderwood, *Hist.* ii. 314), and Knox states that they had with them a rope for this purpose (*Works*, ii. 521); but either a sudden alarm or overpowering passion made them dispense with formalities, and as soon as he had been dragged from the apartment they fell upon him with their daggers (*ib.*) Herries asserts that Morton gave him the first stroke (*Hist. Marie Queen of Scots*, p. 77), but other writers agree that this was done by George Douglas with Darnley's dagger, which he plucked from Darnley's sheath, and, with the words 'Take this from the king,' left it in Rizzio's body. An alarm of the citizens was quieted by the appearance of Darnley, who assured them that all was well, and the queen was locked up in her room, the palace being left in charge of Morton.

While Moray, Morton, and Ruthven, lulled to carelessness by Mary's proposals for a general reconciliation, were deliberating at midnight of the 11th in Morton's house, Mary, escorted by Darnley, was riding swiftly to Dunbar. Morton, Ruthven, and others, denounced as the originators of the plot by Darnley—who, with obtuse effrontery, now denied that it ever had his wish or approval—thereupon fled precipitately towards England. From Berwick, Morton and Ruthven, on 27 March, sent a letter asking Elizabeth's clemency and favour (*Cal. State Papers*, For. Ser. 1566–8, entry 229; Scot. Ser. i. 232), and on 2 April sent to Cecil 'the whole discourse of the manner of their proceedings in the slaughter of David,' expressing also their

intention to send copies of the narrative to France and Scotland (*Cal. State Papers*, Scot. Ser. i. 232; see Ruthven's 'Narrative' published first in 1699, reprinted in Appendix to 'Some Particulars of the Life of D. Rizzio,' forming No. vi. of *Miscellanea Antiqua Anglicana*, 1815; in *Tracts illustrative of the History of Scotland*, 1826, pp. 326-60; and in KEITH'S *Hist.* No. xi. in Appendix). Meantime on 19 March they had been summoned before the privy council of Scotland (*Reg.* i. 437), and on 9 June they were denounced as rebels (*ib.* i. 462). Though Elizabeth had countenanced the plot, its failure made it necessary to disavow connection with it, and the welcome she gave the conspirators was of a dubious character. Morton on 16 June set sail for Flanders (*Cal. State Papers*, For. Ser. 1566-8, entry 497), but had returned to England by 4 July (*ib.* Scot. Ser. i. 236), and a week afterwards was ordered to 'convey himself to some secret place, or else to leave the kingdom' (*ib.* 237).

Morton had in Scotland a powerful friend in Moray, but though unmolested Moray only remained to witness the engrossment of the queen's favour by Bothwell, whom he knew to be his mortal enemy. Each, however, had his own ends to serve by a temporary amnesty. The recall of Morton was to the party of Moray of supreme importance, and this could be obtained only through Bothwell. The breach between the queen and Darnley had been hopelessly widened by the revelation of the bond signed by him for Rizzio's murder. Bothwell, the chief succourer of Mary in her distresses, now resolved to make use of her antipathy to Darnley and of the contemptuous hatred cherished towards Darnley by the friends of Morton to further his own ambition. On condition that the queen would agree to pardon Morton, his friends offered to find means to enable her to be 'quit of her husband without prejudice to her son,' and although she answered that she would 'do nothing to touch her honour and conscience' ('Protestation of the Earls of Argyll and Huntly' in KEITH, Appendix No. xvi), she at last agreed, about the end of December, to pardon Morton and the other conspirators, with the exception of George Douglas and Andrew Car (Bedford to Cecil, 30 Dec. 1566; *Cal.* Scot. Ser. i. 241). Bothwell's mediation had been purchased by the consent of a party of Morton's friends to the murder of Darnley; and in Morton's recall Darnley seems to have read his doom, for 'without word spoken or leave taken he stole away from Stirling and fled to his father.' When Morton and Bothwell met in the yard of Whittinghame, Bothwell, according to Morton, proposed to him the murder, inquiring 'what would be his part therein, seeing it was the queen's mind that the king should be tane away' (Morton's confession in RICHARD BANNATYNE'S *Memorials*, p. 318); but Morton, being, as he expressed it, 'scarcely clear of one trouble,' had no wish to rush headlong into another, and adroitly met the reiterated solicitations of Bothwell with a demand for the 'queen's handwrite of that matter,' of 'which warrant,' he adds, Bothwell 'never reported to me.' The position of Morton was one of extraordinary perplexity. He knew, as is evident from Ruthven's 'Narrative,' that the queen had sworn to be revenged on the murderers of Rizzio, and he could not suppose that Bothwell had consented to his recall except for the promotion of his own designs. What security had Morton that his own ruin as well as that of Darnley was not intended by entangling him in the murder and making him suffer—as he finally did—as the scapegoat of Bothwell and Mary? But if he had resolved not to endanger his life by murdering Darnley, he also shrank from endangering it by endeavouring to save him. He said he was 'myndit' to warn him, but knew him 'to be sic a bairne that there was naething tauld him but he would reveal it to the queen again' (*ib.* 319). Argyll and others had allowed themselves to be made the tools of Bothwell by signing the Craigmillar bond, but neither Moray nor Morton had compromised themselves by writing of any kind, and when the tragedy happened at Kirk-o'-Field neither was in Edinburgh. Shortly afterwards Morton at a midnight interview with the queen received again the castle of Tantallon and other lands, but when summoned to serve as a juryman on the trial of Bothwell for Darnley's murder he warily declined; 'for that the Lord Darnley was his kinsman,' he said, 'he would rather pay the forfeit.' Before the trial Moray had, on 9 April, left Edinburgh on foreign travel, but had taken care, according to Herries, to set in motion a scheme for Bothwell's overthrow, and had left 'the Earl of Morton head to the faction, who knew well enough how to manage the business, for he was Moray's second self' (*Hist. Marie Queen of Scots*, p. 91).

Mr. Froude, overlooking Morton's own confession that he signed the bond for Bothwell's marriage with the queen (BANNATYNE, *Memorials*, pp. 319-20)—in addition to the endorsement in Randolph's hand on a copy of the bond, 'Upon this was founded the accusation of the Earl of Morton'—asserts that Morton can be proved distinctly not to have signed. This confident negative seems to rest wholly on a letter of Drury to Cecil, 27 April, in which he says: 'The lords have

subscribed a bond to be Bothwell's in all actions, saving Morton and Lethington, who, though they yielded to the marriage, yet in the end refused to be his in so general terms;' but the information of Drury must have been secondhand, and probably having heard of the defection of Morton and Lethington he simply put his own interpretation upon their conduct. Morton excused his signature on the ground that Bothwell had been cleared by an assize, and that he was charged to sign it by the 'queen's write and command.' Morally the excuse is inadequate, but its legal validity cannot be questioned. Nor by his subsequent conduct did Morton violate any promise, for Bothwell practically absolved the signers of the bond from their obligations by avowedly on 24 April carrying off the queen by force.

No sooner had Bothwell committed himself by compromising the honour of the queen before the world, than Morton threw off his mask of friendship. While the queen was still at Dunbar in Bothwell's nominal custody, Morton took the initiative in the formation of a 'secret council' of the lords, who at Stirling signed a bond to 'seek the liberty of the queen to preserve the life of the prince, and to pursue them that murdered the king.' For this purpose they sought the help of Elizabeth (Melville to Cecil, 8 May 1567), but as she did 'not like that Mary's subjects should by any force withstand that which they do see her bent unto' (Randolph to Leicester, 10 May), the marriage took place on 15 May. The party of Morton, now largely recruited by catholic noblemen, exasperated at the queen's folly, resolved, at a meeting at Stirling in the beginning of June, on the bold stroke of capturing Bothwell and Mary in Holyrood Palace. Their purpose having been betrayed, it was frustrated by the abrupt departure of Bothwell and Mary to the strong fortress of Borthwick Castle. Thereupon Morton and Lord Home galloped to the castle on the night of 10 June, and surrounded it in the darkness; but Bothwell escaped through a postern gate, and went to Dunbar. After a violent war of words with Mary (Drury to Cecil, 12 June), Morton and Home returned to the main body of the confederates, and two days afterwards Mary, in male attire, reached Dunbar in safety. The confederates resolved to augment their credit by seizing upon Edinburgh, although the castle was held for Mary by Sir James Balfour, and, entering it at four in the afternoon of 11 June by forcing the gates (Birrel, *Diary*, p. 5), emitted at the cross a proclamation commanding all subjects, and especially the citizens of Edinburgh, to assist them in their designs (printed in Anderson's *Collections*, i. 128). The 'secret council' on the following day made an act which in somewhat halting language professed to declare Bothwell 'to be the principall author and murtherer of the king's grace of good memorie, and ravishing of the queen's majestie' (imprinted at Edinburgh by Robert Lickprevick, 1567, reprinted in appendix to Calderwood's 'History,' ii. 576–8). Bothwell, chiefly supported by his border desperadoes, now resolved with the queen to march on the capital, and the lords under the command of Morton thereupon determined to confront the royal forces in the open. Then followed the strange and dramatic surrender of Mary on Sunday, 14 June, at Carberry Hill. To the desire of Mary, as expressed by the French ambassador, that the 'matter should be taken up without blood,' Morton replied that they 'had taken up arms not against the queen, but against the murderer of the king, whom if she would deliver to be punished, or at least part from her company, she would find a continuation of dutiful obedience' (Knox, *Works*, ii. 560). Bothwell now offered to fight for trial of his innocence, singling out Morton, who was nothing loth; but Lindsay having claimed precedence as a nearer kinsman of Darnley, Morton gave place, presenting Lindsay for the combat with the famous two-handed sword of Archibald Bell-the-Cat. Here, however, Mary, after an agitated scene with Bothwell, haughtily interposed, on the ground that Bothwell as her husband was above the rank of any of her subjects, and passionately appealed to those around her to advance and 'sweep the traitors from the hillside.' Her words obtained no response except in the breaking up and dispersion of Bothwell's followers; and Bothwell, realising at once that his cause was lost, bade Mary a gloomy farewell, and in sullen desperation rode off unmolested. Herries states that Morton gave Bothwell privately to understand 'that if he would slip asyde he may go freily wither he pleased in securitie' (*Hist. Marie Queen of Scots*, p. 94), and the fact that he mentioned this alternative to the French ambassador is in itself perhaps sufficient evidence that he regarded Bothwell's escape as less embarrassing than would have been his capture.

It was between Morton, the murderer of Rizzio, and Atholl, the chief of the catholic party ('Narrative of the Captain of Inchkeith' in Teulet's *Lettres de Marie Stuart*, 1859, p. 123; Beaton, 12 June, in Laing's *Hist.* ii. 196), that towards the close of the warm June day Mary, 'her face all disfigured with dust and tears' (Calderwood, ii. 365), entered the city of Edinburgh amid the execrations of the

people from the windows and stairs (Sir James Melville, *Memoirs*, p. 184). On the day following many of the council, irritated by her threats and the discovery that she was already in communication with Bothwell, were for her summary execution, but Morton intervened to have 'her life spared with provision of securitie to religion' (Calderwood, ii. 366). For this he was denounced by some as 'a stayer of justice,' but his intervention was effectual, and it was at his suggestion that on 12 June she was conveyed to the fortalice of Lochleven, and placed under the charge of his relative, Sir William Douglas, afterwards seventh earl of Morton [q. v.] On 20 June Morton, if his story is to be believed (for the exact version see quotation from copy of his declaration made at Westminster 29 Dec. 1568, in *Hist. MSS. Comm.* 5th Rep. 309), obtained possession of the celebrated silver casket of Bothwell, containing the bonds which Bothwell had induced the noblemen to sign at different times on his behalf, and various songs and letters of Mary which, if genuine, implicated her beyond the possibility of doubt in the murder of her husband. The receipt granted by the regent to Morton for the casket on 16 Sept. 1568 declared that he 'had trewlie and honestlie observit and kepit the said box and haill writtis and pecis foirsaidis within the same, without ony alteratioun, augmentatioun, or diminutioun thairof in ony part or portion' (*Reg. Privy Council*, i. 641). The question as to the genuineness of the documents cannot, however, be discussed here [see Buchanan, George, 1506-1582, and Mary Queen of Scots]. It must suffice to state that if no casket was discovered Morton most probably was the inventor of the story, and that if the documents in the casket were forged, Morton, whether or not he supplied the forgeries before delivering up the casket to Moray, must share the chief responsibility of the forgery. However that may be, it is worthy of remark that on 26 June, or shortly after the alleged time when the casket was discovered, Bothwell was denounced as the 'committer' of the murder 'with his own hands' (Calderwood, ii. 367; *Diurnal of Occurrents*, p. 110). An enterprise of a similar kind is recorded of Morton in a letter of Drury to Cecil, 12 July 1567: 'Yesterday,' he says, 'at two in the morning, the Earl of Morton with a hundred horse and two hundred footmen marched to Fawside House, and got out of the same certain jewels of the queen's;' and he adds, 'if it were the coffer she had carried heretofore with her, it is of great value' (*Cal. State Papers*, For. Ser. 1566-8, entry 1433).

In the discussions regarding the final disposal of the queen, Morton, probably acting in accordance with instructions from Moray, did not commit himself definitely to any of the first proposals. It was chiefly through his mediation that the demission of the government in favour of the prince and the establishment of a regency under Moray was agreed upon. At the coronation of the infant prince at Stirling, Morton took the oath on his behalf, promising to maintain the protestant religion (*Reg. Privy Council*, i. 542). He was restored to his office of lord chancellor, and appointed one of the council of regency to carry on the government until the arrival of Moray. With Atholl he accompanied Moray to Lochleven on 15 Aug., and had a conference with the queen previous to her remarkable private interview with Moray. Mary afterwards took leave of Atholl and Morton with the words (doubtless referring to her extraordinary recriminations on the way to Edinburgh), 'You have had experience of my severity and of the end of it' (Throckmorton to Elizabeth, 20 Aug. 1567, in Keith, ii. 738), but Morton was one of those specially excepted from her amnesty after her escape from Lochleven (Froude, viii. 313). Morton led the van at the battle of Langside on 13 May 1568, and he was one of the four commissioners who accompanied Moray to York, when, after a very lame public accusation of Mary, the contents of the silver casket were privately exhibited to Norfolk. During the short regency of Moray, Morton was his chief adviser both in his policy towards Mary and in the measures he undertook for the pacification of Scotland. He approved of, if he did not counsel, the apprehension of his old ally Maitland of Lethington, who had now joined the queen's party, and of the influence of whose diplomacy on Elizabeth, Moray and Morton were no doubt greatly in dread. On the day appointed for Maitland's trial for Darnley's murder, Morton lay at Dalkeith with three thousand men, ready to obey the regent's commands should the necessity arise (Calderwood, ii. 506); but according to Sir James Melville the purpose of the regent to 'pass fordwart' with the trial was prevented by Kirkaldy of Grange, who 'desired the like justice to be done upon the Erle of Mortoun, and Mester Archebald Douglas, for he offerit to feicht with Mester Archebald, and Lord Heris offerit to feicht with the Erle of Mortoun that he was upon the consell and airt and part of the kingis mourther' (*Memoirs*, 218).

At the funeral of the regent on 14 Feb. Morton assisted in bearing the body to St. Giles's Church. The fact that Moray's death was approved of, if not instigated, by Mary,

who liberally rewarded the assassin, had incalculably injured her cause in Scotland, and rendered Morton's hostility more implacable than ever. He was now strenuous in his efforts to induce Elizabeth to declare for the king, informing her at last that if she would not supply him with money and men to punish the Hamiltons, the instigators of the murder, 'he would not run her course any longer' (instructions to the commendator of Dunfermline, 1 May). The threat was effectual, and she permitted Sussex to advance into Scotland to aid in suppressing the Hamilton rebellion. Notwithstanding Elizabeth's dubious attitude towards the proposal for the election of Lennox, father of Darnley, to the regency, Morton persisted in it, and the election finally took place on 12 July. Lennox was, however, only the nominal head of the government, which was really controlled by Morton. Drury in a letter to Cecil pronounces Morton the 'strongest man in Scotland' (*Cal. State Papers*, For. Ser. 1569–71, entry 184), and now that Moray was no more, and Maitland and Kirkaldy had gone over to the queen's party, he was, if Knox be excepted, the only strong man left of the king's party. Between Morton and Knox there was now an intimate alliance. During an embassy to London in February 1571, Morton succeeded in deferring indefinitely the proposals for an arrangement with Mary, and on his return his party expressed their gratitude by bestowing on him the incongruous office of bishop of St. Andrews, as a compensation for the expenses he had at various times incurred in the public service. With his return the efforts were renewed against the queen's party. Kirkaldy and Maitland held Edinburgh Castle on the queen's behalf. The varying moods of Elizabeth protracted the uncertainty. By her secret encouragement both of Morton and Maitland, and her denial of help to either, Scotland was desolated by a prolonged feud. The regent was unpopular among the nobles, and, as appears from numerous letters in the 'State Papers,' the dislike was fully shared in by Morton, who now succeeded in winning to the king's party the Earls of Argyll, Cassilis, and Eglinton, and also Lord Boyd (*ib.* Scot. Ser. i. 323). Elizabeth was endeavouring to gain Morton's services for purposes which do not appear to have been quite plain even to herself. Morton, while acknowledging with gratitude her somewhat stingy bribes, was courteously professing himself to be at her commands (*ib.* For. Ser. 1569–71, entry 1937); and Drury seems to have supposed that 'she might use him to quench the fire among them [the nobles] or to make the flame break out further' (Drury to Burghley, *ib.* 1943). The plain fact seems to have been that Morton was scheming to effect the regent's overthrow. Morton's embarrassment in regard to Lennox was terminated by the party of the queen, whose bold stratagem, 4 Sept. 1571, of surprising the lords at Stirling had just sufficient success to defeat their own plans. By a curious accident it was also the strenuous resistance offered by Morton until the house he lodged in was set on fire that prevented the catastrophe to his party from being complete (anonymous letter to Drury, 4 Sept.; *ib.* to Burghley, 5 Sept.; Maitland to Drury, 6 Sept.) The regent was shot by a trooper, Cawdor, at the instance of Lord Claud Hamilton, but Morton, on whom the Hamiltons intended also to have taken vengeance, was saved by the interposition of the laird of Buccleuch, who took him prisoner, and whom Morton, when the retreat began, in turn took prisoner, remarking 'I will save ye as ye savit me' (*Diurnal of Occurrents*, p. 248; Bannatyne, *Memorials*, p. 184).

On Mar being chosen regent, Morton, who with Argyll had been a candidate at the same time, was appointed lord general of the kingdom. Mar enjoyed such general respect that probably under his auspices a general pacification might soon have been brought about but for the extraordinary sensation caused by the news of the massacre of St. Bartholomew. The result of this was the proposal of Elizabeth for the delivering up of Mary to her enemies in Scotland. The blood of the reforming party was then at fever heat, and, counselled and incited by Knox, Morton entered into the project with fervour. It was less congenial to the milder nature of Mar, but Morton either overcame his scruples or compelled him to conceal them. At a conference on 11 Oct. in Morton's bedchamber at Dalkeith, where he was confined by sickness, Morton 'raised himself in his bed, and said that both my lord regent and himself did desire it as a sovereign salve for all their sores.' Morton, however, with his thorough knowledge of Elizabeth's peculiarities, was determined that her part in the project should be manifest to the world. It has been the habit of historians to denounce Morton for being concerned in the infamy of a proposal for a secret execution. Such a stigma undoubtedly attaches to Elizabeth, but Morton, if not too moral, was too wise to engage in it. He 'stipulated for some manner of ceremony and a kind of process,' and made it one of the essential conditions that a force of two thousand English soldiers should be present at the execution (notes given to Killigrew in writing by the abbot of Dunfermline, 24 Oct.) The negotiations suspended on

account of the sudden death of Mar on 29 Oct. were subsequently renewed, but the 'great matter,' owing to Morton's determination that Elizabeth should share an equal responsibility for it with himself, though frequently referred to afterwards in the State Papers, was not accomplished until after Morton's own death.

The death of Knox on the 24th of the following month tended on the whole to strengthen Morton's position, and gave him a freer hand. The secret of the bond of sympathy between Morton and Knox—which Morton's irregularities of conduct and impatience of ecclesiastical control somewhat severely tried—was no doubt revealed when Morton uttered at the grave of the reformer the eulogy which with several variations has become proverbial, the oldest version being apparently that preserved by James Melville, that 'he nather fearit nor flatterit any fleche' (*Diary*, p. 47). (The version given by Hume is 'who wert never afraid of the face of man in delivering the message from God,' ii. 284. That in Calderwood is more theatrical, 'Here lyeth a man who in his life never feared the face of man,' iii. 242.) On the very day of Knox's death Morton by universal consent succeeded to the regency. Though Elizabeth on the death of Mar had sent him a very flattering letter, styling him her 'well-beloved cousin' (Elizabeth to Morton, 4 Nov. 1572), Morton insisted on some definite promise of support before stepping into the vacant breach. Killigrew, the English ambassador, by ingeniously pretending sickness, succeeded in delaying to return a distinct answer until Morton was elected; but Morton, determined not to be duped, thought good also to become unwell, until he was in a position to put Elizabeth in a dilemma. Having at last 'recovered from his sickness,' he gave her plainly to understand that if she would not assist him with troops and money for the siege of the castle he should 'renounce the regimen' (Killigrew to Burghley, 1 Jan. 1572-3). How Morton had been employing himself during his sickness is revealed by Sir James Melville. Morton, 'so schone as he was chosen,' had sent for Melville, and employed him to negotiate an agreement with the defenders of the castle, with the offer of restoration 'to their lands and possessions as before' (*Memoirs*, p. 249). They not only accepted the conditions, but offered to reconcile to the regent 'the rest of the queen's faction,' including the Hamiltons. This latter proposal was more than Morton bargained for, and he plainly told Melville that he did not wish 'to agree with them all' (*ib.* p. 250), for that then they would be as strong as he was, and might some day circumvent him. Grange scorned to betray his friends, but Morton, according to Melville, 'apperit to lyke him the better because he stode stif upon his honestie and reputation,' and after giving Melville 'great thanks' for his trouble, seemed willing to consent to a general pacification, when, as Melville expresses it, 'he took incontinent another course.' (In this connection see a curious and ingenious letter of Maitland for Morton, and an equally characteristic reply of Morton in Bannatyne's *Memorials*, pp. 339–44.) In fact when Morton had obtained promise of support from Elizabeth he saw that his best course was to make terms with Huntly and the Hamiltons, of whose willingness to treat he had been thus accidentally informed. Chiefly through the mediation of Argyll the negotiations were successful, the agreement being ratified by the pacification of Perth, 23 Feb. 1572-3. (For the exact terms of the 'Pacification,' see the document printed in *Reg. Privy Council*, ii. 193–200, from the original copy; versions not materially differing are printed in Bannatyne's *Memorials*, pp. 305–315; *Historie of James Sext*, pp. 129–39; and in Calderwood's *History*, iii. 261–71.) With the secession of Huntly and the Hamiltons from the queen's party, and the assistance of money and troops from Elizabeth, Morton's difficulties were at an end. The surrender of the castle was delayed only by the persevering intrigues of Maitland. Easy terms having been more than once refused, Morton, when the fall of the castle was inevitable, insisted on the unconditional surrender of Kirkaldy of Grange, Maitland, Melville, Home, and four others. Maitland died immediately afterwards, 'some,' as Sir James Melville quaintly puts it, 'supponing he tok a drink and died as the old Romans were wont to do' (*Memoirs*, p. 256). Morton has been severely blamed for consenting to the execution of Grange, the ablest soldier in Scotland, but doubtless he believed it to be a stern necessity. Not merely had Grange by his romantic faithfulness to the cause of Mary in such desperate circumstances exasperated public feeling to the uttermost (see Morton's letter to Killigrew, 5 Aug. 1573, printed in Tytler's *Hist.* ed. 1864, iii. 422), but it was unsafe to give the friends of Mary a chance of again having the services of so able a general.

The surrender of the castle of Edinburgh was a deathblow to the cause of Mary. For several years the supremacy of Morton was unquestioned, for in truth all his great allies or foes had passed away. As a governor in times of peace Morton earned for himself a

place in the very front rank of those who have wielded supreme power in Scotland. 'The regent,' writes Huntingdon to Sir Thomas Smith, 'is the most able man in Scotland to govern; his enemies confess it' (*Cal. State Papers*, For. Ser. 1575–7, entry 299). 'His fyve years,' writes James Melville, 'were estimed to be als happie and peacable as euer Scotland saw; the name of a papist durst nocht be hard of; there was na a theiffe nor oppressor that durst kythe' (*Diary*, p. 47). The sense of security was greatly increased by Morton's contempt for personal danger. Though he knew that he was the object of the concentrated hate of the catholic world, he walked about the streets of Edinburgh without a guard, and on his estate at Dalkeith pursued almost alone the sport of hunting or fishing ('Occurrents in Scotland,' August 1575, *Cal. State Papers*, For. Ser. 1575–7, entry 294; and in *Burghley State Papers*, ii. 283). A matter which occupied much of his attention was the pacification of the borders, the tedious difficulties connected with which can only be understood by a study of the records of the privy council (*Register*, vols. ii. and iii.) To accomplish this effectually it was not sufficient to aim at the extinction of thieving and plunder in Scotland and the suppression of internecine feuds, but to come to an agreement as to the cessation of the petty border wars. Accordingly, on 25 Oct. 1575 a special act was passed against 'ryding and incursions in Ingland,' and to aid in carrying the act into effect a taxation of 4,000*l.* was granted by the estates, one half of the sum being raised by the spiritual estate (*ib.* ii. 466–9). Probably the immediate cause of the act was a dispute between Sir John Forster, English warden, and Sir John Carmichael, which led to blows, resulting in the death of Sir George Heron. The incident caused a furious outbreak of remonstrances on the part of Elizabeth, whose anger Morton succeeded in appeasing partly by a gift of choice falcons, which led to a saying among the borderers, that Morton for once had the worst of the bargain, since he had given 'live hawks for a dead heron' (see numerous letters regarding this affair in the *Cal. State Papers*, Scot. Ser. and For. Ser. from July to October 1575). The principal means employed by Morton to punish crime, treason, injustice, and nonconformity to the protestant faith, was the infliction of fines, levied by itinerant courts called justice eyres—a method which had the advantage of helping to refill the almost empty coffers of the government. (The fullest account of the methods employed by Morton to raise money is, in addition to *Reg. P.C.*, the *Historie of James Sext*, but the author of the 'Historie' is strongly biassed against Morton.) One important tendency of his resolute administration was towards the extinction of the irresponsible authority of the nobles, 'whose great credit' Killigrew had already noted as beginning to 'decay in the country,' while the 'barons, boroughs, and such like take more upon them' (Killigrew to Burghley, 11 Nov. 1572). Morton, however, chiefly relied upon the friendship of the 'artificers' in the towns, shrewdly calculating that they outnumbered the other classes as ten to one (*Cal. State Papers*, For. Ser. 1575–1577, entry 294). The sincerity of his desire to establish the government on a new and firm basis was evidenced by his appointment of a commission to prepare 'a uniform and compendious order of the laws' (*ib.* entry 82), an enlightened purpose which his premature death unhappily indefinitely postponed.

Morton's ecclesiastical policy was shaped in a great degree by his relations with Elizabeth. The dream of his life was a protestant league with England preparatory to a union of the two kingdoms under one crown. Though an adherent of Knox he was destitute of religious dogmatism. His strength lay in the fact that he was severely practical. The introduction of the 'Tulchan' episcopacy in January 1572 was chiefly a clever expedient to enable the nobles to share in ecclesiastical spoils; but Morton now endeavoured to convert this sham episcopacy into a real one. His desire, says James Melville, was to 'bring in a conformitie with England in governing of the kirk be bischopes and injunctiones, without the quhilk he thought nather the kingdome could be gydet to his fantasie nor stand in guid aggriement and lyking with the nibour land' (*Diary*, p. 35). His efforts to perpetuate the episcopal system led to very severe friction between him and the assembly of the kirk, and to the preparation by the kirk in 1578 of the 'Second Book of Discipline,' but by ingenious expedients Morton succeeded in postponing a final settlement of the questions raised. In his policy towards the kirk he made Elizabeth his model, and warmly resented the pretensions of the kirk to interfere in civil matters. He 'mislyked,' says James Melville, 'the assemblies generall and wuld haiff haid the name thereof changit' (*ib.* p. 47). In fact, he studiously ignored their proceedings whenever they sought to encroach beyond the strictly spiritual sphere. The regency of Morton is thus notable in the initiation of the two great controversies of Scottish ecclesiasticism—that in regard to episcopacy, and that as to the power of the civil magistrate in religion. The assembly made strenuous efforts to

induce Morton to accept office as a lay elder, and to act as an 'instrument of righteousness' ('Supplication to the Lord Regent,' in *Buik of the Universal Kirk*, p. 292). But apart from other considerations, Morton deemed it advisable not to give the clergy a chance of beginning by exercising church discipline on himself. To repeated requests of the assembly that he would attend and countenance their proceedings he was accustomed to give the stereotyped answer that he had 'no leisure to talk with them,' until, exasperated beyond endurance by three importunate deputations in one day, he haughtily 'threatened some of them with hanging, alledging that otherwise there could be no peace nor order in the country.' 'So ever resisting the worke in hand,' says the sorrowful Calderwood, 'he boore forward his bishops, and preassed to his injunctiouns and conformitie with England' (*Hist.* iii. 394). The clergy had also a more substantial grievance. By acts passed 22 Dec. 1561 and 15 Feb. 1561–2 (*Reg. Privy Counc.* i. 192–4 and 201–2), it had been arranged that while two-thirds of the revenues of the benefices should remain in the hands of the 'auld possessors,' the other third should be applied to the support of the reformed clergy, any surplus that remained being used for crown purposes. There had, however, always been a difficulty in collecting the money, and Morton now proposed that the whole sum should be collected by the government, who were then to distribute their quota to the clergy. This being agreed to, he at once proceeded to reduce the number of the clergy by assigning two, three, or even four churches to one minister, while a reader at a small salary was appointed to every parish to officiate in the minister's absence. To their remonstrances he replied that as the surplus of the thirds belonged to the king, it was fitter that the regent and council rather than the church should determine its amount. This treatment of the clergy assisted to swell the general cry of avarice raised against him by his enemies. Modern historians generally have repeated the cry without any examination into its justice or its meaning. As regards the surplus of the thirds, it was well known that money was urgently needed at this time for the pacification of the borders. The nobles, who were greatly scandalised by his exertions to recover the crown jewels and lands alienated from the crown, also joined in the cry, but the avarice to which they principally objected was the honesty which prevented him from so distributing the 'kingis geare as to satisfie all cravers' (see letter of Morton in *Reg. Honor. de Morton*, i. 91). How jealous he was of his integrity as an administrator is seen in his anxiety to have an inventory taken of the king's property (which he had recovered with great difficulty and the penalty of much ill-will) in the castle of Edinburgh when required to deliver it up in 1578. 'It is my wrack,' he writes, 'that is sought, and a great hurt to the king, gif his jewellis, moueables and munition suld be deliverit without Inventorie. Gif this be in heid to proceid thus, I pray yow laboure at your uttermaist power at all the Lordes handes to stop it' (Earl of Morton to the Laird of Lochleven, 19 March 1577–8 in *Reg. Honor. de Morton*, i. 103). Morton was justly proud that he had been able during his regency, besides placing the revenues of the king on a proper footing, to put the king's palaces in good repair, and especially to restore and furnish the castle of Edinburgh, and Spotiswood, who had no presbyterian prejudice to distort his judgment, asserts that by these great services he 'won both love and reverence, with the opinion of a most wise and prudent governor' (*Hist.* ii. 195). Morton's faithfulness to Elizabeth also was assigned by the catholics to avarice, many, probably quite sincerely, placing his annual pension at 10,000*l.* As a matter of fact, during his regency he never received, and did not ask, from Elizabeth one penny for himself, and while importunate for money to defray military expenses, all his requests, though always backed up strongly by the English ambassadors in Scotland, were refused, even the payment of the rents of the king's estates in England being withheld (see numerous letters in the *State Papers* during the whole of this period). While the favour of Elizabeth was both fickle and sterile, the friendship of France was constantly pressed upon him with the offers of large bribes if he would only move to procure Mary's liberty; but to these offers he curtly replied that 'as he was chosen the king's regent during his minority, he would not know any other sovereignty so long as the king lived' (*Cal. State Papers*, For. Ser. 1575–7, entry 294). It would appear, therefore, that the avarice which his enemies condemned in Morton, if it existed, was avarice of which the king reaped the chief if not the sole advantage. The cry led to the rumour that he possessed a fabulous store of treasure concealed in some secret place. After Morton's apprehension, one of his servants on being put to the torture stated 'part of it to be lying in Dalkeith yaird under the ground; a part in Aberdour under a braid stane before the gate; and a part in Leith' (Calderwood, *Hist.* iii. 506); but all efforts to discover it were vain. Sir James Melville

asserts that a great part of it was carried off in barrels by his natural son James Douglas and one of his servants, and that a portion came into the possession of persons 'wha maid ill compt of it again' (*Memoirs*, p. 267). Hume, on the other hand, who had perhaps special means of knowing, says that 'those on whom he would have bestowed them' (the treasures) 'if he had had power and opportunity to distribute them according to his mind lighted on them' (*House of Douglas*, ii. 285). He also names the persons, but does not attempt even an estimate of the amount received.

Morton had alienated by his domestic policy the church and the nobles, and while his faithfulness to Elizabeth had awakened jealousy of English influence, it secured him no substantial support. The prime occasion of his fall was the hostility of Argyll [see CAMPBELL, COLIN, sixth earl], which Morton had provoked by his action in regard to the crown jewels. The breach was further widened by the regent's interference in a quarrel between Argyll and Atholl to prevent them settling it by the old method (for various references see *Reg. P. C.* vol. ii.) Both nobles, deeply indignant, resolved to combine against him. Morton had already expressed to the king his desire to demit his charge for the 'relief of his wearie age' (*Hist. James Sext*, p. 162), a proposal made possibly with a view to strengthen his position by the king's nominal assumption of government, but his enemies took advantage of it to oust him altogether from power. At a packed convention called by Argyll and Atholl and held at Stirling on 8 March 1578, the king took the government nominally into his own hands, with the aid of a council of twelve, of which Morton was not a member. Morton at once bent before the storm, guarding himself, however, by the protest at the cross of Edinburgh, that if the king 'sould accept the regiment upon him for the preheminence of any subject of the cuntrie uther then himself, that his demission sould availl nathing' (*ib.* p. 164). From expressions in his private letters it is evident that Morton was weary of the cares of office, and that if with safety to himself a stable government, preserving a similar attitude towards Mary, could have been established, he would have been glad to retire. 'I would,' he wrote in confidence to the laird of Lochleven, 'be at the poynt, to have nathing ado now but to leif quietlie to serve my God and the king, my master' (19 March 1577–8, *Reg. Honor. de Morton*, i. 103). For greater security he went to Lochleven, where he occupied himself with 'devysing the situation of a fayre garden with allayis' (*Hist. James Sext*, p. 165; also MELVILLE, *Memoirs*, p. 264). But he soon saw that for him there could be no safety except at the head of affairs. His overthrow awakened the eager hopes of the catholics, and rumours arose of a joint invasion by France and Spain. Morton therefore persuaded the young Earl of Mar to assert his hereditary right to the governorship of Stirling Castle by seizing it from his relative, Alexander Erskine; and after the family quarrel had been settled, he, with the connivance of Mar, appeared at the castle on 5 May and resumed his ascendency over the king. By a convention in the castle on 12 June he was appointed to the 'first roume and place' in the council, and at a meeting of parliament in July, changed from the Tolbooth to the great hall of Stirling Castle, while his demission was accepted an act was passed discharging him of all the acts done during his regency (*Acts Parl. Scot.* iii. 94–114). Argyll and Atholl, having protested against the parliament as held in an armed fortress, assembled their forces at Edinburgh, and the Earl of Angus, lately proclaimed lieutenant-general of the kingdom, advanced to the succour of his uncle with five thousand men. When a contest near Stirling seemed imminent, it was averted through the mediation of the English ambassador, Sir Robert Bowes, and a compromise effected, Morton retaining his chief place on the council (see documents in CALDERWOOD, iii. 419–36). It was, however, evident that Morton's position was precarious, its stability depending chiefly on the attitude of Elizabeth. Elizabeth's refusal to pay the king's English rents had no doubt considerable effect in making Morton disregard her remonstrances against the prosecution of the Hamiltons for the murder of the two regents, Moray and Lennox. By the pacification of Perth it was provided that the regent Morton could not of his own authority engage in it, and would be guided by the advice of Elizabeth, but Morton could plead that he was not now regent, and that the king having accepted the government the matter could no longer be deferred. It was therefore prosecuted with the utmost energy and vigour, and although the two principals escaped, all the estates of the family were sequestrated (for particulars see *Reg. P. C.* vol. iii.)

The sudden death of the Earl of Atholl on 25 April 1579, after his return from a banquet of reconciliation given by Mar to the nobility at Stirling, gave rise to the rumour that he had been poisoned by Morton. If he did contrive Atholl's death, he reaped from it, as from the proscription of the Hamiltons, calamity rather than advantage. It soon became

evident that the subversion of the Hamiltons, the nearest heirs after James to the Scottish crown, had immeasurably strengthened the cause of Mary. The vacant place in the leadership of the catholic party caused by Atholl's death was also soon filled by Esme Stuart, son of the grand-uncle of the king, infinitely Atholl's superior in ability, address, and unscrupulous daring. He landed at Leith from France on 8 Sept. 1579, and as early as the 2nd of the following April the whole secret of his extraordinary errand was fully known to Morton and Bowes (Bowes to Burghley, *Bowes Corresp.* Surtees Soc. p. 23), so far as it concerned Morton. It was to demonstrate that Morton, the chief accuser of Mary, was himself guilty of Darnley's murder. It is not improbable that Morton on first learning of Stuart's designs conceived the purpose of carrying the king to Dalkeith, and thence possibly to England, but again it is conceivable that the story was an invention of Morton's enemies. In any case, on Morton protesting his innocence and demanding the punishment of his calumniators, an act was passed on 28 April by the privy council declaring it to have been 'invented and forgit of malice' (*Reg.* iii. 283). Hardly had the alarm regarding Morton's design subsided, when another arose that Stuart, now raised to the high dignity of Earl of Lennox, had determined on 10 April to carry the king to the castle of Dumbarton and thence to France. Lennox, with equal emphasis, denied that he had knowledge of any such plot (Bowes to Walsingham, 16 April, *Bowes Corresp.* p. 28), but that such a project was part of the mission of Lennox is placed beyond doubt by a letter of the Archbishop of Glasgow to the general of the jesuits at Rome (Labanoff, vii. 154). The project could, however, if necessary, be deferred. The polished courtesy of Lennox towards James contrasted greatly to his advantage with the rough friendliness of Morton, and when he persuaded the youthful monarch that his precocious theological dialectics had gradually undermined his catholic belief he completely won his heart. The presbyterian clergy again, in excess of congratulations over the conversion of Lennox, forgot altogether their former doubts and fears. To secure the support of a powerful section of the nobility, headed by Argyll, in any plot against Morton was perhaps the least difficult of his tasks. Between Morton and ruin there thus stood scarcely anything more than the worse than doubtful assistance of Elizabeth. Morton expressed his readiness to undertake a certain 'platt for the common benefit' (Bowes to Walsingham, 23 May, *Bowes Corresp.* p. 68), only stipulating that Elizabeth would 'deliver the king from foreign practices by relieving him with some good liberality;' but at last, disgusted by her double dealing, he was fain to predict that her actions were likely to serve no better purpose than to illustrate a proverb of his country: 'The steid is stollen, let steik the stable dure' (Morton to Burghley, 29 July 1580, *ib.* p. 91). At last, when Elizabeth learned that the stronghold of Dumbarton was to be delivered into the keeping of Lennox, she, on 30 Aug., empowered Bowes to incite Morton to prevent it by laying 'violent hands on him,' but, immediately repenting of her precipitancy, she, two days afterwards, forbad him to promise any assistance in the matter. The whole plot then came to the ears of Lennox, and Morton's fate was thus practically sealed. The king, who through Lennox was now in correspondence with his mother, was taken into the secret, and as the avowed purpose of Lennox was to avenge Darnley's death, he could not but give it his approval. Morton on being charged with treasonable dealings with England had offered himself for trial, but by an open surrender and a trial by citation the purpose of Lennox would probably have been defeated. It was therefore decided to apprehend him by surprise. An accuser was found in the reckless James Stuart, afterwards Earl of Arran. Though warned of his danger, Morton scorned to leave the court, and on 29 Dec. Stuart, with the special command of the king (*ib.* p. 158), accused Morton in presence of the council of the murder. Morton with great disdain denounced Stuart as a 'perjured tool,' upon which followed a violent scene. After both parties were removed, it was decided to apprehend Morton in his apartments in the palace, and on the second day he was removed to the castle. On the way thither some of his friends advised him to make his escape, but he chid them with great bitterness, saying 'that he had rather die ten thousand deaths than betray his innocency in declining trial' (Spotiswood, ii. 272). After a few days he was removed to the stronghold of Dumbarton. Mary, in a letter to the Archbishop of Glasgow on 12 Jan. (Labanoff, v. 188), advised haste in carrying out his execution lest it should be frustrated by Elizabeth; but after the failure of a plot, contrived under the auspices of Randolph, for the seizure of the king, Lennox came to estimate the exertions of Elizabeth at their proper value, and her warlike preparations failed to terrify him. Completely discouraged by Elizabeth's indecision, the supporters of Morton made terms with the king's party, and now, certain that

his victim could not escape him, Lennox resolved to bring Morton to trial.

The paper of his indictment, which has not been preserved (see, however, the heads given by CALDERWOOD, iii. 557–8, as they 'are found in Mr. Johne Davidson's memorialls'), extended to nineteen heads, but to shorten the proceedings as much as possible it was by order of the king confined to one, that of implication in the murder of Darnley. The sole witness against Morton was Sir James Balfour (*d.* 1583) [q. v.], who almost equally with Bothwell was steeped in the guilt of Darnley's murder, was perhaps the only survivor cognisant of the innermost secrets of the crime, and owed his restoration to his estates to Morton's clemency after Morton had been chosen regent. But even Balfour could prove nothing more than that Morton was aware that Bothwell had purposed the murder, and therefore, to give the sentence sufficient colour of legality, it was necessary to stretch a point. It bore that he was convicted of 'being council, concealing, and being art and part of the king's murder.' The 'concealing' Morton did not deny, but on hearing the last words he forgot his rigid composure, exclaiming with angry vehemence 'Art and part!' and striking the table before him with a short staff he was in the habit of carrying, he repeated 'Art and part! God knoweth the contrary.' The same reasons which rendered haste in the proceedings of the trial necessary, made it advisable that no delay should take place in carrying the sentence into execution, and it was fixed for the afternoon of the next day (2 June). In the morning Morton had an interview with some of the leading ministers of Edinburgh, who plied him with a number of inquisitorial queries, not conceived in an entirely friendly spirit, but answered by him without demur or any apparent subterfuge (see the 'Confession' in BANNATYNE, *Memorials*, 317–32). He ate his *déjeuner* 'with great cheerfulness, as all the company saw, and as appeared in his speaking' (*ib.*) The ministrations of the clergy he received with deference and humility, asking them 'to show him arguments of hope on which he could rely; and, seeing flesh was weak, that they would comfort him against the fear of death.' He was executed at four in the afternoon in the Grassmarket, by the maiden, an instrument which he had introduced into Scotland from Halifax. Among the spectators of the strange spectacle were his enemies Ker of Pharniehurst and Lord Seton, who made no attempt to conceal their exultation. The clergy and more zealous presbyterians apathetically consented; the great mass of the nation were bewildered and perplexed. Before the block Morton made a speech to the crowd, confessing his knowledge of Bothwell's purpose, and ending with the words 'I am sure the king sall luse a gude servand this day.' He made no pretence of affected gaiety, but 'perfectly simple yielded to the awfulness of the moment' (FROUDE, xi. 41). 'He keipit,' says James Melville, 'the sam countenance, gestour, and schort sententious form of language upon the skaffalde, quhilk he usit in his princlie government' (*Diary*, p. 84). Neither friends nor foes ever whispered a suspicion of his intrepidity, either during his life or at his death; in the words of Hume, 'he died proudly, said his enemies, and Roman like, as he had lived; constantly, humbly and christianlike, said the pastors who were beholders and ear and eye witnesses of all he said and did' (*House of Douglas*, ii. 282). The presbyterian clergy recorded with some self-felicitation that 'quhatever he had been befoir, he constantlie died the trew servant of God' (BANNATYNE, *Memorials*, p. 332); the catholics, as represented by Mendoza, saw in the death of so 'pernicious a heretic' a 'grand beginning,' from which they looked 'soon for the recovery of that realm to Christ' (quoted by FROUDE, xi. 42); and Mary, her hopes of liberty beginning again to brighten, charged George Douglas to give 'to the lairds that are most neere unto my sonne' 'most hartie thanks for their dutie employed against the Erle Morton, who was my greatest enemye' (LABANOFF, v. 264). The corpse of Morton lay on the scaffold till sunset, 'covered with a beggarly cloak,' and was afterwards carried by 'some base fellows to the common sepultre' (not, however, of criminals as sometimes stated, but to Grey Friars churchyard). His head was fixed on the highest stone of the gable of the Tolbooth; but on the order of the king it was taken down on 10 Dec. 1582, 'layed in a fyne cloath, convoyed honorablie and layed in the kist where his bodie was buried. The laird of Carmichaell caried it, shedding tears abundantlie by the way' (CALDERWOOD, iii. 692). The place of burial is marked only by a small stone, with the initials J. E. M. Hume thus describes Morton's appearance: 'He was of a middle stature, rather square than tall, having the hair of his head and beard of a yellowish flaxen. His face was full and large, his countenance majestick, grave, and princelye' (*House of Douglas*, ii. 283). The portrait of Morton at Dalmahoy is now in bad condition. It has been engraved by Lodge. Morton's wife was for a considerable time insane, to which fact Hume attributes the unconcealed irregularities of his conduct. She died in September

1574 (Cooper and Teulet, *Correspondance de Fénelon*, vi. 247–8). His lands were left to his natural son James Douglas, prior of Pluscarden, but they were forfeited on Morton's death, and the prior and Archibald Douglas, another natural son, were both banished the kingdom. The title passed to John, first lord Maxwell, grandson of the third earl.

[The materials for a biography of Morton are unusually copious. Besides letters by him calendared in the volumes of the State Papers, Scottish Ser. and Dom. and For. Ser., in the reign of Elizabeth, there are a large number in private collections, including those at Dalmahoy and Hamilton, and those of the Marquis of Breadalbane and the Duke of Montrose (see Hist. MSS. Comm. Reps. 1–6). There is an extended synopsis of the Morton Papers at Dalmahoy in the Brit. Mus. Harleian MSS. 6432–43. Letters to and from him, with various original documents, have been printed in Bowes's Correspondence, Wright's Times of Elizabeth, Anderson's Collections, Burghley State Papers, Keith's History of the Kirk of Scotland, and other works, and special reference may be made to his private correspondence in the 'Reg. Honor. de Morton,' published by the Bannatyne Club. The Register of the Privy Council of Scotland affords important information on his whole procedure as governor. He figures prominently in the correspondence of Mary Queen of Scots (see especially Labanoff) and of Fénelon (Cooper and Teulet). The life in the House of Douglas, by Hume of Godscroft, is without value in regard to historical facts, but records some interesting personal traits. The principal contemporary diarists and historians have been quoted in the text. The account of Morton in Chalmers's Mary Queen of Scots is so disfigured by prejudice as to be entirely untrustworthy. The life in Douglas's Scottish Peerage, ii. 270–2, is short and somewhat perfunctory, but Crawfurd in his Officers of State, pp. 94–116, gives a very minute biography. Besides the histories of Scotland by Tytler and Hill Burton, special reference may be made to the History of England by Froude, who was the first to give an adequate narrative of Morton's relations with Elizabeth, and who in chap. lxiii. sketches with great vividness the circumstances which led to his fall.]

T. F. H.

DOUGLAS, Lord JAMES or WILLIAM (1617–1645), military commander, was the second son of William, eleventh earl of Angus and first marquis of Douglas [q. v.], by his first wife, Margaret Hamilton, daughter of Claud, lord Paisley. While still very young he went to France, and took service for Louis XIII in the Scots brigade, under the command of Sir James Hepburn. On the death of the latter, in 1637, Douglas, though not yet twenty-one, was appointed to the command of the regiment, which then first became known by the name of Douglas. His valour in action and strategic talent led to his being highly esteemed among the generals of France. He took part in the battle of Lenz, in which nine of his officers were killed or wounded round him. In a skirmish between Douai and Arras, 21 Oct. 1645, he received a fatal wound. His body was taken to Paris, and there buried in the Abbaye of St. Germain, in the chapel of St. Christopher, where the remains of his grandfather, William, tenth earl of Angus [q.v.], had been placed. In 1688 a monument of black marble was raised to his memory, on which he is represented lying on his side and looking towards the altar, and two long epitaphs in Latin, extolling his merits as a man and a soldier, were engraved on it. These inscriptions are printed at length in the 'Scots Magazine,' xxix. 119, where, however, the date of death is wrongly printed 1655. On his monument, and by most writers who have had occasion to mention Douglas, his christian name is given as James. James Grant, however (*Memoirs and Adventures of Sir John Hepburn*, p. 263), speaks of him as being called William. Two of his half-brothers were named William and James respectively.

[Douglas and Wood's Peerage of Scotland, i. 441; Michel's Les Ecossais en France, ii. 316; De Bouillart's Histoire de l'Abbaye Royale de St. Germain, pp. 319, 320; Daniel's Histoire de la Milice Françoise, ii. 411.] A. V.

DOUGLAS, JAMES, second Earl of Queensberry (*d.* 1671), the eldest son of William, first earl, by his wife, Lady Isabel Ker, the fourth daughter of Mark, earl of Lothian, succeeded his father in the title in March 1640. On the outbreak of the civil war he attached himself to the king's cause, and was on his way to join Montrose, after the battle of Kilsyth, when he was taken prisoner and lodged at Carlisle. The Marquis of Douglas, who was his companion at the time, and escaped capture, was afterwards fined for having attempted to bribe the governor of the earl's prison to release him. He himself was fined 120,000 marks Scots by the parliament of 1645, and in 1654 4,000*l.* further was exacted from him by Cromwell's act of grace. He took no further part in public affairs, and died in 1671. He was twice married: first to Lady Mary Hamilton, third daughter of James, marquis of Hamilton, who died childless 29 Oct. 1633; and secondly to Lady Margaret Stewart, eldest daughter of John, earl of Traquair, by whom he was the father of four sons and five daughters. William, the eldest son [q.v.], succeeded him in the earldom; James, the second, became an advocate, but afterwards went into the army, was colonel of the guards in Scotland, and

died at Namur. John and Robert, the two youngest, were both killed in war, the one at the siege of Trèves in 1673, the other at the siege of Maestricht three years later.

[Crawford's Peerage of Scotland; Douglas and Wood's Peerage of Scotland, ii. 379; Fraser's Douglas Book, iii. 331; Fountainhall's Memoirs, i. 297.] A. V.

DOUGLAS, JAMES, second MARQUIS OF DOUGLAS (1646?–1700), was the only son of Archibald, earl of Angus, by his first wife, Lady Anna Stewart, daughter of Esme, third duke of Lennox, and grandson of William Douglas, eleventh earl of Angus and first marquis of Douglas [q. v.] He was born in or about 1646. On the death of his father in 1655 he became Earl of Angus, and five years later he succeeded his grandfather, William, first marquis of Douglas, as second marquis. Being at this time still of immature age, he was left under the care of guardians. As his own mother was dead, his tuition had been undertaken by his paternal aunt, Lady Alexander, at the request of his father, but she died just as the succession to the marquisate devolved upon the young earl. The Douglas estates at his entry were in such an embarrassed condition that the clear income available for his use was computed to amount only to 1,000*l.* yearly. In 1670, shortly after he came of age, he married Lady Barbara Erskine, eldest daughter of John, earl of Mar, and Douglas Castle, which had fallen into disrepair, was put in order as their home. But straitened circumstances and incompatibility of temper rendered the marriage an unhappy one, and after ten years' joyless residence at Douglas the marchioness obtained a deed of separation, and returned to her father's house, where she died in 1690. The separation was made the subject of a popular ballad entitled 'Lord James Douglas' or 'The Marchioness of Douglas,' beginning

O waly, waly up the bank

(MACKAY, *Ballads of Scotland*, pp. 189–94). William Lawrie, tutor of Blackwood, was then factor and chamberlain to the marquis, and was generally believed to have been an active agent in the estrangement. He had induced the marquis to supersede a worthier man, who had honestly set himself the task of clearing the estates from debt, and procured his own appointment to the post. Against the counsel of his friends the marquis implicitly trusted this man, with the result that the family was landed in almost irretrievable ruin. Lawrie gained some unenviable notoriety by mixing himself up with the covenanters about the times of the battles of Pentland and Bothwell Bridge, though he had no sympathy with their principles. By flight and the interposition of friends he obtained pardon on the former occasion, but on the latter he was condemned to be beheaded. He begged piteously for his life, and as the marquis supported his petition, with this as his chief reason, that Lawrie was the only man who knew his (the marquis's) affairs, he was again pardoned. In 1692 the marquis married again, his second marchioness being Lady Mary Ker, daughter of Robert, earl (afterwards marquis) of Lothian. She was a woman of spirit, and from the first declined to suffer Lawrie's interference in domestic affairs. She also made herself acquainted with the condition of the estate, and at once challenged Lawrie with gross mismanagement. By enlisting the assistance of her father she procured Lawrie's dismissal, and the appointment of a friendly commission to take charge of the estate. Even Charles II was moved with compassion on the matter, and sent a commissioner to make inquiries, but Lawrie baffled him. To induce the marquis to part with his chamberlain was a difficult task, as he long resisted all endeavours to shake his confidence in him, but he was at length brought to a sense of the truth, and with bitter self-reproaches he instructed his commissioners to prosecute Lawrie, which was done, although nothing accrued to the estate therefrom. For public affairs the marquis had no capacity, and accordingly took little concern in them. He died at Douglas on 25 Feb. 1700, and was buried there. His marchioness survived till 1736, and, dying in Edinburgh, was buried in Holyrood Abbey. She was the mother of Archibald, first duke of Douglas [q. v.], and of the celebrated Lady Jane Douglas [q. v.] By his first wife the marquis had also a son, James, earl of Angus, who at the revolution raised from his father's tenantry the regiment known as the 'Cameronians.' But he fell while fighting at its head at Steinkirk in 1692.

[Fraser's Douglas Book; Acts of the Parliaments of Scotland.] H. P.

DOUGLAS, JAMES, second DUKE OF QUEENSBERRY and DUKE OF DOVER (1662-1711), eldest son of William, third earl of Queensberry, and first duke [q. v.], by his wife, Lady Isabel Douglas, sixth daughter of William, first marquis of Douglas, was born at Sanquhar Castle 18 Dec. 1662. He was educated at the university of Glasgow, after which he travelled on the continent. His title before succeeding his father was Lord Drumlanrig. On his return to England in 1684 he was sworn a privy councillor, and was made

lieutenant-colonel of Dundee's regiment of horse. The adherence of such an hereditary foe of the covenanters to William of Orange shortly after his landing in 1688 caused considerable sensation. He left the king at the same time as Prince George and the Duke of Ormonde, and the three together joined the prince at Sherborne on 30 Nov. (BURNET, *Own Time*, ed. 1838, p. 501). Lockhart of Carnwath, after alluding to the favours which Drumlanrig and his father had received from King James, says: 'He was the first Scotsman that deserted over to the Prince of Orange, and from thence acquired the epithet (among honest men) of Proto-rebel, and has ever since been so faithful to the revolution party, and averse to the king and all his advisers, that he laid hold on all occasions to oppress the royal party and interest' (*Papers*, i. 44). By William he was appointed colonel of the sixth or Scottish troop of horse guards, and named a privy councillor and one of the gentlemen of the bedchamber. He served in Scotland against his old general, Dundee. His apostasy was ascribed by Lockhart to his being 'of lazy, easy temper, and being seduced by falling into bad hands,' and Macky characterises him to much the same effect as of 'fine, natural disposition, but apt to be influenced by those about him.' It cannot be affirmed that these estimates of Queensberry by somewhat one-sided judges were altogether borne out by his subsequent career, but they may be accepted as accurate so far as they testify to his personal popularity and his tolerant spirit, which, however, were not incompatible with considerable force of character as well as diplomatic skill. In April 1690 he wrote a letter to Carstares, soliciting the office of extraordinary lord of session, held before the revolution by his father (CARSTARES, *State Papers*, p. 292), but the application was unsuccessful, and the office was again bestowed on his father 23 Nov. 1693. The son in 1692 was made a commissioner of the treasury, and in 1693 was authorised to sit and vote in parliament as lord high treasurer. He succeeded to the dukedom on the death of his father, 28 March 1695, and subsequently was appointed extraordinary lord of session in his room, also keeper of the privy seal. When, after the disasters to the Darien expedition in 1699, the king, in deference to an influential petition from Scotland, unwillingly consented in 1700 to a meeting of the Scottish estates, which was fixed for 18 May, Queensberry was appointed the king's commissioner. To allay the discontent and induce them to resign the unlucky enterprise, Queensberry promised them a habeas corpus act, greater freedom of trade, and 'everything they could demand' (BURNET, *Own Time*, p. 662), but a vote was nevertheless carried declaring the matter to be of national importance, whereupon Queensberry thought fit on 6 Feb. 1701 to adjourn the parliament to 6 May. On reassembling, the discontent, chiefly owing to the skilful management of Queensberry and the Earl of Argyll, gradually subsided, and the session ended in a manner satisfactory to both parties. In reward for such important services, Queensberry on 18 June was made a knight of the Garter, Argyll at the same time being created duke. On the accession of Queen Anne. Queensberry retained the confidence of the government, and was continued commissioner to the Scottish parliament, which met 9 June 1702, being also appointed, along with the Earl of Cromartie, one of the secretaries of state for Scotland. After certain Jacobite members, under the leadership of the Duke of Hamilton, had entered their dissent and withdrawn, an act was immediately passed recognising the authority of Queen Anne. An act was then brought forward for an oath of abjuration, to which Queensberry at first expressed 'very good inclination' (*Marchmont Papers*, iii. 243), but finding afterwards that there was a strong opposition to it, he, after various attempts to compromise matters, adjourned the house on 30 June. It would appear that Queen Anne's government were desirous meanwhile to keep the question to some extent open, as a check on the whigs and the house of Hanover, and Lord Marchmont and others who had been importunate in supporting an uncompromising policy were consequently deprived of their offices. The devious and uncertain attitude of Queensberry naturally gave great encouragement to the Jacobites at St. Germain. Instructions were sent from the court there to the Duke of Hamilton January 1703 (MACPHERSON, *Original Papers*, i. 623–4), and also to Captain Murray (*ib.* pp. 626–7), advising the use of every possible means to prevent an agreement with England in settling the crown on the house of Hanover, and even mooting the arrangement of a compromise whereby the chevalier might be allowed to return to the throne of his ancestors in Scotland, while Queen Anne until her death might be permitted to remain unchallenged on the throne of England. The result of these secret engagements was that many who had hitherto kept out of parliament and were known to the Jacobites came and qualified themselves by taking the oath (BURNET, p. 736). To gain support for their schemes they meanwhile consented to purchase the aid of the presbyterians by voting for an act for securing the presbyterian

form of government, by which not only was the claim of rights confirmed on which the crown had been offered to William, but it was declared high treason to endeavour to alter it. To the act, Queensberry, again commissioner of the queen, felt bound to refuse consent, possibly on private as well as public grounds, for he was a strong supporter of the episcopalians. The consequence was that, in accordance with the aims of the Jacobites, it was resolved that the successor to the crown of Scotland after Queen Anne should not be the same person that was king or queen of England, unless the just rights of the nation and their independence of English interests and counsels were sufficiently guaranteed. Greatly encouraged by the proceedings in parliament, the Jacobites at St. Germain began actively to concert measures for an immediate rising in behalf of the chevalier, employing on this errand the notorious Simon Fraser, afterwards Lord Lovat, and also Captain John Murray (see instructions to John Murray, May 1703, in MACPHERSON, *Original Papers*, i. 630, and to Lord Lovat, *ib.* 630–1). Fraser showed Queensberry a letter purporting to be addressed by the chevalier's wife to Atholl, with whom they both had grounds of quarrel [see under FRASER, SIMON, 1667 ?–1747]. Queensberry was imposed upon and provided Fraser with money and a pass in a feigned name, that he might proceed to France, and there watch in the interests of the government the movements of the Jacobites. There is no doubt that for a time at least he intended to carry out with a certain degree of faithfulness the commission entrusted to him by Queensberry. The further development of Queensberry's purposes was, however, cut short by the interposition in the intrigue of Robert Ferguson [q. v.], whom Fraser unwittingly let into a part of his secret, and who revealed to Atholl the conspiracy that was designed against him by Fraser with the countenance of Queensberry. Atholl had never had any connection with a Jacobite plot, or any communication with the court of St. Germain. So far Queensberry had unconsciously been made Fraser's tool. Justly indignant at so impudent a slander, Atholl presented a memorial to the queen, exposing the conspiracy intended against him. (See 'Memorial to the queen by the Duke of Atholl, giving an account of Captain Simeon Fraser and his accomplices, read to her majesty in the Scotch council mett at St. James 18 Jan. 1704,' printed in *Caldwell Papers*, i. 197–203.) The House of Lords resolved that there had been a dangerous conspiracy in Scotland in favour of the Pretender, an opinion supported by the whigs, while the tories, on the other hand, asserted that Fraser had been sent by Queensberry to France to dress up a sham plot in order to effect the ruin of his enemies. That Queensberry acted throughout in good faith there can be no doubt, nor can the existence of a dangerous conspiracy, accidentally frustrated through Queensberry's relations with Lovat, be denied. The only mistake of Queensberry was in placing implicit faith in Fraser; but by the revelation of his mistake through the memorial of Atholl his conduct was placed in so foolish as well as unpleasant a light that it was impossible for him meanwhile to retain his offices under the government.

His fall had a close connection with the arrival in London of a deputation from the 'Squadrone' party to make representations to the queen (see letter of George Baillie to Lady Grisell Baillie in *Marchmont Papers*, iii. 263–7). To the next parliament the Marquis of Tweeddale was appointed the commissioner of the queen, but Queensberry opposed him so skilfully as both greatly to disarm his former enemies and to demonstrate the importance of the government securing his support. He was therefore in 1705 restored to his office of lord privy seal and made a lord of the treasury. The Duke of Argyll was indeed appointed the commissioner to the Scottish parliament, but he acted throughout in concert with Queensberry, who, as Lockhart remarks, 'used him as the monkey did the cat in pulling out the hot roasted chestnuts' (*Memoirs*, p. 139). In a great degree through the influence of Argyll an act was passed for a treaty of union with England, and Queensberry was in the following year appointed to his old office of commissioner to the estates, which met on 6 Oct., and entrusted with the arduous and delicate duty of bringing about the completion of the treaty. Undoubtedly in consenting to undertake the charge of such a measure he was, like the other Scottish nobles, influenced very much by self-interest, although it was not difficult to find arguments in support of the union from a regard to the welfare of both countries. Queensberry had experienced, perhaps more fully than any other nobleman, the difficulty of governing Scotland without a union, and was probably completely wearied by his conflicts with the different parties whose aims were so obscured by intrigue that they were not always clear even to themselves. In addition to this he undoubtedly recognised that his own position would be rendered much more independent and stable. Of the skill and address which he manifested in overcoming the prejudices such a proposal at first called forth, and especially in winning

over the fickle 'Squadrone' party, it is impossible to speak too highly. Notwithstanding a strong and desperate opposition in parliament, and violent riots both in Edinburgh and Glasgow, the most important articles were all finally agreed to, and the treaty signed by the commission of the two countries on 22 July 1706. For the general unpopularity which long afterwards attached to Queensberry's name in Scotland, he found substantial compensation in the honours bestowed on him by the government. Besides securing to himself permanent influence as the adviser of the throne on matters relating to Scotland, and obtaining control of the whole Scottish patronage, a pension of 3,000*l.* a year was conferred on him out of the revenue of the post office. On 26 May 1708 he was created a British peer by the title of Duke of Dover, Marquis of Beverley, and Earl of Ripon, with remainder to his third son, Charles, earl of Solway, who succeeded him as third duke of Queensberry. He was also appointed joint keeper of the privy seal, and on 9 Feb. 1709 third secretary of state. At the general election of Scottish peers, 17 June 1708, his vote was protested against, and on 17 Jan. 1709 the House of Lords resolved that a peer in Scotland choosing to sit in the House of Peers by virtue of a patent under the great seal of Britain had no right to vote in the election of Scottish representative peers. When Ker of Kersland [q. v.] was sounded by Nathaniel Hooke in 1708 in regard to a Jacobite plot, he communicated Hooke's proposals to Queensberry, who, Ker states, advised him as a good patriot to join the plot and give information of its progress. Queensberry died on 6 July 1711. By Mary, fourth daughter of Charles Boyle, lord Clifford, and granddaughter of Richard Boyle [q. v.], earl of Burlington and Cork, he had four sons and three daughters. His wife died on 2 Oct. 1709, aged 39. He was succeeded in the titles and estates by his third son, Charles [q. v.] His second daughter, Jean, married Francis, earl of Dalkeith, afterwards duke of Buccleuch, and his third daughter, Anne, married the Hon. William Finch, ambassador to the States of Holland, and brother of Daniel, earl of Winchilsea.

[Lockhart Papers; Carstares State Papers; Burnet's Own Time; Marchmont Papers; Macpherson's Original Papers; Luttrell's Relation; Caldwell Papers; Jerviswoode Correspondence; Macky's Secret Memoirs; Correspondence of Colonel N. Hooke (Roxburghe Club, 1870–1); An Account of the Scotch Plot, in a Letter from a Gentleman in the City to a Friend in the Country, 1704, printed in Somers Tracts, xii. 433–7; A Brief View of the late Scots Ministry, 1709, reprinted ib. pp. 617–30; Lord Lovat's Memoirs; Histories of Scotland by Laing and Burton; James Ferguson's Robert Ferguson the Plotter (1887); Douglas's Scotch Peerage (Wood), ii. 380–2.] T. F. H.

DOUGLAS, JAMES, fourth **Duke of Hamilton** (1658–1712), the eldest son of Lord William Douglas, created Earl of Selkirk and Duke of Hamilton for life [q. v.], by his marriage with Anne, daughter of James, first duke of Hamilton, and Duchess of Hamilton in her own right (1643), was born 11 April 1658. He was educated at Glasgow University, and on leaving travelled on the continent for two years. On his return to England he was appointed by Charles II a gentleman of the bedchamber in January 1679. A residence of more than four years at court which now followed was diversified only by a duel between the Earl of Arran (the style borne by James Douglas) and Lord Mordaunt, afterwards Earl of Peterborough and Monmouth, in which both combatants were wounded. In December 1683 Arran was nominated by Charles as ambassador extraordinary to Louis XIV, to congratulate him on the birth of Philip, duke of Anjou. He remained in France till after the death of Charles, serving as aide-de-camp to Louis, and fighting two campaigns under him. He returned to England at the end of February 1685, and, strongly recommended by Louis, through Barillon, the French minister in London, was confirmed in his appointment as a gentleman of the bedchamber, and given the additional office of master of the wardrobe. In the July following he was given the command of a regiment of horse in the levy raised to meet Monmouth's rebellion, and two years later, on the revival of the order of the Thistle, he was created a knight companion. At the revolution in 1688 he accompanied James II to Salisbury as colonel of the Oxford regiment, and remained with him till the moment when he finally took ship. On the arrival of William of Orange at Whitehall Arran was among the first to attend on him, and, on being presented, informed William that he waited on him by the command of the king his master. The result of the interview was that he was sent to the Tower, on the advice, it is said (Swift, *Memoirs of Captain Crichton*, coll. works, xii. 75, ed. 1824), of his own father. In April 1689 he was brought up for trial, but was remanded owing to some informality in the writ, and was shortly afterwards released. But after a few weeks of liberty he was again imprisoned on suspicion of being in correspondence with the French court, and remained at the Tower for more than a year. He was released on

bail and retired to Scotland, where he lived quietly, with the exception that in March 1696 he surrendered on a warrant being issued against him for conspiracy, and was acquitted without trial. The death of his father in 1694 had brought no accession of honour or estate to Arran, the title and property being both hereditary in his mother. In 1698, however, Anne, duchess of Hamilton, by permission of the king, resigned her honours in favour of her son, who was created Duke of Hamilton, Marquis of Clydesdale, &c., with the precedency of the original creation, to the natural surprise of those who remembered the relations between the new duke and the sovereign.

On 21 May 1700 the Duke of Hamilton took his seat for the first time in the Scotch parliament, the immediate cause of his entry into public affairs being the promotion of the African company, in which he was largely interested, on the failure of the Darien expedition. His activity on behalf of the company, and the position he assumed as leader of the parliamentary party which vainly supported it, earned for him great popularity, and once his arrival in Edinburgh was made the occasion of a triumphal progress. On the accession of Anne, Hamilton took up a defined position as leader of the national party. In company with other nobles he went to London to urge on the queen the desirability of calling a new Scotch parliament. Notwithstanding this appeal the old parliament was convened, and on the first day of the session Hamilton opened the proceedings by a speech against the legality of their meeting, and, after entering a written protest on behalf of himself and his followers, withdrew with seventy-nine members, to be greeted outside by 'the acclamations of an infinite number of people of all degrees and ranks' (Lockhart, *Memoirs*, p. 14, ed. 1799).

In the new parliament which met in May 1703, Hamilton moved the act for recognising the queen's authority and title to the crown, but was unable to prevent the addition of a clause which frustrated his intention of raising the question of the legality of the former parliament. In the ensuing session he moved a resolution providing for a treaty with England in relation to commerce before the parliament proceeded to the nomination of a successor to the throne, which was carried conjointly with another providing for prior consideration being given towards securing the independence of the kingdom. Though a day was named for the nomination of commissioners to treat in England, the project fell through, according to Lockhart (*ib.* p. 127), on account of the animosity of the Dukes of Hamilton and Atholl towards the Duke of Queensberry and the Earl of Seafield, whom they wished to exclude from the commission. The act for a commission to treat with England was passed in the July session, and, to the consternation of his party, Hamilton supported the vote that the nomination of commissioners should be left to the queen. He had virtually promised to insist that the choice should be left with parliament, and could only allege that since it was no use to struggle further against the majority he thought he might be allowed to pay the queen a compliment. But it afterwards appeared that the Duke of Argyll had promised he should be named one of the commissioners if he would support the vote. Argyll, however, was unable to fulfil his promise, the Duke of Roxburghe successfully urging his belief that if Hamilton were appointed, 'though England should yield all that's reasonable, yet he would find out something to propose as would never be granted, and so popular in Scotland as would break it for ever' (*Jerviswoode Correspondence*, p. 44). When the treaty of union came up for discussion in the last session of the last parliament of Scotland, Hamilton spoke and voted against every article. His speech on the first article is said to have moved to tears many of those who heard it, including some who were resolved to vote, and did actually vote, against the speaker (Lockhart, p. 253). His opposition, however, was confined to constitutional methods. A plan by which eight thousand men from the west of Scotland were to meet under arms in Edinburgh, the details of which were arranged and carried out by Cunninghame of Eckatt, was foiled by Hamilton sending expresses throughout the country two days before the appointed time, announcing the postponement of the design. By this step he undoubtedly was the means of preventing serious bloodshed, but he also lost in a great measure the confidence of his party. The scheme for a rising having broken down, the opponents of the union, with the approval of Hamilton and other leaders, summoned to Edinburgh some hundreds of country gentlemen, with the object that they should wait in a body on the commissioners with an address to the queen praying for a new parliament. On the day before that fixed for carrying out this measure Hamilton insisted that unless a clause were added to the address expressing the desire of the memorialists that the succession to the throne should be settled in the house of Hanover, he would have no more to do with the affair. The dissension provoked by this proposal was not conciliated when a

proclamation was issued forbidding the assembling of country gentlemen in Edinburgh, and put an end to the scheme. It was renewed, however, when the twenty-second article of the treaty dealing with the number of Scotch representatives in the united parliament came up for discussion. Hamilton summoned a meeting of his party, and proposed that the Marquis of Annandale should move for the settlement of the Hanoverian succession, and that on the certain rejection of the measure they should enter a protest and immediately leave the house in a body never to return, and then proceed with the national address to the queen. Hamilton's programme received the support of his party, and the address was drawn up. But on the day on which the protest was to be made in parliament he at first declined to go to the house, alleging that he was suffering from toothache. His friends, however, prevailed on him to appear in his place, and then learned from him that he utterly refused to present the counter-resolution. He would support it, but could not take the initiative. While he argued the house had passed to other points. Various explanations have been assigned of his motives. Lockhart asserts that he was threatened by the Duke of Queensberry. Hamilton's quite untrustworthy son, Colonel Hamilton, says that he had been dissuaded, in a letter from Lord Middleton, the Pretender's secretary of state (*Transactions during the Reign of Queen Anne*, p. 41). It is suggested by Hill Burton (*Hist. of Scotland from* 1689 *to* 1745, i. 477) that a vision of kingship may have influenced the duke. But the same writer probably more nearly hits the mark in attributing the duke's strange behaviour to his nervous reluctance to commit himself. The same tendency was exhibited in his practice of never answering a letter with his own hand, and when Colonel Hooke visited Scotland to report on the Jacobites he was quite unable to extract anything definite from the duke. He was equally irresolute on the occasion of the futile French expedition to Scotland in January 1708. He set out to his Staffordshire estate and remained there waiting for an express to summon him to lead his countrymen to battle. He had, however, on his arrival been placed under surveillance, and when the news came of the failure of the expedition he was taken prisoner with other Scotch nobles to London. Here he entered into a compact with the whigs, and on engaging to support their party in the election of Scotch peers for parliament, he was admitted to bail, which was very soon discharged, and obtained the like privilege for most of his fellow-prisoners. 'This certainly was,' as Lockhart remarks (*Memoirs*, p. 367), 'one of the nicest steps the Duke of Hamilton ever made.' At the election in July of the same year Hamilton was chosen one of the sixteen Scotch representative peers. At first attached to the whigs he threw them over on the impeachment of Dr. Sacheverell, for whom, after much wavering, he both spoke and voted, and was rewarded on the incoming of the tory administration by his appointment to the office of lord-lieutenant and custos rotulorum of the county palatine of Lancaster. Two months later (December 1710) he was sworn of the privy council. In September of the following year he was created by patent a peer of Great Britain, under the title of Baron of Dutton and Duke of Brandon. The patent was challenged by the House of Lords, and after several debates it was resolved by a majority of five that 'no patent of honour granted to any peer of Great Britain who was a peer of Scotland at the time of the union can entitle such peer to sit and vote in parliament, or to sit upon the trial of peers.' The Scotch peers thereupon, headed by Hamilton, discontinued their attendance at the house, and only returned when the rule was amended, to the effect that a Scotch peer might enjoy full parliamentary rights at the request of the peers of Great Britain. But no such request was preferred on behalf of Hamilton, who continued to sit as a representative peer. On the death of Earl Rivers in August 1712, he was appointed to his post of master-general of the ordnance, and shortly afterwards was given the order of the Garter in addition to that of the Thistle bestowed on him by James II, an unprecedented honour for a subject. Before the conclusion of the peace of Utrecht, Hamilton was appointed ambassador extraordinary to France, but amid preparations for his mission he was killed in a duel with Charles Mohun, fifth Lord Mohun [q. v.], in Hyde Park on 15 Nov. 1712. He and Lord Mohun had married nieces of the Earl of Macclesfield, who on his death constituted Lord Mohun his sole heir. Hamilton instituted a suit in chancery, which dragged on for eleven years. At a hearing before a master in chancery on 13 Nov. Hamilton reflected on one of the defendant's witnesses, and Lord Mohun retorted that the witness 'had as much truth as his grace.' Hamilton made no reply, and the incident apparently ended there, but next day he received a visit from General George Maccartney [q. v.] on behalf of Lord Mohun, the upshot of which was the meeting in Hyde Park. The duke's second was Colonel John Hamilton, who exchanged thrusts with General Maccartney

while the principals, both of whom received mortal wounds, were engaged. The affair created the greatest excitement. At an examination before the privy council Colonel Hamilton swore that when, having disarmed General Maccartney, he ran to assist the duke, who had fallen, he saw the general make a push at his grace. On the strength of this evidence, and of the fact that though the duke was the aggrieved party the challenge came from Lord Mohun, the tory party took the matter up and asserted that the duel was a whig plot. The 'Examiner' in a most virulent paper (20 Nov. 1712) supported this view, and Swift drew up a paragraph 'as malicious as possible' to the same effect for the 'Post Boy' (*Journal to Stella*, coll. works, iii. 66, ed. 1824). Large rewards were offered for the apprehension of General Maccartney, who escaped to the continent. He surrendered himself in 1716, was tried and found guilty of manslaughter. Colonel Hamilton at this trial deviated from his former evidence, and would only swear that he saw Maccartney's sword raised above the duke's shoulder. He was discredited. On George I's accession he had lost his commission and died (rumour said by God's vengeance) 17 Oct. 1716 (Boyer, xii. 472). Thackeray introduced the duel into 'Esmond.'

The character of Hamilton was variously read by his contemporaries. Lockhart speaks highly of his courage and understanding, ascribing his lukewarmness to his 'too great concern for his estate in England' (*Memoirs*, p. 29). Macky describes him as 'brave in person, with a rough air of boldness; of good sense, very forward and hot for what he undertakes; ambitious and haughty; a violent enemy; supposed to have thoughts towards the crown of England; he is of middle stature, well made, of a black coarse complexion, a brisk look;' on which opinion Swift's annotation is 'a worthy good-natured person, very generous but of a middle understanding' (*Characters of the Reign of Queen Anne*, coll. works, xvii. 252). Burnet (*History of his own Time*, vi. 130, ed. 1833), who had been his governor, says: 'I will add no character of him: I am sorry I cannot say so much good of him as I could wish, and I had too much kindness for him to say any evil without necessity.'

Hamilton was twice married: first to Lady Anne Spencer, eldest daughter of Robert, earl of Sunderland, by whom he had two daughters, who both died young; and secondly, on 17 July 1698, to Elizabeth, only child and heiress of Digby, lord Gerard, who brought large estates in Staffordshire and Lancashire into the Douglas family. With this lady, who outlived her husband thirty-two years, Swift was very intimate, though his first impression of her was that she talked too much and was a 'plaguy detractor.' Further acquaintance proved to him that she had too a 'diabolical temper' (*Journal to Stella*, ii. 482, iii. 97). She never 'grieved,' he wrote, for her husband, but 'raged and stormed and railed.' Swift had, however, some kindness for her. 'She has,' he declared, 'abundance of wit and spirit; .... handsome and airy and seldom spared anybody that gave her the least provocation; by which she had many enemies and few friends.' By her Hamilton had seven children, four daughters and three sons, of whom James (1702–1743), the eldest, succeeded to his honours, married thrice and left issue; Lord William was elected M.P. for Lanark in 1734, but died the same year; and Lord Anne (so named after the queen, his godmother), once held a commission in the 2nd foot guards. In the interval between his marriages Hamilton, then Earl of Arran, had a son by Lady Barbara Fitzroy, third daughter of Charles II and the Duchess of Cleveland. This son was Charles Hamilton (1695–1754) who is noticed separately.

[Douglas and Wood's Peerage of Scotland, i. 710–21; Boyer's Annals of Queen Anne, vii. 45, ix. 244, 279, x. 215, 295, xi. 289, 296–304; Lockhart's Memoirs of Scotland, passim; Hamilton's Transactions during the Reign of Queen Anne, passim; Luttrell's Diary, iv. 404, v. 185, 187, vi. 300, 558, ed. 1857; Memoirs of the Life and Family of the most illustrious James, Duke of Hamilton, p. 96 . . . 1717. After the death of the Duke of Hamilton a large number of pamphlets professing to give the true story of the duel in which he lost his life were published; also an 'excellent ballad' on the subject preserved in the Roxburghe collection.] A. V.

DOUGLAS, JAMES, M.D. (1675–1742), physician, was born in Scotland in 1675, graduated M.D. at Rheims, and settled in London about 1700. He soon attained reputation as an anatomist, and was elected F.R.S. 4 Dec. 1706. He practised midwifery, and was admitted an honorary fellow of the College of Physicians 26 June 1721. He first lived in Bow Lane, Cheapside, but ultimately settled in Red Lion Square. He was throughout life a laborious student of everything relating to his profession, but was most distinguished as an anatomist. He was continually engaged in dissection, and was occasionally permitted to make a post-mortem examination at St. Bartholomew's Hospital, though never a member of the staff (*Phil. Trans.* 1716, No. 345). His first publication was 'Myographiæ Comparatæ Specimen, or a Comparative Description of all the Muscles in a Man and in a Quadruped; added is an account of the Muscles

peculiar to a Woman,' London, 1707. It shows an extensive acquaintance with comparative anatomy. This was associated with a love for natural history in general, and in 1716 (*ib.* No. 350) he published an account of the flamingo. Between these works he had read before the Royal Society three papers on morbid anatomy, 'On a Tumour of the Neck' (*ib.* vol. xxv.), 'On Ovarian Dropsy' (*ib.*), and 'On an Ulceration of the Right Kidney' (*ib.* vol. xxvii.) In 1715 he published a general bibliography of anatomy, a work requiring extraordinary industry, and published for use without any attempt on the author's part to take credit to himself. It is entitled 'Bibliographiæ Anatomicæ Specimen, sive Catalogus omnium pene Auctorum qui ab Hippocrate ad Harveium rem Anatomicam ex professo vel obiter scriptis illustrarunt, opera singulorum et inventa juxta temporum seriem complectens.' In 1716 he published three papers in the 'Philosophical Transactions' (vol. xxix.), on glands in the spleen, on fracture of the upper part of the thigh-bone, and on a case of hypertrophy of the heart. In the paper on the spleen he described accurately the condition elucidated in our own time by Virchow as amyloid degeneration of the Malpighian bodies; though, of course, without appreciating its true pathological nature. In that on the heart it is clear that he actually heard in a ward of St. Bartholomew's Hospital the murmur produced by disease of the aortic valves, and needed but one more step forward to have anticipated the discovery of auscultation by Laennec. Both papers show how acute an observer Douglas was.

He had begun his anatomical studies on the widest possible basis, and had first, by repeated dissection, made himself thoroughly acquainted with all forms of normal structure and all books about them. He next devoted himself to the study of the anatomy of disease, and his latest works were directed to points of anatomy bearing directly on questions of medical and surgical practice. His brother John, who practised surgery in London, had revived the high operation for stone in the bladder, and in connection with this and with the question of tapping in dropsy Douglas investigates the difficult subject of the arrangement of the peritoneum in relation to the several viscera of the abdomen. His 'Description of the Peritoneum and of the Membrana Cellularis which is on its outside,' beautifully printed by Roberts, in the medical region of Warwick Lane, is dedicated to Dr. Mead, who had reintroduced the custom of tapping the peritoneum in dropsy of the abdomen. Douglas instituted the method of demonstrating the relations of the peritoneum by removing it as a whole with the contained viscera from the body. He describes a particular fold which always goes by his name: 'where the peritonæum leaves the foreside of the rectum, it makes an angle and changes its course upwards and forwards over the bladder; and a little above this angle there is a remarkable transverse stricture or semioval fold of the peritonæum which I have constantly observed for many years past, especially in women' (*Description*, p. 37). Douglas supported all his statements by carefully dissected anatomical preparations which he preserved in his house and allowed any one to see. Freind, writing at the time, says of them (*History of Physick*, 1725, i. 172): 'One ought to see the curious preparations of that diligent and accurate anatomist, Dr. Douglas, who is the first who has given us any true idea of the peritonæum.'

As part of the same subject he published a paper 'On the New Lithotomy' in the 'Philosophical Transactions' (vol. xxxii.), and in 1726, with an enlarged edition in 1731, 'The History of the Lateral Operation for the Stone.' In this the author mentions that he had in his house a complete collection of preparations showing every possible surgical method of reaching the interior of the human bladder, and the advantages and inconveniences of each method, so far as these depend on the structure of the parts.

In 1726 Douglas took part in the exposure of the imposture of Mary Tofts, who professed to give birth to rabbits at Guildford. He visited the woman, demonstrated the fraud at once, and issued his observations in 1726 as 'An Advertisement occasioned by some passages in Sir R. Manningham's Diary, lately published.' He was interested in botany, and besides papers 'On the Flower of Crocus Autumnalis' ('Phil. Trans.' vol. xxxii.), 'On Saffron Culture in England' (*ib.* vol. xxxv.), 'On the Kinds of Ipecacuanha' (*ib.* vol. xxxvi.), and on 'Cinchona' (*ib.* vol. xxxvii.), published two folio botanical books, 'Lilium Sarniense, or a Description of the Guernsey Lily,' London, 1725; and 'Arbor Yemensis fructum Coffé ferens,' London, 1727. Besides giving a full botanical description of the coffee plant, this book contains an account of the growth of the use of coffee as a beverage in England from its introduction in the time of Charles I. Anatomy (human, comparative, and pathological), botany, and the practice of his profession, which was large, as he was physician to the queen, were not sufficient to exhaust the energy of this laborious physician. He collected editions of Horace and published in 1739 'Catalogus

editionum Horatii,' which enumerates all the editions in his library from that of 1476 to 1739. Pope mentions this characteristic of his library in a note to a couplet (*Dunciad*, book iv. 393), in which the physician is named:—

There all the learn'd shall at the labour stand,
And Douglas lend his soft obstetric hand.

Douglas's 'Catalogus' contains a text of the first ode printed from a fourteenth-century manuscript in Douglas's possession, with the text of the 'editio princeps,' the latest amended version, and a very flat translation by the editor in English verse. A long series of critical notes follows.

He died in Red Lion Square, and was buried in the church of St. Andrew, Holborn, 9 April 1742. Douglas's name is mentioned nearly every day in English schools of medicine in connection with the fold of peritoneum first described by him. No full account of his work has before been published, and when the first living authority on midwifery in London, the latest writer on the anatomy of the peritoneum, and two of the best known teachers of human anatomy, were lately asked where his description of the peritoneum was to be found, none knew, nor whether it was he or his brother, the surgeon, whom they daily commemorated.

[Munk's Coll. of Phys. ii. 77; Freind's Hist. of Physick, 1725; Works.] N. M.

DOUGLAS, JAMES, fourteenth EARL OF MORTON (1702–1768), the eldest son of George, thirteenth earl, by his second wife, Frances, daughter of William Adderley of Halstow, Kent, was born in Edinburgh in 1702. He was sent to King's College, Cambridge, where he graduated M.A. 1722. On leaving the university he travelled on the continent, remaining abroad some years and applying himself to the study of physics. When he returned to Scotland his attainments made him favourably known to the scientific men of the day. Chief among these was Colin Maclaurin, the mathematician, who became his most intimate friend, and whom he strongly supported in his plan of so extending the Medical Society of Edinburgh as to include literature and science within its scope. As a result of their joint efforts the institution was remodelled in 1739 into the Society for Improving Arts and Sciences, and Morton, who had succeeded to his father's honours the year before, was chosen its first president. He had been elected a member of the London Royal Society 19 April 1733. In 1738 he was invested with the order of the Thistle, and the next year was appointed a lord of the bedchamber, on the death of the Earl of Selkirk, whom he also succeeded as a representative peer of Scotland. He retained his seat in the House of Lords till his death, speaking well and frequently in debate. On visiting in 1739 his family estates of the island of Orkney, which was held under form of mortgage from the crown, Morton found his claim to certain property disputed by Sir James Murray, bart., who personally assaulted him, with the result that an action was brought, and Sir James was fined and imprisoned. In 1742 Morton obtained an act of parliament vesting the ownership of Orkney and Shetland in himself and heirs, discharged of any right of redemption by the king or his successors on the throne. At the same time he procured a lease of the rents of the bishopric of Orkney, and a gift of the rights of admiralty. But so troublesome did the tenure of this island property become on account of constant complaints and difficulties in exacting rents and duties, that not long after he became its absolute owner Morton sold his rights in the two islands to Sir Laurence Dundas for 60,000*l*. On visiting France in 1746, Morton, together with his wife, child, and sister-in-law, was imprisoned in the Bastille for a reason which was not made known, but which was probably connected with his Jacobite leanings (WALPOLE, *Letters*, ed. Cunningham, ii. 68). The imprisonment lasted three months, and even when released the family was not allowed to leave Paris till May 1747, when they returned to England. On the death of the Hon. Alexander Hume Campbell in 1760, Morton was appointed lord clerk register of Scotland. After having been a fellow of the Royal Society for thirty years, during which time he contributed several papers, chiefly on astronomical subjects, to the 'Transactions,' he was on 30 Nov. 1763 elected into the council, and in the following year was chosen president, in succession to the Earl of Macclesfield, whose place he also took as one of the eight foreign members of the French Academy. As president of the Royal Society, Morton devoted himself to the affairs of the society, using all his efforts to encourage scientific investigation, and exercising a much-needed caution in the election of new members. He took an active part in the preparations to observe the transit of Venus in 1769, and as commissioner of longitude successfully used his influence with the government to obtain vessels for the expedition. He was also one of the first trustees of the British Museum. As keeper of records of Scotland he was engaged in drawing up a plan for the better preservation of the archives at the time of his death, which took place at Chiswick 12 Oct. 1768. He

was twice married: first to Agatha, daughter of James Halyburton of Pitcur, Forfarshire, by whom he was the father of three sons, two of whom died young, while the second, Sholto Charles, succeeded him; and secondly to Bridget, daughter of Sir John Heathcote, bart., of Normanton, who bore him a son and daughter, and who outlived him thirty-seven years.

[Douglas and Wood's Peerage of Scotland, ii. 276; Weld's Hist. of the Royal Society, ii. 22; De Fouchy's Histoire de l'Académie, ed. 1770; Barry's Hist. of Orkney, p. 260.] A. V.

DOUGLAS, Sir JAMES (1703–1787), admiral, son of George Douglas of Friarshaw, Roxburghshire, was, on 19 March 1743–4, promoted to be captain of the Mermaid of 40 guns, and commanded her at the reduction of Louisbourg by Commodore Warren. In 1746 he commanded the Vigilant of 64 guns on the same station, and for a short time in 1748 the Berwick of 74 guns, which was paid off at the peace. In 1756 he commanded the Bedford in the home fleet under Boscawen and Knowles, and in December and January (1756–7) was a member of the court-martial which tried and condemned Admiral Byng. In 1757 he commanded the Alcide in the bootless expedition against Rochfort. In 1759, still in the Alcide, he served under Sir Charles Saunders at the reduction of Quebec, and was sent home with the news of the success, an honourable distinction, which obtained for him knighthood and a gift of 500*l.* from the king. In 1760 he was appointed to the Dublin as commodore and commander-in-chief on the Leeward Islands station; and in 1761 the squadron under his command, in conjunction with a body of soldiers under Lord Rollo, captured the island of Dominica. In 1762 he was superseded by Rear-admiral Rodney, under whom he served as second in command at the reduction of Martinique, after which he was despatched with several of the ships to Jamaica. With these he reinforced the fleet off Havana under Sir George Pocock (Beatson, ii. 532, 553), and he himself, with his broad pennant in the Centurion, returned to England in charge of convoy. Towards the end of the year he was advanced to the rank of rear-admiral, and on the conclusion of peace went out again to the West Indies as commander-in-chief. In October 1770 he was promoted to be vice-admiral, and in 1773 hoisted his flag on board the Barfleur as commander-in-chief at Portsmouth, an appointment which he held for the next three years. In 1778 he attained the rank of admiral, but had no further service. He was (1764-1768) member of parliament for Orkney, was created a baronet in 1786, and died in 1787. He was twice married, and by his first wife left issue, in whose line the title still is.

[Charnock's Biog. Navalis, v. 290; Beatson's Nav. and Mil. Memoirs, vols. ii. and iii.; Gent. Mag. (1787), vol. lvii. pt. ii. p. 1027; Burke's Peerage and Baronetage; Foster's Baronetage.] J. K. L.

DOUGLAS, JAMES (1753–1819), divine, antiquary, and artist, third and youngest son of John Douglas of St. George's, Hanover Square, London, was born in 1753. Early in life he was placed with an eminent manufacturer at Middleton, Lancashire, near the seat of Sir Ashton Lever, who was then forming his famous museum. Instead of attending to business he assisted Sir Ashton in stuffing birds; and his friends removed him to a military college in Flanders, where he gained reputation by the translation of a French work on fortification (Burke, *Commoners*, iv. 601). Another account, however, states that he was at first employed by his brother abroad as an agent for the business, and was left without resources in consequence of some misconduct (*Addit. MS.* 19097, f. 82, 'from private information'). Afterwards he entered the Austrian army as a cadet, and at Vienna he became acquainted with Baron Trenck. Being sent by Prince John of Lichtenstein to purchase horses in England, and jocosely observing that he thought his head grinning on the gates of Constantinople would not be a very becoming sight, he did not return, and exchanged the Austrian for the British service. He obtained a lieutenant's commission in the Leicester militia, during the heat of the general war then raging, and was put on the staff of Colonel Dibbing of the engineers, and engaged in fortifying Chatham lines.

Leaving the army he determined to take orders, and entered Peterhouse, Cambridge (Cooper, *Memorials*, i. 14). He is said to have taken the degree of M.A., but his name does not appear in 'Graduati Cantabrigienses.' In January 1780 he married Margaret, daughter of John Oldershaw of Rochester, who had previously been an eminent surgeon at Leicester; and in the same year he was elected a fellow of the Society of Antiquaries, and entered into holy orders. The early part of his ministry was at Chedingford, Sussex. On 17 Nov. 1787 he was instituted to the rectory of Litchborough, Northamptonshire, on the presentation of Sir William Addington, and towards the close of that year he was appointed one of the Prince of Wales's chaplains. He resigned Litchborough in 1799 on being presented by the lord chancellor, through

the recommendation of the Earl of Egremont, to the rectory of Middleton, Sussex. In 1803 he was presented by Lord Henniker to the vicarage of Kenton, Suffolk. The closing years of his life were spent at Preston, Sussex, where he died on 5 Nov. 1819.

He painted some excellent portraits of his friends both in oil and miniature. In 1795 he contributed to Nichols's 'Leicestershire' a delicate plate of Coston Church engraved by himself. He also engraved the well-known full-length portrait of Francis Grose, the antiquary.

His works are: 1. 'A General Essay on Military Tactics; with an introductory Discourse, &c., translated from the French of J. A. H. Guibert,' 2 vols. Lond. 1781, 8vo. 2. 'Travelling Anecdotes, through various parts of Europe;' in 2 vols., vol. i. (all published), Rochester, 1782, 8vo (anon.); 2nd edit. with the author's name, Lond. 1785, 8vo; 3rd edit., Lond., 1786, 8vo. Written much in the manner of Sterne, and illustrated with characteristic and humorous plates drawn and etched by the author. 3. 'A Dissertation on the Antiquity of the Earth,' Lond. 1785, 4to. 4. 'Two Dissertations on the Brass Instruments called Celts, and other Arms used by the Antients, found in this Island,' with two fine aquatinta engravings. This forms No. 33 of the 'Bibliotheca Topographica Britannica,' vol. i. 1785. 5. 'Nenia Britannica, or a Sepulchral History of Great Britain, from the earliest period to its general conversion to Christianity,' Lond. 1793, fol., dedicated to the Prince of Wales. Published in numbers (1786–93) at 5*s.* each. This fine work contains a description of British, Roman, and Saxon sepulchral rites and ceremonies, and also of the contents of several hundred ancient places of interment opened under the personal inspection of the author, who has added observations on the Celtic, British, Roman, and Danish barrows discovered in Great Britain. The tombs, with all their contents, are represented in aquatinta plates executed by Douglas. A copy preserved in the Grenville collection at the British Museum contains the original drawings and also numerous drawings which were not engraved. The relics found by Douglas in his excavations and engraved in this work were sold by his widow to Sir Richard Colt Hoare, who in 1829 presented them to the Ashmolean Museum at Oxford. 6. 'On the Urbs Rutupiæ of Ptolemy, and the Limden-pic of the Saxons,' in vol. i. of 'Bibliotheca Topographica Britannica,' 1787. 7. 'Discourses on the Influence of the Christian Religion on Civil Society,' Lond. 1792, 8vo.

[Addit. MS. 19097, ff. 81, 81 *b*, 82; Biog. Dict. of Living Authors (1816); European Mag. xii. 465; Gent. Mag. lxiii. 881, lxxiii. 785, lxxxix. 564; Lit. Memoirs of Living Authors, i. 164; Lowndes's Bibl. Man. (Bohn), pp. 664, 954; Nichols's Illustr. of Lit. iv. 650, vi. 455, 893, vii. 458–61, 698; Nichols's Lit. Anecd. iii. 659, viii. 685, ix. 8, 71, 88.] T. C.

DOUGLAS, JAMES, fourth and last Lord Douglas (1787–1857), fifth son of Archibald Stewart Douglas, first lord Douglas, was born on 9 July 1787. Having been educated for the church, he was appointed in 1819 rector of Marsh Gibbon, Buckinghamshire, and in 1825 rector of Broughton in Northamptonshire. There was then little prospect of his succeeding to the paternal honours and estates, though he was at the time the third surviving son. But his eldest brother, Archibald, second lord Douglas, died in 1844 unmarried; so did his second brother, Charles, third lord Douglas, in 1848, when the estates and title fell to him as fourth Lord Douglas. James Douglas married on 18 May 1813 Wilhelmina, daughter of General James Murray, fifth son of the fourth Lord Elibank, but had no children, and on his death at Bothwell 6 April 1857, the title of Lord Douglas became extinct, and the estates passed to his sister, Lady Montagu.

[Fraser's Douglas Book.] H. P.

DOUGLAS, Sir JAMES DAWES (1785–1862), general, the elder son of Major James Sholto Douglas, who was first cousin of the fifth and sixth Marquises of Queensberry, by Sarah, daughter of James Dawes, was born on 14 Jan. 1785. He entered the army as an ensign in the 42nd regiment, or Black Watch, and was at once taken on the staff of Major-general Sir James Duff, commanding at Limerick, where he became an intimate friend of his fellow aide-de-camp, William Napier, afterwards the military historian. He did not long remain there, for in 1801 he was promoted lieutenant and joined the Royal Military College at Great Marlow. He was promoted captain in 1804, and, being pronounced perfectly fit for a staff situation, was appointed deputy-assistant quartermaster-general with the force sent to South America in 1806. His conduct was praised in despatches, and in 1807 he was nominated in the same capacity to the corps proceeding to Portugal under Sir Arthur Wellesley, and was present at the battles of Roliça and Vimeiro. He advanced into Spain with Sir John Moore, and served with the 2nd division all through the disastrous retreat from Salamanca and at the battle of Corunna. When Beresford was sent to

Portugal in 1809 to organise the Portuguese army, Douglas was one of the officers selected to accompany him, and he was in February 1809 promoted major in the English army and appointed lieutenant-colonel of the 8th Portuguese regiment. He soon got his regiment fit for service, and was present at the brilliant passage of the Douro in May 1809, and at the close of the year his regiment was attached to Picton's, the 3rd division, and brigaded with the 88th and 45th regiments. At the battle of Busaco this brigade had to bear the brunt of the French attack, and Douglas's Portuguese received merited praise for its conduct, which was specially mentioned in Lord Wellington's despatch. He commanded this regiment all through the campaign of 1811, and in 1812, when the Portuguese were considered sufficiently disciplined to be brigaded alone, it formed part of Pack's Portuguese brigade. This was the brigade which distinguished itself at the battle of Salamanca by its gallant though vain attempt to carry the hill of the Arapiles, and Douglas's name was again mentioned in despatches. At the beginning of 1813 Major-general Pack was removed to the command of an English brigade, and Douglas, who had been promoted lieutenant-colonel in May 1811, succeeded him in the 7th Portuguese brigade, which formed part of Sir John Hamilton's Portuguese division. At the head of this brigade he distinguished himself at the battles of the Pyrenees, where he was wounded, of the Nivelle, the Nive, Orthes, and Toulouse, where he was again twice most severely wounded and lost a leg. At the conclusion of the war he received a gold cross and three clasps for the battles in which he had been engaged with a regiment or brigade, was made K.T.S. and K.C.B. on the extension of the order of the Bath. He was deputy quartermaster-general in Scotland (1815–22) and in Ireland (1825–30). Douglas was promoted colonel in 1819 and major-general in 1830, when he received the command of the south-western district of Ireland. From 1837 to 1842 he was lieutenant-governor of Guernsey. He was promoted lieutenant-general in 1838, and was made a G.C.B. in 1860. He had been made colonel of the 93rd foot in 1840 and of the 42nd highlanders in 1850, and was promoted general in 1854. After leaving Guernsey he retired to Clifton, where he died on 6 March 1862, aged 77.

[Royal Military Calendar; Gent. Mag. April 1862.] H. M. S.

DOUGLAS, JANE, Lady (1698–1753), only daughter of James, second marquis of Douglas [q. v.], and Lady Mary Ker, was born on 17 March 1698. Her father died when she was three years old, and she was brought up by her mother, the marchioness, who for some time resided at Merchiston Castle, then near, now in Edinburgh. Both beautiful and highly accomplished, Lady Jane had many suitors, including the Dukes of Hamilton, Buccleuch, and Atholl, and the Earls of Hopetoun, Aberdeen, and Panmure. In 1720 an engagement to Francis, earl of Dalkeith, afterwards second duke of Buccleuch, was broken off through the action of Catherine Hyde, duchess of Queensberry, who designed the earl for another Lady Jane Douglas, her own sister-in-law. This is distinctly stated by Anna, duchess of Buccleuch (Fraser, *Red Book of Grandtully*, ii. 306). While arrangements for the marriage were being concluded, a letter purporting to come from her lover, and confessing to a previous attachment, was handed to Lady Jane by a stranger. Lady Jane determined to seek the seclusion of a foreign convent, and, assisted by her French maid, set out secretly for Paris in male dress. She was followed and brought back by her mother and brother, and the latter, it is said, fought a duel with the Earl of Dalkeith.

Her brother more than doubled the allowance settled on her by their father, and as even then the whole amount of her annual income did not exceed 140*l.*, he increased it again in 1736, after their mother's death, to 300*l.*, reserving power to revoke the 160*l.* At this time Lady Jane took up her residence at Drumsheugh House, in another part of Edinburgh, and it was there that she concealed for a time the Chevalier Johnstone after his escape from the battle of Culloden in 1746. There too she married on 4 Aug. 1746 Colonel (afterwards Sir) John Stewart, second son of Sir Thomas Stewart of Balcaskie, of the family of Grandtully in Perthshire, a lover who had been abroad for ten years after a previous misunderstanding. At this time Colonel Stewart had little fortune beside his sword, with which he had won promotion in the Swedish service.

For several years previous to her marriage Lady Jane had been estranged from her brother [see Douglas, Archibald, first Duke of Douglas]. Fearing that the duke might withdraw her allowance, Lady Jane concealed her marriage, and travelled on the continent under the assumed name of Mrs. Gray. Accompanied by the nurse of her youth, Mrs. Hewit, Lady Jane and Colonel Stewart went to the Hague, and after some stay there proceeded to Utrecht and Aix-la-Chapelle, whence in May 1748 they went to Paris, where she gave birth to twin sons on 10 July.

The allegation that Lady Jane was not really the mother, but had procured the children in Paris, led to the great Douglas cause. The evidence was conflicting, but the House of Lords finally decided that Lady Jane's surviving son was her legitimate issue and heir to the Douglas estates [see DOUGLAS, ARCHIBALD JAMES EDWARD]. His case was supported by the evidence of those who were constantly with Lady Jane at the time, namely, her husband, Mrs. Hewit, and two maid-servants, all of whom were alive at the date of the trial, and gave evidence from their personal knowledge of the facts. Lady Jane herself uniformly declared the children her own, and both she and her husband when on their deathbeds solemnly claimed the parentage of the children.

Early in August Lady Jane and Colonel Stewart returned to Rheims with one of the children, the other, Sholto, being so weakly that he had to be left at Paris under the joint care of a nurse and a physician. At the time of the trial these persons were either dead or could not be found, and the opposing parties were able to produce evidence that about this very time two children of poor parents were stolen and never recovered, though in regard to one of these it was alleged to be ruptured, which it was conclusively proved neither of the children of Lady Jane was. It was also proved, however, that the children of Lady Jane bore a very striking resemblance to her and Colonel Stewart, and that her affection for them was that of a mother. On the whole the general opinion has been in favour of Lady Jane Douglas, coinciding with the judicial decision of the House of Lords, the reasons of which are very fairly represented in the speech of Lord Mansfield in support of that decision, the substance of which will be found in the 'Gentleman's Magazine' for 1769, pp. 248–252, and elsewhere. No other blemish has ever been attempted to be cast on Lady Jane's high character.

On the birth of her children Lady Jane informed her brother of the fact, who declined to believe her, and stopped her annuity. In December 1749, when Lady Jane with her husband and children returned to England, Colonel Stewart had to seek refuge from his creditors within the rules of the king's bench. Lady Jane made application to Lord Mansfield, then solicitor-general, who through Mr. Pelham made her case known to George II, and in August 1750 she received an annuity of 300*l.* from the royal bounty. She afterwards went to live at Chelsea.

In 1752 Lady Jane took steps to vindicate her character in her brother's eyes. She procured a disavowal by its supposed author of a statement attributed to a French nobleman, Count Douglas. She returned to Scotland with her children, and reached Edinburgh in August 1752, taking apartments in Bishop's Land, and afterwards at Hope Park. She wrote several letters to her brother, but, receiving no reply, vainly sought a personal interview at her brother's castle [see DOUGLAS, ARCHIBALD, first DUKE OF DOUGLAS].

On her return to Edinburgh she found it necessary to make a journey to London, leaving her children behind. During her absence one of them, Sholto, died. Lady Jane's heart was broken. In August she was able to make the return journey, but in Edinburgh her illness increased, and she died on 22 Nov. 1753, in a house in the Cross causeway, 'near the windmill.' Her brother consented with great reluctance to pay for a decent burial, and stipulated that her son should not be present. She was buried in Holyrood Chapel on 26 Nov. in her mother's grave, several of the duke's servants being present. Her son, Archibald, refused to leave his mother's corpse, and was secretly dressed to attend the funeral; but on taking his place in the coach he was rudely dragged out and forced back into the house.

[The chief repository of the events of the life of Lady Jane Douglas is the Collection of Papers, including the Pursuers' and Defender's Proofs and Memorials, and the Appeal Case, 1761–9, comprised in six quarto and one folio volumes. From this source has been compiled the small volume entitled Letters of the Right Hon. Lady Jane Douglas, &c., London, 1767; The Speeches, Arguments, and Determinations of the Lords of Council and Session upon that important case, the Duke of Hamilton and others against Archibald Douglas of Douglas, Esq., with an introductory preface by a barrister-at-law (James Boswell), 8vo, London, 1767. Another report of these speeches, made by William Anderson, was published at Edinburgh in 1768, 8vo; and also a State of the Evidence in the Case, &c., by Robert Richardson. Dorando, a Spanish tale, 8vo, London, 1767 (also by Boswell), has for its theme the incidents of Lady Jane's life. An elegiac poem, entitled The Fate of Julia, 4to, London, 1769, is 'sacred to the memory of Lady Jane Douglas.' Among modern memoirs of Lady Jane the most complete is that by Dr. Fraser in the Douglas Book.] H. P.

DOUGLAS, JANET, LADY GLAMIS (*d.* 1537), was a younger daughter of George, master of Angus, eldest son of Archibald, fifth earl of Angus ('Bell-the-Cat') [q. v.] Her mother was Elizabeth, second daughter of John, lord Drummond, the tragic death of whose three sisters by poisoning—one of them, Margaret [q. v.], being a mistress of James IV

—has tinged the history of that king's reign with a melancholy interest. She must have been born during the last decade of the fifteenth century, and about 1520 married John, sixth lord Glamis, whose death in 1528 left her a widow with four children, two sons and two daughters.

She became a widow just at the time her brothers, Archibald, sixth earl of Angus [q.v.], Sir George Douglas of Pittendriech [q. v.], and William, prior of Coldingham, fell into disgrace with James V, and for evincing her sisterly compassion while they were being hunted to the death she was cited to appear before parliament in the beginning of 1529 to answer to the charge of communicating with them. She disregarded the citation, and after its frequent repetition sentence of forfeiture was pronounced against her in 1531, and her estates gifted away to an alien. The sentence, however, may not have been given effect to, as at that time she was absent from the country by royal license on a pilgrimage and other business.

After her return she was indicted on a new charge of poisoning her late husband, but after repeated delays, occasioned by the unwillingness of some Forfarshire barons to serve on an assize against Lady Glamis, the proceedings appear to have been abandoned. In 1537, however, the charge was preferred against her of conspiring the death of the king. She had by this time married Archibald Campbell of Skipnish, a younger son of Archibald, second earl of Argyll, and he, with her sons, John, lord Glamis, and his brother, George Lyon, and an old priest named John Lyon, a relative of her late husband, were arrested with her as implicated in the alleged crime. The trial took place at the instance of the king on information supplied to him by an informer, named William Lyon, himself a relation of the family, and who, some say, was actuated by feelings of revenge because he had offered his hand in marriage to Lady Glamis and been refused. She was convicted by an assize, on the evidence chiefly of her own young son, but before pronouncing sentence, her judges, greatly moved by her noble and dignified bearing, her protestations of innocence, and her final touching appeal, that if she must suffer she alone might suffice as the victim, and her children and other relations be set free, made an urgent but ineffectual appeal to King James for pardon, or at least for delay. He commanded them to do their duty, and, according to the manner of the time, she was condemned to be burnt alive on the Castle hill of Edinburgh. This cruel sentence was carried out on 17 July 1537.

Lady Glamis has generally been regarded as an innocent victim. Mr. Tytler takes exception to this opinion, and devotes a special dissertation in his history to prove that she was guilty of the crimes alleged against her. He in particular joins issue with Pitcairn, who has been at much pains to gather together in his 'Criminal Trials' all available information on the case. The historian lays much stress on the fact that Lady Glamis was convicted by an assize. Besides, the depositions of the informer, her own son, a youth of the tender age of sixteen years, condemned his mother as guilty, although he afterwards declared his evidence false, and only extorted from him by fear of threatened torture and the promise of thereby saving his own life and estate. There was one person then in Edinburgh well qualified by habits of close observation to judge in such a matter, Sir Thomas Clifford, the English representative at the court of James V, and he, in mentioning the occurrence to his master, Henry VIII, observes that so far as he could perceive Lady Glamis had been condemned 'without any substanciall ground or proyf of mattir.' Mr. Tytler dismisses this evidence as prejudiced in favour of the Douglases, who were at the time sheltered by Henry from the vengeance of the Scottish king. Those desirous of pursuing the question further may consult Tytler's 'History of Scotland,' iv. 234, 447–51; Pitcairn's 'Criminal Trials,' i. 183*–203*; and Fraser's 'Douglas Book,' where additional authorities are cited.

The second husband of Lady Glamis, after enduring imprisonment for some time in Edinburgh Castle, made an attempt to escape by descending the rocks with a rope. He fell, however, and was dashed to pieces on the rocks. Her two sons were detained in prison until the death of James in 1542, but the old priest was put to death. The informer, William Lyon, is said to have been stricken with remorse, and to have confessed his villany to the king, who refused to listen to him.

[Acts of the Parliaments of Scotland, and authorities cited above.] H. P.

DOUGLAS, JOHN (*d.* 1743), surgeon, a Scotchman, brother of Dr. James Douglas (1675–1742) [q. v.], practised in London for many years, at one time giving anatomical and surgical lectures at his house in Fetter Lane (about 1719–22), later living in Lad Lane, near the Guildhall (1737), and in 1739 dating from Downing Street. He became surgeon-lithotomist to the Westminster Hospital and a fellow of the Royal Society. A syllabus of his anatomical and surgical course,

which he published in 1719, shows a very practical application of anatomical knowledge, and he is candid enough to leave out the description of the parts of the brain, because, he says, 'their practical uses are not yet known.' He relies largely on the performance of operations on dead bodies for the acquirement of skill, and declares that he will not regard 'authority,' for 'no man nor no body of men have any right to impose particular methods of making operations upon us when it can be made appear from reason and experience that another way is preferable.' But his independence afterwards became exaggerated into conceit and quarrelsomeness, and he was engaged in a number of controversies, out of which he by no means came scatheless. He is entitled to credit in connection with his performance and advocacy of the high operation for stone, which he claimed as essentially his own, though he admitted his indebtedness to several foreign surgeons; but his operation was soon eclipsed by Cheselden's brilliant success with the lateral operation. Douglas afterwards vented his spleen by criticising abusively Cheselden's 'Osteographia.' A more creditable performance is his advocacy of the administration of Peruvian bark in cases of mortification. He also wrote a book against the growing employment of male accoucheurs, and advocating the better training of midwives; but even this book was largely inspired by spiteful feelings at the successful practice of Chamberlen, Giffard, Chapman, and others. He died on 25 June 1743.

Douglas's principal writings are: 1. 'A Syllabus of what is to be performed in a Course of Anatomy, Chirurgical Operations, and Bandages,' 1719. 2. 'Lithotomia Douglassiana, or Account of a New Method of making the High Operation in order to extract the Stone out of the Bladder, invented and successfully performed by J. D.,' 1720; second edition, much enlarged, with several copper plates, 1723; translated into French, Paris, 1724, into German, Bremen, 1729. 3. 'An Account of Mortifications, and of the surprising Effects of the Bark in putting a Stop to their Progress,' 1729. 4. 'Animadversions on a late Pompous Book intituled "Osteographia, or the Anatomy of the Bones," by William Cheselden, Esq.,' 1735. 5. 'A short Account of the State of Midwifery in London, Westminster,' &c., 1736. 6. 'A Dissertation on the Venereal Disease,' pts. i. and ii. 1737, pt. iii. 1739. He proposed to publish an 'Osteographia Anatomico-Practica,' in quarto, 1736, but the project came to nothing. In Anderson's 'Scottish Nation,' ii. 57, several other works are incorrectly ascribed to Douglas, being either by his brother, James Douglas, or by another John Douglas.

In connection with Douglas the following pamphlets should be consulted: 'Animadversions on a late Pamphlet intitled "Lithotomia Douglassiana," or the Scotch Doctor's Publication of Himself,' by Dr. R. Houstoun, 1720; 'Lithotomus Castratus: or Mr. Cheselden's Treatise on the High Operation for the Stone, thoroughly examined and plainly found to be "Lithotomia Douglassiana," under another Title, in a Letter to Dr. John Arbuthnot,' by R. H., M.D., London, 1723; 'A Reply to Mr. Douglas's "Short Account of the State of Midwifery in London and Westminster,"' by Edmund Chapman, 1737.

[Douglas's works; Eloy's Dict. Historique de la Médecine, i. (1728); Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson.] G. T. B.

DOUGLAS, JOHN (1721–1807), bishop of Salisbury, born on 14 July 1721, was the second son of Archibald Douglas, merchant of Pittenweem, Fifeshire. His grandfather was a clergyman of the episcopal church of Scotland, who succeeded Burnet in the living of Saltoun. John Douglas was at school in Dunbar till in 1736 he was entered as a commoner at St. Mary Hall, Oxford. In 1738 he was elected to a Warner exhibition at Balliol, where Adam Smith was his contemporary. He graduated as B.A. in 1740, and, after going abroad to learn French, took the M.A. degree in 1743, was ordained deacon in 1744, and appointed chaplain to the third regiment of foot guards. He was at the battle of Fontenoy, 29 April 1745. He gave up his chaplaincy on the return of the army to England in the following autumn, and was elected Snell exhibitioner at Balliol. In 1747 he was ordained priest, and was successively curate of Tilehurst, near Reading, and of Dunstew, Oxfordshire. He next became travelling tutor to Lord Pulteney, son of the Marquis of Bath. In October 1749 he returned to England and was presented by Lord Bath to the free chapel of Eaton Constantine and the donative of Uppington in Shropshire. In 1750 Lord Bath presented him to the vicarage of High Ercall, Shropshire, when he resigned Eaton Constantine. He only visited his livings occasionally, taking a house for the winter near Lord Bath's house in London, and in the summer accompanying his patron to Bath, Tunbridge, and the houses of the nobility.

He was meanwhile becoming known as an acute and vigorous writer. In 1750 he exposed the forgeries on the strength of which William Lauder [q. v.] had charged Milton with plagiarism. His pamphlet is called

'Milton vindicated from the Charge of Plagiarism . . .' (1751), and a second edition with postscript appeared in 1756 as 'Milton no Plagiary.' Lauder had to address to Douglas a letter dictated by Johnson, who had written a preface to his book, making a confession of his imposture. In 1752 Douglas attacked Hume's argument upon miracles in a book called the 'Criterion.' It was in form a letter addressed to an anonymous correspondent, afterwards known to be Adam Smith. The original part of Douglas's book is an attempt to prove that modern miracles, such as those ascribed to Xavier, the Jansenist miracles, and the cures by royal touch in England, were not supported by evidence comparable to that which supports the narratives in the gospels. Douglas was afterwards in friendly communication with his antagonist in regard to some points in Hume's history (BURTON, *Hume*, ii. 78, 87). After a short brush with the Hutchinsonians in an 'Apology for the Clergy' (1755), Douglas next attacked Archibald Bower, against whom he wrote several pamphlets from 1756 to 1758, accusing him of plagiarism and immorality [see an account of these pamphlets under BOWER, ARCHIBALD].

In 1758 Douglas took his D.D. degree, and was presented by Lord Bath to the perpetual curacy of Kenley, Shropshire. In 1762 his patron also secured for him a canonry at Windsor. Douglas wrote various political pamphlets under Bath's direction. In 1756 he wrote 'A Serious Defence of some late Measures of the Administration;' he defended Lord George Sackville in 1759 against the charge of cowardice at Minden in 'The Conduct of the late Commander candidly considered;' and in 1760 he wrote with Lord Bath's advice what Walpole (*Letters*, Cunningham, iii. 278) calls 'a very dull pamphlet,' entitled 'A Letter to two Great Men [Pitt and Newcastle] on the Approach of Peace,' followed by 'Seasonable Hints from an Honest Man' (1761). In 1763 he took part with Johnson in the detection of the Cock-Lane ghost (CROKER, *Boswell*, ii. 182). In the same year he edited Lord Clarendon's 'Diary and Letters,' with a preface. In 1763 he also went with Bath to Spa and made acquaintance with the Duke of Brunswick. On 1 July 1764 Bath died, leaving his library to Douglas, who allowed General Pulteney to keep it for 1,000*l*. General Pulteney again bequeathed it to Douglas, who again parted with it on the same terms to Sir William Pulteney.

In 1761 Douglas exchanged his Shropshire livings for the rectory of St. Augustine and St. Faith, Watling Street, London. He continued to write political papers, some of which appeared in the 'Public Advertiser' of 1770 and 1771, under the signatures of 'Tacitus' and 'Marlius.' At the request of Lord Sandwich he edited the journals of Captain Cook, and helped to arrange the 'Hardwicke Papers,' published in 1777. In 1776 he exchanged his Windsor canonry for a canonry at St. Paul's. In 1778 he was elected F.R.S. and F.S.A., and in March 1787 was appointed a trustee of the British Museum. In September 1787 he was appointed bishop of Carlisle, and in 1788 dean of Windsor. In 1791 he was translated to Salisbury. He died of gradual decay 18 May 1807, and was buried in St. George's Chapel, Windsor, on 25 May.

Douglas was twice married: (1) in September 1752 to Dorothy, sister of Richard Pershore of Reynolds Hall in Staffordshire, who died three months afterwards; (2) in April 1765 to Elizabeth, daughter of Henry Brudenell Rooke. He is said to have been remarkably industrious; his family never saw him without a book or pen in his hand when not in company; he was well read, and an effective writer in the controversies which were really within his province. Though not above the standard of his day in regard to clerical duties, he was amiable, sociable, and generally respected.

His 'Miscellaneous Works,' including the 'Criterion,' a journal kept abroad in 1748–9, and a pamphlet against Lauder, with a life by W. Macdonald, appeared in 1820. A MS. autobiography is in the British Museum.

[Life prefixed to Miscellaneous Works, 1820; Scots Mag. for 1807, pp. 509–12; Gent. Mag. 1807.] L. S.

DOUGLAS, SIR KENNETH (1754–1833), lieutenant-general, was the son and heir of Kenneth Mackenzie of Kilcoy, Rossshire, by Janet, daughter of Sir Robert Douglas, bart., author of the 'Peerage,' and sister of Sir Alexander Douglas, last baronet of Glenbervie, and passed the whole of his active military career under the name of Mackenzie, which he did not exchange for that of Douglas until 1831. He entered the army at the age of thirteen as an ensign in the 33rd regiment on 26 Aug. 1767, and joined that regiment in Guernsey, where he remained until its reduction on the conclusion of peace in 1783. He had been promoted lieutenant in 1775, and exchanged with that rank from half pay into the 14th regiment, with which he remained in the West Indies until its return in 1791. With the 14th he went to the Netherlands and served throughout the campaign of 1793, acting as a volunteer in the trenches before Valenciennes. He was

wounded before Dunkirk. As senior lieutenant he commanded a company nearly all through the campaign of that year. His excellence as an officer became known to Thomas Graham of Balgowan, afterwards General Lord Lynedoch, who asked for his services when he was raising the Perthshire Light Infantry, better known as the 90th regiment. On 13 May 1794 Mackenzie was gazetted both captain and major into the newly formed regiment. With two such men as Graham and Hill as colonel and lieutenant-colonel, the 90th was soon fit for service, and was in the end of 1794 sent on foreign service, first to the Ile Dieu and then to Gibraltar. In 1796 it was chosen as one of the regiments to accompany Sir Charles Stuart to Portugal, and Mackenzie was made a local lieutenant-colonel and appointed to command all the flank companies of the various regiments as a battalion of light infantry. Sir Charles Stuart [q. v.] superintended Mackenzie's system of training and manœuvring, and made his battalion a sort of school of instruction for all the officers present with the army in Portugal. When Sir Charles Stuart went to Minorca in 1798, he took Mackenzie with him as deputy adjutant-general, and he was promoted lieutenant-colonel for his services at the capture of that island on 19 Oct. 1798. When Sir Ralph Abercromby succeeded Sir Charles Stuart in the command in the Mediterranean, Mackenzie was acting adjutant-general in Minorca, but he at once threw up his staff appointment to accompany his regiment in the expedition to Egypt. In the battle of 13 March the 90th regiment was more hotly engaged than any other corps and lost two hundred men in killed and wounded, and as Colonel Hill himself was wounded Mackenzie as senior major took the regiment out of action. In the battle of 21 March the 90th was also hotly engaged under the command of Mackenzie, and in recognition of his services he was appointed lieutenant-colonel of the 44th regiment before Alexandria in the place of Lieutenant-colonel Ogilvie, killed in that battle. He commanded that regiment in Egypt and then at Gibraltar until 1804, when the government determined to train some regiments as light infantry and summoned him to take command of the 52nd in camp at Shorncliffe. Sir John Moore was the general commanding the camp, and it was there that the famous light division of Peninsular fame was trained and disciplined. It is said that the new system was really the work of Mackenzie (Moorsom, *History of the 52nd Regiment*), though the spirit inspired was undoubtedly that of Sir John Moore. While at Shorncliffe Mackenzie was thrown from his horse and received so severe a concussion of the brain that he was obliged to go on half-pay, and unable to accompany his regiment to the Peninsula. He was, however, promoted colonel on 25 April 1808, and was in that year considered to be sufficiently well to accompany his old friend Graham to Cadiz, where he commanded a brigade for a short time until he was again obliged to return to England on account of his health. On 4 June 1811 he was promoted major-general, and soon after appointed to command all the light troops in England with his headquarters in Kent. In 1813 he accompanied Sir Thomas Graham to the Netherlands, and acted as governor of Antwerp after the surrender of that city during the peace of 1814, and throughout the campaign of 1815. He then retired to Hythe, where he had married, while in camp at Shorncliffe, Rachel, the only daughter and heiress of Robert Andrews of that place, and where he took a keen interest in local affairs and became a jurat. Mackenzie was promoted lieutenant-general on 19 July 1821, and made colonel of the 58th regiment on 1 March 1828. He was created a baronet 'of Glenbervie' on 30 Sept. 1831, and took the name of Douglas instead of his own by royal license on 19 Oct. 1831. He died at Holles Street, Cavendish Square, on 22 Nov. 1833, and was buried at Hythe.

[Royal Military Calendar, 3rd ed. iii. 181–5; Moorsom's History of the 52nd Regiment; Wilson's History of the Expedition to Egypt; Gent. Mag. April 1834.] H. M. S.

DOUGLAS, Lady MARGARET, Countess of Lennox (1515–1578), mother of Lord Darnley, was the daughter of Margaret Tudor, daughter of Henry VII, and queen dowager of James IV, by her second marriage to Archibald, sixth earl of Angus [q. v.] She was born 8 Oct. 1515 at Harbottle Castle, Northumberland, then garrisoned by Lord Dacre, her mother being at the time in flight to England on account of the proscription of the Earl of Angus (Dacre and Magnus to Henry VIII, 18 Oct. 1515, in *Cal. State Papers*, Hen. VIII, vol. ii. pt. i. entry 1044; and in Ellis, *Historical Letters*, 2nd ser. i. 265–7). The next day she was christened by the name of Margaret, 'with such provisions as couthe or mought be had in this baron and wyld country' (*ib.*) In May she was brought by her mother to London and lodged in the palace of Greenwich, where the young Princess Mary, four months her junior, was also staying. In the following May she accompanied her mother to Scotland, but when her parents separated three years afterwards, Angus, recognising the importance of having a near heiress to both thrones under his own authority, took her

from her mother and placed her in the stronghold of Tantallon. It is probable that she accompanied Angus in his exile into France in 1521. When Angus was driven from power in 1528, he sought refuge for his daughter in Norham Castle (Northumberland to Wolsey, 9 Oct.' 1528, *Cal. State Papers*, Hen. VIII, vol. iv. pt. ii. entry 4830). Thence she was removed to the care of Thomas Strangeways at Berwick, Cardinal Wolsey, her godfather, undertaking to defray the expenses of her maintenance (Strangeways to Wolsey, 26 July 1529, *ib.* pt. iii. entry 5794). The fall of Wolsey shortly afterwards prevented the fulfilment of this promise, and Strangeways, after bringing her to London in 1531, wrote to Cromwell on 1 Aug. that if the king would finish the hospital of Jesus Christ at Branforth he would consider himself well paid 'in bringing to London and long keeping' of her, and 'for all his services in the king's wars' (*ib.* v. entry 365). Shortly after her arrival she was placed by Henry in the establishment at Beaulieu of the Princess Mary, with whom she formed an intimate friendship. This friendship does not seem to have suffered any diminution, even when the Lady Margaret, on the birth of Elizabeth, was made her first lady of honour, and succeeded in winning the favour of Anne Boleyn. Castillon, writing to Francis I of France 16 March 1534, reports that Henry has a niece whom he keeps with the queen, his wife, and treats like a queen's daughter, and that if any proposition were made to her he would make her dowry worth that of his daughter Mary. The ambassador adds, 'The lady is beautiful and highly esteemed here' (*ib.* vii. App. entry 13). By the act passed after the death of Anne Boleyn, declaring the Princesses Mary and Elizabeth illegitimate, the Lady Margaret was necessarily advanced to the position of the lady of highest rank in England; and although her half-brother, James V of Scotland, was now the nearest heir to the English throne, her claims, from the fact that she had been born in England, and was under Henry's protection, were supposed completely to outrival his. Through the countenance of Anne Boleyn an attachment had sprung up between the Lady Margaret and Anne Boleyn's uncle, Lord Thomas Howard, and a private betrothal had taken place between them just before the fall of the queen. This being discovered, Lady Margaret was on 8 June sent to the Tower. As she there fell sick of intermittent fever, she was removed to less rigorous confinement in the abbey of Syon, near Isleworth, on the banks of the Thames, but did not receive her liberty till 29 Oct. 1537 (Holinshed, *Chronicle*, v. 673), two days before her lover died in the Tower. The birth of Prince Edward altered her position. Henry, conscious of the questionable legitimacy of the prince, resolved to place her in the same category in regard to legitimacy as the other two princesses. He obtained sufficient evidence in Scotland to enable him plausibly to declare that her mother's marriage with Angus was 'not a lawful one,' and matters having been thus settled the Lady Margaret was immediately restored to favour, and made first lady to Anne of Cleves, a position which was continued to her under Anne's successor, Catherine Howard. She, however, soon again incurred disgrace for a courtship with Sir Charles Howard, third brother of the queen, and was in the autumn of 1541 again sent to Syon Abbey. To make room for the queen, who a few months later came under a heavier accusation, she was on 13 Nov. removed to Kenninghall, Cranmer being instructed previous to her removal to admonish her for her 'over much lightness,' and to warn her to 'beware the third time and wholly apply herself to please the king's majesty.' The renewal of her father's influence in Scotland after the death of James V restored her to the favour of Henry, who wished to avail himself of the services of Angus in negotiating a betrothal between Prince Edward and the infant Mary of Scotland. On 10 July 1543 she was one of the bridesmaids at the marriage of Henry to Catherine Parr. A year afterwards Henry arranged for her a match sufficiently gratifying to her ambition, but also followed by a mutual affection between her and her husband, which was 'an element of purity and gentleness in a household credited with dark political intrigues' (Hill Burton, *Scotland*, 2nd ed. v. 41). On 6 July 1544 she was married at St. James's Palace to Matthew Stewart, earl of Lennox [q. v.], who in default of the royal line claimed against the Hamiltons the next succession to the Scottish throne. Lennox was appointed governor of Scotland in Henry's name (*Cal. State Papers*, Scot. Ser. i. 46), on condition that he agreed to surrender to Henry his title to the throne of Scotland, and acknowledge him as his supreme lord (*ib.* 47). Shortly after the marriage Lennox embarked on a naval expedition to Scotland, leaving his wife at Stepney Palace. Subsequently she removed to Templenewsam, Yorkshire, granted by Henry VIII to her husband, who at a later period joined her there. Having escaped from Henry's immediate influence, she began to manifest her catholic leanings, deeply to Henry's offence, who had a violent quarrel with her shortly before his death, and by his last will excluded her from the succession. During

the reign of Edward VI she continued to reside chiefly in the north, but with Mary's accession her star was once more in the ascendant. Mary made her her special friend and confidante, gave her apartments in Westminster Palace, bestowed on her a grant of revenue from the taxes on the wool trade, amounting to three thousand merks annually, and, above all, assigned her precedency over Elizabeth. It was in fact to secure the succession of Lady Margaret in preference to Elizabeth that an effort was made to convict Elizabeth of being concerned in the Wyatt conspiracy. Elizabeth, notwithstanding this, on succeeding to the throne received her with seeming cordiality and kindness, but neither bestowed on her any substantial favours nor was in any degree deceived as to her sentiments. Lady Lennox found that she could better serve her own purposes in Yorkshire than at the court, and Elizabeth, having already had experiences which made confidence in her intentions impossible, placed her and her husband under vigilant espionage (*ib.* i. 126). The result was as she expected, and there cannot be the least doubt that Lady Lennox's Yorkshire home had become the centre of catholic intrigues. No conspiracy of a sufficiently definite kind for exposure and punishment was at first discovered, but Elizabeth, besides specially excluding her from the succession, brought into agitation the question of her legitimacy. Lady Lennox manifested no resentment. She prudently determined, since her own chances of succeeding to the throne of England were at least remote, to secure if possible the succession of both thrones to her posterity, by a marriage between her son Lord Darnley and Queen Mary of Scotland, who was next heir to Elizabeth. Though the progress of the negotiations cannot be fully traced, it must be supposed that the arrangement, if not incited by the catholic powers, had their special approval. For a time it seemed that the scheme would miscarry. Through the revelation of domestic spies it became known prematurely. She was therefore summoned to London, and finally her husband was sent to the Tower (*ib.* For. Ser. 1561–2, entry 644), while she and Lord Darnley were confined in the house of Sir Richard Sackville at Sheen. While there an inquiry was set on foot in regard to her treasonable intentions towards Elizabeth (see Articles against Lady Lennox, fifteen counts in all; *ib.* For. Ser. 1562, entry 26; Depositions of William Forbes, *ib.* 34; and Notes for the Examination of the Countess of Lennox, *ib.* 91). It cannot be supposed that Elizabeth became satisfied of the sincerity of her friendship, but Lady Lennox wrote her letters with so skilful a savouring of flattery that gradually Elizabeth exhibited symptoms of reconciliation. Lady Lennox's protests that 'it was the greatest grief she ever had to perceive the little love the queen bears her' (*ib.* 121), and that the sight of 'her majesty's presence' would be 'most to her comfort,' induced Elizabeth to try at last the experiment of kindness. She received her liberty, and soon afterwards she and her husband became 'continual courtiers,' and were 'much made of' (*ib.* 1563, entry 1027), while the son, Lord Darnley, won Elizabeth's high commendation by his proficiency on the lute. The suspicions of Elizabeth being thus for the time lulled, Lennox was, in September 1564, permitted to return to Scotland, carrying with him a letter from Elizabeth recommending Mary to restore him and his wife to their estates (*ib.* Scot. Ser. i. 51). Through the expert diplomacy of Sir James Melville, on whom Lady Lennox left the impression that she was 'a very wyse and discret matroun' (*Memoirs*, p. 127), Darnley was even permitted to join his father, and to visit Scotland at the very time that Elizabeth was recommending Leicester as a husband for Mary. Lady Lennox also took advantage of the return of Melville to Scotland to entrust him with graceful presents for the queen, the Earl of Moray, and the secretary Lethington, 'for she was still in gud hope,' says Sir James, that 'hir sone my Lord Darley suld com better speid than the Erle of Leycester, anent the marriage with the quen' (*ib.*) The important support of Morton to the match was ultimately also secured by her renunciation of her claims to the earldom of Angus (*Hist. MSS. Comm.* 3rd Rep. 394). Elizabeth, on discovering too late how cleverly she had been outwitted, endeavoured to prevent or delay the marriage by committing Lady Lennox to some place where she might 'be kept from giving or receiving intelligence' (*Cal. State Papers*, For. Ser. 1564–6, entry 1224). On 22 April she was commanded to keep her room (Holinshed, v. 674), and on 20 June she was sent to the Tower (inscription discovered in the Tower in 1834, reproduced in facsimile in Miss Strickland's *Queens of Scotland*, ii. 402). In the beginning of March 1566–7, after Darnley's murder, she was removed to her old quarters at Sheen, and shortly afterwards was set at liberty. While her husband made strenuous but vain efforts to secure the conviction of Bothwell for the murder, Lady Lennox was clamorous in her denunciation of Mary to the Spanish ambassador in London (Froude, *History of England*, cab. ed. viii. 91, 114). For several years the event

at least suspended the quarrel with Elizabeth. As soon as she learned that Mary had sought Elizabeth's protection, she and her husband hastened to the court to denounce her for the murder of their son, and when the investigation into the murder was resumed at Westminster, the Earl of Lennox opened the new commission by a speech in which he demanded vengeance for his son's death. It suited the policy of Elizabeth that in May 1570 Lennox should be sent into Scotland with troops under the command of Sir William Drury to aid the king's party, and with her sanction he was, on the death of Moray, appointed regent. Lady Lennox, so long as her husband was regent, remained as hostile to Mary as ever. She was the principal medium of communication between Lennox and Elizabeth, and also gave him continual assistance and encouragement in his difficult position. The most complete confidence and faithful affection is expressed in the letters between her and her husband; but it cannot be affirmed that she succeeded in rendering his regency a success; and his death on 4 Sept. 1571 at Stirling was really a happy deliverance to the supporters of the cause of her grandson, the young prince. The last words of Lennox were an expression of his desire to be remembered to his 'wife Meg.' Her grief was poignant and perpetual, and she caused to be made an elaborate memorial locket of gold in the shape of a heart, which she wore constantly about her neck or at her girdle (it was bought by Queen Victoria at the sale of Horace Walpole's effects in 1842. See Patrick Fraser Tytler, *Hist. Notes on the Lennox Jewel*, with a plate of the jewel by H. Shaw). After the death of Lennox a reconciliation took place between Lady Lennox and Queen Mary, but the exact date cannot be determined. Before the death of her husband, the ambassador Fénelon had made some progress in his endeavours to persuade her to 'agree with the Queen of Scots' (*Correspondance Diplomatique*, iv. 34). On 10 July 1570 Mary made the rumour that the young prince was to be brought to England an excuse for writing to her, affirming that she would continue to love her as her aunt and respect her as her mother-in-law, and proposing a conference with her 'ambassador the bishop of Ross' (Labanoff, iii. 78). The letter was, however, intercepted, and was finally delivered to her on 10 Nov. in the presence of Elizabeth (*ib.* p. 79). Mary, in a letter to the archbishop of Glasgow, 2 May 1578, asserted that she had been reconciled to Lady Lennox five or six years before her death (*ib.* v. 31), which would place the date shortly before or shortly after the death of Lord Lennox. No corroboration has been discovered of Mary's date, but it is plain that the death of Lennox greatly altered Lady Lennox's position in regard to the possibilities of reconciliation. She had no special evidence as to Mary's guilt or innocence not possessed by others; she was under the influence of catholic advisers, and had strong motives for reconciliation with the mother of her grandson.

On 2 May 1572 Queen Elizabeth thanks the Earl of Mar for his 'goodwill towards her dear cousin the Countess of Lennox, and for granting the earldom of Lennox to her son Charles' (*Cal. State Papers*, Scotch Ser. i. 350). In October 1574 Lady Lennox set out with her son Charles for the north, ostensibly with the intention of going to Scotland. Before setting out she asked Elizabeth if she might go to Chatsworth, as had been her usual custom, whereupon Elizabeth advised her not, lest it should be thought she 'should agree with the Queen of Scots.' 'And I asked her majesty,' writes Lady Lennox, 'if she could think so, for I was made of flesh and blood, and could never forget the murder of my child; and she said, "Nay, by her faith, she could not think so that ever I could forget it, for if I would I were a devil"' (Letter to Leicester, 3 Dec. 1574). Whether or not Lady Lennox was deceiving Elizabeth in regard to her sentiments towards Mary, she was certainly misleading her in regard to the purposes of her journey northward. If she intended going to Scotland, she was in no hurry to proceed thither. She met the Duchess of Suffolk at Huntingdon, where they were visited by Lady Shrewsbury and her daughter, Elizabeth Cavendish, and on Lady Shrewsbury's invitation Lady Lennox and her son went to her neighbouring house at Rufford. Thereafter, as her son had, as she ingeniously put it, 'entangled himself so that he could have none other,' he and Elizabeth Cavendish were hastily united in wedlock. As soon as the news reached Elizabeth, she summoned Lady Lennox to London, and towards the close of December both she and the Countess of Shrewsbury were sent to the Tower. If Lady Lennox had previous to this been unreconciled to Mary, her experience of imprisonment seems to have completely changed her sentiments. While in the Tower she wrought a piece of point lace with her own grey hairs, which she transmitted to the Queen of Scots, as a token of sympathy and affection. She received her pardon some time before the death of her son in the spring of 1577 of consumption, but she did not long survive his loss, dying 7 March 1577–8. She had four sons and four daughters, but all

predeceased her, although her two grandchildren, James I, son of Lord Darnley, and Arabella Stuart [q. v.], daughter of Charles, fifth earl of Lennox, survived. Chequered as her life had been by disappointment and sorrow, in its main purpose it was successful, for her grandson, James VI, succeeded to the proud inheritance of the English as well as the Scottish crown. To the very last she sacrificed her own comfort and happiness to effect this end. Whatever might have been her opinions as to Mary's innocence or guilt, she would have refrained from expressing them so long as she thought her main purpose could have been promoted by friendship with Elizabeth. In her last years she ceased to seek Elizabeth's favour, and after her restoration to liberty was not permitted even to hold her Yorkshire estates in trust for her grandson. Mary Queen of Scots, in an unfinished will in 1577, formally restored to her 'all the rights she can pretend to the earldom of Angus,' and in September of this year the countess made a claim for the inheritance of the earldom of Lennox for her granddaughter the Lady Arabella (*Cal. State Papers*, Scotch Ser. i. 395), but the latter claim achieved as little for her as Mary's empty expression of her sovereign wishes. At her death her poverty was so extreme that she was interred at the royal cost. She was buried in Westminster Abbey in the vault of her son Charles. An elaborate altar-tomb with her statue recumbent on it, and a pompous recital of her relationships to royal personages, was erected to her by James VI, after his accession to the English throne, who also ordered the body of Lord Darnley to be exhumed and reinterred by her side. Lady Lennox caused to be painted a curious family group, representing herself, the Earl of Lennox, Lord Charles, the infant James VI, kneeling before the altar, and a cenotaph of Darnley, who is extended on an altar-tomb raising the hands to heaven, words being represented as issuing from the mouths of each crying for vengeance on his murderers. The picture was in the possession of Queen Victoria, and has been engraved by Vertue. A similar picture without Lady Lennox is at Hampton Court Palace. The original portrait by Sir Antonio More, three-quarter length, dated 1554, which was formerly at Hampton Court Palace, has been removed to Holyrood, where it stands in Darnley's presence-chamber. It has been engraved by Rivers and reproduced in lithograph by Francis Work. At Hampton Court there is still a full-length by Holbein with the date 1572.

[Cal. State Papers during the reign of Henry VIII and Elizabeth; Lemon's State Papers; Ellis's Original Letters; Haynes's State Papers; Murdin's State Papers; Holinshed's Chronicle; Stow's Annals; Camden's Annals; Keith's Hist. of Scotland; Sir James Melville's Memoirs; Fénelon's Correspondance; Labanoff's Lettres de Marie Stuart; A Commemoration of the Right Noble and Vertuous Ladye Margaret Douglas's Good Grace, Countess of Lennox, by John Phyllips. Imprinted at London by John Charlewood, dwelling in Barbican at the signe of the Half Eagle and Key; Hist. MSS. Comm. 2nd Rep.; William Fraser's The Lennox (privately printed); Miss Strickland's Queens of Scotland, vol. ii.; Histories of Tytler, Hill Burton, and Froude.]

T. F. H.

DOUGLAS, NEIL (1750–1823), poet and preacher, born in 1750, was educated at the university of Glasgow. He does not seem to have ever belonged to the Scotch establishment, but has been well described as a 'wavering nonconformist.' As an author he first appears in the character of a minister of the Relief Church at Cupar Fife in 'Sermons on Important Subjects, with some Essays in Poetry,' pp. 508, 12mo, Edinburgh, 1789. Among the poems are two extremely loyal 'odes' on the king's illness and recovery, which their author referred to nearly thirty years afterwards when charged with disaffection to the reigning family. Under the pseudonym of 'Britannicus' Douglas next issued 'A Monitory Address to Great Britain; a Poem in six parts. To which is added Britain's Remembrancer [by James Burgh],' Edinburgh, 1792. This goodly 8vo of 481 pages is addressed 'To the King,' and is a call upon his majesty to abrogate the antichristian practices of the slave trade, duelling, and church patronage; also to put in force his own proclamation against vice, which is here reprinted. A preface follows, the burden of which is a lament upon the degeneracy of the times. His powerful verse and no less powerful prose commentary show Douglas as a social reformer far in advance of his day. By 1793 Douglas had removed to Dundee, where he officiated as a minister of Relief Charge, Dudhope Crescent. He there startled the world with 'The Lady's Scull; a Poem. And a few other select pieces,' 12mo, Dundee, 1794. The chief piece is a sermon in verse upon the text 'A place called the place of a skull,' &c. A shorter poem under the same title had appeared in his 'Monitory Address.' In the preface we learn that the reformer's writings had fallen stillborn from the press. In the summer of 1797 Douglas, who was a thorough master of Gaelic, went on a mission to the wilds of Argyllshire, having first collected some funds by preaching at Dundee and Glasgow 'Messiah's glorious Rest in the Latter Days; a

Sermon [on Is. xi. 10],' 8vo, Dundee, 1797. On his return he wrote 'A Journal of a Mission to part of the Highlands of Scotland in summer and harvest 1797, by appointment of the Relief Synod, in a series of Letters to a Friend,' pp. 189, 8vo, Edinburgh, 1799. It gives an interesting description of the Relief minister's difficulties with the rude highland 'cateran' and with the jealous clergy. At this time he issued proposals for publishing the Psalms and New Testament in Gaelic, but had to abandon his design from want of encouragement. Having resigned his charge at Dundee, he removed to Edinburgh in 1798, and afterwards to Greenock. In 1805 Douglas had settled in Stockwell Street, Glasgow. About 1809 he seceded from the Relief Church to set up on his own account as a 'preacher of restoration,' or 'universalist preacher.' As such he published 'King David's Psalms (in Common Use), with Notes, critical and explanatory. Dedicated to Messiah,' pp. 638, 12mo, Glasgow, 1815. An appendix follows, 'Translations and Paraphrases in Verse of several passages of Sacred Scripture. Collected and prepared by a Committee of the General Assembly of the Church of Scotland. In order to be sung in Churches. With an Improvement now to each,' pp. 132, 12mo, Glasgow, 1815. In 1817 Douglas, when promulgating his restoration views in Glasgow, fell into the hands of the law. Although sixty-seven years of age, and, to use his own phrase, 'loaded with infirmities,' he was on 26 May of that year duly arraigned before the high court of justiciary, Edinburgh, upon an indictment charging him with 'sedition,' in drawing a parallel between George III and Nebuchadnezzar, the prince regent and Belshazzar, and further with representing the House of Commons as a den of thieves. Jeffrey and Cockburn were two of four advocates retained for him. Cockburn, after referring to Douglas as 'a poor, old, deaf, obstinate, doited body,' says: 'The crown witnesses all gave their evidence in a way that showed they had smelt sedition because they were sent by their superiors to find it. The trial had scarcely begun before it became ridiculous, from the imputations thrown on the regent—and the difficulty with which people refrained from laughing at the prosecutors, who were visibly ashamed of the scandal they had brought on their own master' (manuscript note on flyleaf of *Douglas's Trial* in Brit. Mus.) A unanimous verdict of acquittal was returned, and the old preacher left the court loyally declaring that 'he had a high regard for his majesty and for the royal family, and prayed that every Briton might have the same.' He went prepared for the worst, as he published after the trial 'An Address to the Judges and Jury in a case of alleged sedition, on 26 May 1817, which was intended to be delivered before passing sentence,' pp. 40, 8vo, Glasgow, 1817. Douglas died at Glasgow on 9 Jan. 1823, aged 73 (*Scots Mag.* new ser. xii. 256). He married a cousin of the first Viscount Melville, who died before him. His only surviving son, Neil Douglas, was a constant source of trouble to him and narrowly escaped hanging (see his trial for 'falsehood, fraud, and wilful imposition,' 12 July 1816, in *Scots Mag.* lxxviii. 552–3). His other writings are: 1. 'Lavinia; a Poem founded upon the Book of Ruth, and some other select pieces in poetry. To which is added, A Memoir of a worthy Christian lately deceased,' 8vo, Edinburgh. 2. 'Britain's Guilt, Danger, and Duty; several Sermons from Is. xxvi. 8.' 3. 'The African Slave Trade, with an expressive frontispiece, &c.; and Moses' Song paraphrased; or the Triumph of Rescued Captives over their incorrigible Oppressors.' 4. 'Thoughts on Modern Politics. Consisting of a Poem upon the Slave Trade,' &c. 5. 'The Duty of Pastors, particularly respecting the Lord's Supper; a Synod Sermon,' 1797. 6. 'The Royal Penitent; or true Repentance exemplified in David, King of Israel. A Poem in two parts,' pp. 52, 12mo, Greenock, 1811. 7. 'The Analogy; a Poem (of '46). Four-line stanza.' This, purporting to be by Douglas, will be found in 'A Collection of Hymns' for the universalists, 12mo, Glasgow, 1824. Besides these he wrote numerous tracts, such as 'Causes of our Public Calamity,' 'The Baptist,' 'A Word in Season,' and others. A quaint portrait of Douglas by J. Brooks, engraved by R. Gray, is prefixed to his 'King David's Psalms.' Another, taken during his trial, represents him sitting at the bar, with Dan. v. 17–23 below, being the text which brought him into trouble, and is signed 'B. W.' A correspondent in 'Notes and Queries' (3rd ser. i. 139), however, asserts it to be the work of J. G. Lockhart.

[Irving's Book of Scotsmen, p. 100; Scots Mag. lxxix. 417–22; Struthers's Hist. of the Relief Church, 8vo, Glasgow, 1843, chap. xxii. and note x. in Appendix; Notes and Queries, 2nd ser. xii. 472, 3rd ser. i. 18, 92, 139; The Trial of Neil Douglas, &c., 8vo, Edinburgh, 1817; An Address to the Judges and Jury, &c.; prefaces and advertisements to Works.] G. G.

DOUGLAS, Sir NEIL (1779–1853), lieutenant-general, was the fifth son of John Douglas, a merchant of Glasgow, and a descendant of the Douglases, earls of Angus, through the Douglases of Cruxton and Stobbs.

He entered the army as a second lieutenant in the 95th regiment, afterwards the Rifle Brigade, on 28 Jan. 1801. He was promoted lieutenant on 16 July 1802, and captain into the 79th regiment (the Cameron Highlanders), with which he served during the rest of his military career, on 19 April 1804. He first saw service in the siege of Copenhagen in 1807, and then accompanied his regiment with Sir John Moore to Sweden and Portugal. He served throughout Sir John Moore's retreat and in the battle of Corunna, in the expedition to the Walcheren and at the siege of Flushing in 1809, and in the Peninsula from December 1809 till his promotion to the rank of major on 31 Jan. 1811. The only great battle in the Peninsula at which he was present during this period was Busaco, where he was shot through the left arm and shoulder, and he had to leave the Peninsula on promotion to join the second battalion of his regiment. He was promoted lieutenant-colonel on 3 Dec. 1812, and in the following April rejoined the first battalion in the Peninsula. He commanded this battalion, which was attached to the second brigade of Cole's division, in the battles of the Pyrenees, the Nivelle, the Nive, and Toulouse, and was at the end of the war rewarded with a gold cross for these three victories. In the following year the regiment was reduced to one battalion, which Douglas commanded at Quatre Bras, where he was wounded in the right knee, and at Waterloo. For this campaign he was made a C.B., and also received a pension of 300*l.* a year for his wounds. He continued to command his regiment for twenty-two years until he became a major-general, and during that period many distinctions were conferred upon him. In 1825 he was promoted colonel and appointed an aide-de-camp to the king; in 1831 he was knighted and made a K.C.H. and given the royal license to wear the orders of Maria Theresa and St. Wladimir, which had been conferred upon him for his services at Waterloo; and in 1837 he was made a K.C.B. He was further promoted to the rank of major-general in June 1838, lieutenant-general on 9 Nov. 1846, made colonel in 1845 of the 81st regiment, from which he was transferred to the 72nd regiment in 1847, and to his old regiment, the 78th, in 1851. He died on 1 Sept. 1853 at Brussels. Douglas married in 1816 the daughter of George Robertson, banker of Greenock, by whom he was the father of General Sir John Douglas, G.C.B., who was a distinguished commander in India during the suppression of the Indian mutiny.

[Hart's Army List; Gent. Mag. October 1853.]

H. M. S.

DOUGLAS, PHILIP (1758–1822), master of Corpus Christi College, Cambridge, was born at Witham, Essex, 28 Sept. 1758. His father was Archibald Douglas, colonel of the 13th dragoons, and M.P. for Dumfries Boroughs in 1771. He was educated at Harrow, and admitted a pensioner of the above college in 1776. He proceeded B.A. in 1781 (when he was third in the second class of the mathematical tripos), M.A. 1784, B.D. 1792, D.D. 1795. He was elected joint tutor of his college in 1787, and proctor of the university in 1788. On 1 Jan. 1795 he became master, an office which he held till his death; and in 1796 was presented by the crown, on the recommendation of Mr. Pitt, then M.P. for the university, to the vicarage of Gedney, Lincolnshire. In 1797, after the death of Dr. Farmer, master of Emmanuel College, Douglas was nominated by the heads of colleges for the office of protobibliothecarius, together with Mr. Kerrich of Magdalene College; but the senate, resenting what was regarded as the unjust exclusion of Mr. Davies of Trinity College by the heads in favour of one of their own body, elected Mr. Kerrich by a large majority. Douglas was vice-chancellor 1795–6 and 1810–11. During the latter year he presided at the installation of the Duke of Gloucester as chancellor. He married in 1797 Miss Mainwaring, niece to Dr. Mainwaring, Lady Margaret professor of divinity, by whom he left a son and a daughter. It was on this occasion that Mr. Mansel, afterwards master of Trinity College and bishop of Bristol, wrote the epigram, in allusion to the thinness of both the lady and the gentleman:—

St. Paul has declared that persons though twain
In marriage united one flesh shall remain;
But had he been by when, like Pharaoh's kine pairing,
Dr. Douglas of Bene't espoused Miss Mainwaring,
The Apostle, methinks, would have altered his tone,
And cried, these two splinters shall make but one bone.

Douglas died 2 Jan. 1822, aged 64, and was buried in the college chapel.

[Masters's Hist. of Corpus Christi College, ed. Lamb, 1831, p. 258; Nichols's Illustrations, vi. 715.]

J. W. C–K.

DOUGLAS, ROBERT, Viscount Belhaven (1574 ?–1639), was the second son of Malcolm Douglas of Mains, Dumbartonshire, who was executed at the Edinburgh Cross, on 9 Feb. 1585, for his supposed complicity in the plot of the banished lords for the assassination of the king. His mother was Janet, daughter of John Cunninghame of Drumquhassle. Douglas was page of honour to

Prince Henry, and afterwards became his master of the horse. He was knighted by James I on 7 Feb. 1609, and upon the death of the prince in 1612 was appointed one of the gentlemen of the bedchamber to the king. He served the same office to Charles I, by whom he was also appointed master of the household, and admitted to the privy council. On 24 June 1633 Douglas was created a Scotch peer, by the title of Viscount Belhaven in the county of Haddington. That he was a favourite of Charles I is apparent from the report of Sir Robert Pye in 1637, in which it is stated that Belhaven had 'received out of the exchequer since his majesty's accession, beside his pension of 666*l.* 13*s.* 4*d.* per annum and his fee for keeping his majesty's house and park at Richmond, 7,000*l.* by virtue of two privy seals, one, dated 5 Aug. 1625, being for 2,000*l.* for acceptable services done to his majesty, and the other, dated 25 June 1630, for 5,000*l.* in consideration of long and acceptable services' (*Cal. of State Papers*, Dom. Ser. 1637, p. 130). Burnet relates, on the authority of Sir Archibald Primrose, the baseless fiction that when the Earl of Nithsdale came to Scotland with a commission for the resumption of the church lands and tithes, those who were most concerned in these grants agreed that if they could not make him desist they would fall upon him and all his party. Belhaven, 'who was blind, bid them set him by one of the party, and he would make sure of one. So he was set next the Earl of Dumfrize; he was all the while holding him fast; and when the other asked him what he meant by that, he said, ever since the blindness was come on him he was in such fear of falling, that he could not help the holding fast to those who were next to him; he had all the while a poinard in his other hand, with which he had certainly stabbed Dumfrize if any disorder had happened' (*History of his own Time*, 1833, i. 36–7). Belhaven died at Edinburgh on 12 Jan. 1639, in the sixty-sixth year of his age, and was buried in the Abbey Church of Holyrood, where a monument was erected to his memory by his nephews, Sir Archibald and Sir Robert Douglas. This monument is still to be seen in the north-west tower, and the inscription will be found, given at length, in Crawfurd's 'Peerage.' Douglas married in 1611 Nicolas, the eldest daughter of Robert Moray of Abercairny, who died, together with her only child, in November 1612, and was buried in the chapel of the Savoy. Her monument, which was surmounted by a recumbent figure of her husband, was destroyed by the fire in 1864. Her own effigy, however, was preserved, and has been replaced in the chapel. Engravings of both their effigies will be found in Pinkerton's 'Iconographia Scotica' (1797), and a copy of the inscription is given in Stow's 'Survey' (1720, vol. ii. book iv. p. 108). In default of issue, the viscounty became extinct upon Belhaven's death.

[Crawfurd's Peerage of Scotland (1716), p. 35; Douglas's Peerage of Scotland (1813), i. 200; Burke's Extinct Peerage (1883), p. 177; Register of the Privy Council of Scotland, iii. lxvii, 723; Metcalfe's Book of Knights (1885), p. 160; Historical and Descriptive Account of the Palace and Chapel Royal of Holyrood House (1826), pp. 20–1; Loftie's Memorials of the Savoy (1878), pp. 224, 240–1.] G. F. R. B.

DOUGLAS, ROBERT (1594–1674), presbyterian divine, was son of George Douglas, governor of Laurence, lord Oliphant. There seems no doubt that the divine's father was an illegitimate son of Sir George Douglas of Lochleven, brother of Sir William Douglas, sixth earl of Morton [q. v.] Sir George helped Mary Queen of Scots to escape from Lochleven in 1567, and at the end of the seventeenth century the Scottish historians stated that Queen Mary was the mother of Sir George's illegitimate son. Burnet states, in the manuscript copy of his 'History of his own Time' in the British Museum, that the rumour that Robert Douglas was Queen Mary's grandson was very common in his day, and that Douglas 'was not ill-pleased to have this story pass.' Wodrow (*Analecta*, iv. 226) repeats the tale on the authority of 'Old Mr. Patrick Simson,' and suggests that it was familiar to most Scotchmen. But its veracity is rendered more than doubtful by the absence of any reference to it in contemporary authorities, and by Burnet's circumstantial statement that the child was born after Queen Mary's escape from Lochleven, during a period of her life almost every day of which has since been thoroughly examined, without revealing any confirmatory evidence. The report should probably be classed with the many whig fictions fabricated about Queen Mary to discredit the Jacobites in the seventeenth and eighteenth centuries.

Douglas was educated at the university of St. Andrews, where he took the degree of M.A. in 1614. He became minister of Kirkaldy in 1628, and a year later was offered a charge at South Leith, which he declined. It must have been after entering the ministry that he became chaplain to one of the brigades of Scottish auxiliaries sent with the connivance of Charles I to the aid of Gustavus Adolphus in the thirty years' war. Gustavus landed in Germany in June 1630. Wodrow, in his 'Analecta,' gives several anecdotes,

showing how highly that monarch appreciated Douglas's wisdom and military skill. During the campaign he had no other book but the Bible to read, and is said to have committed nearly the whole of it to memory. Returning to Scotland, he was elected in 1638 member of the general assembly, and in the following year was chosen for the second charge of the High Church in Edinburgh. In 1641 he was removed to the Tolbooth Church, and in July of the same year preached a sermon before the Scotch parliament. In the following year he was chosen moderator of the general assembly—an honour also paid him in 1645, 1647, 1649, and 1651—and in 1643 he was named one of the commissioners of the assembly to the assembly of divines at Westminster. In 1644 he was chaplain to one of the Scotch regiments in England, an account of which he gives in his 'Diary.' Douglas was a leading member of the general assembly of the church of Scotland. In 1649 he was retransferred to the High Church, and with other commissioners presented the solemn league and covenant to the parliament, and was appointed a commissioner for visiting the universities of Edinburgh, Aberdeen, and St. Andrews. In the following year he was one of the ministers who waited on Charles II at Dunfermline to obtain his signature to a declaration of religion; but as this document reflected on his father, Charles refused to sign it. The result was a division in the Scotch church on the matter, Douglas being a leader of the resolutioners, the party which preferred to treat the king leniently. In January 1651 Douglas officiated at the coronation of Charles II at Scone, preaching a sermon in which he said that it was the king's duty to maintain the established religion of Scotland, and to bring the other religions of the kingdom into conformity with it. Douglas was sent prisoner to London by Cromwell, when he suppressed the Scotch royalists, but was released in 1653. In 1654 he was called to London with other eminent ministers to consult with the Protector upon the affairs of the church of Scotland. Douglas was now the acknowledged leader of the moderate presbyterians or 'public resolutioners,' and retained the position till the Restoration, which he largely helped to bring about. In 1659 he joined with the other resolutioners in sending Sharp to London to attend to the interests of the Scotch church, and Wodrow (*Sufferings of the Church of Scotland*) gives most of the correspondence which took place between them. In this year Douglas preached the sermon at the opening of Heriot's Hospital. After the Restoration Douglas was offered the bishopric of Edinburgh if he would agree to the introduction of episcopacy into Scotland, but indignantly declined the office, and remonstrated with Sharp for determining to accept the archbishopric of St. Andrews. Wodrow intimates that the archbishopric was offered first to Douglas, who contemptuously replied that he would not be archbishop unless he was made chancellor as well. He preached before the Scotch parliament in 1661, and 27 June 1662 was removed to the pastorate of Grey Friars' Church, Edinburgh. For declining to recognise episcopacy Douglas was deprived of this charge 1 Oct. following. In 1669 the privy council licensed him as an indulged minister to the parish of Pencaitland in East Lothian. He died in 1674, aged 80. He married (1) Margaret Kirkaldie, and (2) Margaret Boyd on 20 Aug. 1646. By the former he was father of Thomas, Janet, Alexander, minister of Logie, Elizabeth, Archibald, and Robert. He had also two children (Robert and Margaret) by his second wife. He is stated to have been a man of great judgment and tact, and one of the most eloquent and fearless preachers in Scotland in his day. Wodrow says he was 'a great man for both great wit and grace, and more than ordinary boldness and authority, and awful majesty appearing in his very carriage and countenance.' Burnet affirms that he had 'much wisdom and thoughtfulness,' but very silent and of 'vast pride.' Few men helped to bring about the Restoration with greater assiduity, yet few royalists fared less kindly at the hands of the restored government. His published works are: 1. 'The Diary of Mr. Robert Douglas when with the Scottish Army in England,' 1644. 2. 'A Sermon preached at Scone, January the first, 1651, at the Coronation of Charles II,' 1651. 3. 'Master Douglas, his Sermon preached at the Down-sitting of the last Parliament of Scotland,' 1661.

[Kirkton's Secret Hist. of the Church of Scotland, p. 288; Guthrey's Memoirs, p. 190; Stephen's Hist. of the Church of Scotland, pt. ii. p. 176 (1845); Johnstone's Collection, &c., pp. 328, 445-9; Hetherington's Hist. of the Church of Scotland (1852); Chambers's Eminent Scotsmen, vol. i.; Wodrow's Sufferings of the Clergy in Scotland; Wodrow's Analecta; Hew Scott's Fasti Ecclesiæ Scotic. i. 21, 26, &c.; Notes and Queries. 1st ser. iv. 299, 2nd ser. xi. 50-1.] A. C. B.

DOUGLAS, Sir ROBERT (1694–1770), of Glenbervie, genealogist, was born in 1694, son of the fourth baronet, whose elder brother, the third baronet, having sold the original seat of the family, Glenbervie in Kincardineshire, changed the name of his lands in Fifeshire from Ardit to Glenbervie (Fraser, ii. 546-7). Sir Robert Douglas succeeded to the baronetcy on the death of his elder brother,

the fifth baronet, in 1764, having previously during the same year issued, in 1 vol. fol., 'The Peerage of Scotland, containing an Historical and Genealogical Account of the Nobility of that Kingdom from their origin to the present generation; collected from the public records and ancient chartularies of this nation, the charters and other writings, and the works of our best historians. Illustrated with copper-plates. By Robert Douglas, Esq.,' with a dedication to the Earl of Morton and a list of subscribers prefixed. In his preface Douglas speaks of the volume as the fruit of 'the most assiduous application for many years,' and says that he had sent for corrections and additions a manuscript copy of each account of a peerage to the contemporary holder of it. There are careful references in the margin to the manuscript and other authorities. No Scottish peerage of any pretension had appeared since George Crawfurd's in 1716, and if Douglas was occasionally less cautious in his statements than Crawfurd, his work was much the ampler of the two.

In the preface to the peerage Douglas spoke of issuing a second part containing a baronage of Scotland, using the word baronage in the limited sense of the Scottish gentry or lesser barons, for a work of which kind Sir George Mackenzie [q. v.] seems to have left some materials in manuscript. In September 1767 he announced in the newspapers that the baronage was in the press and that he intended to issue an abridgment of his peerage corrected and continued to date (MAIDMENT, 2nd ser. p. 32, &c.) The abridgment never made its appearance, and before the publication of any part of the baronage Douglas died at Edinburgh 20 April 1770 (*Scots Mag.* xxxii. 230). In 1798 appeared vol. i. of his 'Baronage of Scotland, containing an Historical and Genealogical Account of the Gentry of that Kingdom,' &c., some of the concluding pages of which are by the editors, whose promise in their preface to issue a second volume was not fulfilled. The volume includes the baronets of Scotland, and, like the peerage, displays original research and a copious citation of authorities. In 1813 was issued the latest and standard edition of Douglas's chief work, 'The Peerage of Scotland, Second Edition, Revised and Corrected by John Philip Wood, Esq., with Engravings of the Arms of the Peers.' This is a valuable work, and prefixed to it is a long list of Scottish noblemen and gentlemen who furnished the editor with documentary and other information. Wood incorporated in it a number of corrections of the first edition made by Lord Hailes, of whose unpublished critical comments on statements in that edition specimens are given by Maidment (1st ser. p. 160, &c.) Riddell (see especially p. 948, *n.* i.) refers with his usual asperity to errors committed both by Douglas and by Wood. In 1795, Douglas's 'Genealogies of the Family of Lind and the Montgomeries of Smithton' was privately printed at Windsor. His eldest surviving son, Sir Alexander, 'physician to the troops in Scotland,' is separately noticed.

[Douglas's Peerage and Baronage; Sir W. Fraser's Douglas Book, 1885; Maidment's Analecta Scotica, 1834-7; J. Riddell's Enquiry into the Law and Practice of Scottish Peerages, &c., 1842; Cat. Brit. Mus. Libr.] F. E.

DOUGLAS, SYLVESTER, BARON GLENBERVIE (1743-1823), only surviving son of John Douglas of Fechil, Aberdeenshire, by his wife, Margaret, daughter and coheiress of James Gordon, was born on 24 May 1743. He was educated at the university of Aberdeen, where he distinguished himself both as a scientific as well as a classical scholar. He then passed some years on the continent, and graduated at Leyden University on 26 Feb. 1766. At first he took up the study of medicine, but relinquishing it for the law, he was admitted a student of Lincoln's Inn on 25 April 1771. He was called to the bar in Easter term 1776, and occupied some of his time in reporting in the king's bench. He subsequently obtained a considerable practice, and on 7 Feb. 1793 was appointed a king's counsel, but soon afterwards gave up his legal career and entered political life. In 1794 he succeeded Lord Hobart (afterwards fourth Earl of Buckinghamshire) as chief secretary to John, tenth earl of Westmorland, lord-lieutenant of Ireland, and was returned as a member of the Irish parliament for the borough of St. Canice, or Irishtown, Kilkenny. Having been previously admitted to the Irish privy council, he was sworn a member of the English privy council on 4 May 1794. In January 1795 Douglas was succeeded in the post of chief secretary by Viscount Milton, and in the following February was elected to the English parliament for the borough of Fowey, Cornwall. On 30 June he was appointed one of the commissioners of the board of control, a post which he held until the formation of the ministry of 'All the Talents.' At the general election in May 1796 he was returned for Midhurst, Sussex, and on 28 Jan. 1797 received the further appointment of lord of the treasury. He resigned the latter office in December 1800, and was appointed governor of the Cape of Good Hope. But though he gave up his seat in the house in consequence of this appointment,

he never went out to the Cape, and on 29 Dec. in the same year was created Baron Glenbervie of Kincardine in the peerage of Ireland. On 26 March 1801 he was appointed joint paymaster-general, and at a bye-election in July was returned for the borough of Plympton Earls, Devonshire. On 18 Nov. 1801 he became vice-president of the board of trade, and at the general election in July 1802 was elected one of the members for Hastings. Upon his appointment as surveyor-general of the woods and forests in January 1803, he resigned the post of joint paymaster-general, and in February 1804 retired from the board of trade. At the dissolution in October 1806 he retired from parliament. He had resigned his office in the woods and forests in the previous February, but was re-appointed in 1807. In 1810 the offices of surveyor-general of the land revenue and of the surveyor-general of the woods and forests were united, and Glenbervie became the first chief commissioner of the united offices, a post which he continued to hold until August 1814, when he was succeeded by William Huskisson. Glenbervie died at Cheltenham on 2 May 1823, in his eightieth year. His title became extinct upon his death. He is said to have 'ascribed his rise to the reputation he had acquired by reporting Lord Mansfield's decisions' (Campbell, *Lives of the Chief Justices*, 1849, ii. 405), but his marriage with Lord North's daughter probably accounts for his rapid political advancement. But few of his speeches in the House of Commons have been reported. He spoke against Jekyll's motion for an inquiry into the circumstances of Earl Fitzwilliam's recall from the government of Ireland (*Parl. Hist.* xxxi. 1551–6), and delivered a most elaborate speech in favour of the union with Ireland on 22 April 1799 (*ib.* xxxiv. 827–936), which was afterwards republished in a separate form. Though he voted in the minority against Whitbread's motion of censure upon Lord Melville, he was chosen one of the secret committee of seven appointed to inquire into the advance of 100,000*l.* for secret naval services (*House of Commons' Journals*, lx. 420), and as chairman presented the report of the committee to the house on 27 June 1805 (*ib.* p. 429). He was elected a bencher of Lincoln's Inn in Easter term, 1793, and acted as treasurer of the society in 1799. In October 1820 he was examined as a witness for the defence in the trial of Queen Caroline (Nightingale, *Trial of Queen Caroline*, 1821, ii. 154–6). Sheridan's pasquinade, beginning with the words,

> Glenbervie, Glenbervie,
> What's good for the scurvy?
> For ne'er be your old trade forgot,

will be found in Moore's 'Memoirs of Sheridan' (1825), p. 442. He married, on 26 Sept. 1789, the Hon. Catherine Anne North, eldest daughter of the celebrated Lord North, afterwards the second earl of Guilford. She died on 6 Feb. 1817. They had an only son, the Hon. Frederick Sylvester North Douglas, who was born on 3 Feb. 1791. He was educated at Westminster School and Christ Church, Oxford, where in Michaelmas term 1809 he obtained a first class in classics, and graduated B.A. and M.A. in 1813. He was elected member for Banbury at the general election in October 1812, and again in June 1818, and published 'An Essay on certain Points of Resemblance between the Ancient and Modern Greeks' (2nd edit. corrected, London, 1813, 8vo). On 19 July 1819 he married Harriet, the eldest daughter of William Wrightson of Cusworth, Yorkshire, and died without issue in the lifetime of his father on 21 Oct. in the same year.

In addition to two papers which appeared in the 'Philosophical Transactions' for 1768 and 1773 (lviii. 181–8, lxiii. 292–302), Glenbervie published the following works: 1. 'Dissertatio Medica inauguralis de Stimulis,' &c., Leyden, 1776, 8vo. 2. 'History of the Cases of Controverted Elections which were tried and determined during the first Session of the fourteenth Parliament of Great Britain, 15 George III,' London, 1775, 8vo, 2 vols. 3. 'History of the Cases of Controverted Elections which were tried and determined during the first and second Sessions of the fourteenth Parliament of Great Britain, 15 and 16 George III,' London, 1777, 8vo, 2 vols. These volumes were in fact a continuation of the preceding work. 4. 'Reports of Cases argued and determined in the Court of King's Bench in the nineteenth, twentieth, and twenty-first years of the Reign of George III,' London, 1783, fol. Also published in Dublin in the same year; 2nd edition, with additions, London, 1786, fol.; 3rd edition, with additions, London, 1790, 8vo, in two parts; 4th edition, with additions by W. Frere, London, 1813, 8vo, 2 vols. In an autograph note dated 14 March 1814, on the fly-leaf of the first volume of the copy of this edition in the British Museum, Glenbervie disclaims any 'share in the merit of these additions by that learned and respectable editor.' Two additional volumes containing 'Reports of Cases argued and determined in the Court of King's Bench in the twenty-second, twenty-third, twenty-fourth, and twenty-fifth years of the Reign of George III. From the manuscripts of the Right Hon. Sylvester Douglas, Baron Glenbervie,' &c., edited by Frere and Roscoe, were published in 1831,

London, 8vo. 5. 'Speech of the Right Honourable Sylvester Douglas in the House of Commons, Tuesday, April the 23d (*sic*), 1799, on seconding the Motion of the Right Honourable the Chancellor of the Exchequer, for the House to agree with the Lords in an Address to his Majesty relative to a Union with Ireland,' Dublin, 1799, 8vo. 6. 'Lyric Poems. By the late James Mercer, Esq. With an account of the Life of the Author, by Sylvester (Douglas), Lord Glenbervie,' 3rd edit. London, 1806, 8vo. Major Mercer, who was Glenbervie's brother-in-law, died on 27 Nov. 1804. His life is not contained in the previous editions of the poems, though they were also edited by Glenbervie. 7. 'The first Canto of Ricciardetto, translated from the Italian of Forteguerri, with an Introduction concerning the principal Romantic, Burlesque, and Mock Heroic Poets, and Notes, Critical and Philological,' London, 1822, 8vo. A smaller volume containing this translation was privately printed in 1821 without the name of the translator. A lithograph portrait of 'Sylvester (Douglas), Lord Glenbervie, nat. 13 May 1744,' forms the frontispiece to the edition of 1822.

[Index to Leyden Students (Index Soc. Publ. 1883, xiii.), p. 29; Burke's Extinct Peerage (1883), p. 179; Rose's Biog. Dict. (1848), vii. 126; The Georgian Era (1833), ii. 540; Gent. Mag. 1823, xciii. pt. i. 467–8, 1819, lxxxix. pt. ii. 87, 468–9; Official Return of Lists of Members of Parliament, pt. ii. 188, 202, 208, 224, 262, 276, 684; Cat. of Oxford Graduates (1851), p. 193; Honours Register of Oxford Univ. (1883), p. 195; Notes and Queries, 3rd ser. v. 176–7; London Gazettes; Haydn's Book of Dignities; Lincoln's Inn Registers; Brit. Mus. Cat.] G. F. R. B.

DOUGLAS, THOMAS (*fl.* 1661), divine, whose parentage is not known, was rector of St. Olave's, Silver Street, London. He was one of the ministers ejected at the Restoration, after which event he gave rise to some scandal and left the country. He travelled abroad for some time, and then settled at Padua, where he took the degree of M.D. He returned to London and practised medicine, but running into debt he went to Ireland, where he died in obscurity. In 1661, while still minister at St. Olave's, Douglas published 'Θεάνθρωπος, or the great Mysterie of Godlinesse, opened by way of Antidote against the great Mysterie of Iniquity now awork in the Romish Church.' It is possible that he is identical with the Thomas Douglas who published in 1668 a translation from the French entitled 'Vitis Degeneris, or the Degenerate Plant, being a treatise of Ancient Ceremonies,' a work which was reissued in the following years under the name of 'A History of Ancient Ceremonies.'

[Calamy and Palmer's Nonconform. Mem. i. 171; Brit. Mus. Cat.] A. V.

DOUGLAS, THOMAS, fifth Earl of Selkirk, Baron Daer and Shortcleuch, in the Scotch peerage (1771–1820), was the seventh and youngest son of Dunbar (Hamilton) Douglas, the fourth earl. He was born at the family seat, St. Mary's Isle, Kirkcudbrightshire, on 20 June 1771, and was educated at Edinburgh University, his name frequently appearing upon the class-books of the professors between 1786 and 1790. Here he formed one of the original nineteen members of 'The Club,' a society for the discussion of social and political questions. Another original member was (Sir) Walter Scott, one of Douglas's closest friends.

At this time the highlands of Scotland were in a critical state. The country was fast becoming pastoral, and the peasantry were often evicted wholesale and compulsorily emigrated. Douglas, although unconnected with the highlands by birth or property, undertook an extensive tour through that wild region in 1792, prompted 'by a warm interest in the fate of the natives.' It convinced him that emigration from the highlands was unavoidable, and he saw the need of some controlling hand to direct it as far as possible towards the British colonies. The Napoleonic wars, however, for a time prevented him from proposing any definite plan. On 24 May 1799 his father died, and he succeeded to the earldom of Selkirk. His six elder brothers had all died before that date, the last in 1797, when he assumed the title of Lord Daer and Shortcleuch.

During this delay he was evidently devising plans. Before 1802 his attention had been drawn to the advantages offered to colonists by the fertile valley of the Red River (now Manitoba) in the Hudson's Bay Company's territories. On 4 April in that year he memorialised Lord Pelham, then home secretary, upon the subject. The government of the time declined to take the matter up, but offered the earl 'every reasonable encouragement' if he would himself carry out his proposals. Official advice led him to relinquish his intended inland situation for a maritime one, and the island of St. John (now Prince Edward's Island) was selected. A considerable grant of crown lands having been secured, eight hundred selected emigrants were got together. These arrived during August 1803, and the earl himself soon after. Many difficulties were at first encountered, but in the following month Selkirk was able to leave

on a lengthy tour through the United States and Canada. At the end of the following September (1804) the earl revisited his colony, which he found in a most satisfactory condition. To-day the descendants of Selkirk's settlers are among the most prosperous inhabitants of the island.

During the time Selkirk thus spent in the New World he corresponded frequently with the government of Upper Canada (now Ontario) as to the settlement of that province. He had already been connected with the establishment of a colony (still known as Baldoon, after one of his ancestral estates) in Kent county, and in August 1803 he offered to construct a good wagon road from Baldoon to York (now Toronto) at an expense of over 20,000*l*. In return he asked certain of the vacant crown lands lying on each side of his proposed road. The proposal was, however, declined, though such roads were then very badly needed, and the colonial government was too poor to construct them. Again, in 1805, Selkirk offered to colonise one of the Mohawk townships on the Grand River. This time his plans were accepted by government, but the unsettled state of Europe at the time prevented their being carried out. In the same year was published his 'Observations on the Present State of the Highlands of Scotland, with a View of the Causes and Probable Consequences of Emigration' (2nd edit. in 1806), a strikingly clear, well-written work. It was admittedly written partially in self-defence, and 'in consequence of some calumnious reports that had been circulated' as to his object in promoting colonisation. Scott declares (*Waverley*, chap. lxxii.) that he had traced 'the political and economical effects of the changes' Scotland was then undergoing 'with great precision and accuracy.'

In 1806, and again in 1807, Selkirk was chosen one of the sixteen representative Scotch peers. Thereafter he frequently took part in the debates in the House of Lords. On 10 Aug. in the latter year he delivered a 'Speech on the Defence of the Country,' which was immediately after published in pamphlet form (2nd edit. in same year). On 28 March 1807 he was appointed lord-lieutenant of the stewartry of Kirkcudbright, and on 24 Nov. following he married, at Inveresk, Jean, only daughter of James Wedderburn-Colvile of Ochiltree and Crombie, who survived him many years. In July 1808 he was elected a fellow of the Royal Society. About the same time he published a volume 'On the Necessity of a more Effectual System of National Defence.' This, like the speech on the same subject, excited much interest at the time. So lately as 1860 Sir John Wedderburn considered the remarks in the volume of 1808 so valuable that he actually republished it. Early in 1809 Selkirk published a 'Letter on the subject of Parliamentary Reform' (2nd edit. in the same year; 3rd, Manchester, 1816). His experience of politics in America had induced him to leave the reform party to which his family had belonged.

During all this time Selkirk still cherished his original idea of colonising the Red River valley. It now, it seems, appeared to him that his scheme could be most easily carried out through or in conjunction with the Hudson's Bay Company. The charter granted to this corporation by Charles II in 1670 was an endless and almost a boundless one. Although its legality was disputed, the company still maintained its claim. About 1810 the stock was much depressed in value, and Selkirk gradually acquired an amount of it sufficiently large to give him practically the control of the directorate. At a general court of the company held in May 1811 he applied for a huge tract of land, covering forty-five millions of acres, in the Red River valley, and comprising large portions of what are now Manitoba and Minnesota. The partisans of the North-west Fur Company were at once in arms. They had long traded without molestation in the territories claimed by the Hudson's Bay Company, and entirely disputed the power of that body to make the grant in question. A contest began which lasted during the ten following years, and was furiously carried on, in this country by the pen, but in British North America by the weapons of war. In all the events connected with this contest Selkirk took a leading part.

In the autumn of 1811 a party of well-selected, and mostly unmarried, pioneers, collected in the highlands by the earl's agents, and chiefly consisting of 'colony servants,' who were to receive a hundred acres of land after working three years, set sail from Stornoway under Miles MacDonell, who had received appointments both from the company and Selkirk. After a winter spent amid much misery at York Factory on Hudson's Bay, the party arrived at the colony in the following autumn, about the same time as another party which had sailed from Scotland in the spring of the year. The colonists, about a hundred in number, again spent a most miserable winter (1812-13), provisions being very scarce. They built and lived in Forts Douglas and Daer, both so named after Selkirk. Their lot from first to last was misery and destitution. Selkirk's foresight was rendered useless by the fraud or apathy of his own servants and friends, accidents by sea and land,

and the open hostilities of the North-west Company. Matters were brought to a crisis on 8 Jan. 1814, when MacDonell issued a proclamation, claiming the soil as the property of Selkirk, declaring himself the legally appointed governor thereof, and ordering that, on account of the necessities of the settlers, no provisions were to be removed from the colony for any purpose whatever for one year thereafter. The North-west Company regarded this as a declaration of war and refused compliance. The 'governor' then issued warrants authorising the seizure of any provisions in course of removal, and sent a 'sheriff' to see them carried out. A party, furnished with a warrant and armed with some small cannon, sent out by Selkirk with the first party for the defence of the colony against the Americans, next broke into a fort of the North-west Company and seized a large quantity of provisions. MacDonell undoubtedly believed himself fully and legally authorised to commit these acts. The North-west party actively retaliated. During the summer of 1814, therefore, though some progress was made with agricultural pursuits, the colony was in an exceedingly disturbed condition. Both parties habitually moved fully armed and in bands. On 22 June there arrived about a hundred more settlers, who had been sent out by Selkirk in the previous year. In the winter of 1814–15 provisions again became extremely scarce. Misery alienated some of the colonists, who were induced by threats to desert to the other side. In the following summer the friction between the two parties became still more excessive. MacDonell, on behalf of 'their landlord, the Earl of Selkirk,' gave the North-west Company's agents notice to quit their posts on Red River within six months. They retaliated by sending an armed force, which seized the cannon belonging to the colony. On 10 June matters reached a climax. A party of the half-breed allies of the North-west Company concealed themselves in a wood near Fort Douglas and opened fire. A general engagement ensued, which lasted some time. None of the assailants were hurt, but of the defenders four were wounded and one afterwards died. Shortly after MacDonell, hoping to secure the safety of the settlers, voluntarily surrendered himself to the North-west agent. The settlers, however, were thereupon peremptorily ordered to depart. After another attack upon their fort they did so. Seventy went up Lake Winnipeg to Jack River (now Norway) House, a post of the Hudson's Bay Company; the rest, who had joined the North-westers, were sent down to Toronto, where they were relieved at the public expense. Thus the colony was for a time destroyed. At Norway House, however, the retreating settlers met a party under one Colin Robertson, who had been sent by Selkirk to assist the colony. Under his guidance they returned to their lands on 19 Aug., only to find their buildings had been burned and their crops destroyed. In the following October there arrived at the settlement the largest party ever sent thither, numbering about a hundred and fifty persons. They had been despatched from the highlands by Selkirk in the preceding spring, under Robert Semple, a gentleman who had been appointed by the Hudson's Bay Company as supreme governor of their vast territories. Thus was the colony re-established, to the extreme disgust of the North-west party. The winter was again spent amid much misery. On 17 March following (1816) Governor Semple seized the fort of the North-west Company, made its commandant prisoner, and soon after had the building pulled down. Other posts on Red River were similarly treated. The North-westers attempted to retaliate by seizing outlying posts of the Hudson's Bay Company. This brought matters again to a climax. The agents of the North-west Company had for some reason collected a large band, consisting of their own servants, half-breeds, and Indians. The band approached Fort Douglas on 19 June. Governor Semple, fearing an attack, went with twenty-seven attendants to meet them. A fight ensued, and the governor and twenty of his men were killed. There is no question that the North-west party commenced the attack, and must take the blame. The settlers, being again ordered to depart, made their way once more to Jack River House, and the colony was thus a second time broken up.

Early in 1815 Selkirk had applied for military protection to his colony. This being refused, he determined to go personally to its aid. Late in that year, therefore, accompanied by his family, he arrived in New York, where he heard of the first overthrow of his colony. The winter was spent at Montreal, it being impossible to reach the colony before the spring. There the earl was joined by Captain Miles MacDonell, now liberated, and the time was spent in collecting legal evidence against the North-west Company. It was probably at Montreal that Selkirk largely wrote his 'Sketch of the British Fur Trade in North America,' which was published in 1816. In it he gives an account of the causes of hostility between the two great fur companies. An application was again made to the then governor-general of the Canadas for an armed force to be sent to the colony, Selkirk agreeing to defray all expenses. This was

refused, but the earl was appointed a justice of the peace, and a small personal escort was granted him. At this juncture, the war with America being over, several regiments were being disbanded. The earl thereupon engaged some hundred and twenty of these disbanded soldiers to accompany him to Red River. After restoring order the members of the force were either to accept lands in the colony or be brought back at his lordship's expense. Early in June (1816), as soon as the waterways were open, the force, with Selkirk at its head, started by the canoe route up the Great Lakes. Scarcely had it passed Sault Ste.-Marie when news was received of the second overthrow of the colony. The earl at once changed his route, and made direct for Fort William, on the north shore of Lake Superior, the chief post of the North-west Company, which he seized with all its inmates on 13 Aug. All the stores were appropriated and the chief inmates sent to Canada as prisoners, some being accidentally drowned by the way. The earl and his force spent the whole of the ensuing winter (1816-17) at the fort. In the following June the expeditionary force reached the colony; Fort Douglas was retaken, the settlers were reinstated, and order was restored. On 18 June the earl concluded a treaty with the Indians, agreeing to give them an annuity of several hundred pounds of tobacco not to molest the settlers. The settlement he called Kildonan, a name it still retains. This done, he returned to Upper Canada overland, *viâ* Detroit, to answer various charges that had been made against him of having conspired with others to ruin the trade of the North-west Company. Many delays and irregularities attended the trials, which did not take place until the close of 1818. In the end Selkirk was fined 2,000*l.*, a result not surprising, as the legal luminaries of the province were nearly all closely connected by family with the partners in the North-west Company. The trials, in fact, were little more than a farce. The earl returned to England in the latter part of 1818, utterly broken in health. On 19 March following he published a lengthy letter to the prime minister, Lord Liverpool, complaining of the scandalous miscarriage of justice in the Canadian law courts, and asking for a thorough inquiry thereinto before the privy council. On 24 June Sir James Montgomery, Selkirk's brother-in-law, moved in the House of Commons for copies of any correspondence that had taken place, and a bulky blue-book was soon after issued. Sir Walter Scott, too, was asked to aid with his pen Selkirk's cause, but the state of his health prevented him so doing. Shortly after, completely worn out by his troubles and vexations, Selkirk retired to the south of France, but, in spite of the devoted attentions of his wife, he died at Pau on 8 April 1820, and was buried in the protestant cemetery at that place. Although his actions have been most unsparingly denounced, there can be no question that in all he did his motives were wholly philanthropic. Selkirk's settlement is now represented by the flourishing province of Manitoba, in which his name is highly revered and his memory perpetuated by the town and county of Selkirk, both so called after him. Sir John Wedderburn has well and truly said of him that he was 'a remarkable man who had the misfortune to live before his time.' Sir Walter Scott, too, writing of him, says: 'I never knew in all my life a man of more generous and disinterested disposition.' In the year after his death the two fur companies agreed to amalgamate. It was then to the interest of both to forget the past; hence the undeserved oblivion into which Selkirk's name has largely fallen. He also wrote (vide *Gent. Mag.* xc. 469) a pamphlet on the 'Scottish Peerage,' and Bryce, his chief biographer, attributes to him (*Manitoba*, p. 138) two anonymous pamphlets, published about 1807, on the 'Civilisation of the Indians of British North America.'

[Lockhart's Life of Scott; Bryce's Manitoba, &c. (portrait and facsimile autograph), 1882; various Peerages; Hansard's Parliamentary Debates; Gent. Mag. xc. 469 (obituary notice); A Narrative of Occurrences, &c., in North America, 1817; Statement respecting the Earl of Selkirk's Settlement, 1817; numerous blue-books and other publications relating to the contest on the Red River, 1812-21.] M. C–y.

DOUGLAS, Sir THOMAS MONTEATH (1787–1868), general, was the son of Thomas Monteath and grandson of Walter Monteath, who married Jean, second daughter of James Douglas of Mains. This Jean was the sister of Margaret, who was the wife of Archibald, duke of Douglas [q. v.], and the Duchess of Douglas entailed an estate with the curious name of Douglas Support to the descendants of her sister, which was eventually inherited by Thomas Monteath. He entered the East India Company's service as an ensign in the Bengal army on 4 Dec. 1806, and was at once attached to the 35th regiment of Bengal infantry, with which he served throughout his long career. He first saw service under Sir Gabriel Martindell in the trying campaigns in Bundelkhand in 1809 and 1810, during which every one of the numerous forts of the small Bundela chieftains had to be stormed, and in these assaults Douglas, who had been promoted lieutenant on 9 Sept. 1808, was twice wounded. He next served

throughout the Gurkha and Nepalese campaigns in 1814 and 1815 under Generals Nicholls and Ochterlony, and was present at the battles of the Timlee Pass and of Kulinga, and at the assaults of Jountgarh and Srinagar, at which latter place he was again wounded. In the admirable campaign of the Marquis of Hastings against the Pindáris in 1818, the 35th Bengal native infantry was attached to the brigade which was sent to Bikaneer in the extreme east of Rajputana, in order to hem in the freebooters and drive them back into Central India, where Lord Hastings was ready to crush them. Douglas was next engaged in the Merwárá campaign of 1820 against the savage Mers, and was promoted captain on 24 May 1821. In 1826 he was present at Lord Combermere's successful siege of Bhurtpore and took part in the assault, for which he received a medal and clasp. He was promoted major on 17 Jan. 1829 and lieutenant-colonel on 2 April 1834, and commanded his regiment throughout the Afghan war, during which he made his reputation. His regiment was one of those which, under Sir Claud Wade, forced the Khyber Pass, and co-operated with Sir John Keane's army from Bombay in the storming of Ghazní and the capture of Cabul in 1838. For his services during the campaign he received a medal, was made a C.B., and selected by Shah Shuja as one of the officers to receive his newly formed Duráni order. After Cabul was taken Douglas's regiment was one of those left to garrison the city, and remained there until October 1841, when, on the arrival of reinforcements, it was ordered with the 13th light infantry to return to India under the command of Sir Robert Sale. Hardly had this brigade started when the Afghans rose in rebellion and Sale had to fight his way to Jellalabad, into which city he threw himself. In the famous defence of that city Monteath, who from his rank was second in command, greatly distinguished himself; of the romantic friendship between Douglas's regiment, the 35th Bengal native infantry, and her majesty's 13th regiment a touching incident is related in Gleig's 'Sale's Brigade in Afghanistan' (p. 158). On 16 April 1842 the gallant garrison of Jellalabad was relieved by General Pollock, and in the campaign which followed Monteath held command of a brigade. At the close of the campaign Monteath was promoted colonel for his gallant conduct and appointed an aide-de-camp to the queen on 4 Oct. 1842. On 7 Sept. 1845 he was appointed colonel of his old regiment, and soon after left India. In 1851 he succeeded to the estate of Douglas Support under the entail of the Duchess of Douglas, and took the name of Douglas in addition to his own. He never returned to India, but was promoted in due course to be major-general on 20 June 1854, lieutenant-general on 18 March 1856, and general on 9 April 1865. In March 1865 he was made a K.C.B. in recognition of his long services during the early years of the century. He died at Stonebyres in Lanarkshire in October 1868.

[Times, 24 Oct. 1868; East India Military Directories; Gleig's Sale's Brigade in Afghanistan; Low's Life of Sir George Pollock.]

H. M. S.

DOUGLAS, WILLIAM DE, 'the Hardy' (*d.* 1298), the younger of two sons of Sir William de Douglas, surnamed 'Longleg,' is first noticed on record in 1256 as holding lands in Waradon from his father, though then quite young and under guardians. Another of his father's English manors was Faudon in Northumberland, in defending which in 1267 against an attack of the men of Redesdale he was so severely wounded that, according to the terms of the complaint, his assailants all but cut off his head. He seems next to have joined the ranks of the crusaders and been knighted. About 1288 he became lord of Douglas on his father's death, which had been preceded by that of his elder brother Hugh. By this time he had married, some say a daughter of William de Keith, but others, and with better authority, Elizabeth, daughter of Alexander, high steward of Scotland. She bore to him at least one son, who became the famous 'Good' Sir James Douglas, but she did not long survive, and to supply her place Douglas seized and carried off to one of his strongholds a young English widow, who had come to Scotland to see after some of her late husband's lands there, out of which she was to receive part of her terce. This was Eleanor de Lovain, daughter of Matthew, lord Lovain, who had married William de Ferrers, lord of Groby, Leicestershire, brother of the last Earl of Derby of the name of Ferrers. She was residing with a kinswoman at her manor of Tranent in Haddingtonshire, which Douglas one day stormed with an armed force, and took away the lady, whom he afterwards married. As by English custom she was a royal ward, this outrage roused the wrath of Edward I, who, claiming at this time to be lord paramount of Scotland, ordered the arrest of Douglas and the confiscation of his lands. The Scottish regents, however, one of whom was James, high steward of Scotland, the brother of Douglas's first wife, declined to obey the mandate, but the English domains of the defiant baron were seized,

and he himself fell into the hands of Edward's officers about a year after the escapade, when he was imprisoned in the castle of Leeds. He obtained his liberty in a short time on four English barons becoming his sureties, and ultimately he was sentenced to a fine of 100*l.*, which, however, Douglas never paid.

Douglas was among the barons who refused to acknowledge Baliol as king. On one occasion, when three of Baliol's officers presented themselves at the gate of Douglas Castle to enforce a decree of court in a civil case against him, he seized and threw them into his dungeons, whence one only made his escape, one dying while in durance, and the other being put to death. Events, however, ultimately obliged him to give way, and he proceeded to court to do homage to Baliol, whose majesty was vindicated by committing the recalcitrant baron for a short period to prison. But Baliol was soon afterwards forced to abdicate by the Scottish barons, who, resenting the commands of Edward that they should serve him in his foreign wars, entered into alliance with France and fortified Berwick and the borders against England. To Douglas was entrusted the command of the castle of Berwick. That town was besieged and taken by Edward amid a most sanguinary massacre of the inhabitants, but the garrison capitulated on assurance of life and limb, and were permitted to depart, all save Douglas, who was committed to close ward in a tower of the castle which has since been known as the Douglas tower. He regained his freedom by taking the oath of fealty to Edward, and received back his Scottish estates, but not his English manors, from Edward, who had compelled the Scots to lay down their arms. Douglas, however, on hearing of Wallace's movements in the cause of Scottish independence, though apparently without any communication with him, openly declared his adoption of the cause by attacking and capturing the castle of Sanquhar in Nithsdale, then held by an English garrison. One of his followers took the place of a wagoner who was wont to supply the garrison with wood, and, stopping the wagon under the portcullis, gave signal to Douglas and his companions, who lay in ambush near by. The capture was effected, but the castle was again besieged. Douglas found means to convey word of his straits to Wallace, who immediately brought relief and compelled the English to leave the district. Within a short time the most considerable of the Scottish barons joined Wallace, and as Edward was now moving a large army into Scotland, they consolidated their forces upon the water of Irvine in Ayrshire. The two armies met there in the month of July 1297, but the barons submitted voluntarily to the clemency of Edward. Douglas was at once loaded with irons and recommitted to prison in Berwick, whence he was carried to the Tower of London by the English, when in a few months they were obliged to evacuate the country. On 12 Oct. 1297 Douglas was committed to the Tower by an order signed by Prince Edward in his father's name, and he died there in the following year. In January 1299 Eleanor de Ferrers is mentioned as the widow of Sir William Douglas. Besides the 'Good' Sir James, he left two other sons: Hugh, who became a churchman, but afterwards succeeded his nephew William as lord of Douglas, and Sir Archibald Douglas [q. v.], who for a short time was regent of Scotland during the minority of David II, and was fatally wounded at the battle of Halidon in 1333. The Douglas estates in Scotland were, on the occasion of the capture of their lord, confiscated by Edward and bestowed by him on Sir Robert Clifford.

[Fordun's Scotichronicon; Liber de Calchou; Stevenson's Historical Documents; Rymer's Fœdera; Wyntoun's Cronykil; Chronicon Walteri de Hemingburgh; Ragman Rolls; Scalacronica; Barbour's Bruce; Hume of Godscroft's Houses of Douglas and Angus; Fraser's Douglas Book.]

H. P.

DOUGLAS, Sir WILLIAM, Knight of Liddesdale (1300?–1353), was the eldest lawful son of Sir James Douglas of Lothian, though he has been called by many the natural son of the 'Good' Sir James. These two Sir James were descended from the same great-grandfather. The 'Good' Sir James was progenitor of the Earls of Douglas and Angus; his namesake was ancestor of the Douglases, earls of Morton.

Sir William Douglas was one of the bravest leaders of the Scots during the minority of David II. In 1332 he held the responsible post of keeper of Lochmaben Castle and warden of the west marches. Hostilities had been renewed between England and Scotland, and Douglas led a marauding force into Cumberland, laying waste the territory of Gillsland. In a retaliatory raid led by Sir Anthony Lucy, in which the English were confronted by Douglas and the forces at his command, the Scots were totally defeated, and Douglas, with all the chivalry of Annandale, fell into the hands of their enemies. For two years he was confined in irons in the castle of Carlisle, and was then ransomed for a very considerable sum. He returned to Scotland, and after taking part in the deliberations of the Scottish estates at Dairsie

in Fife, he set himself the patriotic task of clearing the country of its southern invaders. For the greater part of seven years he lurked in the recesses of Jedburgh Forest and in other mountainous districts of the south of Scotland, making sudden and daring sallies around against all the towns and castles garrisoned by the English soldiery. In these, says Froissart, many perilous and gallant adventures befell them, from which they derived much honour and renown. He expelled the English from Teviotdale with the exception of the castle of Roxburgh, and he was appointed sheriff of that district and also constable of that castle, the two offices being always conjoined. Much of the territory thus recovered and held against the English by Douglas had belonged to the 'Good' Sir James, lord of Douglas, whose brother Hugh was now lord of Douglas. From the latter Douglas received gifts of lands, and David II also rewarded him in 1342 by a grant of the lordship of Liddesdale, which, with its castle of Hermitage, he had likewise wrested from the English. It was from this district he derived the title of Knight of Liddesdale. In another grant a few months later the king acknowledges the services of Douglas to the crown and kingdom as both numerous and important.

He took part in the wars against Edward Baliol, the aspirant to the Scottish throne. Baliol had engaged the services of a body of foreign knights, which was encountered at the Boroughmuir of Edinburgh by the regent Moray, when Douglas's assistance contributed materially to the final success. In December 1337 Douglas accompanied Sir Andrew Moray of Bothwell to the north of Scotland, when they slew at Kildrummie the Earl of Atholl, Baliol's lieutenant, to whom Douglas believed he owed his protracted imprisonment in England. The Scots followed up Atholl's defeat by retaking many of the fortresses north of the Forth, and then laying siege to Edinburgh. Some English troops were despatched to the relief of the garrison, but these were met by Douglas at Crichton Castle, and forced to return. In this fight he sustained a severe wound, but he was soon able to represent his country in some chivalric tournaments with the English which were arranged soon afterwards. On the resumption of hostilities his compatriots elected Douglas as their ambassador to the French court. He obtained five ships of war, and, returning with these while his countrymen were engaged in the siege of Perth, he sailed his ships up the Tay and secured the victory. The remaining Scottish fortresses quickly fell into the hands of the Scots, Douglas aiding in the capture of not a few, while by a shrewd trick of war, with but a few men, he himself effected the capture of the castle of Edinburgh. He contrived to introduce a number of men hidden in some casks, others attending the cart in the disguise of seamen.

David II returned to Scotland from France in 1342. The castle of Roxburgh had been won from the English by Sir Alexander Ramsay of Dalhousie, and to reward him the king, probably unaware of the possession of the same by Douglas, bestowed the custody of the castle of Roxburgh and the sheriffship of Teviotdale on Ramsay. This gave mortal offence to Douglas. Ramsay came down to hold his court at Hawick, and was met by Douglas on apparently friendly terms; but on taking his seat on the tribunal, and inviting Douglas to sit beside him, Douglas drew his sword, wounded and seized his rival, and, carrying him off to his castle of Hermitage, threw him into a dungeon and left him to starve. The king was highly incensed. But Douglas placed himself beyond the reach of the royal vengeance until his pardon had been procured by friends, and on being restored to favour the grant of the offices of constable of Roxburgh Castle and sheriff of Teviotdale was confirmed to him. There is reason, however, to suppose that Douglas from this time wavered in his allegiance to David.

In 1346 Douglas accompanied the Scottish king in his expedition into England, which terminated disastrously at Durham. He was in command of one of the divisions of the army, and after the Scots had achieved certain successes he counselled them to retire. His advice was rejected with scorn, and he soon saw his countrymen defeated and scattered, and his king, with many fellow-knights and himself, a prisoner in the hands of the English. For nearly six years he was detained in England, and he then, to regain his liberty, consented to become an agent of Edward III in some secret negotiations with the Scottish nobles for the release of their king. He went to Scotland on this mission, but the negotiations proved abortive, and Douglas returned to his prison in the Tower. In the following year Edward again offered him his freedom if he would sign an agreement to become his liegeman, make over Liddesdale and his castle of Hermitage, and grant free passage through his lands at all times to Edward's forces, to which Douglas, weary of his captivity, consented and returned to Scotland.

During his absence the independent spirit of the Scots had been kept alive and fostered by others, among whom was William, lord (afterwards earl) of Douglas, the son of Sir

Archibald the regent, and consequently nephew of the 'Good' Sir James and of his brother Hugh, whom he succeeded. The Lord of Douglas is also said to have been named after the Knight of Liddesdale. He was engaged in active hostilities against the English in the south of Scotland when the Knight of Liddesdale returned from his captivity. In August 1353 they met during a hunt in Ettrick Forest, and the Knight of Liddesdale was slain by his kinsman, the Lord of Douglas. The place where he fell was named Galswood, afterwards William's Hope, and a cross called William's Cross long stood on the spot. His body was conveyed to Lindean Church, near Selkirk, and thence to Melrose Abbey, where it was buried in front of the altar of St. Bridget, and the Lord of Douglas himself afterwards granted a mortification to the church for the saying of masses for the repose of the slain knight's soul. What occasioned the slaughter has never been clearly ascertained. One theory, for which Hume of Godscroft seems mainly responsible, is that expressed in the old ballad which he cites, speaking of an intrigue between the Knight of Liddesdale and the 'Countess of Douglas.' There was, however, no Earl of Douglas until 1358, and consequently there was no countess. A much earlier, and probably contemporary historian, John of Fordun, says it was in revenge for the murder of Sir Alexander Ramsay, and also of Sir David Barclay, who is said to have been killed at the instigation of the Knight of Liddesdale while in England after the battle of Durham. It may, however, have been due to the resentment of the Lord of Douglas at his kinsman's agreement with the English king. It has also been suggested that the Lord of Douglas may have been provoked by his kinsman giving away to the English king lands which he claimed as his own. The Lord of Douglas afterwards claimed and obtained the lordship of Liddesdale. The Knight of Liddesdale was also called the 'Flower of Chivalry.'

[Fordun's Chronicon, with Bower's Continuation; Liber de Melros; Reg. Honor. de Morton; Hume of Godscroft's Houses of Douglas and Angus; Fraser's Douglas Book.] H. P.

DOUGLAS, WILLIAM, first EARL OF DOUGLAS (1327 ?--1384), was younger son of Sir Archibald Douglas, regent of Scotland [q. v.], who was mortally wounded at Halidon Hill in 1333. Sir Archibald was youngest brother of the 'Good' Sir James Douglas, the comrade of Bruce. William, styled Dominus de Douglas (*Exchequer Records*, i. 396) in 1331, probably the son of 'Good' Sir James, who also lost his life at Halidon Hill, had succeeded his father in the Douglas estates, but, holding them a very short time, was succeeded by his uncle Hugh, lord of Douglas. Hugh, a canon of Glasgow, resigned the estates personally to David II at Aberdeen on 20 May 1342, by whom they were regranted under an entail, on 29 May following, in favour of William, son and heir of the late Sir Archibald, and his heirs male, whom failing to Sir William Douglas (knight of Liddesdale) and his heirs male, whom failing to Archibald a (natural) son of 'Good' Sir James and his heirs male.

The existence of William Dominus de Douglas, the legitimate son of Sir James, has been doubted, and is not mentioned by Hume of Godscroft in his history of the family, but appears proved by the entry in the Exchequer Records, which can hardly be a mistake as to the name, and by the reference to him in Knighton, and the 'Scala Chronica' of Gray, English contemporary historians. It is, however, singular that Hugh, lord of Douglas, is described in the 'Charter of Resignation' by David II as brother and heir of the late Sir James, omitting all reference to his nephew William; but this may be accounted for by the supposition that William, who survived his father only three years, never made up a title to the estates. Sir William of Douglas, the subject of the present notice, returned to Scotland from France, where he had been trained in arms, about 1348, and the Douglas estates being then in the hands of the English, he proceeded to recover them. He expelled the English from Douglasdale, and, aided by his maternal uncle, Sir David Lindsay of Crawford, took Roxburgh Castle from Sir John Copland, its English governor, thereby restoring the forest of Ettrick to the Scottish allegiance. In 1351 he was one of the commissioners who treated for the release of David II, and three years later took part in the treaty of Newcastle, by which the king's ransom was finally arranged. In the previous year he had reduced Galloway, and forced Duncan Macdonell and its other chiefs to take the oath of allegiance to the guardians of Scotland. In August 1353, probably on his return from Galloway, he slew his godfather and kinsman, the Knight of Liddesdale, at Galswood (now William's Hope) in Ettrick Forest. The Knight of Liddesdale had intrigued with the English king, Edward III, and this, combined perhaps with some family feud, but not the favour (sung of in the famous ballad) shown by the countess for the knight (for Sir William was not yet an earl), was the probable cause of the encounter. The charter, 12 Feb. 1354, soon after granted by David II

to Sir William, includes Douglasdale, Lauderdale, Eskdale, the forest of Selkirk, Yarrow, and Tweed, the town castle and forest of Jedburgh, the barony of Buittle in Galloway, and Polbuthy in Moffatdale, all of which had been held by his uncle Sir James, and also Liddesdale with its castle, the baronies of Kirkandrews in Dumfries, Cairns, Drumlanrig, West Calder, and certain lands in Aberdeenshire, with the leadership of the men of Roxburgh, Selkirk, Peebles, and the upper ward of Clyde, which are described as lately held by his father Sir Archibald. Liddesdale had been possessed by the Knight of Liddesdale, and a dispute with reference to it may have been the cause of the family feud which led to the death of that gallant warrior. The 'Chronicle' of Pluscarden expressly assigns the desire to possess Liddesdale as one of the causes of the murder of the Knight of Liddesdale. But the story that the Knight of Liddesdale had starved Sir Andrew Moray, his rival for the office of sheriff of Dumfries, to death in the castle of the Hermitage, seems to be unsubstantiated. Douglas took part in the raid on the English border, incited by the French king, and, along with Eugene de Garancières, defeated Sir Thomas Gray at the skirmish of Nisbet in 1355. In January 1356 Edward III recovered Berwick, which the Earls of Angus and March had seized the previous year, but when he advanced on Lothian Douglas succeeded in delaying him by negotiations until the Scotch had removed their goods in the line of his march, so that his retaliatory raid, which resulted chiefly in the destruction of abbeys and churches, got the name of the Burnt Candlemas. In April Douglas made a six months' truce with the Earl of Northampton, the English warden, and took advantage of it to visit France, where he was present and narrowly escaped capture at Poictiers. After the peace concluded in consequence of that battle, Douglas was appointed, along with the Earl of March, warden of the east marches, and on 26 Jan. 1357–8 he was created by David II, at last released from his long captivity, Earl of Douglas. Between 1358 and 1361 he made frequent visits to England, which were probably due to his being one of the hostages for the king's ransom, and the negotiations for a more permanent peace between the two countries. At other times he appears to have been in attendance on the king, from whom he received a grant of the office of sheriff of Lanark, and possibly also of justiciary of Lothian, an office he certainly held in the next reign. In 1363 a dispute arose between the king and Douglas, who was supported by the Steward and the Earl of March, relative to the application of the money raised for payment of the king's ransom, which these nobles accused David of appropriating. Douglas took up arms against the king, but after a skirmish at Inverkeithing he was defeated at Lanark, and obliged in May 1363 to submit. In Nov. 1363 Douglas went to London with King David, who with Douglas's assent negotiated with Edward III arrangements, whereby on certain terms the English king or his son Lionel should eventually succeed to the Scottish throne. Douglas was not at Scone in March 1364, when David's plan was laid before the Scottish parliament and rejected (Lang, *Hist. of Scotland*, 1899). A statement of Bower, amplified by Hume of Godscroft, that a claim was a few years later, in the beginning of Robert II's reign, put forward to the crown by Douglas for himself, through an alleged descent from Dornagilla, daughter of the Red Comyn, and niece of Baliol, is refuted by his genealogy, for his mother was Beatrice, daughter of Sir Alexander Lindsay of Crawford, and not Dornagilla (Burnett, Preface to *Exchequer Records*, iii. lxxxviii).

During the remainder of David II's reign Douglas, though frequently absent from parliaments and councils held with reference to raising the money for the king's ransom, took part with the patriotic nobles who, by great personal sacrifices, insisted that the ransom should be paid, and counteracted David's intrigues with England by stringent provisions for the control of the king. He also opposed David's imprudent second marriage to Margaret Drummond of Logie; and although a letter dated 26 July 1366 was signed by him as well as the Steward and the Earl of March consenting to the gift of Annandale to her stepson, John of Logie, this must have been a reluctant or nominal approval merely. In 1369 he accompanied the king in an expedition against John of the Isles, who submitted at Inverness on 15 Nov. On the death of David II in 1371 Douglas was present at the coronation of Robert II at Scone, to whom he swore homage on 27 March, and he also joined in the settlement of the succession on the king's eldest son, John, earl of Carrick, afterwards Robert III. About this time he was made justiciary south of the Forth, and shortly after acquired the castle of Tantallon and the port of North Berwick, which had formerly belonged to the Earl of Fife. His son James, who succeeded him, was, soon after Robert's accession, betrothed to Isabel, the king's daughter, and the marriage followed in 1373. In the following year we find traces of the earl's activity in a dispute with the abbey of Melrose as to the

patronage of Cavers, in procuring the release of Mercer, a merchant of Perth taken prisoner on the coast of Northumberland, and in various transactions as warden of the marches. About 1374 he added to his already vast possessions in the south the territory and title of the Earl of Mar, through his wife Margaret, sister of Thomas, thirteenth earl of Mar, to whom he had been married in 1357. She was his only wife, for the other two assigned to him by Hume of Godscroft have no place in authentic records. The countess survived him, and the hypothesis of her divorce is without foundation. It was keenly disputed in the litigation for the peerage of Mar between the Earl of Kellie and the Earl of Mar (Mr. Goodeve Erskine) whether the Earl of Douglas took the title of Mar in his own right or in that of his wife. But as no grant of the Mar title to him is on record the inference is that he succeeded, according to the custom of Scotland, in right of his wife, who was the heir of her brother, who died childless. This inference does not seem overcome by the fact that he is styled Earl of Douglas and Mar, not of Mar and Douglas, or that his seal gave the first and fourth quarters to his own Douglas arms in preference to those of Mar, which are placed on the less honourable second and third quarters. Although the Mar title was the most ancient, being the premier earldom of Scotland, it was natural that Douglas should prefer to retain that of his own family, which had been conferred on himself in the first place in his designation and arms.

The closing years of the earl's life were occupied with border raids. In one of these, related by Froissart, he defeated and took prisoner Sir Thomas Musgrave, the commander of the English force at Melrose, in an engagement which was the sequel of the capture of Berwick by the Scots, who held it only nine days, when it was retaken by the Earls of Northumberland and Nottingham and Sir Thomas Musgrave. The date of the capture of Berwick was, according to Walsingham, 25 Nov. 1378, which would place the engagement between Douglas and Musgrave in the end of that or the commencement of the next year. This appears the most probable account, although the Scottish historians, Wyntoun and Bower, place Musgrave's defeat in 1377, and assign the credit of it to a vassal of the Earl of March, and not to Douglas. In the spring of 1380 Douglas headed a more formidable raid into England, in retaliation for the invasions of the Earl of March's lands on the Scottish borders by Northumberland and Nottingham. His troops are said on this occasion to have numbered twenty thousand men, and after carrying away great booty—as many as forty thousand cattle—from the forest of Inglewood, and ravaging Cumberland and Westmoreland, Douglas burnt Penrith. He was afraid, however, to attempt the siege of the strong castle of Carlisle, and returned to Scotland. Though successful in its immediate object, this incursion cost the Scots more than they gained, by introducing the pestilence from which the English were then suffering. On 1 Nov. 1380 Douglas, along with the bishops of Glasgow and Dunkeld, and his kinsman, Sir Archibald Douglas, lord of Galloway, was present at Berwick, where John of Gaunt met them and negotiated a truce to last till 30 Nov. 1381. The young Richard II was threatened by the rising of the peasants under Wat Tyler. John of Gaunt, who was specially aimed at by the insurgents, was soon after obliged to take refuge in Edinburgh, where he was hospitably received and remained till July 1381. Douglas and Sir Archibald were sent to conduct him from Ayton, where he had met the king's son John, earl of Carrick, and prolonged the truce till Candlemas 1384, to the Scottish capital, and perhaps took part also in re-escorting him to Berwick. Between 1381 and 1384 Douglas, now far advanced in years, was constantly in attendance on the king, who, as usual in these times, was travelling over his kingdom. He is shown by various charters to which he was a party or a witness to have been at Wigton in September 1381, at Edinburgh in October, and later in Ayrshire, where he remained till the following spring. In 1383 he was at Stirling and Dundee, and on 18 Jan. 1384 at Edinburgh. Almost immediately after the expiry of the truce hostilities were resumed on both sides of the border, and Douglas received a special commission from the king for the reduction of Teviotdale, where many of the inhabitants still refused to accept the Scottish allegiance. His satisfactory execution of this commisston was the last act of his life, and in May 1384 he died of fever at Douglas, and was buried at Melrose. Besides his successor, James, he left a daughter Isabella, who succeeded after her brother's death to the unentailed lands of Douglas and the title and lands of Mar. This lady married, first, Malcolm Drummond, brother of Annabella, the wife of Robert III, and, second, Alexander, son of Alexander Stewart, earl of Buchan. He had also two illegitimate children, George, afterwards first earl of Angus, of the line of Douglas [q. v.], by Margaret Stewart, sister and heir of Thomas, third earl of Angus, and wife of Thomas, thirteenth earl of Mar, and Margaret, who married Thomas Johnson, from whom probably

sprang the family of Douglas of Bonjedward in Roxburgh.

[The History of the Houses of Douglas and Angus, by Master David Hume of Godscroft, London, 1644, requires to be corrected by the more authentic records printed in Sir W. Fraser's family history, The Douglas Book, 1887, and by the Exchequer Records edited by Mr. George Burnett, Lyon King-of-arms. The English Chronicles—Knighton, Scala Chronica, and Walsingham—the Scottish of Bower, the Continuator of Fordun, and the Book of Pluscarden, and the French Chronicle of Froissart, should also be referred to.] Æ. M.

DOUGLAS, Sir WILLIAM, Lord of Nithsdale (*d.* 1392?), was the illegitimate son of Archibald, third earl of Douglas [q.v.], himself the illegitimate son of the 'Good' Sir James. For comeliness and bravery he was a worthy descendant of such ancestors, and the historians of the period describe him as inheriting several of the personal features of his grandfather, being large-boned, of great strength, tall and erect, bearing himself with a majestic mien, yet courteous and affable, and in company even hearty and merry. He inherited the swarthy complexion of the 'Good' Sir James, and was also called the Black Douglas. He was an active warrior against the English. In 1385, while still a youth, he accompanied his father in a raid into Cumberland, and took part in the siege of Carlisle. Making an incursion on his own account, accompanied by a few personal followers, he burned the suburbs of the town. While standing on a slender plank bridge he was attacked by three knights, reckoned among the bravest in the citadel; he killed the foremost, and with his club felled the other two. He then put the enemy to flight and drew off his men in safety. On another occasion, in open field, with but eight hundred men, he overcame an opposing host of three thousand, leaving two hundred of the enemy dead on the plain, and carrying five hundred off as prisoners.

Robert II was so pleased with the knightly bearing of young Douglas that in 1387 he gave him in marriage his daughter Egidia, a princess whose beauty and wit were so renowned that the king of France wished to make her his queen, and despatched a painter to the Scottish court to procure her portrait secretly. But in the meantime she was bestowed on Douglas, and with her the lordship of Nithsdale. He also received from his royal father-in-law an annual pension of 300*l.*, and his own father gave him the barony of Herbertshire, near Stirling.

In 1388 he was entrusted with the command of a maritime expedition, which was fitted out to retaliate certain raids by the Irish upon the coast of Galloway. Embarking in a small flotilla with five hundred men he sailed for the Irish coast, and attacked Carlingford. The inhabitants offered a large sum of money to obtain immunity. Douglas consented, and a time was fixed for payment. The townsmen, however, had only wished to gain time, and immediately despatched a messenger to Dundalk for their English allies. Unsuspicious of treachery Douglas had only landed two hundred men, and half of these were now separated from him in a foraging expedition under his lieutenant, Sir Robert Stewart of Durrisdeer. He himself remained before the town. At nightfall eight hundred horsemen left Dundalk, and, meeting with the inhabitants of Carlingford, fell simultaneously upon the two companies of the Scots, with whom, however, the victory remained. Douglas thereupon took the town, and gave it to the flames, beating down the castle; and, lading with his spoils fifteen Irish vessels which he found harbouring there, set sail and returned to Scotland. On the way home they attacked and plundered the Isle of Man.

When Douglas reached Lochryan in Galloway, he learned that his father and the Earl of Fife and Menteith had just led an expedition over the western marches into England, and he immediately joined them with all his available forces. In connection with the same campaign James, second earl of Douglas, had simultaneously entered England by the eastern marches, and, meeting with Percy on the field of Otterburn (1388), was slain. The western portion of the Scottish troops at once returned.

Peace with England was shortly afterwards secured, and Douglas went abroad in search of adventure. He was received with great honour at Spruce or Danzig in Prussia, where Thomas, duke of Gloucester, was preparing to fight against the Lithuanians (1391). A fleet of two hundred and forty ships was fitted out for an expedition, the command of which Douglas is said to have accepted. Before leaving Scotland Douglas seems to have received a challenge from Thomas de Clifford, tenth lord Clifford [q. v.], to do wager by battle for some disputed lands. Clifford obtained a safe-conduct through England for Douglas, but nothing is known as to the result of the duel, or even whether it was fought. It is said to have taken place in 1390. From the Scottish Exchequer Rolls it is evident Douglas was alive in 1392, after which there is no further trace of him. By Princess Egidia he left a daughter of the same name, who married Henry, earl of Orkney,

and was associated with him in the foundation of Roslin Chapel near Edinburgh. He also left a son, who succeeded him as Sir William Douglas of Nithsdale, but who disappears from record after 1408, while his sister lived at least thirty years later.

[Fordun à Goodall; Wyntoun's Cronykil; Exchequer Rolls of Scotland; Hume of Godscroft's Houses of Douglas and Angus; Fraser's Douglas Book.] H. P.

DOUGLAS, WILLIAM, second EARL of ANGUS (1398?–1437), was the elder son of George, first earl [q. v.], and Mary Stuart, daughter of Robert III, and succeeded to the earldom on his father's death of the plague in England, where he had remained as a prisoner after his capture at Homildon in 1402. The exact date of his accession to the earldom has not been ascertained. In 1410 he was betrothed to his future wife, Margaret, daughter of Sir W. Hay of Yester, but the marriage does not seem to have taken place till 1425, when a dispensation was obtained from the pope. He was named as one of the hostages to the English king when James I was allowed to return from his captivity in 1424, but he does not appear in the final list, and when James came to Durham he met and accompanied him to Scotland, and received the honour of knighthood He is said to have been one of the nobles arrested along with Albany and his sons in 1425, but if so he was at once released, for he sat on the assize at Albany's trial. He took part in the king's highland expedition, and had Alexander, the Lord of the Isles, committed to his custody at Tantallon in 1429. In 1430 he was sent on an embassy to England, and three years after he was appointed warden of the middle marches.

When Henry Percy threatened to invade Scotland in 1435, Angus was sent to oppose him, and defeated an English force under Sir Robert Ogle at Piperden on 30 Sept. He died in 1437, leaving a son, James, third earl of Angus, who held the title till 1452, when he died and was succeeded by his uncle, George, fourth earl of Angus and Lord of Douglas [q. v.] He had married Joanna, a daughter of James I, but they had no children, and on his death she married James, earl of Morton. The only event recorded of this earl is the submission to him of Robert Fleming of Cumbernauld, a follower of the Earls of Douglas, who had burnt the corn on his lands of North Berwick, and in order to avoid retaliation entered into a bond for two thousand merks to surrender himself at Tantallon or the Hermitage on eight days' warning. In this bond, dated 24 Sept. 1444, the third earl is designated Earl of Angus, lord of Liddesdale and Jedward Forest. The occasion of its being granted is a sign, as Hume of Godscroft notes, that there was already rivalry between the Earls of Angus and their kinsmen, the Earls of Douglas.

[Fordun's Chronicle; the family histories of Hume of Godscroft and Sir W. Fraser.] Æ. M.

DOUGLAS, WILLIAM, sixth EARL OF DOUGLAS and third DUKE OF TOURAINE (1423?–1440), was eldest son of Archibald, fifth earl [q.v.], and Euphemia Graham, daughter of Sir Patrick Graham and Euphemia, countess of Strathearn, the granddaughter of Robert II. If his father's marriage took place, as is most probable, in 1424, he can only have been a youth in his sixteenth year when he succeeded his father on 26 June 1439, but the 'Short Chronicle of the Reign of James II' calls him eighteen years of age when he was put to death at Edinburgh in 1440. His execution with its tragic circumstances is all that has been recorded of his short life, but historians, forced to seek some explanation for it, have amplified the narrative in a manner which may have some foundation, but is not consistent with his extreme youth. He is said to have held courts of his vassals, almost parliaments, at which he imitated royalty and even dubbed knights. A claim to the crown itself, through the descent of the Douglases from the sister of the Red Comyn, a daughter of Baliol's sister, who married Archibald, the brother of the 'Good' Sir James [q. v.], and the alleged illegitimacy of Robert III and the other descendants of the second marriage of Robert II with Elizabeth More, is suggested as the cause of this ostentation. But the actual possessions and power of the Douglas family seem sufficient to account for the jealousy of its youthful head entertained by the new and ambitious candidates for the rule of the kingdom, Sir William Crichton, governor of Edinburgh, and Sir Alexander Livingstone, governor of Stirling Castle, in whose hands James II, then only a boy of six, was a mere puppet. In his name an invitation is said to have been sent to the earl and his brother David to visit the king in Edinburgh in November 1440. They came, and were entertained at the royal table, from which they were treacherously hurried to their doom, which took place by beheading in the castle yard of Edinburgh on 24 Nov. Three days after Malcolm Fleming of Cumbernauld, their chief adherent, shared the same fate. The bull's head served at the royal banquet, first mentioned by Boece and Pitscottie, and the

popular verse preserved by Hume of Godscroft—

> Edinburgh Castle, Tower, and Town,
> God grant thou sink for sin,
> And that even for the black dinner
> Earl Douglas got therein—

are embellishments too romantic to be implicitly credited, yet resting on a tradition which cannot be altogether rejected from history. The chief authors of the execution were Crichton, who had become chancellor; Sir Alexander Livingstone, at this time reconciled to his rival; and (it has been conjectured) their kinsman, James Douglas, earl of Avondale, called the 'Gross,' who at least profited by their death and succeeded to the earldom of Douglas. The Galloway estates of the family passed to the sister of the murdered earl, Annandale and the March estates reverted to the crown of Scotland, and the claim to the duchy of Touraine, granted only to heirs male, was abandoned. Thus without an absolute forfeiture the great inheritance of the Douglases was for a time dispersed, and their power, which had grown too great for any subject, was broken.

[The continuation of the Scotichronicon by Bower and a Short Chronicle of the Reign of James II, commonly called the Auchinleck Chronicle, are the only original authorities; the fuller narrative of Boece's History of Scotland has been followed, though in parts doubted by subsequent historians, including the family historians, Hume of Godscroft and Sir W. Fraser in The Douglas Book.] Æ. M.

DOUGLAS, WILLIAM, eighth EARL OF DOUGLAS (1425?–1452), was son of James 'the Gross,' seventh earl, to whom he succeeded in 1443, and Beatrix Sinclair, daughter of Henry, earl of Orkney. He early gained the favour of his young sovereign, James II, who regarded him as more his equal in age and rank than Sir William Crichton, the chancellor, who wished to govern both the king and kingdom. On 25 Aug. 1443 Douglas by the king's command, the king's council and household being with him, took Barnton, near Edinburgh, a castle held for Crichton by his cousin, Andrew Crichton. In November, at a general council in Stirling, Sir William Crichton, his brother, and their chief followers were forfeited, and Crichton deposed from his office. In revenge they harried the lands of Douglas, burnt his castles of Abercorn, Strabrook, and Blackness, and took five other of his strongholds. A papal dispensation in the following year, 24 July 1444, allowed Douglas to marry his cousin, the Fair Maid of Galloway, and so to unite the two principal estates of the family. In 1445 the castle of Edinburgh, still held by Sir William Crichton, after a stout defence of eleven weeks, capitulated to Douglas on terms which permitted Crichton to recover or retain the office of chancellor. But Douglas, who exercised the power, and perhaps received the title of lieutenant-general of the kingdom, maintained his ascendency in the royal councils. In 1448 he retaliated on the English, who had burnt Dunbar and Dumfries, by a raid, along with the Earls of Orkney, Angus, and his brother Hugh, earl of Ormonde, in which Alnwick was burnt on 3 June, and on 18 July, when he renewed the war with a force of forty thousand men, Warkworth shared the same fate. In 1449 the marriage of the king to Mary of Gueldres, which had been negotiated by Crichton and the Bishop of Dunkeld, who brought the bride to Scotland, was celebrated. This marriage led to the king assuming a large personal share in the government, and its first effect was the downfall of the powerful family of the Livingstones, whose chief members were separately arrested and forfeited in the parliament held by James in person at Edinburgh on 19 Jan. 1449. Their head, Sir Alexander Livingstone, lord Callendar, escaped with his life, but his son and heir, James, and his cousin Robin of Linlithgow the controller, were beheaded. Archibald of Dundas, one of their adherents, held out in the tower of Dundas, but after a siege of three months surrendered, when it was demolished, and the spoil divided between the king, the Earl of Douglas, and Sir William and Sir George Crichton. This division proves that Douglas and Crichton still retained their power and acted together in the overthrow of the Livingstones. The earl also received a considerable part of the forfeited estates of the Livingstones; the fine payable to the king on the marriage of his wife was remitted; Strathavon erected into a burgh of barony in his favour, and other rewards given him. A new charter was issued in the parliament of 1449 of the Douglas estates to him and his heirs male, whom failing, his heirs general.

In November 1450 Douglas, who had procured a safe-conduct for three years from the English king, went to Rome, attended by a great retinue. Of these are specially mentioned by Pitscottie the 'Lords of Hamilton, Graham, Saltoun, Seaton, and Oliphant, and of meaner estate, such as Calder, Urquhart, Campbell, Forrester, Lauder, also knights and gentlemen.' So large and dignified a company and the lavish expenditure of Douglas attracted the admiration and envy of his countrymen, and the unwonted spectacle of

a rich Scottish noble made even some little stir in Rome. The celebration of the jubilee was the ostensible object of his journey, but the time to which his safe-conduct extended gives countenance to the opinion that the relations between him and the king had already become strained. Boece, followed by Pitscottie and other historians, expressly accuses Douglas of great oppression, and the neglect to restrain the thefts and robberies of his Annandale vassals. In the border-country he was more like a prince than a subject, so that the people doubted whether they should call themselves the king's or Douglas's men.

Douglas, who was accompanied to Rome by his brother and heir, James, left as his procurator or representative in Scotland his youngest brother John, lord Balveny. He was well received on the continent, where the name of Douglas was celebrated through the services of his predecessors, the Dukes of Touraine, in the French wars. On his return to England in February 1451 he was met by Garter king-at-arms, who attended him during his stay. His absence gave an opportunity to the king, moved by the Crichtons and other nobles hostile to the Douglases, and an attempt was made to curb their power. The Earl of Orkney was sent to Galloway and Clydesdale to collect the king's rents and repress the disorders of these turbulent parts of the kingdom. Lord Balveny was specially ordered to answer the complaints made against himself. The king's commands being treated with contempt, he went in person to Galloway, and according to Pitscottie garrisoned Lochmaben with royal troops, and cast down the castle of Douglas; but the more trustworthy manuscript of Law restricts the king's action to the overthrow of the minor stronghold of Douglas Crag in Ettrick Forest shortly after the earl's return in April. The castle of Douglas was certainly not destroyed, for it was still standing in 1452. Soon after his return he made his submission to the king, and being again received with favour was named as warden of the marches, one of the commissioners to treat with English commissioners regarding violations of the truce. A series of charters granted during or shortly after the parliament which met in Edinburgh on 25 June 1451, when the earl was present, restored to him his estates, and remitted all penalties or forfeitures under which he lay; but the earldom of Wigton, including the lands west of the water of Cre, were excepted. 'All gud Scottis men,' says the chronicle of James's reign, 'war rycht blyth of this accordance.' Four months later, in October, at a parliament held in Stirling, the earldoms of Wigton and Stewarton, Ayrshire, also excepted from the former charters, were restored. But the peace between the sovereign and his too powerful subject was hollow.

The earl and Crichton, if we can credit Pitscottie's rambling narrative, plotted against each other's lives, and though both escaped their enmity was deadly. Douglas's brother James had gone to England in connection with a treasonable intrigue. A still more formidable bond was made or renewed between him and the great earls of the north, Crawford, Ross, and his brother Moray, for mutual defence against all enemies, not excepting the king. The occasions for the final rupture between Douglas and James are detailed by more than one historian. The lands of Sir John Herries were ravaged and Sir John hanged by the earl in defiance of the king. McLellan, the tutor of Bomby, one of the earl's Galloway vassals, having taken the king's side, was imprisoned, and when his kinsman, Sir Patrick Gray, was sent to demand his release the earl, while entertaining Sir Patrick at dinner, caused McLellan to be beheaded, and then showing the corpse told Sir Patrick, 'You are come a little too late; yonder is your sister's son lying, but he wants his head. Take his body and do with it what you will,' on which Sir Patrick rode off, vowing vengeance, saving his own life only by his horse's speed. Such brutal incidents were common at this time. They stain the record of the Douglases more frequently than that of other families, because they were so long the most conspicuous nobles, and by turns the actors or the victims of such tragedies. Few things are more astonishing than the suddenness of the alternations. It is due in part to the fragmentary character of the Scottish annals, which often leaves causes unexplained, and also to the rapid revolution of the wheel of fortune in Scotland at this period. Douglas, within a few months after the murder of McLellan, came with a few attendants, under a safe-conduct signed by James, and all the lords with him, to the castle of Stirling on the Monday before Fastern's Eve, 21 Feb. 1452. He was received with apparent hospitality and bidden to dine and sup with the king on the following day. After supper, 'at seven hours,' the king, being in the inner chamber of the castle lodgings, charged the earl to break the bond he had made with the Earl of Crawford. On his refusal James, according to the graphic narrative of the chronicle, said: '"Fals traitor, sen you will nocht I sall," and start sodanly till him with ane knyfe and strake him at the colar and down in the body, and thai sayd that Patrick Gray strak out his harness and syn the gentilmen that war with the king strak him ilk ane a strak or twa with knyffis. And

thai ar the names that war with the king that strak him, for he had xxvi woundis. In the first Schir Alexander Boyd, the Lord Dundee, Schir William of Crichton, Schir Symond of Glendonwyn, and Lord Gray, etc.' A month after, on St. Patrick's day in Lent, his brother, James Douglas, Lord Ormonde, Lord Hamilton, and a small band of followers, came to Stirling and denounced the king for the foul slaughter of the earl, dragging the letter of safeguard through the streets. The king had by this time passed to Perth in pursuit of the Earl of Crawford.

A subsequent act of the three estates, who, it is specially noted, met in separate houses without the presence of the king, solemnly declared that no safe-conduct had been given. But the concurrence of the chronicles of the time to the contrary, combined with the improbability that without it Douglas would have put himself in the king's hands, outweighs this declaration, and place it to the long list of state documents which are lying instruments vainly devised to falsify history. Even with a safe-conduct it is difficult to understand how Douglas, conscious of the murders and other lawless acts for which he might be summoned to give account, and the treasonable practices to which he was a party, ventured to meet the king at Stirling. We are tempted to conjecture that his coming was not altogether a voluntary act, but it is represented as such by the only authorities we have. Apart from the treachery and violence of his death and the degradation of a king acting as his own executioner, modern writers concur in thinking that the destruction of the Douglas power was necessary to the safety of the Stuart dynasty and the good order of the realm, and that it could scarcely have been accomplished without the sacrifice of its representative. Hume of Godscroft, the family historian, attributes the death of the earl to Sir William Crichton—

> By Crichton and my king too soon I die,
> He gave the blow Crichton the plot did lay.

The earl was only twenty-seven at the date of his death and the king five years younger. The friendship of their boyhood adds to the horror of the tragedy. The character of Douglas, according to Hume of Godscroft, 'resembled more his grandfather and cousins put to death in Edinburgh Castle than his father's, for he endeavoured by all means to augment the grandeur of his house by bonds, friendships, and dependencies, retaining, renewing, and increasing them.' This fatal ambition caused his untimely end, and again pursued by his brother and successor brought about the ruin of the house of Douglas.

[Besides the family historians, Hume of Godscroft and Sir W. Fraser, the Short Chronicle of the Reign of James II, called the Asloam or Auchinleck MS., and the Law MS. in the library of the university of Edinburgh are the best contemporary sources. Boece or his continuators, Major and Pitscottie, are the chief authorities of a little later date, and always hostile to the Douglases. Of modern writers Pinkerton and Tytler are the fullest. Burnett's prefaces to the Exchequer Rolls are also valuable.] Æ. M.

DOUGLAS, WILLIAM, ninth Earl of Angus (1533–1591), eldest son of Archibald Douglas of Glenbervie and Lady Agnes Keith, daughter of William, second earl Marischal, was born in 1533. His paternal grandfather was William Douglas of Braidwood and Glenbervie, second son of Archibald, fifth earl of Angus ('Bell-the-Cat'), and on the failure of the heirs male of the eldest son of that earl in the death of Archibald, eighth earl of Angus, William Douglas of Glenbervie succeeded, in right of entails made by Archibald, sixth earl of Angus, in 1547, as ninth earl. James VI, who as grandson of Lady Margaret Douglas, the daughter of the sixth earl, was heir of line, instituted legal proceedings for the reduction of these entails as being expressly violations of the law of God, the law of man, and the law of nature. The court of session repelled the king's claim, but James had other weapons, and the laird of Glenbervie judged it most prudent to accept a proffered renunciation of the royal claim at the king's own price, thirty-five thousand merks, and the loss of his lands of Braidwood.

While laird of Glenbervie, Douglas attained to some repute as a soldier at the battle of Corrichie in 1562, where he sided with Queen Mary against the Earl of Huntly. On later occasions he also fought against Huntly. He was chancellor of the assize which convicted Francis, earl of Bothwell, for whose incarceration he lent his castle of Tantallon, at the king's request. As a privy councillor he was required to reside in Edinburgh for the government of the country every alternate fifteen days during the absence of James VI when he went to bring over his Danish bride, and on their arrival he took part in the coronation ceremonial. He died at Glenbervie on 1 July 1591, in the fifty-ninth year of his age, and was buried in the Douglas aisle at the parish church of Glenbervie. His countess, Egidia, daughter of Robert Grahame of Morphie, whom he married in 1552, erected a monument to him and herself there. They had a family of nine sons and four daughters, and three of the younger sons originated the families of

Douglas of Glenbervie, of Bridgeford, and of Barras.

[Fraser's Douglas Book; Histories of Knox, Calderwood, and Hume of Godscroft; Register of the Privy Council of Scotland.] H. P.

DOUGLAS, Sir WILLIAM, of Lochleven, sixth or seventh Earl of Morton (*d.* 1606), was descended from Sir William Douglas of Lugton, who was the third son of Sir John Douglas of Dalkeith, ancestor of the first Earl of Morton, and who received a grant of the castle of Lochleven from Robert II. He was the eldest son of Sir Robert Douglas of Lochleven by Margaret, daughter of John, fourth lord Erskine, who had previously been mistress to James V; and was thus closely related to three nobles, each of whom in turn held the office of regent, Moray being his half-brother, Mar his uncle, and Morton of such near kinship that he made him his second prospective heir. He succeeded to the estate of Lochleven on the death of his father at the battle of Pinkie in 1547. When Queen Mary, after her marriage to Darnley, required James, earl of Morton, to give surety that he would give up Tantallon Castle, she also charged Douglas on 7 Nov. to deliver up the fortalice of Lochleven (*Reg. Privy Counc. Scotl.* i. 390–1), but having pleaded that he was 'extremely sick,' he was allowed to keep it on condition that he should be prepared to deliver it up 'with all the munition and artillerie' (which had been placed in it by Moray) on twenty-four hours' warning (*ib.* 396). He had, however, sufficiently recovered to be present at the murder of Rizzio in the following March, and was denounced as one of the murderers (*ib.* 437). He joined the confederacy of the lords at Stirling for the protection of the young prince and the avenging of Darnley's murder; and after Mary's surrender at Carberry Hill, his fortalice, owing to its isolated situation and his own near relationship both to Moray and Mar, was selected to be her prison. He received a warrant on 16 June for her commitment, and in answer to his supplication parliament in December passed an act showing that he had acted in obedience to the warrant (*Acts Parl. Scotl.* iii. 28). It was from no want of vigilance on the part of him or his mother (who was also the mother of Moray) that the queen, by the assistance of his younger brother, made her clever escape; and no charge of carelessness or collusion was ever made against him. At the battle of Langside he held a command in the rear guard, and at a crisis in the battle showed great presence of mind and activity in bringing reinforcements to the right wing (Melville, *Memoirs*, 202). He also accompanied Moray and Morton when they went to York to accuse the queen (*ib.* 205). When the Earl of Northumberland, in violation of the customs of the country 'to succour banished men,' and in opposition to the strong protests of Morton, who accounted it a 'great shame and reproach' (Hunsdon to Cecil, 11 Jan. 1570–1571, quoted in Froude, ix. 170), was taken prisoner at Elizabeth's request by the regent Moray in Liddesdale, Moray, unable to find a place of security for him south of the Forth, delivered him personally on 2 Jan. to his kinsman, Douglas, to be kept in Lochleven (Calderwood, ii. 510). In April 1572, Douglas agreed to deliver him to Elizabeth on receipt of 2,000*l.*, the same sum which had been offered him by the countess to set him at liberty (see various letters, *Cal. State Papers*, Scotch Ser. i. 345–52). By a confusion between the two earls of Morton this infamous transaction is not unfrequently referred to as a shameful example of the cupidity of James, fourth earl, but in fact he was so far from being concerned in it that it was probably at his instance that the regent Mar threw obstacles in the way and endeavoured to stipulate that Northumberland's life should be saved. The difficulty had been created by the regent Moray, who, shortly after delivering Northumberland to Douglas, was assassinated at Linlithgow. On the occurrence of the tragedy Douglas and his brother Robert, as the nearest kin of the regent, craved summary execution against the murderer (Calderwood, ii. 526), and when in 1575 it was reported that the assassin Hamilton of Bothwellhaugh was to be brought home by the lord of Arbroath, Douglas assembled a force of twelve hundred men and vowed to have vengeance on both.

During the fourth Earl of Morton's regency, Douglas gradually won a large share of his friendship, and latterly, as may be seen from the letters in 'Reg. Honor. de Morton,' was specially confided in. It was to Lochleven that Morton retired when he demitted the regency in 1578, and after the Earl of Mar on behalf of Morton seized Stirling Castle, Douglas joined him, and entered into communication with Morton to arrange for his return to power. After the apprehension of Morton on the charge of being concerned in Darnley's murder, Douglas, with other relatives, was on 14 March 1581 summoned to appear before the council 'to answer to sic thingis as salbe inquirit of them' (*Reg. Privy Counc. Scotl.* iii. 365), and on the 30th he found two sureties in 10,000*l.* for his entry 'into ward beyond the water of Cromartie' by the 8th of the following April, and his good behaviour in the

meantime (*ib.* 368). The Douglas of Lochleven who took part in the 'raid of Ruthven' on 22 Aug. 1582 for the deliverance of James from the power of Lennox, was young Douglas (CALDERWOOD, iii. 637), not the father, as often stated; but the father on 30 Aug. signed the bond of the confederates to remain with the king, and to take measures for the establishment of the 'true religion and reformation of justice' (*ib.* 645). After the counter-revolution at St. Andrews 24 June 1583, he was sent to the castle of Inverness, but on 2 Dec. was 'released from the horn' (*Reg. Privy Counc. Scotl.* iii. 613), on condition that he found caution in 20,000*l.*, which he did on 8 Dec., to depart forth of Scotland, England, and Ireland within thirty days (*ib.* 615). He and the other principal conspirators went to France, where they organised a plot which resulted in the capture of Stirling Castle on 31 Oct. 1585 and the overthrow of Arran. On 14 July 1587 he was appointed one of the commissioners for the executing of the acts against the jesuits (*ib.* iv. 463). On the death in 1588 of Archibald, eighth earl of Angus, who had succeeded to the title of Earl of Morton when Lord Maxwell's title was revoked in 1585 (*ib.* iii. 734), Douglas, in accordance with the will of the regent Morton, succeeded to the earldom of Morton. Lord Maxwell's title was, however, revived in 1592, so that for a time there were two earls of Morton (*ib.* iv. 767). On 12 July it was declared that the revival of the title in the person of Lord Maxwell should not prejudice Douglas (*ib.* 768), but the arrangement could scarcely be regarded as satisfactory by either, and on 2 Feb. 1593 they came to blows in the church of Edinburgh on the question of precedency, and had to be parted by the provost. The existence of two persons with the one title has also caused some confusion in contemporary records and in historical indexes. After the marriage of the king, Douglas, as one of the leaders of the presbyterian party, exercised considerable influence at court. In September 1594 he was appointed the king's lieutenant in the south. He died 27 Sept. 1606. By his marriage to Lady Agnes Lesly, eldest daughter of George, fourth earl of Rothes, he had four sons and six daughters. He was succeeded in the estates and earldom by his grandson, William Douglas (1582–1649) [q. v.] John, eighth lord Maxwell, who succeeded his father in 1593, claimed also the earldom of Morton, but in 1600 he was attainted, and from this time his claims ceased to be recognised. In 1620 the title was changed in the Maxwell family to Earl of Nithsdale, with precedency from the grant of the earldom of Morton in 1581.

[Registrum Honoris de Morton (Bannatyne Club); Hist. MSS. Comm. 2nd and 3rd Reps. Reg. Privy Counc. Scotl. vols. ii–vi.; State Papers, reign of Elizabeth; Sir James Melville's Memoirs (Bannatyne Club); Keith's Hist. of Scotland; Calderwood's Hist. of the Church of Scotland; Douglas's Scottish Peerage (Wood), ii. 273–4. Douglas and his mother figure in Sir Walter Scott's Abbot.] T. F. H.

DOUGLAS, WILLIAM, tenth EARL OF ANGUS (1554–1611), eldest son of William, ninth earl [q. v.], was born in 1554. He studied at the university of St. Andrews, served for a few years under his kinsman, the regent Morton, and then made a short stay at the French court. He imbibed there the principles of the Romish faith, on account of which, on his return to Scotland, he was disinherited by his father and placed under surveillance by the crown authorities. Before the death of his father, however, the influence of his mother procured the paternal pardon and reinstatement in his birthright; but as at the time of his father's death he was a prisoner, he had to obtain special permission from the king to go home and bury his father, as well as for the necessary steps connected with his succession.

In 1592 the earl of Angus was employed as the king's lieutenant in the north of Scotland, chiefly for the purpose of composing the feud between the Earls of Atholl and Huntly. Angus succeeded in his mission and obtained the thanks of the king. Soon afterwards the popish conspiracy known as the 'Spanish Blanks' was discovered, in which he was implicated. He was immediately incarcerated in the castle of Edinburgh. His countess, Elizabeth, eldest daughter of Laurence, lord Oliphant, whom he married in 1585, conveyed a rope to him in prison by means of which he escaped, and succeeded in joining the Earls of Huntly and Errol in the north, where they and others of the conspirators were still at large. His warder appears to have been privy to the escape, and for his complicity was taken and hanged two years later.

The trial of the three earls proceeded in their absence, when James took their part and secured delay. Provoked by this treatment of the case, the synod of Fife, as acting for the whole kirk of Scotland, laid the earls under the sentence of excommunication. They secretly travelled south and waylaid James while journeying from Edinburgh to Lauder, demanding that their trial should take place on an early date at Perth and not at Edinburgh. The king gladly promised to comply, though obliged to affect displeasure. They expected by assembling their friends in arms at Perth to intimidate the court, but their

opponents met them by similar tactics, so that the king was obliged to cancel the order for the trial and remit the case to a commission. The result was a proposed 'act of oblivion,' by which the remembrance of the conspiracy was to be consigned to oblivion on condition that the earls either renounced their religion or went into exile within a stated time. They declined to entertain the proposal, and were condemned on the original charge and forfeited.

Meanwhile, the earls were secure in Strathbogie, the centre of Huntly's country. One day a ship arrived at Aberdeen, whose passengers were seized by the townspeople. They were catholic messengers to Huntly. The three earls at once took arms, made a descent on the town, and obtained the release of the prisoners and the restitution of their property. James VI immediately despatched the Earl of Argyll with a strong force to inflict chastisement. Argyll was defeated at Glenlivet in September 1594, but James, at the head of another expedition, overthrew Huntly's castle, destroyed his lands, and forced him to sue for peace, which was granted to Huntly and Errol on condition of their going abroad.

Angus was not present at Glenlivet or the conflict with the king in person. He had by arrangement with Francis, earl of Bothwell, gone south to attempt a diversion, but, saving a feint at the capturing of Edinburgh, their efforts were futile. For a time Douglas lurked in concealment among his vassals in the north. Then negotiations were set on foot to obtain terms of agreement for him similar to those granted to his partners, and these were so far successful that he was about to leave the country also, when Huntly and Errol secretly returned, and the earl remained. On behalf of all three application was then made for their reconciliation to both kirk and state. They made open confession of their apostasy, professed their belief in the presbyterian polity and their resolution to abide therein, receiving the communion and taking oath to be good justiciars. The people of Aberdeen, among whom the reconciliation took place publicly in June 1597, testified their joy by acclamations at the market cross and drinking the healths of the earls. Shortly afterwards Angus was appointed royal lieutenant over the whole borders, where he did much good service.

In less than a year after his reconciliation Angus was once more threatened with excommunication. A minister was appointed by the kirk to reside with him, but after several years' instruction in this way the earl still proved 'obstinat and obdurat,' and the threat was fulfilled in 1608. He was then warded in Glasgow, but obtained permission to retire to France. On his way thither in 1609 he passed through London and asked the favour of a few last words with King James, who now reigned in England, but his request was refused, and at the age of fifty-five he returned to Paris, feeling himself both 'auld and seakly.' He resided in the neighbourhood of the abbey of St. Germain-des-Prés, where he applied himself assiduously to works of devotion and piety, and dying on 3 March 1611, was buried in that abbey. His son William, first marquis of Douglas, erected there a magnificent monument to his memory, consisting of a sarcophagus of black marble, on which reposes an effigy of the earl, clad in armour, in white marble. An engraving is given in Bouillart's 'Histoire de l'Abbaye de St. Germain-des-Prés.' It was this earl who, at the request of James VI, originated the purpose of writing a history of the Douglas family, which Hume of Godscroft carried out.

[Acts of the Parliaments of Scotland; Calderwood's History; Pitcairn's Criminal Trials; Fraser's Douglas Book.] H. P.

DOUGLAS, Sir WILLIAM, first Earl of Queensberry (*d.* 1640), eldest son of Sir James Douglas of Drumlanrig, by his wife Mary, eldest daughter of John, lord Fleming, entered into possession of the family estates in 1615, on the death of his father. In 1617 he entertained James I at Drumlanrig, and was by him created viscount of Drumlanrig, lord Douglas of Hawick and Tibberis. Charters were granted him of the barony of Torthorwald 8 Jan. 1622, and of the town of Hawick 16 May 1623. When Charles I went to Scotland to be crowned in 1633, he advanced the viscount to the title of Earl of Queensberry. In 1638 he had a charter of the baronies of Sanquhar and Cumnock, in the counties of Dumfries and Ayr. He died 8 March 1640. By his wife Isabel, fourth daughter of Mark, earl of Lothian, he was the father of four sons, the eldest of whom succeeded to his honours, and of two daughters.

[Douglas and Wood's Peerage of Scotland, ii. 379; Crawford's Peerage.] A. V.

DOUGLAS, Lord WILLIAM, military commander. [See Douglas, Lord James, 1617–1645.]

DOUGLAS, WILLIAM, seventh or eighth Earl of Morton (1582–1650), lord high treasurer of Scotland, was the only son of Robert Douglas, eldest son of Sir William Douglas of Lochleven, sixth or seventh earl

of Morton [q. v.], his mother being Jean, daughter of Lord Glamis. He was born in 1582, and, his father dying when he was an infant, was brought up under the care of his grandfather. He succeeded to the earldom on the death of his grandfather in 1606. Soon afterwards he was made a privy councillor and a gentleman of the chamber to James VI, in which office he was continued by Charles I. He commanded the Scots regiment of three thousand men in the Rochelle expedition of the Duke of Buckingham in 1627 (Balfour, *Annals*, ii. 159). On the demission of the Earl of Mar he was made lord high treasurer of Scotland, 12 April 1630, and when he resigned it, in 1635, was made captain of the yeomen of the guard, invested with the order of the Garter, and sworn a privy councillor in England. He accompanied King Charles on his visit to Edinburgh in 1633 (Spalding, *Memorials*, i. 33). Devoting himself to the king's interests, and humouring his Scottish policy, he enjoyed his confidence in regard to Scottish affairs, even after he had demitted the office of lord high treasurer. He was one of the commissioners who accompanied the Lyon king-at-arms to the Scottish camp in 1639, to witness the declaration of the king's proclamation (Balfour, *Annals*, ii. 329), and was also appointed to assist in arranging the treaty at Ripon in October 1640 (*ib.* 413). He accompanied the king from London on his journey to Edinburgh in 1641 (Spalding, *Memorials*, ii. 61). When the king opened the Scottish parliament Morton accompanied him in the procession to the house; but as he had not signed the covenant he was one of the noblemen excluded from entering the room. On the 18th he, however, subscribed the covenant and took his seat (Balfour, *Annals*, iii. 45). On 20 Sept. the king nominated him for the chancellorship (*ib.* 68), but his nomination was vehemently objected to by his son-in-law, the Earl of Argyll, afterwards marquis, on the grounds that such an office might shelter him from his creditors, that he was a contemptuous rebel and often at the horn, that he deserted his country in her greatest need, and that he was 'decrepit and unable' (*ib.* 69). Morton replied with 'great moderation,' and on the next day asked the king to name some other nobleman for the office, an expedient which the king was reluctantly constrained to accept. Morton accompanied the king on his return journey to London in October (Spalding, ii. 86), waited on him at the great council of the peers at York in March of the following year, and attended him also at Oxford when the court settled there. On the outbreak of the civil war he aided the king by the advance of large sums of money, disposing for this purpose of the castle of Dalkeith to the Buccleuch family. On this account he had a charter, 15 June 1643, of the islands of Orkney and Shetland, with the regalities belonging to them redeemable by the crown on the payment to him of 30,000*l.* sterling. In 1644 a commission of justiciary was granted to him by parliament for Orkney and Shetland for three years from 1 Aug. He went to wait on Charles I in 1646 when he took refuge with the Scotch army, and after Charles was given up to the parliament he retired to Orkney. He died at the castle of Kirkwall in March 1649–50, his countess, Agnes Keith, daughter of George, earl Marischal, dying on the 30th of the following May (Balfour, *Annals*, iii. 397). Both were buried in Kirkwall. He had four sons and four daughters. He was succeeded in the earldom by his son Robert, who died on 9 Nov. following. Sir James Douglas of Smithfield, another son, succeeded to the earldom on the death without issue of his nephew William in 1681. This earl, who had been knighted by the Earl of Lindsey for his bravery in the Isle of Rhé, was a gentleman of the privy chamber to Charles I. The four daughters were all married to earls: Anne to George, second earl of Kinnoul; Margaret to Archibald, earl and afterwards marquis of Argyll; Mary to Charles, second earl of Dunfermline; Jean to James, earl of Home; and Isabel to Robert, first earl of Roxburghe, and afterwards to James, second marquis of Montrose.

[Balfour's Annals of Scotland; Robert Baillie's Letters and Journals (Bannatyne Club); Gordon's Scots Affairs (Spalding Club); Spalding's Memorials (Spalding Club); Douglas's Scottish Peerage (Wood), ii. 274–5; Crawfurd's Officers of State, 405–6.] T. F. H.

DOUGLAS, WILLIAM, eleventh Earl of Angus and first Marquis of Douglas (1589–1660), was the son of William, tenth earl of Angus [q. v.], and Elizabeth, daughter of Lord Oliphant. His father, the son of Sir William Douglas of Glenbervie, the ninth earl, held the earldom from 1591 to his death in 1611. Having become a Roman catholic he had taken part in the plot of the Spanish Blanks. It was proposed that the king of Spain should send troops to aid in the restoration of the Roman church in Scotland, as well as in the rebellion in the north of the catholic earls of Huntly and Errol. The Douglas estates had consequently been forfeited and given to Ludovic, duke of Lennox; but in 1596 an arrangement was made between Sir Robert Douglas of Glenbervie and Lennox by which they were restored to the eldest son of the

Hamilton, and promised him in return for his support of the tax the chief direction of all Scottish affairs. Hamilton at first stoutly refused, but in the end accepted the terms and withdrew his opposition. No steps were taken to carry out the arrangement that had been made, and when, in the parliament of November 1673, Lauderdale asked for supplies to carry on the Dutch war, Hamilton moved that the state of the nation should be first considered and its grievances redressed. His threats of royal displeasure proving ineffectual, Lauderdale adjourned parliament for a week, and caused certain monopolies to be repealed. The opposition, however, were not satisfied, and persisted in their resolve to address the king on the subject of national grievances. Lauderdale thereupon prorogued parliament for two months, and Hamilton and Lord Tweeddale were summoned to London by the king. They were received by Charles with the greatest affability, and dismissed with the assurance that all things should be left to the judgment of parliament. But on their arrival in Edinburgh parliament was immediately dissolved by a letter from the king. Plots for the assassination of Lauderdale and his principal supporters were set on foot, and only abandoned on the refusal of Hamilton to countenance any measures of the sort. He was now again invited to court with his friends, Charles having written a letter in which he promised to reconcile all differences. They refused to put their complaints in writing, fearing that any paper might be construed into treason. Their mission accordingly ended in nothing but an accession to Lauderdale's power, all the members of the deputation, with the exception of Hamilton, being ejected from the council. Hamilton incurred the same punishment two years later (1676) for opposing the sentence on Baillie of Jerviswoode in the matter of the arrest of Kirkton by Carstares. He was thus compelled to remain inactive for a time; but when, in the spring of 1678, Lauderdale's army of highlanders was let loose on the western counties, the duke, learning that a writ of law-burrows was to be issued against him, journeyed to London, together with fourteen other nobles and fifty country gentlemen, to lodge complaints against Lauderdale with the king. Because they had left Scotland in defiance of a proclamation, Charles refused to receive them. He at first sent the Duke of Monmouth to give assurances in his name, and afterwards they were heard by the cabinet council; but again refusing to put their grievances on paper without indemnity they were again sent empty away. A third journey to London in the next year met with no better result.

In the parliament which met in 1682, of which the Duke of York was commissioner, Hamilton was strongly urged by a large party to protest against the appointment as illegal, but he declined the office, as a majority could not be guaranteed. When the act for securing the succession of the Duke of York came on he was one of the first to speak in favour of it. His zeal was rewarded by the gift of the Garter, which had been Lauderdale's. On the accession of James II he was reinstated in the privy council, and became a commissioner of the treasury. In March 1686 he was appointed an extraordinary lord of session, and in October of the next year he was sworn of the English privy council. But though he was willing to take what favours might be offered him from James II, he was equally ready to join with the king's enemies. As early as 1674 he had incurred suspicion by some intercepted correspondence from the Prince of Orange, and he was among the first to declare himself on the side of William III. Immediately on the arrival of the prince Hamilton called a meeting of the principal Scots then in London, and under his direction an address was framed requesting William to take the crown and to summon a convention of estates. The convention met at Edinburgh 14 March 1689, and with Hamilton as president declared the throne vacant, and proclaimed William and Mary. On the convention being turned into a parliament Hamilton was appointed royal commissioner, and, if the anonymous biographer of his son may be credited, had 'a very extraordinary power vested in him by parliament of seizing and imprisoning all suspicious persons' (*Memoirs of the Life and Family of James, Duke of Hamilton*, 1717, p. 95). In the next year's parliament he refused to be commissioner on the terms of agreeing to whatever Melville should propose, and retired into private life for a time. He was again commissioner in April 1693, and in December was reappointed an extraordinary lord of session. On 18 April 1694 he died at Holyrood, being then in his sixtieth year. He was buried at Hamilton, where there is a monument to his memory. His character is summed up by Burnet, who knew him intimately, as follows: 'He wanted all sort of polishing; he was rough and sullen, but candid and sincere. His temper was boisterous, neither fit to submit nor to govern. He was mutinous when out of power, and imperious in it. He wrote well, but spoke ill, for his judgment when calm was better than his imagination. He made himself a great

master of the laws, of the history, and of the families of Scotland, and seemed always to have a regard to justice and the good of his country. But a narrow and selfish temper brought such an habitual meanness on him that he was not capable of designing or undertaking great things' (*History*, i. 103). Moray remarked to Lauderdale on Hamilton's practice of excessive drinking (*Lauderdale Papers* (Camd. Soc.), ii. 81–2).

By his duchess, Anne, he was father of seven sons and three daughters. James, the eldest son [q. v.], was created Duke of Hamilton in 1698 at his mother's request; three of the others were successively earls of Selkirk; a fourth was created Earl of Orkney. The Duchess of Hamilton survived her husband twenty-two years, dying in 1716 at the age of eighty. She is described by Burnet (*ib.* i. 276) as 'of great piety and great parts.' She possessed much influence with the presbyterian party, who frequently sought her counsel, though she always declined to identify herself with them, professing that she had no settled opinion as to forms of government, and never entered into controversy. In her later years she exerted herself strenuously against the union of the kingdoms.

[Burnet's Hist. of his own Time, as cited; also i. 118, 132, 154, 239, 338, 362, 369, 375, 400, 408, 469, 513, 805, ii. 21, 62, 120; Douglas and Wood's Peerage of Scotland, i. 707; Lauderdale Papers, ed. O. Airy (Camd. Soc.); Fraser's Douglas Book, ii. 430; Luttrell's Diary, i. 223, 415, 514, iii. 62, ed. 1857; see also Laing's and Burton's Histories of Scotland.] A. V.

DOUGLAS, WILLIAM, third EARL and first DUKE OF QUEENSBERRY (1637–1695), eldest son of James, second earl of Queensberry [q. v.], and Lady Margaret Stewart, was born in 1637. A fine of seventy-two thousand merks imposed by Cromwell had so seriously impaired the resources of his family that Douglas had not the advantage, so widely enjoyed by the nobility and gentry of the day, of completing his education by foreign travel and study (DOUGLAS, *Peerage of Scotland*, ed. J. P. Wood, ii. 379). But his ability and discretion soon brought him into notice. He had charters of the office of sheriff and coroner of the county of Dumfries in 1664 and 1667. In the latter year he was sworn into the privy council. On the death of his father in 1671, Douglas became Earl of Queensberry, and by economy and good management soon restored the fortunes of his house. Through the influence of the Chancellor Rothes he was appointed lord justice-general of Scotland on 1 June 1680. On 1 Nov. 1681 he was made an extraordinary lord of session. By letters patent of 11 Feb. 1682 Douglas was created Marquis of Queensberry, Earl of Drumlanrig and Sanquhar, Viscount of Nith, Torthorald, and Ross, and Lord Douglas of Kinmonth, Middlebie, and Dornock. In the following April a royal warrant directed Sir Alexander Erskine, the Lyon king-at-arms, to confer the treasurership of Scotland on the Marquis of Queensberry and his heirs for ever. Douglas was appointed lord high treasurer of Scotland on 12 May, and constable and governor of Edinburgh Castle on 21 Sept. 1682. On 3 Feb. 1684 he became Duke of Queensberry, and on 27 March 1687 was made one of the lords of privy council of both kingdoms (LUTTRELL). Upon the accession of James VII the Duke of Queensberry, while expressing his readiness to go any length in supporting the royal power or in persecuting the presbyterians, gave the king to understand that he would be no party to any attack upon the established religion. Having received the king's assurance that no such attack was contemplated, Queensberry retained all his offices, and acted as lord high commissioner in the famous parliament of 1685, which annexed the excise to the crown for ever, conferred the land tax upon James for life, authorised the privy council to impose the test upon all ranks of the people under such penalties as it thought fit, extended the punishment of death to the auditors as well as to the preachers at field-conventicles, and to the preachers at house-conventicles, and made it treasonable to give or take or write in defence of the national covenant. If Queensberry hoped, as Burnet surmises, that his support of these arbitrary measures would make James forget his resolute refusal to betray the established church, he was grievously mistaken. The Earl of Perth, who was then chancellor of Scotland, irritated by Queensberry's imperious temper, accused him of maladministration. The charges were baseless or trivial, but Perth had just become a Roman catholic, and 'his faith,' as Halifax wittily observed, 'made him whole.' The treasury was put into commission in February 1686, and Queensberry, through the influence of Rochester, was made president of the council. But within six months (June 1686) he was stripped of all his appointments and ordered to remain at Edinburgh till the treasury accounts during his administration had been examined and approved. At the revolution Queensberry sincerely supported the royal cause until the king's hasty departure from England and the declaration by the convention of estates that the throne was vacant; after which he acquiesced in the

offer of the crown to William and Mary. In November 1693 he was again nominated an extraordinary lord of session. He died on 28 March 1695, and was buried in Durisdeer Church. Queensberry married in 1657 Lady Isabel Douglas, sixth daughter of William, first marquis of Douglas, by whom he had three sons and one daughter—viz. James, second duke of Queensberry [q. v.]; William, first earl of March; Lord George Douglas, who died unmarried in July 1693; and Lady Anne, married in 1697 to David, lord Elcho, afterwards third earl of Wemyss.

[Douglas's Peerage of Scotland, ed. Wood, ii. 379–80; Macaulay, ii. 112, 116, 124; Lingard's Hist. of England, x. 228–9; Burnet's Hist. of his own Time, vol. iii. passim; Carmichael's Various Tracts concerning the Peerage of Scotland, p. 140; Crawfurd's Lives of Officers of State in Scotland, i. 419–23; Crawfurd's Peerage of Scotland, pp. 417–18; Luttrell's State Affairs; the Earl of Balcarres's Account of the Affairs of Scotland relating to the Revolution in 1688, pp. 52, 57.] A. W. R.

DOUGLAS, WILLIAM, third Earl of March and fourth Duke of Queensberry (1724–1810), latterly known as 'Old Q,' only son of William, second earl of March, and Lady Anne Hamilton, daughter of John, earl of Selkirk and Ruglen, was born in 1724. His father having died 7 March 1731, he succeeded to the earldom of March on coming of age, and on the death of his mother, who was Countess of Ruglen in her own right, he became also Earl of Ruglen. On the death of the Earl of Cassilis in 1759 he laid claim to his title and estates as heir-general, but his claims were disallowed both in the court of session and on appeal to the House of Lords. Even when a schoolboy he is said to have been famed for his escapades in London, and during more than half a century his follies and extravagances rendered him a conspicuous figure in the clubs of London. After he had turned seventy years of age the tastes he affected were those of the young men of the period when he was a young man:—

> And there insatiate yet with folly's sport,
> That polish'd sin-worn fragment of the court,
> The shade of Queensb'ry, should with Clermont meet,
> Ogling and hobbling down St. James's Street.
> (*Imperial Epistle from Kien Long*, 1795.)

He was first known on the turf, and began by winning a wager against Count Taaffe that he would travel in a four-wheeled machine the distance of nineteen miles in an hour. He had a spider-carriage for two horses constructed for the purpose of wood and whalebone, the harness being made of silk. The match came off on the course at Newmarket 29 Aug. 1750. In this year the Jockey Club was instituted, and when the racecourse at Newmarket was purchased by the club in 1753, March took a house overlooking the course, and set himself seriously to develope horse-racing into a science. Besides acquiring by purchase and careful breeding an unsurpassed stud of racehorses, he bestowed special attention on his stablemen and jockeys, whom he dressed in scarlet jackets, velvet cap, and buckskin breeches. In 1756 he won a match in person, dressed in his own colours. He was remarkably fortunate in betting; among the persons from whom he won large sums, the Duke of Cumberland and Mr. Jennings the antiquary have been specially mentioned. The passion of Charles James Fox for racing and betting may be partly accounted for by the fact that 'Old Q' was permitted by Lord Holland to be one of young Fox's mentors.

On the accession of George III in 1760 March was nominated a lord of the bedchamber, and in 1761 he was made a knight of the Thistle. In the latter year he was chosen one of the sixteen representative peers for Scotland, and was often re-elected, serving until 1790. It was through the information of March and others that Wilkes was put on his trial for his 'Essay on Woman' in 1763. From Aug. 1766 March was vice-admiral of Scotland. On 26 Oct. 1776 he was nominated first lord of the police, this office, however, being abolished in 1782. On the death of his cousin Charles, third duke of Queensberry [q. v.], 22 Aug. 1778, he succeeded as fourth duke, and on 8 Aug. 1786 he was created a British peer by the title of Baron Douglas of Amesbury, Wiltshire, with limitation to the heirs male of his body. On the regency question in 1788 Queensberry was the only one of the lords of the bedchamber who opposed the government. According to Sir N. W. Wraxall he was influenced in doing so by two motives, 'his great personal intimacy with and devotion to the heir-apparent, joined to his conviction that the sovereign had irrecoverably lost his mind' (*Memoirs*, ed. Wheatley, 1884, v. 243). With the discretion learned by his experiences on the turf, he had, previous to deciding to cast in his lot with the prince, taken the precaution to have special inquiries made indirectly of the physicians. During the discussions on the question the prince and his brother Frederick spent a great part of their time at the duke's house in Piccadilly, 'where plentiful draughts of champagne went round to the success of the approaching regency' (*ib.*) On the recovery of the king in 1789 he was at the instance of the queen and Pitt

removed from the office of lord of the bedchamber. The 'ratting' of the duke exposed him to much obloquy, and for a time he deemed it prudent to take refuge on the continent. In his later years Queensberry sold his house at Newmarket. He was a munificent patron of Italian opera, partly owing to his admiration of the prima donnas and dancers. He is also said to have himself displayed great taste in a song. For some time he lived in a villa at Richmond, which he had fitted up with great taste and adorned with costly pictures and statues, and where he had collected one of the finest assortments of shells in the kingdom. The loss of a lawsuit in reference to a lawn adjoining the villa, and another reason of a less creditable kind, gave him a distaste for this residence, and he latterly lived almost exclusively in his house in Piccadilly, now No. 138, next Park Lane to the west, the peculiar porch of which, still standing, was constructed to suit his growing infirmities. Latterly he spent the greater part of the day at the corner of the bow window, or when the weather was fine above the porch. In the street below a groom named Jack Radford always remained on horseback to carry his message to any of his acquaintance (Raikes, *Journal*, iv. 50). When he became very infirm, he had always within call his French medical attendant, the Père Elisée, formerly physician to Louis XV, to whom he allowed a large sum for every day that he lived, and nothing more after his death. He died in London 23 Dec. 1810, and was buried 31 Dec. in a vault in the chancel of St. James's Church, Piccadilly, under the communion-table. 'He was,' says Raikes, 'a little sharp-looking man, very irritable, and swore like ten thousand troopers' (*ib.*) Wraxall, who knew him intimately in his last seven years, says that his intellectual faculties survived his bodily decay. Wraxall mentions that he 'nourished an ardent and permanent passion' for a daughter of Mr. Pelham, who was refused him by her father on account of Queensberry's irregular habits, and who became herself an inveterate gamester. About 1798 the duke stripped his grounds near Drumlanrig and round Neidpath Castle, near Peebles, of the greater part of their fine plantations. His reason for doing so is said to have been to furnish a dowry for Maria Fagniani, whom he supposed to be his daughter, on her marriage to the Earl of Yarmouth. On the same lady George Selwyn, also in recognition of paternal claims, bestowed a large fortune; and it was generally supposed that Queensberry and Selwyn were both equally mistaken. In a sonnet beginning with 'Degenerate Douglas' Wordsworth denounces his depredations, and they are also the theme of a poem by Robert Burns. The duke was one of Burns's special aversions, and is satirised by him in 'The Laddies by the Banks o' Nith' and 'Epistle to Mr. Graham of Fintrie.'

The duke having died unmarried, his titles and estates were dispersed among several heirs, chiefly Henry, third duke of Buccleuch, who became fifth duke of Queensberry, Sir Charles Douglas, who became marquis of Queensberry, and Francis, sixth earl of Wemyss, who became earl of March. The duke's personal property, amounting to over a million sterling, was devised by a will formally executed, and twenty-five codicils more irregularly drawn, to a large number of persons, including, besides several of the aristocracy, a group of very miscellaneous individuals (see list in *Scots Mag.* lxxiii. 113–14, and *Gent. Mag.* lxxx. pt. ii. p. 659, lxxxi. pt. i. p. 184). To the Earl and Countess of Yarmouth and their issue male he left 100,000*l.*, the two houses in Piccadilly, and the villa at Richmond. The Earl of Yarmouth was also residuary legatee, by which it is supposed he obtained 200,000*l.* The legacies were disputed, but were ultimately paid over by order of the court of chancery. Mr. Fuller, an apothecary in Piccadilly, made a claim against the executors for 10,000*l.* for professional attendance during the last seven and a half years of the duke's life, during which he asserted he had made 9,340 visits, in addition to attending on him for 1,215 nights. Verdict was given for 7,500*l.* (*Gent. Mag.* lxxxi. pt. ii. p. 81).

[Douglas's Scotch Peerage (Wood); Scots Mag. lxxiii. 108–14; Gent. Mag. lxxx. pt. ii. pp. 597–598, 659, lxxxi. pt. i. p. 184, pt. ii. p. 81, lxxxvi. pt. ii. p. 460; The Piccadilly Ambulator, or Old Q, containing Memoirs of the private life of that evergreen votary of Venus, by J. P. Hurstone, 1808 (with sketch of the duke seated above the porch in Piccadilly); Wraxall's Memoirs; Raikes's Journal; Jesse's George Selwyn and his Contemporaries, containing many of the duke's letters when Earl of March; Horace Walpole's Letters; Memoirs of Sir Thomas Picton; Works of Robert Burns; Fox's Correspondence; Trevelyan's Early Life of Fox; Jesse's Reign of George III; Fitzgerald's Dukes and Princesses of the Family of George III; Wheatley's Round about Piccadilly. The duke as Earl of March figures in Thackeray's Virginians.] T. F. H.

DOUGLAS, WILLIAM (1780–1832), miniature-painter, a descendant of the family of Douglas of Glenbervie, was born in Fifeshire 14 April 1780. He received a liberal education, and very early showed a taste for the fine arts and the beauties of nature. This led to his being placed as an apprentice to Robert Scott the engraver [q. v.] at Edin-

burgh, John Burnet the engraver [q. v.] being one of his fellow-apprentices. Though he had skill as a landscape-painter, he adopted the profession of a miniature-painter, and gained considerable success, not only in Scotland, but in England. He was one of the associated artists who exhibited in Edinburgh from 1808 to 1816, and contributed to their exhibitions numerous miniatures, landscapes, and animal-pieces. He had numerous patrons, especially the Duke of Buccleuch and his family, and on 9 July 1817 he was appointed miniature-painter to Princess Charlotte and Prince Leopold of Saxe-Coburg. His miniatures were much esteemed for their tasteful and delicate execution. Some of these were exhibited by him at the Royal Academy in London in 1818, 1819, 1826, including a portrait of Lieutenant-general Sir John Hope. Douglas died at his residence in Hart Street, Edinburgh, 30 Jan. 1832, leaving a widow, one son, and two daughters. His eldest daughter, Miss Archibald Ramsay Douglas, born 23 April 1807, also practised as a miniature-painter. She exhibited at the Royal Academy in London in 1834, 1836, 1841, and died in Hart Street, Edinburgh, 25 Dec. 1886.

[Anderson's Popular Scottish Biography; Anderson's Scottish Nation; Royal Academy Catalogues; information from Mr. J. M. Gray.] L. C.

DOUGLAS, WILLIAM ALEXANDER ANTHONY ARCHIBALD, eleventh Duke of Hamilton (1811–1863), was the son of Alexander Douglas, the tenth duke [q. v.], and inherited his other numerous titles. He was born on 19 Feb. 1811, was educated at Eton and Christ Church, Oxford (B.A. 1832), and succeeded to the titles and estates on the death of his father in 1852. The duke was knight marischal of Scotland, colonel of the Lanarkshire militia, lord-lieutenant of the county in succession to his father, deputy-lieutenant of the county of Bute, major-commandant of the Glasgow yeomanry from 1849 to 1857, and grand master of the society of freemasons. He married on 22 Feb. 1843 her Serene Highness the Princess Marie Amélie, youngest daughter of the Grand Duke of Baden, and cousin of the Emperor Napoleon III. After his marriage he lived chiefly in Paris and Baden, and was frequently a guest at the Tuileries, taking very little interest in British politics. He died on 8 July 1863 from the effects of a fall after a supper at the Maison Dorée, Boulevard des Italiens, Paris, leaving two children, William Alexander, the present duke, and Lady Mary Hamilton, who married the Prince of Monaco in 1869, but their marriage was declared invalid in 1880. In the year after his death the title of Duke of Châtelherault, disputed by the Duke of Abercorn, was confirmed to the Dukes of Hamilton by a fresh creation made by the Emperor Napoleon III (Lodge, *Peerage*).

[Gent. Mag. 1863, new ser. xv. 237.] L. C. S.

DOUGLAS, WILLIAM SCOTT (1815–1883), editor of Burns's works, was born in Hawick 10 Jan. 1815, and educated in Heriot's Hospital, Edinburgh. He devoted much of his attention to the study of the facts connected with the life and works of Burns, acquiring perhaps a more thorough mastery of them than any previous editor of Burns's works. In 1850 he read a paper on the 'Highland Mary' incident of Burns's life before the Society of Antiquaries of Scotland. His principal publications are a reissue of the Kilmarnock 'popular edition' of the 'works' of Burns, with memoir, 1871, revised edition 1876; 'Picture of the County of Ayr,' 1874; and a splendid library edition of the 'Works, of Burns, in 6 vols. (prose 3 vols., poetry 3 vols.), 1877–9. The poems in this edition are arranged chronologically, and while it is the most sumptuous that has been published, it is also the most complete and correct, both as regards text and notes. He also supplied letterpress for an edition of Crombie's 'Modern Athenians,' published in 1882. In 1877 he succeeded James Ballantine as secretary of the Edinburgh Burns Club. He was found drowned in Leith Harbour, 23 June 1883.

[Irving's Dict. of Eminent Scotsmen; Scotsman Newspaper, 25 June 1883.] T. F. H.

DOUGLASS, JOHN, D.D. (1743–1812), catholic prelate, born at Yarum, Yorkshire, in December 1743, was sent at the age of thirteen to the English college, Douay. He took the college oath in 1764, and defended universal divinity *cum laude* in 1768. Afterwards he went to the English college, Valladolid, as professor of humanities, arriving there 27 June 1768. At a later period he taught philosophy. Owing to ill-health he left Valladolid 30 July 1773, and was priest of the mission of Linton and afterwards at York. While he was a missioner at York he was selected by the holy see for the London vicariate in opposition to the strenuous efforts made by the 'catholic committee' to have Bishop Charles Berington [q. v.] translated from the midland to the London district. Several catholic laymen, adherents of that association, went so far as to maintain that the clergy and laity ought to choose

their own bishops without any reference to Rome, and procure their consecration at the hands of any other lawful bishop. It was even proposed by them, after the appointment of Douglass, to pronounce that appointment 'obnoxious and improper,' and to refuse to acknowledge it. Dr. Charles Berington, however, addressed a printed letter to the London clergy, resigning every pretension to the London vicariate, and the opposition to Douglass was withdrawn.

He succeeded the Hon. James Talbot, D.D., as vicar-apostolic of the London district. His election by propaganda on 22 Aug. 1790 was approved by the pope on the 26th of that month, and expedited on 1 Sept. His briefs to the see of Centuria *in partibus* were dated 25 Sept. 1790. He was consecrated 19 Dec. the same year, in St. Mary's Church, Lullworth Castle, Dorsetshire, by Dr. William Gibson, bishop of Acanthus, and vicar-apostolic of the northern district.

The Catholic Relief Act, passed in June 1791, repealed the statutes of recusancy in favour of persons taking the Irish oath of allegiance of 1778. It was Douglass who suggested that this oath should replace the oath which was proposed during the debates on the measure and warmly discussed by the contending parties. The act likewise repealed the oath of supremacy imposed in the reign of William and Mary, as well as various declarations and disabilities; and it tolerated the schools and religious worship of Roman catholics. Douglass was one of the first members of the 'Roman Catholic Meeting,' organised in May 1794, in opposition to the Cisalpine Club (Milner, *Supplementary Memoirs of English Catholics*, p. 201). He seems to have been of a gentle disposition, though he was resolute in matters of principle. He was a determined opponent of the veto, and he severely censured the Blanchardist schismatics. To him St. Edmund's College, Old Hall Green, owes its existence as an ecclesiastical establishment, in which is preserved the continuity of the English college of St. Omer, through its president, Dr. Gregory Stapleton, settling there with his students at the invitation of Douglass, 15 Aug. 1795, after their liberation from imprisonment during the French revolution. Dr. Milner submitted his 'Letters to a Prebendary' to Douglass for revision. Douglass erased nearly one-half of the original contents before sending it back to the author, who printed the work in its curtailed form. Douglass died at his residence in Castle Street, Holborn, on 8 May 1812 (*Gent. Mag.* vol. lxxxii. pt. i. p. 599). Dr. William Poynter, who had been appointed his coadjutor in 1803, succeeded him in the vicariate-apostolic of the London district.

An account by Douglass of the state of the catholic religion in his vicariate in 1796 is printed in Brady's 'Episcopal Succession,' iii. 180 seq. He published some charges and several pastorals, two of which were translated into Spanish. He also for many years published 'A New Year's Gift' in the 'Laity's Directory.' The volume of that publication issued in 1811 contains an engraved portrait of him, and a bust of him by Turnerelli was executed in the following year.

[Brady's Episcopal Succession, iii. 178–84, 185, 224, 226; Gillow's Bibl. Dict. of English Catholics; Panzani's Memoirs, 433 *n.*; Husenbeth's Life of Milner, pp. 29, 213; Evans's Cat. of Engraved Portraits, No. 15236; Cat. of Printed Books in Brit. Mus.; Amherst's Hist. of Catholic Emancipation, i. 169, 170, 177, 191, 205, ii. 34, 39, 54.] T. C.

D'OUVILLY, GEORGE GERBIER (*fl.* 1661), dramatist and translator, a Dutchman, was a connection of Sir Balthazar Gerbier, baron D'Ouvilly [q. v.], and, like him, was patronised by William, lord Craven. He joined Lord Craven's regiment in the Low Countries, and rose to be a captain. At the Restoration he was residing in London. He wrote an unacted tragi-comedy entitled 'The False Favourite Disgrac'd, and the Reward of Loyalty,' 12mo, London, 1657, a play with a well-constructed plot, but of uncouth diction. He also translated some biographies from the French of André Thevet, which, under the title of 'Prosopagraphia, or some Select Pourtraitures and Lives of Ancient and Modern Illustrious Personages,' forms the third part of William Lee's edition of North's 'Plutarch,' folio, London, 1657. Another performance was 'Il Trionfo d'Inghilterra overo Racconto et Relatione delle Solennità fatte & osservate nella . . . Incoronatione . . . di Carlo Secondo . . . nel terzo giorno di Maggio, 1661, insieme con la descrittione degl' Archi Trionfali . . . e altre . . . dimostrationi d'Allegrezze . . . nella . . . Città di Londra . . . et anco la superba Cavalcata fatta . . . il giorno innanzi. . . . Il tutto transportato nella lingua Italiana, per il Capitan Giorgio Gerbieri D'Ouvilly,' 4to, Venice, 1661.

[Baker's Biog. Dram. (1812), i. 556, ii. 219; Brit. Mus. Cat.] G. G.

DOVASTON, JOHN FREEMAN MILWARD (1782–1854), miscellaneous writer, son of John Dovaston of West Felton, near Oswestry, Shropshire, the name of an estate which had been in the Dovaston family since the reign of Elizabeth, was born on 30 Dec.

1782, and educated at Oswestry School, Shrewsbury School, and Christ Church, Oxford (B.A. 1804, M.A. 1807). He was called to the bar on 12 June 1807 at the Middle Temple. During his residence in London he acted for some time as dramatic critic to a morning paper. On the death of his father in 1808 he became possessed of the family estate, and spent the remainder of his life in literary retirement and rural pursuits. He died on 8 Aug. 1854. Dovaston was a man of wide culture, and an ardent naturalist. Among his friends were Thomas Bewick, the engraver, of whose life and character he communicated sketches to the magazines, and John Hamilton Reynolds. Bewick published an engraved portrait of him. Dovaston's publications were chiefly poetic, and of a very unambitious character. 'Fitz-Gwarine, a ballad of the Welsh border, in three cantos, with other Rhymes, legendary, incidental, and humorous,' was issued at Shrewsbury in 1812, and is an evident imitation of 'Marmion.' A second edition appeared in 1816 with numerous additions, and a third in 1825. The third edition contained, among other additions, a collection of songs entitled 'British Melodies.' Twenty-six of these were originally published in 1817, under the patronage of the Princess Charlotte of Wales, with the music by Clementi, in two volumes, under the title of 'A Selection of British Melodies, with Symphonies, Harmonies, and Accompaniments by Mr. Clifton.' 'Floribella,' a poem, followed, and 'Lectures on Natural History and National Melody' appeared in 1839. 'The Dove' (1822) was a selection of old poems made by Dovaston, which were originally published in the 'Oswestry Herald.'

[Gent. Mag. 1854, xlii. 395.] L. C. S.

DOVE, HENRY (1640–1695), archdeacon of Richmond, son of a clergyman, was born in 1640, and elected from Westminster to Trinity College, Cambridge, in 1658. He graduated B.A. in 1661, M.A. in 1665, was incorporated M.A. at Oxford 6 May 1669, and proceeded D.D. in 1677. A specimen of his Latin elegiacs will be found in the 'Threni Cantabrigienses in Funere duorum Principum, Henrici Glocestrensis & Mariæ Arausionensis,' 4to, Cambridge, 1661. On 12 Jan. 1672–3 he became vicar of St. Bride's, Fleet Street, and was collated to the archdeaconry of Richmond, 3 Dec. 1678. He was also chaplain successively to Charles II, James II, and William and Mary. In 1683 Pearson, bishop of Chester, whose nephew and chaplain he was, recommended him to the king for the mastership of Trinity College, Cambridge. An able preacher, he published several single sermons, among which may be mentioned: 1. 'A Sermon [on Psalm lxiv. 9–10] preached before the House of Commons . . . Nov. 5, 1680,' 4to, London, 1680. 2. 'A Sermon [on Titus iii. 1] preached at Bow Church on the Feast of S. Michael, the day for the election of a Lord Mayor,' 4to, London, 1682. This immediately evoked 'A Modest Answer' from some sturdy high churchman, who roundly takes Dove to task for asserting (p. 14) that 'there is no such phrase throughout the Bible as liberty of conscience,' and that 'the government has a right to tye the consciences of men by the firmest bonds it can' (p. 23). 3. 'A Sermon [on Jude iii.] preached at the anniversary meeting of the Sons of Clergy-men . . . Dec. 2, 1686,' 4to, London, 1687. 4. 'A Sermon [on Psalm xviii. 23] preached before the Queen at Whitehall,' 4to, London, 1691. Evelyn twice alludes to his preaching (*Diary*, ed. 1850–2, ii. 135, 203). Dove died on 11 March 1694–5. His will, signed only the day before, was proved on the following 1 April (registered in P. C. C. 46, Irby). He was twice married. By his first wife, who brought him copyhold lands, situate in Sutton Bourne, Lincolnshire, he left a daughter Susan. His second wife, Rebecca Holworthy, is described in the marriage license, bearing date 2 July 1680, as 'of St. Margaret, Westminster, spinster, aged 23' (Chester, *London Marriage Licenses*, ed. Foster, p. 414). She survived him.

[Welch's Alumni Westmon. 1852, pp. 149, 150; Wood's Fasti Oxon. (Bliss), ii. 310; Newcourt's Repertorium, i. 317; Le Neve's Fasti (Hardy), iii. 267; Ormerod's Cheshire, i. 90; Luttrell's Relation of State Affairs, 1857, i. 205–207, 225, iii. 450.] G. G.

DOVE, JOHN, D.D. (1561–1618), 'a Surrey man, born of plebeian parents,' was a scholar of St. Peter's College, Westminster, whence he was elected to Christ Church, Oxford, in 1580. He proceeded B.A. in 1583, M.A. 1586, B.D. 1593, and D.D. 1596. In 1596 he was presented to the rectory of Tidworth, Wiltshire, by Lord-chancellor Egerton, to whom he dedicates a sermon preached at St. Paul's Cross, 6 Feb. 1596. 'Myself,' he says, 'among many other of both the universities, had set my heart at rest, as one resolved to die within the precinctes of the colledge, like a monke shut up in his cell, or an heremite mured up within the compasse of a wall, without hope of ever being called to any ecclesiastical preferment in this corrupt and simoniacall age, had I not been by your honour preferred.' At the same time he obtained the rectory of St. Mary, Aldermary,

London, from the Archbishop of Canterbury, which he held till his death in April 1618. His works, besides the sermon already mentioned, are: 1. 'A Sermon preached at Pauls Crosse the 3d of November 1594, intreating of the second comming of Christ, and the disclosing of Antichrist: With a Confutation of divers conjectures concerning the ende of the world, conteyned in a booke called the Second Comming of Christ,' n.d. 2. 'Of Divorcement: A Sermon preached at Pauls Cross, May 10, 1601,' 1601. 3. 'A Perswasion to the English Recusants to reconcile themselves to the Church of England,' 1603. 4. 'A Confutation of Atheism,' 1605 and 1640. 5. 'A Defence of Church Government; wherein the church government establishment established in England is directly proved to be consonant to the Word of God; together with a Defence of the Crosse in Baptisme, &c.' 1606. 6. 'Advertisement to the English Seminaries and Jesuits, shewing their loose kind of Writings, and negligent handling the Cause of Religion, &c.,' 1610. 7. 'The Conversion of Solomon. A direction to holinesse of life handled by way of a commentarie upon the whole Booke of Canticles,' 1613.

[Athenæ Oxon. ed. Bliss, ii. 92, 229; Fasti, vol. i. passim; Welch's Alumni Westmon. p. 56; Newcourt's Repertorium, i. 436; Lansdowne MS. 983, f. 326.] R. B.

DOVE, JOHN (*d.* 1665?) regicide, an alderman of Salisbury, Wiltshire, was elected member for that city 16 Oct. 1645, in room of Serjeant Robert Hyde, 'disabled to sit,' a position he continued to hold until the dissolution of the Long parliament (*Lists of Members of Parliament, Official Return*, pt. i. p. 496). He was named one of the commissioners to try the king, but beyond attending on 26 Jan. 1648–9, when the sentence was agreed to, he took no part in the trial. During the Commonwealth he served on several parliamentary committees. He contrived, too, to amass considerable wealth; at the sales of bishops' lands in 1648, 1649, and 1650 he became the purchaser of the manor of Fountell, Southampton, of Blewbury manor, Berkshire, and of that of Winterbourne Earls, Wiltshire (Nichols, *Collectanea*, i. 126, 290, 291). He acquired other lands in Wiltshire by the most contemptible practices (Hoare, *Wiltshire*, 'Elstub and Everley,' p. 17, 'Underditch,' p. 138). Appointed colonel of the Wiltshire militia, 10 Aug. 1650 (*Cal. State Papers*, Dom. 1650, p. 508), he, along with his brother Francis, persecuted the royalists with great severity. He was chosen high sheriff of the county in 1655, the year of the abortive royalist rising (Jackson, *Sheriffs of Wiltshire*, p. 33). On 14 March Sir Joseph Wagstaffe, accompanied by Colonel John Penruddocke, with many neighbouring gentlemen and others, to the number of nearly three hundred horse, entered Salisbury early in the morning, and seized in their beds Dove, Chief-justice Rolle, and Mr. Justice Nicholas, who were at the time in the city on a commission of assize. After the royal proclamation had been read, Wagstaffe, with the view of rendering the party desperate, urged the expediency of hanging both judges and sheriff on the spot. This violent proposal was overruled, but Dove, for refusing to read the proclamation, was reserved for future punishment. He was carried as far as Yeovil, but after two days was suffered to return to Salisbury, where he found that Major Boteler had freed the city of the conspirators. A commission was forthwith issued to try the persons who had been concerned in this rebellion (Hoare, *Wiltshire*, 'Sarum,' pp. 425–6). Dove's recent fright and escape had not dulled his rancour against the royalists. Writing to Thurloe 29 March, he says he is resolved 'that not a single man shall be nominated for either jury but such as may be confided in, and of the honest and well-affected party to his highness' (Thurloe, *State Papers*, iii. 319). At the Restoration he made an abject submission, and was suffered to depart unpunished (*Commons' Journals*, viii. 60). Thereafter he retired to an estate which he had acquired at Ivy Church in the parish of Alderbury, Wiltshire, where he died in either 1664 or 1665. His will, bearing date 22 Oct. 1664, was proved on 9 March 1664–5 (registered in P. C. C. 24, Hyde). He left two sons, John and Thomas, and two daughters, Mrs. Bellchamber and Mary, a spinster.

[Authorities cited in the text.] G. G.

DOVE, NATHANIEL (1710–1754), calligrapher, was educated under Philip Pickering, writing-master in Paternoster Row. He became master of an academy at Hoxton, and in 1740 published 'The Progress of Time,' containing verses upon the four seasons and the twelve months in sixteen quarto plates. He also contributed twenty pages (1738–40), in several hands, to the 'Universal Penman . . . exemplified in all the useful and ornamental branches of modern penmanship,' published by George Bickham [q. v.] in 1743. These performances probably recommended him to a lucrative clerkship in the victualling office, Tower Hill, where he died in 1754.

[Massey's Origin and Progress of Letters, ii. 76.] T. C.

DOVE, PATRICK EDWARD (1815–1873), philosophic writer, son of Lieutenant Henry Dove, R.N., by his wife, Christiana Paterson, was born at Lasswade, near Edinburgh, 31 July 1815. His family, originally of Surrey, had been connected for many generations with the navy. An ancestor was William, son of Thomas Dove, bishop of Peterborough [q. v.] They had been settled in Devonshire since 1716, when Francis Dove, Commodore R.N. (for whom see CHARNOCK, *Biog. Navalis*, iii. 12), was appointed 'commissioner of the navy' at Plymouth. Henry Dove had retired from active service upon the peace of 1815, and held an appointment at Deal connected with the Cinque ports. Edward had a desultory education in England and France, till he had to leave school for heading a rebellion against the master. His father would not allow him to follow his own ardent desire for naval service. He was sent in 1830 to learn farming in Scotland. He afterwards spent some time in Paris, in Spain, and finally in London, where he became intimate with Mr. Seymour Haden, who was impressed by his 'enormous energy, physical and moral.' In 1841 he took the estate of the 'Craig,' near Ballantrae, Ayrshire, where he lived as a quiet country gentleman. He was a first-rate horseman, a splendid shot with gun and rifle, an expert fly-fisher, a skilful sailor, and an excellent mechanic, as appears from his article upon gunmaking in the 8th edition of the 'Encyclopædia Britannica.' He was the agricultural adviser of the neighbouring farmers, and, objecting on principle to the game laws, refused to employ a gamekeeper. In the potato famine he exerted himself energetically to provide work for his starving neighbours.

In 1848 he lost most of his fortune by an unlucky investment. In 1849 he married Anne, daughter of George Forrester, an Edinburgh solicitor. He spent the next year at Darmstadt, pursuing the philosophical studies to which he had long been devoted. The first result was a book published while he was still in Germany, 'The Theory of Human Progression, and Natural Probability of a Reign of Justice' (1850), the first part of a projected treatise on the 'Science of Politics.' It was praised by Sir William Hamilton and Carlyle; Charles Sumner had it stereotyped in America, and at Sumner's request Dove wrote an article upon slavery called 'The Elder and Younger Brother,' which appeared in the 'Boston Commonwealth,' 21 Sept. 1853. The main principle of the book is that all progress is conditioned by the development of true knowledge; it maintains the doctrines of liberty and equality, and argues that rent ought to belong to the nation. It thus anticipates Mr. George, who praised it at a public meeting at Glasgow (*British Daily Mail*, 19 Dec. 1884), though Dove was a strong individualist, and opposed to socialism. After leaving Germany Dove settled in Edinburgh. He lectured at the Philosophical Institution in 1853 on 'Heroes of the Commonwealth,' in 1854 on 'The Wild Sports of Scotland,' and in 1855 on 'The Crusades.' He took a special interest in volunteering. In April 1853 he was captain of the Midlothian Rifle Club. For six months in 1854 he edited the 'Witness' during the illness of his friend, Hugh Miller, and in the same year published the second part of his work on politics, called 'Elements of Political Science.' It included 'An Account of Andrew Yarranton, the founder of English Political Economy' (also published separately). In 1855 he published 'Romanism, Rationalism, and Protestant;' a defence of orthodox protestantism. The third and concluding part was written, but never published, and the manuscript was lost. In 1856 Dove stood unsuccessfully for the chair vacated by the death of Sir William Hamilton, but he impressed his successful rival with 'his powerful individuality in a union of fervid practical aim with uncommon speculative grasp and insight.' In the same year he published 'The Logic of the Christian Faith.' In 1858 he published a small book on 'The Revolver,' with hints on rifle clubs and on the defence of the country, lamenting the depopulation of the highlands. In 1858 Dove moved to Glasgow, where he edited the 'Commonwealth' newspaper, and was 'general editor' of the 'Imperial Dictionary of Biography' during the first twenty numbers. He also edited with Professor Macquorn Rankine the 'Imperial Journal of the Arts and Sciences,' and wrote the article 'Government' for the 'Encyclopædia Britannica.' He had now perfected a rifled cannon with 'ratchet grooves.' It was tested by the eminent shipbuilder, J. R. Napier, and shown to have great range and accuracy. The ordnance committee before whom it was brought declined to take any further steps for testing its capacities, unless the inventor would pay the expenses, which he could not at the time afford.

In 1859 Dove accepted the command of the 91st Lanarkshire rifle volunteers, then newly raised, and in 1860 he took part in the first meeting of the National Rifle Association at Wimbledon, and won several prizes. He soon afterwards had a stroke of paralysis. He went to Natal in May 1862 for change of climate, but returned in April 1863. He died

of softening of the brain 28 April 1873. Dove was a man of great physical power, with a noble head. Professor J. S. Blackie, who knew him well, wrote of him that he 'combined in a remarkable degree the manly directness of the man of action with the fine speculation of the man of thought. Altogether Mr. Dove dwells in my mind as one of the most perfect types of the manly thinker whom I have met in the course of a long life.' The only good portrait is a sketch by his friend, (Sir) Francis Seymour Haden. He left a widow, a son, and two daughters.

[Information from P. E. Dove, son of the above, secretary of the Royal Historical and Selden Societies, who died 21 Nov. 1894; Glasgow Herald, 2 May 1873; Scotsman, 1 May 1873; People's Journal, 1 March and 3 May 1884.]

DOVE, THOMAS (1555–1630), bishop of Peterborough, born in London in 1555, was son of William Dove. He entered Merchant Taylors' School 24 Jan. 1563–4. He was elected Wattes' scholar at Pembroke Hall, Cambridge, in 1571. As an undergraduate he received commons, together with Spenser and Andrewes, when ill. He probably soon migrated to Oxford, where he was nominated by Queen Elizabeth one of the first scholars of Jesus College. The appointment probably did not take effect, as Dove was afterwards candidate for a fellowship at Pembroke, when Andrewes was his successful competitor. Dove did so well that he was appointed 'tanquam socius' (Fuller, *Abel Redivivus*, ii. 158). He was vicar of Walden in Hertfordshire from 26 Oct. 1580 to June 1607, and was presented by his college to the valuable rectory of Framlingham with Saxted in Norfolk. From 26 Oct. 1586 to 13 July 1588 he held the living of Hayden, Hertfordshire. He became chaplain to Queen Elizabeth, who is said to have admired his eloquence in preaching and to have observed that this Dove was a dove with silver wings, who must have been inspired by the grace of Him Who once assumed the form of a dove. He married Margaret, daughter of Olyver Warner of Eversden, Cambridgeshire; one son and three daughters survived him.

He was installed dean of Norwich 16 June 1589, and was promoted to the bishopric of Peterborough, in which he was confirmed 24 April 1601, and consecrated on Sunday, 26 April. His Norfolk rectory, the presentation of which fell to the crown, was kept vacant for twenty-five years. He scarcely ever missed appearing in the House of Lords for twenty years, but for the last ten years of his life he very rarely sat there. He appears as a member of the convocation of 1603, and was one of the nine bishops who represented the church party at the Hampton Court conference. During his episcopate (1612) the body of Mary Queen of Scots was transferred from Peterborough to Westminster.

In 1611 and 1614 he was charged with remissness in allowing silenced ministers to preach. Fuller, however, says that he was blamed even by James I for overstrictness. Some of his correspondence, preserved in the Record Office, shows that he was somewhat remiss in complying with orders or instructions from the court of the archbishop. In one of these letters, dated 4 Aug. 1629, Laud urges him to make collections for the palatinate, the briefs for which had been issued nearly two years earlier. On 13 March 1628 he obtained a dispensation for absence from parliament. He died 30 Aug. 1630, in the seventy-fifth year of his age, leaving his family well provided for. His second son, Thomas, who died before him, was a scholar of Pembroke Hall, Cambridge, and was vicar of West Mersey for a few years before 1628, and archdeacon of Northampton from 1612 to the time of his death in 1629. The eldest was Sir William Dove of Upton in Northamptonshire, who died there 11 Oct. 1635. He raised a handsome monument to his father, who was buried in his own cathedral. This was entirely demolished in 1643, but the inscription has survived in the pages of Gunton's 'Peterborough.'

[Strype's Annals and Life of Whitgift; Le Neve's Fasti; Wood's Athenæ (Bliss), i. 498, ii. 802; Robinson's Merchant Taylors' School Register, i. 4; Newcourt's Diocese of London, i. 227, ii. 294, 415, 425, 627; Fuller's Church History; Laud's Works; Calendars of Domestic Papers; Lords' Journals; Stubbs's Registrum Sacrum.] N. P.

DOVER, Dukes of. [See Douglas, James, first Duke, 1662–1711; Douglas, Charles, second Duke, 1698–1778.]

DOVER, Barons. [See Jermyn, Henry, 1636–1708; Yorke, Joseph, first Baron of the second creation, 1724–1792; Ellis, George James Welbore Agar, first Baron of the third creation, 1797–1833.]

DOVER, JOHN (*d.* 1725), dramatist, was the son and heir of John Dover of Barton-on-the-Heath, Warwickshire, and grandson of Captain Robert Dover [q.v.] It is said, on the authority of his daughter, Mrs. Cordwell, that he was born after his mother had passed the sixty-first year of her age. In 1661 he was admitted demy of Magdalen College, Oxford, matriculated on 12 July in the same year, but left the university in 1665 without a degree. He entered Gray's Inn on 19 May 1664, was called to the bar on

21 June 1672 (*ib.*), and, according to Wood, 'lived at Banbury in Oxfordshire, and practised his faculty' (*Athenæ Oxon.* ed. Bliss, iv. 597). Becoming tired of the law, he took orders about 1684, and four years later obtained the rectory of Drayton, near Banbury, 'where,' writes Wood, 'he is resorted to by fanatical people' (*loc. cit.*) Dover died at Drayton on 3 Nov. 1725, aged 81, and was buried on the 6th of that month in the chancel of the church (mon. inscr. in BLOXAM, *Reg. of Magd. Coll. Oxford*, v. 240). He is author of 'The Roman Generalls, or the Distressed Ladies,' 4to, London, 1667 (another edition, 1677), an unacted tragedy in heroic verse, and written, he declares in dedicating it to Robert, lord Brook, to mitigate the severity of his legal studies, 'for after I had read a sect or two in Littleton, I then to divert my self took Cæsar's Commentaries, or read the Lives of my Roman Generalls out of Plutarch.' Wood, who states that Dover had 'written one or two more plays, which are not yet printed,' mentions another piece from his pen, 'The White Rose, or a Word for the House of York, vindicating the Right of Succession; in a Letter from Scotland, 9 March 1679,' fol., London, 1680.

[Bloxam's Reg. of Magd. Coll. Oxford, v. 239–240; Rawlinson MS. B. 400 F., f. 62; Baker's Biographia Dramatica (Reed and Jones), i. 195, ii. 219.] G. G.

DOVER, CAPTAIN ROBERT (1575?–1641), founder of the Olympic games on Cotswold Hills, son of John Dover, gent., of Norfolk, was probably born about 1575, and was an attorney at Barton-on-the-Heath, Warwickshire. At the end of a copy of 'Annalia Dubrensia,' 1636, in the British Museum, are manuscript verses by D'Avenant containing the couplet (printed in modern reprints):—

Dover that his Knowledge not Imploy's
T'increase his Neighbors Quarrels, but their Joyes.

With a footnote, 'He was bred an attorney who never try'd but two causes, always made up the difference.' Having a sufficient fortune he gave up his profession very early, and settled at Wickham [i.e. Winchcombe], building himself a house at Stanway, in the heart of Cotswold. Early in James I's reign (circa 1604) he founded the 'Cotswold games,' and directed them for nearly forty years. They were a protest against the rising puritanical prejudices. Having the king's license to select a fitting place, Dover chose the open country-side between Evesham and Stow-on-the-Wold, where a little acclivity, still called 'Dover's Hill,' marks the site. Endymion Porter [q. v.], groom of the bedchamber, furnished the captain with some of the royal clothes, hat, feathers, and ruff. Wood describes him mounted on a white horse as chief director of the games, and says that some of the gentry and nobility came sixty miles to see them. A castle of boards turning on a pivot was erected on the central height, and guns were fired from it to announce the opening of the sports. They consisted of cudgel-playing, wrestling, the quintain, leaping, pitching the bar and hammer, handling the pike, playing at balloon or hand ball, leaping over each other, walking on the hands, a country dance of virgins, men hunting the hare (which, by Dover's orders, was not to be killed), and horse racing on a course some miles long. These games, with the customary feasting in tents, were held on Thursday and Friday in Whitsun-week. Prizes of value were given, and so many that it is said that five hundred gentlemen wore 'Dover's yellow favours' a year after. The phrase 'a lyon of Cotswolde' occurs in John Heywood's 'Proverbs,' pt. i. c. i. (1545–6), in 'Thersytes' (1537), and in Harrington's 'Epigrams,' and probably refers to the famous 'wild sheep of Cotswold.' The familiar reference to coursing on 'Cotsall' in the 'Merry Wives of Windsor' is not in the 4to, 1602, nor the reprint, 1619; it first appears in the folio of 1623. A small 4to vol. of thirty-five leaves, with a curious frontispiece of the sports and Dover on horseback, appeared in 1636, entitled 'Annalia Dubrensia. Upon the yeerely celebration of Mr. Robert Dover's Olimpick Games upon the Cotswold Hills. Written by [thirty-three contributors], London, 1636' (reprinted 1700 by Dr. Thomas Dover, by Dr. Grosart 1877, and by Mr. Vyvyan 1878). This book is full of quaint poetry, with anagrams, acrostics, and epigrams. Among the contributors are Drayton, Trussel, Feltham, Marmion, Ben Jonson, Thomas Heywood, and Randolph. The Grenville copy of this rare book has Dover's autograph and presentation entry. At the end Dover has 'A Congratulatory Poem to his Poetical and Learned Friends, &c.,' in which he defends his 'innocent pastime' against the puritan charge of being 'a wicked, horrid sin.' Somerville's 'Hobbinol, or Rural Games' has its action at Dover's Hill. Barksdale's 'Nympha Libethris, or the Cotswold Muse,' 1651, has slight allusion to the games. With the death of the founder and the cessation of prizes the games died out under the Commonwealth, to be revived in the reign of Charles II, and to continue till 1852.

Dover died in his house at Stanway, and was buried in the parish church 6 June 1641. By his wife, daughter of Dr. Cole, dean of Lincoln, he had one son, Captain John Dover,

who fought under Prince Rupert, and was father of John Dover [q. v.]

[Wood's Athenæ Oxon. (Bliss). iv. 222; Visitation of Warwickshire, 1682; Bigland's Gloucestershire, i. 279; Rudder's Gloucestershire, 1779, pp. 24, 319, 691; Hunter's New Illustrations of Shakespeare, i. 204; Journal of Brit. Arch. Assoc. June 1869; Gosse's Seventeenth Century Studies; Graves's Spiritual Quixote, ch. x.; Annalia Dubrensia, 1636, reprint edited by Grosart, 1877; Huntley's Cotswold Dialect, 1868.] J. W.-G.

DOVER, THOMAS, M.D. (1660–1742), physician, whose name is misprinted Dovar on the title-page of his book, was born in Warwickshire about 1660. Where he studied and graduated is unknown, but he mentions that he lived for a time in the house of Sydenham. He there had the smallpox, and describes how in the beginning twenty-two ounces of blood were taken from him, after which he was given an emetic. The rest of the treatment was simple. 'I had no fire allowed in my room, my windows were constantly open, my bedclothes were ordered to be laid no higher than my waist. He made me take twelve bottles of small beer, acidulated with spirit of vitriol, every twenty-four hours.' This was in the month of January. In 1684 Dover began practice in Bristol. In 1708, with other adventurers, he sailed with the ships Duke and Duchess on a privateering voyage round the world. He was second in command of the expedition, and captain of the Duke. He was also captain of the marines and president of the general council of the expedition, with a double voice in its affairs. There were four surgeons, and he had no medical charge. The voyage began in August 1708, and the ships reached home again in 1711. Dover came back in a Spanish prize, a ship of twenty-one guns. The voyage is described in a history written by Woodes-Rogers, the chief commander, with the view of giving nautical information as to winds, currents, and the distant appearance of shores and islands, but its dull pages may be looked at with interest, since one incident they record suggested to the genius of Defoe the history of 'Robinson Crusoe.' Dover found Alexander Selkirk, a shipwrecked sailor, on Juan Fernandez, 2 Feb. 1709, where he had been for four years and four months, and brought him home in his ship. In April 1709 the expedition sacked the city of Guayaquil in Peru. The English sailors stored their plunder, and slept in the churches, where they were much annoyed by the smell of the recently buried corpses of the victims of an epidemic of plague. After returning to their ships, in less than forty-eight hours a hundred and eighty men were struck down with sickness. Dover ordered the surgeons to bleed them in both arms, and thus about a hundred ounces of blood were taken from each man. He then gave them dilute sulphuric acid to drink, and though the malady proved to be the true plague, only eight sailors died. In December 1709 a valuable Spanish ship was taken. The adventurers were satisfied with their gains and sailed home by the Cape of Good Hope. Dover was admitted a licentiate of the College of Physicians 30 Sept. 1721, resided in Cecil Street, London (*Legacy*, p. 11), and practised there till 1728, when he left London for a time. In 1731 he was again in London, living in Lombard Street, and seeing patients daily at the Jerusalem Coffee-house. In 1736 he moved to Arundel Street, Strand, and there died in 1742.

He published in 1733 'The Ancient Physician's Legacy to his Country.' This work shows that he had an exaggerated estimation of the value of metallic mercury as a remedy, and explains why he was called the 'quicksilver doctor' (p. 51). The knowledge of medicine displayed is small. He denounces the College of Physicians as a 'clan of prejudiced gentlemen,' and seems to complain that he had not attained the degree of practice which his merits deserved. One of his prescriptions has made his name of almost daily use in medical practice to this day. The diaphoretic powder composed of ten grains each of opium, ipecacuanha, and sulphate of potash, is called Dover's powder, though its precise composition is different from that originally proposed in the 'Ancient Physician's Legacy' (p. 12), where the ingredients are opium, ipecacuanha, and liquorice, each an ounce, saltpetre and tartar vitriolated, each four ounces. The seventh edition of the 'Legacy' appeared in 1762, but the book contains little of value except this receipt, and was bought by the uninformed because they believed in its profession of giving 'the power of art without the show.' It was attacked by several writers soon after it appeared.

[Woodes-Roger's A Cruising Voyage round the World, London, 1712; Dover's Ancient Physician's Legacy, 1733; H. Bradley's Physical and Philosophical Remarks on Dr. Dover's late Pamphlet, London, 1733; A Treatise on Mercury, London, 1733; Encomium Argenti Vivi, by a Gentleman of Trinity College, Cambridge, London, n. d.; An Antidote, or some Remarks upon a Treatise on Mercury; Munk's Coll. of Phys. ii. 79.] N. M.

DOVETON, SIR JOHN (1768–1847), general, son of Frederick Doveton of London, and brother of Sir William Doveton, for many years governor of St. Helena, entered the 1st Madras light cavalry as a cornet on

5 Dec. 1785. He served all through the three campaigns of Lord Cornwallis against Tippoo Sultan, and was promoted lieutenant on 12 June 1792. He also served in the campaign of General Harris against Tippoo Sultan in 1799, and was promoted captain on 8 May 1800, and he specially distinguished himself at the head of part of his regiment in the rapid pursuit of the notorious brigand leader Dhoondia Waugh, under the direction of Colonel Arthur Wellesley, who specially thanked him in general orders. He was promoted major on 2 Sept. 1801, and lieutenant-colonel on 15 Oct. 1804, and in 1808 was appointed to command the expedition against Bhangarh Khán, whose camp at Amritnair he stormed on 28 Dec. On 14 June 1813 he was promoted colonel, and in the following year appointed to command the Hyderabad contingent with the rank of brigadier-general. This contingent held a peculiar position. Under the subsidiary treaties with the nizam his country was garrisoned by a British division, but taking into consideration the largeness of his territories, it was decided, as it was in the case of a few of the greater native princes, that an additional force should be raised among his subjects to be officered by Englishmen and kept under the control of the company's government, while paid by the nizam. This force, which comprised nearly ten thousand men of all arms, was cantoned round Aurungábád, and was soon brought to a high pitch of efficiency by Doveton. In the Pindári war, the operations of which were carefully combined by the Marquis of Hastings in order to crush these marauding bands, which devastated India, the Hyderabad contingent played an important part, but Doveton's most important services were rendered against the Maráthá Rájá of Nagpur. On that throne sat Apa Sahib, a degenerate descendant of the Bhonslas, who had obtained his accession by more than dubious means, and who, when once he was firmly seated on the throne, lent a ready support to the peshwá's scheme of assisting the Pindáris and overthrowing the British power in India. He therefore treacherously directed his troops, who were chiefly Arabs, to attack the British resident, Mr. Jenkins, and though the resident's escort, commanded by Colonel Scott, beat off the assailants from the fortified hill of Sitabaldi in November 1817, their position soon became critical. Doveton on hearing of this advanced by forced marches on Nagpur, which he reached on 12 Dec., and on the following day Apa Sahib surrendered himself. But his troops refused to surrender likewise, and after a fierce battle, in which Doveton lost two hundred men killed and wounded, the Arabs were defeated with a loss of seventy-five guns and forty elephants. But they still held the city and palace of Nagpur, which Doveton attempted to storm on 24 Dec., but in vain, and he lost over three hundred men and ten English officers in his assault. Yet the obstinacy of his attack terrified the Arab soldiery, who soon after evacuated the city. For his share in these operations, and especially for his rapid relief of Nagpur, Doveton was made a C.B. on 14 Oct. 1818 and a K.C.B. on 26 Nov. 1819. On 12 Aug. 1819 he was promoted major-general, and in the following year resigned his command and retired to Madras. He was promoted lieutenant-general and made a G.C.B. in 1837, and died at his house at Madras on 7 Nov. 1847, aged 79.

[Dodwell and Miles's Indian Army List; East India Directories; Wellington Despatches; and various works on Lord Hastings's campaign, such as Wallace's Memoirs of India and Blacker's Military Operations.] H. M. S.

DOW, ALEXANDER (*d.* 1779), historian and dramatist, a native of Crieff, Perthshire, was educated for a mercantile career. He is said to have quitted Scotland owing to a fatal duel, and to have worked his way as a common sailor to Bencoolen. There he became secretary to the governor, and was most strongly recommended to the patronage of the officials of the East India Company at Calcutta. He joined the army there as an ensign in the Bengal infantry on 14 Sept. 1760, and was rapidly promoted lieutenant on 23 Aug. 1763, and captain on 16 April 1764. He returned to England on leave in 1768, and published in that year two translations, 'Tales translated from the Persian of Inatulla of Delhi' and the 'History of Hindostan, translated from the Persian of Ferishta.' Both works had a great success, and in the following year Dow made his début as a dramatist with a tragedy entitled 'Zingis,' in five acts, which was acted with some success at Drury Lane. He then returned to India, and was promoted lieutenant-colonel on 25 Feb. 1769, and in 1772 published the continuation of his history of Hindostan to the death of Aurungzebe, with two dissertations, 'On the Origin and Nature of Despotism in Hindostan,' and 'An Enquiry into the State of Bengal.' In 1774 he again returned to England, and Garrick produced his second tragedy in verse at Drury Lane, entitled 'Sethona.' It was acted only for nine nights, and is said by Baker, in his 'Biographia Dramatica,' to be not really by Dow at all, but only to bear his name; for 'he is said by those who knew him well to be utterly un-

qualified for the production of learning or of fancy, either in prose or verse.' Dow returned once more to India, and died at Bhágalpur on 31 July 1779.

[Baker's Biographia Dramatica; Dodwell and Miles's Indian Army List.] H. M. S.

DOWDALL, GEORGE (1487–1558), archbishop of Armagh, son of Edward Dowdall (or Dovedale) of Drogheda, co. Louth, was born there in 1487, and at an early age became noted for his gravity of character and learning. He was prior of the monastery or hospital of St. John of Ardee in his native county. Through the influence of Sir Anthony St. Leger, the lord deputy of Ireland, he was, in 1542, brought under the notice of Henry VIII, and having made a voluntary surrender of his priory, he received a promise of the archbishopric of Armagh, and a pension of 20*l.* sterling till the vacancy occurred, as appears from a letter addressed by the king to St. Leger (*State Papers*, vol. iii. pt. iii. p. 429). On the death of George Cromer [q. v.], whose official Dowdall had been, he was promoted to the see by privy seal on 29 April 1543 (*Cod. Clar.* 39). His zeal for the church of Rome was great and untiring, but nevertheless he was contented to receive his appointment from the king, and did not refuse, we must suppose, to take the oath of supremacy, Pope Paul III declining to sanction the appointment, and choosing Robert Waucop (or Venantius) to fill the office. In February 1550 Edward VI sent orders to Ireland for the public use of the liturgy in the English language, and the lord deputy convened the clergy for the settlement of the matter. Dowdall at once placed himself at the head of the Roman catholic party and strenuously opposed the king's command, while George Browne [q. v.], archbishop of Dublin, was equally zealous on the other side. After much dispute between the lord deputy and Dowdall, the liturgy was received and ordered to be read in all churches. Soon after this St. Leger was recalled, and Sir James Crofts, a gentleman of the king's privy chamber, having been selected for the government of Ireland, brought with him instructions for himself and the council, one of which was, 'To propagate the worship of God in the English tongue, and the service to be translated into Irish in those places which need it.' The new viceroy was sworn into office on 23 May, and wrote a letter to Dowdall, dated 16 June, inviting him to a conference with the other Irish prelates. The meeting was held the next day in the great hall of St. Mary's Abbey, Dublin, where the primate was then residing. The particulars of the debate are recorded in a manuscript in the British Museum, and have been printed by Bishop Mant (*History of the Church of Ireland*, i. 207–11).

Dowdall in the following October was deprived of the rank and title of 'primate of all Ireland,' which were then conferred by letters patent upon Browne and his successors in the archbishopric of Dublin. It does not appear that he was formally deposed from his episcopal office, but 'his high stomach could not digest the affront.' He retired into banishment, and during the remainder of Edward's brief reign his time was quietly passed in the abbey of Centre in Brabant.

While Dowdall was absent from Ireland the archbishopric of Armagh was conferred, in February 1553, on Hugh Goodacre, who died three months later. Towards the close of the same year Dowdall was recalled by Queen Mary, and on 12 March following he was restored to the position of primate, which had been transferred from him to Archbishop Browne. He also received a grant *in commendam*, for his life, of the precincts of the dissolved monastery of Ardee, of which he had been prior before his promotion to Armagh. In April 1554, along with William Walsh, bishop-elect of Meath, and others, he was commissioned to deprive the married bishops and clergy. On 29 June, accordingly, they deprived Edward Staples, bishop of Meath, and soon after the archbishop, George Browne, Bishop Lancaster of Kildare, and Bishop Travers of Leighlin. In the same year Dowdall held a provincial synod in St. Peter's Church, Drogheda, the constitutions of which tend chiefly to the restoration of the Roman catholic religion and the deprivation of the married clergy. In 1555 he caused a day of jubilee to be observed throughout Ireland for the restoration of the supremacy of the church of Rome. And in the succeeding year he held a second provincial synod at Drogheda, but little more was done at it than to allow husbandmen and labourers to work on certain festivals. In this year he was appointed a member of the Irish privy council. In 1558 he left home for England on ecclesiastical business, and on 15 Aug. he died in London.

Dowdall appears during his sojourn in Brabant to have employed himself in study. He left behind him several sermons, and an English version (from the Latin) of 'The Life of John de Courcy, Conqueror of Ulster.' In the Lambeth Library (MS. 623) there is likewise a translation made by him in 1551 'out of an old manuscript belonging to O'Neill at Armagh,' of several details which

had been omitted by Giraldus Cambrensis in his 'History of Ireland.'

[Sir James Ware's Works (Harris's ed.), i. 91; Mant's Hist. of Church of Ireland, vol. i.; King's Church Hist. of Ireland, vol. i.; Cotton's Fasti Eccles. Hibern. iii. 18, v. 196; Cal. of Carew MSS. 1515–74; Hamilton's Cal. of State Papers (Ireland), 1509–73; Bagwell's Ireland under the Tudors, vol. i.; D'Alton's Hist. of Drogheda, i. 19; Stuart's Hist. of Armagh.] B. H. B.

DOWDESWELL, WILLIAM (1721–1775), politician, was the eldest son of William Dowdeswell, who died in 1728, by his second wife, Anne Hammond, daughter of Anthony Hammond. The family seat of the Dowdeswells is at Pull Court in Bushley, Worcestershire, and they possessed much property in and around Tewkesbury. The boy was sent to Westminster School, and showed in after years his affection for this foundation by consenting to act as a Busby trustee (1769–75). He proceeded to Christ Church, Oxford, in 1736, and contributed a set of Latin verses to the university collection of poems on the death of Queen Caroline (1738), but does not appear to have taken any degree. In 1745 he went to the university of Leyden, where he associated with many persons afterwards well known, among whom were Charles Townshend, John Wilkes, Anthony Askew [q. v.], and Alexander Carlyle [q. v.] From Holland he made the tour of Italy, and travelled through Sicily and Greece. In 1747 he was once more in England, and in that year he married Bridget, the fifth and youngest daughter of Sir William Codrington, the first baronet, and was returned to parliament for the family borough of Tewkesbury. He retained his seat for this constituency until 1754, was out of parliament from that year until 1761, and then represented the county of Worcester until his death. In January 1764 he vigorously supported the movement for repealing the Cider Act, a measure which had given natural offence to his constituents. His exertions on this occasion marked him out among the country gentlemen, and in the next session his proposal for a reduction of the naval vote and his speeches on the Regency Bill made him still more prominent. Dowdeswell was now recognised as a leader of the whigs, and when the Rockingham ministry was formed in 1765, he was raised to the chancellorship of the exchequer on 13 July, and created a privy councillor on 10 July. At the exchequer he succeeded George Grenville, whereupon Bishop Warburton sarcastically observed: 'The one just turned out never in his life could learn that two and two made four; the other knew nothing else.' Rougher still is the estimate of Horace Walpole: 'So suited to the drudgery of the office as far as it depends on arithmetic [was Dowdeswell] that he was fit for nothing else. Heavy, slow, methodical without clearness, a butt for ridicule, unused in every graceful art, and a stranger to men and courts, he was only esteemed by the few to whom he was personally known;' but even Walpole was forced to allow that Dowdeswell had a sound understanding, was thoroughly disinterested, and was generally welcomed into office. The Rockingham administration was broken up at the close of July 1766, and Lord Chatham came into power On his retirement Dowdeswell received the thanks of the merchants in most of the principal towns in the kingdom for his exertions in promoting a revival of trade. He was offered in the new government the presidency of the board of trade or a joint-paymastership, but he declined, to the surprise of the king and to the astonishment of the political world, which thought that his 'straitened circumstances' and the cares of 'a numerous offspring' would have been sufficient reasons for deserting his allies. In the following January, by carrying by 206 votes to 188 a motion for the reduction of the land tax from four to three shillings in the pound—a proposition in which he was supported by the landed interest without distinction of party, which inflicted on the new cabinet the first defeat in a money bill since the revolution—Dowdeswell mortified Charles Townshend, his successor at the exchequer, irritated Lord Chatham, who spoke of the defeat as 'a most disheartening circumstance,' and lowered for a time his own character by his readiness to embarrass his opponents by assailing a tax which, though unpopular, was indispensable. He was now Lord Rockingham's 'chief political counsellor,' and the exponent of the whig views in the lower house. In January 1767 an attempt was made to unite the two parties of the Duke of Bedford and Lord Rockingham, but it failed, and a similar want of success, mainly in consequence of the objections of the duke's supporters to Conway, attended the suggestion in July 1767 that they should coalesce with the ministry in which Dowdeswell was again to be chancellor of the exchequer. During the next few years he continued a conspicuous figure in the House of Commons. In 1770 he urged the necessity of depriving excise and custom-house officers of the privilege of voting at parliamentary elections, a measure of disfranchisement which was carried into effect not long afterwards. In 1771 he urged the necessity of

passing a bill for 'explaining the powers of juries in prosecution for libels,' but his motion, though supported by many distinguished senators, was vehemently condemned by Lord Chatham and rejected. 'A Letter from a Member of Parliament to one of his Constituents on the late Proceedings of the House of Commons in the Middlesex Elections' (1769) has been attributed to Dowdeswell (*Grenville Papers*, iv. 450), and when, through the troubles arising from these proceedings, the lord mayor and Alderman Oliver were committed to the Tower, they were visited there by Dowdeswell and the leading whigs. Next year (March 1772) he led the opposition to the Royal Marriage Bill, but he separated from the majority of his political associates in their desire to modify the subscription to the Thirty-nine Articles.

In the spring of 1774 he went to Bath for his health, and later in the summer visited Bristol on the same fruitless errand. He broke a blood-vessel, and in September the physicians recommended a change of climate. He went to Nice in November 1774. His weakness continued to increase, and he died, 'totally exhausted,' at Nice, on 6 Feb. 1775; when the body was brought to England and buried in a vault in Bushley Church, on 9 April 1775. His widow, who died at Sunbury, Middlesex, on 27 March 1818, and was placed in the same vault with her husband, requested Burke to 'commemorate the loss of his friend,' who thereupon wrote the long and highly eulogistic epitaph on the monument erected at Bushley to Dowdeswell's memory in 1777. 'The inscription,' said Burke, 'was so perfectly true that every word of it may be deposed upon oath,' and in it Dowdeswell is described as 'a senator for twenty years, a minister for one, a virtuous citizen for his whole life,' and deservedly lauded for his knowledge of his country's finances and of parliamentary procedure. His inflexible honesty in refusing all emoluments 'contrary to his engagements with his party' was universally acknowledged. Numerous letters and extracts of letters from Lord Rockingham to him are printed in Albemarle's 'Rockingham,' he corresponded with George Grenville, and Burke wrote him several long and important communications. Many of his speeches are reported in 'Cavendish's Debates,' and in i. 575–90 of that work are notices of his life from a manuscript memoir written by his son, John Edmund Dowdeswell, one of the masters in chancery and formerly member for Tewkesbury. Dowdeswell left issue five sons and six daughters, several of whom died young. His library was sold in 1775.

[Walpole's Letters (Cunningham), v. 6, 73; Walpole's George III, i. 354–5, ii. 46, 196, 309, 356, 420, iv. 90, 284, 316; Walpole's Journals, 1771–83, i. 13, 49, 55, 63, 468; Burke's Works (1852 ed.), i. 126, 170–82, 234; Grenville Papers, iii. 281–94, iv. 211, 411–12, 450; Albemarle's Rockingham, i. 225–6, ii. passim; Chatham Correspondence, ii. 282–3, iii. 22–4, 224–5, iv. 95–115, 203–4; Satirical Prints at Brit. Mus. iv. 364; Prior's Malone, p. 443; Nichols's Lit. Anecd. iii. 620; Burke's Commoners (1837), i. 376–7; Bennett's Tewkesbury, pp. 442–3; Nash's Worcestershire, i. 181–3; Welch's Alumni Westmon. (1852), p. 556; Alex. Carlyle's Autobiography, pp. 167, 176.] W. P. C.

DOWDESWELL, WILLIAM (1761–1828), general and print collector, was the third son of the Right Hon. William Dowdeswell [q. v.], by Bridget, youngest daughter of Sir William Codrington, bart., of Dodington, Gloucestershire, and aunt of the admiral. He entered the army as ensign in the 1st or Grenadier guards on 6 May 1780, acted as aide-de-camp to the Duke of Portland, the lord-lieutenant of Ireland, in 1782, was promoted lieutenant and captain on 4 May 1785, and was elected M.P. for Tewkesbury, where the Dowdeswells had long possessed great parliamentary influence, on 19 March 1792. In the following year at the close of the session he joined the brigade of guards, under the command of Gerard Lake, at Tournay, and served throughout the campaign of 1793, being present at the affair of Lincelles, at the siege of Valenciennes, and the battles before Dunkirk, and returned to England in the winter. He was promoted captain and lieutenant-colonel on 8 Feb. 1794, but did not again go to the Netherlands, and remained occupied with his parliamentary duties until 1797, when he was appointed governor of the Bahamas. He was promoted colonel on 25 June 1797, and after acting for a short time in command of a battalion of the 60th regiment, he proceeded to India in 1802 as private secretary to Lord William Bentinck, governor of Madras. On 25 Sept. 1803 he was promoted major-general, and in 1804 he was requested to take command of a division of Lord Lake's army, then engaged in a trying campaign with the Maráthá chieftain, Jeswant Ráo Holkar. He joined the army on 31 Dec. 1804, and commanded a division during Lake's unsuccessful operations against Bhurtpore, and in the field until the setting in of the hot weather. In October 1805, on the opening of the new campaign, Dowdeswell was detached with a division of eight thousand men to protect the Doab, and remained there until Lord Cornwallis made peace with Holkar. He then took command

of the Cawnpore division, where he remained until February 1807, when he temporarily succeeded Lake as commander-in-chief in India, but was soon after compelled to leave that country on account of his health. He received the thanks of the government and of the directors of the East India Company for his services, and was promoted lieutenant-general on 25 July 1810; but in the following year he retired from the service, on inheriting the family estates, with full rank, but no pay. He then devoted himself to collecting prints, and especially prints by old English engravers, and his collection was sold by auction in 1820 and 1821. He was one of the first collectors who made a speciality of what is called 'grangerising,' and the most important item in the 1820 sale was his copy of Gough's 'British Topography,' enlarged by him from two to fourteen volumes by the insertion of more than four thousand views and portraits. In 1821 his unequalled collection of Hollars was sold, and realised 505*l.* 16*s.* 6*d.* He died at his residence, Pull Court, Worcestershire, on 1 Dec. 1828, when, as he was never married, his Worcestershire estates devolved upon his brother, J. E. Dowdeswell, M.P. and master in chancery, and his Lincolnshire estates upon the Rev. Canon Dowdeswell of Christ Church, Oxford.

[Royal Military Calendar; Gent. Mag. February 1829; Bennett's History of Tewkesbury, Appendix 38, pp. 439–45.] H. M. S.

DOWLAND, JOHN (1563?–1626?), lutenist and composer, is said by Fuller (*Worthies*, ed. Nichols, ii. 113), on hearsay evidence, to have been born at Westminster. But in his own 'Pilgrimes Solace' (1612) is a song dedicated 'to my louing countreyman, Mr. John Forster the younger, merchant of Dublin in Ireland,' from which it might be understood that the composer was an Irishman. He seems to have been born in 1563, for in his 'Observations belonging to Lute-playing,' appended to his son Robert's [q. v.] 'Varietie of Lute-lessons' (1610), after mentioning a work by Gerle, which appeared in 1533, he goes on: 'Myselfe was borne but thirty yeares after Hans Gerle's booke was printed,' and in the address to the reader in his 'Pilgrimes Solace' (1612) he says, 'I am now entered into the fiftieth yeare of mine age.' About 1581 he went abroad, proceeding first to France and then to Germany, where he was well received by the Duke of Brunswick and the landgrave of Hesse. At the court of the former he became acquainted with Gregory Howet of Antwerp, and at that of the latter with Alessandrio Orologio—both noted musicians of their day. After spending some months in Germany, Dowland went to Italy, where he was received with much favour at Venice, Padua, Genoa, Ferrara, Florence, and other cities. At Venice in particular he made friends with Giovanni Croce. Luca Marenzio—the greatest madrigal writer of his day—wrote to him from Rome; his letter, dated 13 July 1595, is printed in the prefatory address to Dowland's first 'Book of Songes.' Dowland seems to have made several journeys on the continent. He was in England on 8 July 1588, when the degree of Mus. Bac. was conferred on him and Thomas Morley [q. v.] at Oxford. He seems to have received the same degree at Cambridge, some time before 1597, but there is no extant record of it, or of his having ever proceeded Mus. Doc., though he was sometimes called 'Dr. Dowland' by his contemporaries. In 1592 he contributed some harmonised psalmtunes to Este's 'Psalter.' He must have gone abroad again, for the album of Johann Cellarius of Nürnberg (1580–1619), written towards the end of the sixteenth century, contains a few bars of his celebrated 'Lachrymæ,' signed by him. In this his name is spelt 'Doland' (Addit. MS. 27579). In 1596 some lute pieces by him appeared in Barley's 'New Booke of Tabliture.' This was apparently unauthorised, for he alludes to 'diuers lute lessons of mine lately printed without my knowledge, falce and unperfect,' in the prefatory address to the 'First Booke of Songes or Ayres of Foure Partes, with Tableture for the Lute,' which was published by Peter Short in 1597. This collection immediately achieved greater popularity than any musical work which had hitherto appeared in England. A second edition (printed by P. Short, the assignee of T. Morley) appeared in 1600; a third, printed by Humfrey Lownes, in 1606; a fourth in 1608; a fifth in 1613 (Rimbault, *Bibliotheca Madrigaliana*, p. 9), and the book was reprinted in score by the Musical Antiquarian Society in 1844. It is not difficult to account for its popularity, for its appearance marks a new departure in English music, which eventually led to that peculiarly national product, the glee. Dowland's songs are not madrigals, but simply harmonised tunes; they are not remarkable for contrapuntal skill; their charm and vitality consists entirely in their perfect melodic beauty, which causes them still to be sung more than the compositions of any other Elizabethan composer. In 1598 Dowland contributed a short eulogistic poem to Giles Farnaby's [q. v.] canzonets. In the same year, when he was at the height of his fame, appeared Barnfield's

sonnet (sometimes ascribed to Shakespeare), 'In praise of Musique and Poetrie,' in which he is celebrated thus:

Dowland to thee is deare; whose heauenly tuch
Vpon the Lute, doeth rauish humaine sense.

In 1599 a sonnet by Dowland appeared prefixed to Richard Allison's 'Psalms.' He must have left England in this year, for in 1600 he published the 'Second Booke of Songs or Ayres, of 2. 4. and 5. parts: With Tableture for the Lute or Orpherian, with the Violl de Gamba,' on the title-page of which he is described as lutenist to the king of Denmark. The preface to this work, which is dedicated to Lucy, countess of Bedford, is dated 'From Helsingnoure in Denmarke, the first of June.' This was followed (in 1603) by the 'Third and Last Booke of Songs or Aires. Newly composed to sing to the Lute, Orpharion, or Viols, and a Dialogue for a base and meane Lute with fiue voices to sing thereto.' In the dedicatory epistle to this work he alludes to his being still abroad. He was in England in 1605, when he published his extremely rare 'Lachrymæ, or Seven Teares, figured in seaven passionate Pavans,' dedicated to Anne of Denmark. It seems from the preface to this that he had been driven back by storms on his return to Denmark, and forced to winter in England (Hawkins, *Hist. of Music*, iii. 325). He had finally left Denmark in 1609, when he was living in Fetter Lane. He published in this year a translation of the 'Micrologus' of Andreas Ornithoparcus, which he dedicated to the Earl of Salisbury. In the translator's address to the reader he promises a work on the lute, which is also alluded to by his son Robert in the preface to his 'Varietie of Lute-lessons' (1610). To this latter work John Dowland appended a 'Short Treatise on Lute-playing.' Two years later appeared his last work, 'A Pilgrimes Solace. Wherein is contained Musicall Harmonie of 3. 4. and 5. parts, to be sung and plaid with the Lute and Viols.' In this he is described as lutenist to Lord Walden (eldest son of the Earl of Suffolk). In the preface he complains of neglect. 'I haue lien long obscured from your sight, because I receued a kingly entertainment in a forraine climate, which could not attaine to any (though neuer so meane) place at home.' He had returned to find himself almost forgotten, and a new school of lute-players had arisen who looked upon him as old-fashioned. Peacham, in his 'Minerva Britanna' (1612), alludes to this neglect. He compares Dowland to a nightingale sitting on a briar in the depth of winter:

So since (old frend), thy yeares haue made thee white,
And thou for others, hast consum'd thy spring,
How few regard thee, whome thou didst delight,
And farre, and neere, came once to heare thee sing:
Ingratefull times, and worthles age of ours,
That let's vs pine, when it hath cropt our flowers.

Sir William Leighton's 'Teares' (1614) contains a few compositions by Dowland, but his latter years were passed in obscurity. He was (according to Rimbault) in 1625 a lutenist to Charles I; he died either in that year or early in 1626, as is proved by the warrant to his son Robert, though the exact date and place of his death and burial are unknown. Fuller (*Worthies*, ed. Nichols, ii. 113) says he was 'a chearful person . . . passing his days in lawful meriment;' but Fuller's account is very inaccurate, and he probably invented the remark to illustrate a well-known anagram which was made on Dowland, and which is to be found in several contemporary books:

Iohannes Doulandus.
Annos ludendo hausi.

Fuller attributes this to one Ralph Sadler of Standon, who was with Dowland at Copenhagen, but it is claimed by Peacham in his 'Minerva Britanna,' and is also to be found in Camden's 'Remains.' In the preface to his 'Pilgrimes Solace' Dowland says that his works had been printed at Paris, Antwerp, Cologne, Nürnberg, Frankfort, Leipzig, Amsterdam, and Hamburg. None of these foreign editions are known, but some of his music occurs in Füllsack and Hildebrand's 'Ausserlesener Paduanen vnd Galliarden. Erster Theil,' which appeared at Hamburg in 1607. Much manuscript music by him, chiefly consisting of lute lessons, is to be found in the British Museum, Christ Church (Oxford), Fitzwilliam, and University (Cambridge) Libraries.

[Authorities quoted above; Addit. MS. 5750; Grove's Dict. of Music, i. 460; Burney's Hist. of Music, iii. 136; W. Chappell's Preface to Dowland's First Book of Songs (1844); Mace's Monument, p. 34; information from the Rev. Dr. Luard.] W. B. S.

DOWLAND, ROBERT (17th cent.), musician, son of John Dowland [q. v.], was born before his father left England to settle in Denmark. His godfather was Sir Robert Sidney, and he was partly educated in his father's absence at the cost of Sir Thomas Mounson, to whom in 1610 he dedicated his first work: 'Varietie of Lute-lessons: viz. Fantasies, Pauins, Galliards, Almaines, Co-

rantoes, and Volts: selected out of the best approued Avthors, as well beyond the Seas as of our owne Country.' This book also included short treatises on lute-playing by John Dowland and by J. B. Besardo. In the same year he published 'A Mvsicall Banqvet. Furnished with varietie of delicious Ayres, collected out of the best Authors in English, French, Spanish, and Italian.' This was dedicated to his godfather. On his father's death he was appointed in his place, by warrant dated 2 April 1626, a 'musician in ordinary for the consort,' with 20*d.* a day wages and 16*l.* 2*s.* 6*d.* for livery, his appointment dating from the day of his father's death. On 11 Oct. of the same year he obtained a license to be married at St. Faith's to Jane Smalley. In this document he is said to have been of the parish of St. Anne's, Blackfriars. After this he disappears, though he is said (Grove, *Dictionary*, i. 450) to have been still in the royal service in 1641.

[Addit. MS. 5750; Chester's Marriage Licenses (Foster), p. 415; R. Dowland's Works.]
W. B. S.

DOWLEY, RICHARD (1622–1702), nonconformist divine, son of John Dowley, vicar of Alveston, near Stratford-on-Avon, Warwickshire, was born in 1622. He matriculated at All Souls' College, Oxford, 11 Oct. 1639, but was admitted demy of Magdalen the following year, and took his B.A. degree 13 May 1643. Though he submitted to the parliamentary visitors, 15 July 1648 (*Reg. of Visitors*, Camd. Soc., pp. 157, 159, 510), he resigned his demyship a few weeks later, and quitted Oxford. He had studied for the ministry under Dr. John Bryan [q. v.] of Coventry, and upon leaving him, became chaplain in the family of Sir Thomas Rouse, bart., at Rouse Lench in Worcestershire, where he met Richard Baxter [q. v.] In July 1656 he was acting as minister of Stoke Prior, near Bromsgrove, Worcestershire, where he was much beloved (*Cal. State Papers*, Dom. 1656–1657, p. 15). Obliged to resign the living after the Restoration, he removed to Elford, Staffordshire, where he acted as assistant to his father's elder brother. Although both his father and uncle conformed, he steadily refused, and was accordingly silenced by the Act of Uniformity, 24 Aug. 1662. Upon the Declaration of Indulgence in 1672, he took out a license for his own house, and kept a meeting once a day, at a time when there was no service in the parish church, and he had a good auditory from several towns in the neighbourhood. About 1680 he removed to London, where he taught a school, and preached occasionally, attending on John Howe's ministry when not engaged himself. On one occasion Howe's meeting was disturbed, and though a hearer only, Dowley, with seven others, was seized and carried to Newgate. At night they were brought before the lord mayor, and, being indicted for a riot, were bound over to the next sessions. Dowley was afterwards fined 10*l.* and obliged to find sureties for his good behaviour for twelve months; he was therefore forced to give up his school. Another time he was arrested in his lodging by a court messenger and again carried before the lord mayor, who, however, tendered him the Oxford oath, by taking which he escaped six months' imprisonment. After the Toleration Act of William and Mary, 24 May 1689, he preached some time at Godalming in Surrey, but infirmities growing upon him, he returned to London, and peacefully passed the remainder of his life with his children. He died in 1702, aged 80.

[Calamy's Nonconf. Memorial (Palmer, 1802), iii. 233–4; Bloxam's Reg. of Magd. Coll. Oxford, ii. cv, v. 173.]
G. G.

DOWLING, ALFRED SEPTIMUS (1805–1868), law reporter, brother of Sir James Dowling [q. v.], was called to the bar at Gray's Inn 18 June 1828, and became a special pleader in the common law courts, and also went the home circuit. He was admitted a member of Serjeants' Inn 12 Nov. 1842, and made a judge of county courts, circuit No. 15, Yorkshire, by Lord-chancellor Cottenham, on 9 Nov. 1849. On 20 Aug. 1853 he was gazetted one of the commissioners for inquiring into the state and practice of the county courts. He died of an internal cancer at his residence, 34 Acacia Road, St. John's Wood, London, 3 March 1868, aged 63. His widow, Bertha Eliza, died 25 March 1880, aged 67.

He was the author of the following works: 1. 'A Collection of Statutes passed 11 George IV and 1 William IV,' 1830–2, 2 vols. 2. 'A Collection of Statutes passed 2 William IV and 3 William IV,' 1833. 3. 'Reports of Cases in the King's Bench, Common Pleas, and Exchequer,' 1833–8, 9 vols. 4. 'Reports of Cases in Continuation of the above, by A. Dowling and Vincent Dowling,' 1843–4, 2 vols. 5. 'Reports of Cases in Continuation of the above, by A. S. Dowling and John James Lowndes,' 1845–51, 7 vols. On some of the title-pages only the name A. Dowling is found.

[Gent. Mag. April 1868, p. 547; Solicitors Journal, 14 March 1868, p. 410.]
G. C. B.

DOWLING, FRANK LEWIS (1823–1867), journalist, son of Vincent George Dowling [q. v.], was born, most probably in London, on 18 Oct. 1823, and called to the bar

at the Middle Temple 24 Nov. 1848. He became editor of 'Bell's Life in London' on the illness of his father in 1851. He was remarkable for his urbanity, and for the fair manner in which he discharged the duties of arbitrator and umpire in numerous cases of disputes connected with the prize-ring. He had the control of the arrangements of the international fight between Sayers and Heenan, 17 April 1860, and it was by his advice that the combatants agreed to consider it a drawn battle, and to each receive a belt. He died from consumption at his lodgings, Norfolk Street, Strand, 10 Oct. 1867. He married, 29 Oct. 1853, Frances Harriet, fourth daughter of Benjamin Humphrey Smart, of 55 Connaught Terrace, Hyde Park, London. He edited and brought out the annual issues of 'Fistiana, or the Oracle of the Ring,' from 1852 to 1864, besides preparing a further edition which did not appear until the year after his death.

[Gent. Mag. November 1867, p. 690; Illustrated Sporting and Theatrical News, 19 Oct. 1867, p. 657, with portrait.] G. C. B.

DOWLING, Sir JAMES (1787–1844), colonial judge, was born in London on 25 Nov. 1787. His father, Vincent Dowling, a native of Queen's County, Ireland, was for many years a reporter to the press in Dublin. After a residence in London he went back to Ireland, but returned to London in 1801, after the union, and was a bookseller and patent medicine vendor at 30 Lincoln's Inn Fields from 1804 to 1807. He was afterwards attached to the London press; became connected with the 'Times,' and resided in Salisbury Square. His son James was partly educated at St. Paul's School, London, where he was admitted 14 April 1802. After leaving school he was associated with the daily press, and reported the debates in both houses of parliament. He was called to the bar at the Middle Temple, 5 May 1815, and practised for many years on the home circuit and at the Middlesex sessions. He was best known to the public as the editor and establisher, in conjunction with Archer Ryland, Q.C., of the 'King's Bench Reports,' 1822–31, in 9 vols. They also published 'Reports of Cases relating to the Duty and Office of Magistrates,' 1823–31, in 4 vols. In 1834 he produced 'The Practice of the Superior Courts of Common Law.'

On 6 Aug. 1827 he was named a puisne judge of the court of New South Wales by the influence of Lord Brougham and Lord Goderich, secretary for the colonies. He arrived in the colony 24 Feb. 1828. Dowling became chief justice on the retirement of Sir James Forbes in July 1837, and was knighted in the following year. He was a painstaking, conscientious judge, a fluent speaker and shorthand writer, and a learned case lawyer. As a member of the legislative council he confined himself to legal topics. He injured his health by overwork; obtained leave of absence for two years, when the legislative assembly voted him the full amount of his salary during his retirement; and died while making preparations to sail for England, at Darlinghurst, Sydney, New South Wales, 27 Sept. 1844.

He married, first, in 1814, Maria, daughter of J. L. Sheen of Kentish Town, London; and secondly, in 1835, Harriet Maria, daughter of the Hon. John Blaxland of Newington, New South Wales. She died 31 March 1881, aged 82. The second son by the first marriage, James Sheen Dowling, was called to the bar at the Middle Temple, 24 Nov. 1843, and is a district court judge in New South Wales.

[Heaton's Australian Dictionary of Dates, p. 57; Gent. Mag. April 1845, pp. 435–6; Therry's Reminiscences of New South Wales and Victoria (2nd ed. 1863), pp. 338–40.] G. C. B.

DOWLING, JOHN GOULTER (1805–1841), divine, was the eldest son of John Dowling, alderman of Gloucester, where he was born 18 April 1805. He was educated at the Crypt Grammar School, Gloucester, and at Wadham College, Oxford. In 1827, soon after taking his B.A. degree, he was appointed by the corporation of his native city, who were then the patrons, to the head-mastership of the Crypt Grammar School. He was ordained deacon in 1828 and priest in 1829 by Bishop Bethell, then of Gloucester. In 1834 Lord-chancellor Brougham presented him to the rectory of St. Mary-de-Crypt with St. Owen, Gloucester, which he held, together with his mastership, till his death on 9 Jan. 1841. He was greatly esteemed and beloved by his pupils, parishioners, and fellow-citizens, who filled the great east window of his church with stained glass as a memorial of him. He was the author of: 1. 'An Introduction to the Critical Study of Ecclesiastical History, attempted in an Account of the Progress, and a short notice of the Sources, of the History of the Church,' 8vo. 2. 'Notitia Scriptorum SS. Patrum aliorumque veteris Ecclesiæ Monumentorum, quæ in Collectionibus Anecdotorum post annum Christi MDCC. in lucem editis continentur, nunc primum instructa,' Oxford, 1839, 8vo. 3. 'A Letter to the Rev. S. R. Maitland on the Opinions of the Paulicians,' 8vo. 4. 'The Church of the Middle Ages: a Sermon

preached at the Visitation of the Archdeacon of Gloucester, 8 May 1837,' Gloucester, 1837, 8vo. 5. 'The Effects of Literature upon the Moral Character: a Lecture delivered at the Tolsey, Gloucester, 3 Sept. 1839,' Gloucester, 1839, 18mo. 6. 'Sermons preached in the Parish Church of St. Mary-de-Crypt, Gloucester' (posthumous), London, 1841, 12mo.

[Private information.] J. R. W.

DOWLING, THADY (1544–1628), ecclesiastic and annalist, was a member of an old native family in the part of Ireland now known as the Queen's County. Of his life little is known beyond the circumstance of his having been about 1590 ecclesiastical treasurer of the see of Leighlin in the county of Carlow. In 1591 Dowling was advanced to the chancellorship of that see. He is mentioned in the record of a regal visitation in 1615 as an ancient Irish minister aged seventy-one, qualified to teach Latin and Irish. Dowling is stated to have died at Leighlin in 1628, in his eighty-fourth year. A grammar of the Irish language and other writings ascribed to him by Ware are not now known to be extant. His 'Annals of Ireland,' in Latin, were mainly compiled from printed books, with the addition occasionally of brief notices on local matters. The annals extend from the fabulous period to 1600, and most of the entries are very succinct. No autograph manuscript of Dowling's 'Annales Hiberniæ' is at present accessible. They were edited in 1849 for the Irish Archæological Society by the Very Rev. Richard Butler, dean of Clonmacnoise, from a transcript in the library of Trinity College, Dublin. The editor was unable to throw light upon Dowling's career, nor does he appear to have been fully conversant with the sources from which Dowling derived the materials for his compilation. Copies of documents of 1541 in the writing of and attested by Dowling as chancellor of Leighlin are extant among the State Papers, Ireland, in the Public Record Office, London. A transcript of an official document, with an attestation by Dowling in April 1555, is preserved in the same repository.

[Ware, De Scriptoribus Hiberniæ, 1639; MSS., Trinity College, Dublin; State Papers, Ireland, Public Record Office, London; Annals of Ireland, Dublin, 1849.] J. T. G.

DOWLING, VINCENT GEORGE (1785–1852), journalist, elder brother of Sir James Dowling [q. v.], was born in London in 1785, and received his earlier education in Ireland. He returned to London with his father after the union in 1801, and occasionally assisted him in his duties in connection with the 'Times.' Soon after he engaged with the 'Star,' and in 1809 transferred his services to the 'Day' newspaper. In 1804 he became a contributor to the 'Observer,' thus commencing his acquaintance with William Innell Clement [q. v.], which continued until Clement's death, 24 Jan. 1852. Dowling was appointed editor of 'Bell's Life' in August 1824, in which position he continued till his death. He was present in the lobby of the House of Commons when Bellingham shot Spencer Perceval, on 11 May 1812, and was one of the first persons to seize the murderer, from whose pocket he took a loaded pistol (William Jerdan, *Autobiography*, 1852, i. 133–41). He at times used extraordinary efforts to obtain early news for the 'Observer.' When Queen Caroline was about to return from the continent, after the accession of George IV in June 1820, Dowling proceeded to France to record her progress, and being entrusted with her majesty's despatches, he crossed the Channel in an open boat during a stormy night, and was the first to arrive in London with the news. He claimed to be the author of the plan on which the new police system was organised; even the names of the officers, inspectors, sergeants, &c., were published in 'Bell's Life' nearly two years before Sir Robert Peel spoke on the subject in 1829. In 1840 he wrote 'Fistiana, or the Oracle of the Ring,' a work which he continued annually as long as he lived. He was also the writer of the article on 'Boxing' in Blaine's 'Cyclopædia of Rural Sports' in 1852 (reprinted 1870).

He was active in London parochial affairs; was constantly named stakeholder and referee in important sporting contests; and was anxious to make the ring a means of maintaining a manly love of fair play.

He died from disease of the heart, paralysis, and dropsy, at Stanmore Lodge, Kilburn, 25 Oct. 1852.

[Bell's Life in London, 31 Oct. 1852, p. 3; Illustrated London News, 13 Nov. 1852, pp. 406, 408, with portrait.] G. C. B.

DOWNE, JOHN, B.D. (1570?–1631), divine, son of John Downe, by his wife, Joan, daughter of John Jewel, and sister of the bishop of that name, was born at Holdsworthy, Devonshire, about 1570. He was sent to Emmanuel College, Cambridge, where he proceeded to the degree of B.D., and was elected a fellow. In July 1600 he was incorporated at Oxford. He took orders, and was presented by his college to the vicarage of Winsford, Somersetshire. Later he was preferred to the living of Instow, in his native county, and held it till his death, which

took place in 1631. He was buried in the chancel of Instow Church, and from tombstones of other members of his family in the same building it appears that he was twice married, his first wife, Rebecca, having died 6 Oct. 1614. In his lifetime Downe seems to have published nothing; but in 1633 'Certain Treatises of the late reverend and learned John Downe' were 'published at the instance of friends' at Oxford. This volume consists of ten sermons, prefixed by a letter from Bishop Hall, to whom it was dedicated, and the obituary sermon preached over Downe by his friend George Hakewill, D.D., archdeacon of Surrey. Hall, after praising Downe's learning and social virtues, expresses the hope that 'we shall see abroad some excellent monuments of his Latin poesy, in which faculty, I dare boldly say, few if any in our age exceeded him.' Hakewill describes him as knowing well the Hebrew, Greek, Latin, French, Spanish, and ('I think') Italian languages, and as being deeply versed in theology and the works of the fathers. Downe's sermons are written in a style which is certainly superior, both in lucidity of expression and choice of language, to many similar works published by some of his contemporaries, but the diversity of his accomplishments is better illustrated by a second volume of his literary remains, which appeared in 1635. This was entitled 'A Treatise of the True Nature and Definition of Justifying Faith, together with a defence of the same against the answer of N[icholas] Baxter,' and contains, beyond the treatise (15 pp.) and the defence of it (195 pp.), two sermons, a translation in verse of the 'Institution for Children,' by M. Antonius Muretus, a few original sacred poems, and some verse translations of the Psalms. No specimens, however, of the Latin poetry which Bishop Hall desired to see abroad are included. In Cole's 'Athenæ Cantab.' (Brit. Mus. *Addit. MS.* 5867, fol. 16), under the heading 'John Dun' (with a cross reference to 'John Downe'), it is stated that 'when King James was at Cambridge in 1614, Bishop Harsnet, then vice-chancellor, and the university were so rigid in not granting the doctorate that even the king's entreaty for John Dun would not prevail.' John Donne [q. v.] is here referred to. Hakewill in his sermon hints that Downe ought to have received the higher degree; but Dr. Donne was alone refused it in 1614.

[Prince's Worthies of Devon, p. 262 (copied mainly from Hakewill's sermon); Wood's Fasti Oxon., ed. Bliss, i. 286.] A. V.

DOWNES, BARONS. [See DOWNES, WILLIAM, first BARON, 1752–1826; BURGH, SIR ULYSSES BAGENAL, second BARON, 1788–1863.]

DOWNES, ANDREW (1549?–1628), Greek professor at Cambridge, was born in Shropshire in or about 1549, and educated under Thomas Ashton in the grammar school at Shrewsbury, where was also Robert Devereux, earl of Essex, with whom he afterwards became acquainted at Cambridge. He was admitted a scholar of St. John's College, Cambridge, on the Lady Margaret's foundation, 7 Nov. 1567, took his B.A. degree in 1570–1, was elected a fellow of his college 6 April 1571, commenced M.A. in 1574, was admitted a senior fellow 30 Jan. 1580–1, and graduated B.D. in 1582. When he entered St. John's the Greek language had been almost forgotten and lost in the society, and the study of it was revived by Downes and his pupil, John Bois [q. v.] Downes was elected regius professor of Greek in the university in 1585 (*Graduati Cantab.* ed. 1873, p. 487).

He was one of the learned divines appointed to translate the Apocrypha for the 'authorised' version of the Bible. Subsequently he, Bois, and four other eminent scholars were charged with the duty of reviewing the new version. For this purpose they came to London, repaired daily to Stationers' Hall, and in three quarters of a year completed their task. During this time they were duly paid by the Stationers' Company thirty shillings a week, though they had received for their previous work of translation nothing 'but the self-rewarding ingenious industry.' Downes afterwards became so jealous on account of Sir Henry Savile's greater approbation of Bois's notes on Chrysostom that he was never reconciled to his pupil, who nevertheless often confessed that 'he was much bound to blesse God for him.'

In an undated letter to Salisbury preserved in the State Paper Office, and supposed to have been written in 1608, Downes expressed a desire to have part of the 160*l.* per annum that was assigned for the better maintenance of the Lady Margaret's divinity lecture. On 27 April 1609 Dudley Carleton informed J. Chamberlain that Sir Henry Savile had been appointed to correct the king's book, which task had been entrusted first to Downes, next to Lionel Sharpe, then to Wilson, and lastly to Barclay, the French poet. On 17 May following a warrant was issued for the payment of 50*l.* to Downes of the king's free gift.

He used to give private lectures in his house, which D'Ewes declined to attend, on the ground of expense. Under date 17 March 1619–20 D'Ewes writes: 'I was, during the latter part of my stay at Cambridge, for the most part a diligent frequenter of Mr. Downes' Greek lectures, he reading upon one of De-

mosthenes' Greek orations, "De Coronâ." . . . When I came to his house near the public schools he sent for me up into a chamber, where I found him sitting in a chair, with his legs upon a table that stood by him. He neither stirred his hat nor body, but only took me by the hand, and instantly fell into discourse (after a word or two, of course, passed between us) touching matters of learning and criticisms. He was of personage big and tall, long-faced and ruddy coloured, and his eyes very lively, although I took him to be at that time at least seventy years old' (Sir Simonds D'Ewes, *Autobiography*, ed. Halliwell, i. 139, 141).

In his seventy-seventh year, after having worthily held the regius professorship of Greek for thirty-nine years, he was reluctantly compelled to vacate the chair, but the usual stipend was continued by the university. He now retired to the village of Coton, near Cambridge, but before the expiration of the year he died, on 2 Feb. 1627–8. A mural monument, with a Latin inscription to his memory, was placed in the parish church.

His works are: 1. 'Eratosthenes, hoc est, brevis et luculenta Defensio Lysiæ pro cæde Eratosthenis, prælectionibus illustrata,' Greek and Latin, Cambridge, 1593, 8vo, with dedication to Robert, earl of Essex, dated from Trinity College, Cambridge. 2. Notes in the appendix to Sir Henry Savile's edition of St. Chrysostom, vol. viii. (1613). 3. 'Prælectiones in Philippicam de Pace Demosthenis,' with the text in Greek and Latin, London, 1621, 8vo. Dedicated to James I. These prælections are reprinted in Christian Daniel Beck's edition of the 'Oratio de Pace,' Leipzig, 1799, and in William Stephen Dobson's edition of the works of Demosthenes and Æschines, 9 vols. Lond. 1827. 4. Letters in Greek to Isaac Casaubon, printed in 'Casauboni Epistolæ.' The originals, beautiful specimens of Greek caligraphy, are preserved in the Burney MS. 363, f. 252 seq. 5. Greek verses on the death of Dr. Whitaker, master of St. John's College, appended to vol. i. of his works; and Greek and Latin verses at the end of Nethersole's 'Oratio funebris' on the death of Prince Henry in 1612.

[Addit. MSS. 5805 f. 18, 5867 f. 9, 17083 f. 109; Anderson's Annals of the English Bible, ii. 377 *n.*; Baker's St. John's (Mayor), pp. 289, 326, 333, 598, 1149; Birch MS. 4224, f. 178; Cat. of Printed Books in Brit. Mus.; Leigh's Treatise of Religion and Learning, p. 183; Le Neve's Fasti, iii. 660; Lewis's Hist. of Translations of the Bible (1818), p. 312; Lysiæ Orationes et Fragmenta, ed. Taylor (1739), præf. p. xv; Parr's Life of Usher, pp. 329, 546; Peck's Desiderata Curiosa, 1st edit. ii. viii. 47–9; Cal. State Papers (Dom. 1601–3) p. 116, (1603–10) pp. 478, 506, 513.] T. C.

DOWNES, JOHN (*fl.* 1666), regicide, had purchased, 25 March 1635, the comfortable place of auditor of the duchy of Cornwall (Hardy, *Syllabus of Rymer's Fœdera*, ii. 888). He was a member of the Long parliament, being elected for Arundel, Sussex, on 20 Dec. 1641, in succession to Henry Garton, deceased (*Lists of Members of Parliament, Official Return*, pt. i. p. 494). He joined the parliamentary army and was made a colonel of militia. Of a timid, wavering nature, he was, as he himself asserts, 'insnared, through weakness and fear,' into becoming one of the king's judges, and signing the death-warrant. Another episode of his parliamentary life was a wrangle with John Fry, member for Shaftesbury, whom he accused of blasphemy to the House of Commons. In his published answer to the charge (*The Accuser Sham'd*, 27 Feb. 1648–9) Fry hinted pretty plainly that Downes was regarded as a mere tool of Cromwell. Downes did not fail to grow rich during the Commonwealth. At the sales of bishops' lands in August 1649 he purchased Broyle Farm, Sussex, for 1,309*l.* 6*s.* (Nichols, *Collectanea*, i. 286), having six years previously, in April 1643, robbed the bishop (Henry King) of his corn and household stuff at Petworth, demolished his house in Chichester, and appropriated the leases of Broyle and Streatham (*Cal. State Papers*, Dom. 1660–1, p. 290). In July 1649, when the act passed for the sale of the duchy of Cornwall lands, he sold his auditorship to the government for 3,000*l.* (*ib.* 1649–1650, p. 233). He must have been possessed of considerable business talent, as on his election to the council of state, 25 Nov. 1651, he was forthwith placed on the committee of the army, where he had at first the sole conduct of matters, and also served on the committee for Ireland (*Commons' Journals*, vii. 42, 58). On 1 Jan. 1651–2 the parliament voted him 300*l.* in recognition of 'his pains and service for the public in the committee of the army for the last year' (*ib.* vii. 62). He was again appointed to the council of state, 14 May 1659 (*ib.* vii. 654), and was one of the five commissioners for the revenue elected on the following 20 June (*Cal. State Papers*, Dom. 1658–9, pp. 349, 382). At the Restoration, Downes hastened to publish 'A True and Humble Representation touching the Death of the late King, so far as he may be concerned therein,' which cannot be said to err on the side of truth. Describing himself as 'a weak, imprudent man,' he adds, 'I have wore myself out, lost my office, robbed my relations, and now am ruined.' He was

excepted out of the general act of pardon and oblivion, and was arrested at his house at Hampstead, 18 June 1660 (*Commons' Journals*, viii. 61, 65, 68). When brought to his trial on the following 16 Oct., he gave a very interesting account of his interference on behalf of the king, and of his treatment in consequence by Cromwell, while he excused his signing the death-warrant because 'he was threatened with his very life; he was induced to do it' (*Accompt of the Trial of Twenty-nine Regicides*, pp. 257–63). He was condemned, but was afterwards reprieved and kept a close prisoner in Newgate (*Commons' Journals*, viii. 139, 319, 349). In April 1663 he addressed a piteous petition to Sir John Robinson, the lord mayor, entreating 'to be thrust into some hole where he may more silently be starved: alms and benevolence failing him' (*Cal. State Papers*, Dom. 1663–4, p. 98). In November 1666 his name occurs among the list of thirty-eight prisoners confined in the Tower (*ib.* 1666–7, p. 235).

[Authorities cited in the text; The Mystery of the Good Old Cause, ed. Hotten, p. 34.]

G. G.

DOWNES, JOHN (*fl.* 1662–1710), writer on the stage, was prompter to the company known as 'The Duke's Servants,' with which, under a patent from Charles II, Sir William D'Avenant [q. v.] opened in 1662 the theatre in Lincoln's Inn Fields, and continued in this employment until 1706. In No. 193 of the 'Tatler,' 4 July 1710, Steele speaks of receiving at the hands of Doggett [q. v.] 'a letter from poor old Downes, the prompter, wherein that retainer to the theatre desires my advice and assistance in a matter of concern to him,' and adds, 'I have sent my private opinion for his conduct.' The letter signed 'J. Downes' which follows is obviously by Steele. It supplies the information, doubtless correct, that Downes had from his youth 'been bred up behind the curtain, and had been a prompter from the time of the Restoration,' and establishes the fact that he was at that date alive. That a proposal had lately been made him to come 'again into business and the sub-administration of stage affairs' is also probable. The duties of 'book-keeper,' i. e. one who holds the book or manuscript of a play, necessitated his writing out the various parts of the different pieces given by the company, and attending the morning rehearsals and the afternoon performances. The information thus obtained, pieced out by that supplied him by Charles Booth, sometime book-keeper to the company of Thomas Killigrew, holder of the second patent from Charles II, enabled Downes to write his 'Roscius Anglicanus, or an Historical Review of the Stage,' London, 1708. Meagre as is the information supplied in this work, it is practically all to which we have to trust for our knowledge of the Restoration stage. The details furnished include the names of the actors comprised in the two companies, and the casts of the novelties produced, with statements as to the fortunes of the play, and an occasional expression of opinion as to the merits of piece or acting. Downes's style is singularly crabbed, confused, and inelegant, and is charged with the most marvellous latinism. The verdicts are, however, accepted; his inaccuracies are neither numerous nor important, and the only charge he has incurred is that he has been miserly in dispensing information the subsequent value of which he was in no position to estimate. Downes chronicles his attempt to be an actor. The experiment was made on the opening night of Lincoln's Inn Fields (1662), when he was cast for the character of Haly in the 'Siege of Rhodes.' The sight of the king, the Duke of York, and a brilliant assemblage of nobility filled him with stage fright, and spoiled him for an actor. His 'Roscius Anglicanus' was with other works reprinted by Waldron in a work entitled 'The Literary Museum.' It was accompanied with notes by Waldron and Tom Davies, the bookseller. The 'Roscius Anglicanus' was again reprinted, this time in facsimile, with an introduction by the writer of the present notice, in 1886.

[Books cited; Davies's Dramatic Miscellanies, 1784.]

J. K.

DOWNES, THEOPHILUS (*d.* 1726), nonjuror, the son of John Downes of Purslow, Shropshire, became a commoner of Balliol College, Oxford, towards the close of 1672, when aged about fifteen, and took the two degrees in arts, B.A. 17 Oct. 1676, M.A. 10 July 1679. He was fellow of his college, but was ejected in 1690 on declining to take the oath of allegiance to William III. Two years later he went abroad. Downes died in 1726. In the letters of administration, P.C.C., granted on 16 Aug. 1726 to his niece Mary, wife of John Bright, he is described as late of the parish of St. George the Martyr, Middlesex, bachelor. In support of his views he published anonymously 'A Discourse concerning the Signification of Allegiance, as it is to be understood in the New Oath of Allegiance,' pp. 27, 4to [London? 1689?], and 'An Examination of the Arguments drawn from Scripture and Reason, in Dr. Sherlock's Case of Allegiance, and his vindication of it,' pp. 78, 4to, London, 1691. Wood mentions another tract by Downes, 'An Answer to a Call to Humiliation, &c. Or a Vindication

of the Church of England from the Reproaches and Objections of William Woodward, in two Fast Sermons preached in his Conventicle at Lempster in the county of Hereford, and afterwards published by him,' 4to, London, 1690 (*Fasti Oxon.*, ed. Bliss, ii. 353, 369).

Downes differed from Henry Dodwell as to the antiquity of the famous iron shield formerly in the possession of Dr. Woodward. After his death his 'De Clipeo Woodwardiano Stricturæ breves' were published in two octavo leaves (GOUGH, *British Topography*, i. 720).

[Wood's Athenæ Oxon. (Bliss), iv. 476–7; Wood's Fasti Oxon. (Bliss), ii. 353, 369; Brit. Mus. Cat.] G. G.

DOWNES, WILLIAM, first BARON DOWNES (1752–1826), chief justice of the king's bench in Ireland, born at Donnybrook, near Dublin, in 1752, was the younger son of Robert Downes of Donnybrook Castle, M.P. for the co. Kildare, by Elizabeth, daughter of Thomas Twigg, likewise of Donnybrook. Having been educated at Trinity College, Dublin, where he graduated B.A. in 1773, he was called to the Irish bar in 1776. He followed the legal profession with success. Elected M.P. for Donegal borough in 1790, he was appointed a justice of the king's bench in March 1792; in the same year he was elected a bencher of the Honourable Society of King's Inns, Dublin; and in September 1803, consequent on the murder of Lord Viscount Kilwarden, who had been for five years lord chief justice, he was selected to fill the vacancy. In 1806, on the resignation of Lord Redesdale, lord chancellor of Ireland, the chief justice was nominated in his stead vice-chancellor of the university of Dublin by the chancellor, the Duke of Cumberland; and this post he held until 1816, when he resigned, and was succeeded by Lord Manners, the lord chancellor. He had likewise received in 1806 from the university, *honoris causâ*, the degree of LL.D. On 21 Feb. 1822 he resigned the chief justiceship, with a pension of 3,800*l.* per annum, Charles Kendal Bushe [q. v.] succeeding him; and by patent dated 10 Dec. of the same year he was created an Irish peer, by the title of Baron Downes of Aghanville, King's County, with remainder, in default of male issue, to his cousin, Sir Ulysses Burgh [q. v.] After his retirement from judicial life he continued to reside at Merville, Booterstown, co. Dublin. He died there without leaving issue 3 March 1826, and was buried in a vault under St. Anne's Church, Dublin, where the remains of his old friend and companion, Judge Chamberlain, who died in May 1802, had been deposited. As an inscription on a monument in the south gallery of the church records, 'their friendship and union was complete, They had studied together, lived together, sat together on the same bench of justice, and now by desire of the survivor they lie together in the same tomb.'

Hugh Hamilton's full-length portrait of Judge (afterwards Lord) Downes was one of 'the ablest efforts of his pencil' (MULVANY, *Life of James Gandon, Architect*, p. 152). An admirable full-length portrait of him, in his robes as lord chief justice, was painted by Martin Cregan of Dublin; and having been engraved by Reynolds, it was published by Colnaghi in 1827. An engraving by Lupton is from a portrait by Comerford.

[Gent. Mag. (1826), xcvi. pt. i. p. 270; Annual Register (1826), lxviii. chron. p. 230; Todd's Catalogue of Dublin Graduates; Smyth's Law Officers of Ireland; Blacker's Brief Sketches of Booterstown and Donnybrook, pp. 122–4, 319–23.] B. H. B.

DOWNHAM or DOWNAME, GEORGE (*d.* 1634), bishop of Derry, elder son of William Downham, bishop of Chester [q. v.], was probably born at Chester, to which see his father was elected 1 May 1561. He was elected fellow of Christ's College, Cambridge, in 1585, and logic professor in the university. Fuller describes him as an excellent Aristotelian. He was made prebendary of Chester 1594, of St. Paul's 1598, and of Wells 1615. His sermon, 17 April 1608, at the consecration of James Montague, bishop of Bath and Wells, led him into a controversy on the divine institution of episcopacy, which he had strongly maintained. James I made him one of his chaplains, and on 6 Sept. 1616 nominated him as bishop of Derry. He was consecrated on 6 Oct. His appointment was perhaps due to his strong Calvinism, which made him acceptable to the Scottish settlers in Ulster. He was among the most zealous signatories of the protestation against the toleration of popery, issued on 26 Nov. 1626, by some [not all, see DANIEL, WILLIAM, *d.* 1628] of the Irish hierarchy. Preaching on 11 April 1627 before the lord deputy at Dublin, he read out the protestation in the course of his sermon, adding 'and let all the people say, Amen.' The church shook with the sound of the response, but the deputy (Falkland) disapproved the proceeding, and sent copies of both sermon and protestation to the king. Many years before, Downham had preached a sermon at St. Paul's Cross against Arminianism, and had designed its publication in 1604. When the discourse was at length printed at Dublin, early in 1631, with an appended treatise on 'Perse-

verance,' some copies which reached London came under the notice of Laud, then bishop of London. He procured the king's letters to be written to Abbot, archbishop of Canterbury, for suppressing the book in England, and to Ussher, archbishop of Armagh, for similar measures in Ireland; the ground alleged being a contravention of his majesty's declaration prefixed to the articles in 1629. The royal letters, dated 24 Aug. 1631, did not reach Ussher till 18 Oct., and by this time nearly the whole of the edition of Downham's book was distributed. Ussher thought the censure of the Dublin press more properly belonged to his 'brother of Dublin,' Launcelot Bulkeley [q. v.]; but he promised that thereafter nothing should be published contrary to 'his majesties sacred direction.' This was an arbitrary step, for the English articles had not been adopted by the Irish church, nor did the king's declaration refer to any church except that of England. Downham's treatise was expressly devoted to 'maintaining the truth' of the thirty-eighth of the Irish articles of 1615. On two occasions, the latter being 3 Oct. 1633, Downham received powers for the apprehension of delinquents in his diocese on his own warrant. His diocese abounded in Irish-speaking 'recusants' (who, according to the Ulster visitation of 1622, printed in Reid, filled whole parishes), and contained many presbyterians. Downham used his authority with discretion. He anticipated the wise policy of the saintly Bedell of Kilmore [q. v.], by providing clergy who could catechise and preach in Irish; and he treated the presbyterians in a friendly spirit. He had no cathedral till in 1633 the London corporation completed the present structure at a cost of 4,000*l.* He died at Derry on 17 April 1634, at what age is not known, and was buried in the cathedral, or, according to Maturin, in the old Augustinian church. John Downham or Downame [q. v.] was his younger brother.

He published: 1. 'A Treatise concerning Antichrist . . . against . . . Bellarmine,' &c., 1603, 4to, 2 parts. 2. 'Lectures on the 15th Psalm,' 1604, 4to. 3. 'The Christian's Sanctuary,' 1604, 4to. 4. 'Abraham's Trial,' 1607, 12mo (a Spital Sermon preached in 1602). 5. 'Funeral Sermon for Sir Philip Boteler,' 1607, 12mo. 6. 'Two Sermons . . . the Ministerie in generall . . . the office of Bishops,' &c., 1608, 4to (the second, with separate title-page, is the one preached at Montague's consecration); 2nd edit. 1609, 4to. 7. 'The Christian's Freedom,' &c., 1609, 4to; another edition, Oxford, 1635, 8vo. 8. 'Commentarius in Rami Dialecticam,' Frankfort, 1610, 8vo (the prefixed oration is much commended by Fuller). 9. 'A Defence of the Sermon,' &c., 1611, 4to (four parts; in reply to 'An Answere,' 1609, 4to, probably by John Rainolds, D.D., to whom is also ascribed 'A Replye,' 1613–14, 4to; other replies were by H. Jacob, 'An Attestation of . . . Divines,' &c., 1613, 8vo; and by Paul Baynes, 'The Diocesan's Trial,' 1621, 4to; reprinted, 1644, 4to). 10. 'Papa Antichristus,' &c., 1620, 4to, 2 parts. 11. 'Sermon,' 1620, 4to (Matt. vi. 33). 12. 'An Abstract of . . . Duties . . . and Sinnes,' &c., 1620, 8vo (Watt), 1635, 8vo, edited by B. Nicoll. 13. 'The Covenant of Grace,' &c., Dublin, 1631, 4to (appended, with separate title-page, is 'A Treatise of the certainty of Perseverance'); reprinted 1647, 12mo. 14. 'A Treatise of Justification,' 1633, fol. Posthumous were: 15. 'A Treatise against Lying,' 1636, 4to. 16. 'Sermon,' 1639, 4to (2 Cor. xiii. 11). 17. 'A . . . Treatise of Prayer,' &c., Cambridge, 1640, 4to (edited by his brother John).

[Prynne's Canterburies Doome, 1646, pp. 171 sq., 434, 508 sq.; Fuller's Worthies, 1662, p. 189 (first pagination; mispaged 289); Wood's Athenæ Oxon., 1691, i. 260; Ware's Works (Harris), 1764, i. 292 sq.; Chalmers's Gen. Biog. Dict. 1813, xii. 297 sq.; Fisher's Companion and Key to Hist. of Engl., 1832, p. 756; Lewis's Topographical Dict. of Ireland, 1837, ii. 304; Collier's Eccl. Hist. of Great Britain (Barham), 1841, viii. 49; Reid's Hist. Presb. Ch. in Ireland (Killen), 1867, i. 146 sq., 159, 164, 515; records at Chester and Derry throw no light on his birth or age.]

A. G.

DOWNHAM or **DOWNAME, JOHN** (*d.* 1652), puritan divine, younger son of William Downham, bishop of Chester [q. v.], was born in Chester. He received his education at Christ's College, Cambridge, as a member of which he subsequently proceeded B.D. On 4 Aug. 1599 he was instituted to the vicarage of St. Olave, Jewry (Newcourt, *Repertorium*, i. 515), which he exchanged, 5 March 1601, for the rectory of St. Margaret, Lothbury, then lately vacated by his brother George [q. v.], but resigned in June 1618 (*ib.* i. 402). He would seem to have lived unbeneficed until 30 Nov. 1630, when he became rector of Allhallows the Great, Thames Street (*ib.* i. 249), which living he held till his death. He was the first, says Fuller, who preached the Tuesday lectures in St. Bartholomew's Church behind the Exchange, which he did with great reputation (*Worthies*, 1662, 'Chester,' p. 191). In 1640 he united with the puritan ministers of the city in presenting their petition to the privy council against Laud's oppressive book of canons (Brook, *Puritans*, ii. 496–7); in 1643 he was appointed one of the licensers of the press,

an office he does not appear to have found very comfortable (*Cal. State Papers*, Dom. 1649–50, pp. 46, 59, 501); and in 1644 he was chosen one of the London ministers to examine and ordain public preachers. The authorities, headed by Fuller (loc. cit.), wrongly assign Downham's death to the last-named year, 1644. He died at his house at Bunhill, in the parish of St. Giles without Cripplegate, London, in the autumn of 1652 (*Probate Act Book*, P. C. C., 1652), and desired 'to be buryed in the grounde at my pew doore in the chancell of the parish church of Great Allhallowes in Thames Streete.' His will, dated 26 Feb. 1651–2, with memorandum dated the following 22 June, was proved in P. C. C. 13 Sept. of that year (registered 187, Bowyer). He married, after August 1623, Catherine, widow of Thomas Sutton, D.D., and daughter of Francis Little, brewer and innholder, of Abington, Cambridgeshire (Wood, *Athenæ Oxon.*, ed. Bliss, ii. 338–9, 814), who survived him. He had issue three sons, William, Francis, and George. Of his daughters he mentions Mrs. George Staunton, Mrs. Sarah Warde, Mrs. Jael Harrison, and Mrs. Elizabeth Kempe. Downham's son George died before him, leaving issue Nathaniel, Katherine, Elizabeth, and Mary. Downham published Sutton's 'Lectures upon the Eleventh Chapter to the Romans,' 4to, London, 1632. In the preface he promised other works from the same pen, including lectures on Romans xii. and on the greater part of Psalm cxix., which did not receive sufficient encouragement. He also edited his brother's 'Treatise of Prayer,' 4to, London, 1640, the third impression of J. Heydon's 'Mans Badnes and Gods Goodnes,' 12mo, London, 1647, and Archbishop Ussher's 'Body of Divinitie,' fol. London, 1647. With other divines he wrote 'Annotations upon all the Books of the Old and New Testament,' fol. London, 1645. His separate writings comprise: 1. 'Spiritual Physick to Cure the Diseases of the Soul, arising from Superfluitie of Choller, prescribed out of God's Word,' 8vo, London, 1600. 2. 'Lecture on the First Four Chapters of Hosea,' 4to, London, 1608. 3. 'The Christian Warfare,' 4 parts, 4to, London, 1609–18. This, his best-known work, reached a fourth edition, 4 parts, fol. London, 1634, 33. 4. 'Foure Treatises tending to disswade all Christians from the Abuses of Swearing, Drunkennesse, Whoredome, and Bribery, . . . Whereunto is annexed a Treatise of Anger,' 2 parts, 4to, London, 1613. 5. 'The Plea of the Poore. Or a Treatise of Beneficence and Almes-deeds: teaching how these Christian duties are rightly to be performed,' 4to, London, 1616. 6. 'Guide to Godliness, or a Treatise of a Christian Life,' fol. London, 1622. 7. 'The Summe of Sacred Divinitie Briefly and Methodically Propounded, . . . more largely and cleerly handled,' 8vo, London (1630?). 8. 'A Brief Concordance to the Bible, . . . alphabetically digested, and allowed by authority to be printed and bound with the Bible in all volumes,' 12mo, London, 1631. Of this useful compilation ten editions in all sizes were published during the author's lifetime. 9. 'A Treatise against Lying,' 4to, London, 1636. 10. 'A Treatise tending to direct the Weak Christian how he may rightly Celebrate the Sacrament of the Lord's Supper,' 8vo, London, 1645.

[Authorities cited in the text; Brit. Mus. Cat.; Watt's Bibl. Brit.; Lowndes's Bibl. Manual (Bohn).] G. G.

DOWNHAM, WILLIAM, whose name is sometimes spelt Downame and Downman (1505–1577), bishop of Chester, was born in Norfolk in 1505. He took his degree of B.A. at Oxford 4 Feb. 1541 as chaplain of Magdalen. He proceeded M.A. 6 June 1543, and on 25 July following was elected fellow of Magdalen. He supplicated for the degrees of B.D. and D.D. 13 July 1562, but was admitted to neither degree till 30 Oct. 1566, when he and four other bishops had the doctor's degree conferred on them in London by commission from the queen. He had been chaplain to the Princess Elizabeth, and after her accession to the throne he was appointed archdeacon of Brecknock in 1559 and canon of Westminster 21 June 1560. On 4 May in the following year he was consecrated bishop of Chester, but the canonry was not filled till 1564.

He seems to have disappointed the queen's expectations of him in not being active in enforcing the Act of Uniformity and in hunting down popish recusants; for in the first year of his episcopate a complaint was lodged against him before the council, which was referred to the Archbishop of Canterbury (Parker) and the bishops of Winchester (Horne), Ely (Cox), and Worcester (Bullingham) for their investigation. There is extant in the Record Office a letter from them to the council, dated 19 Feb. 1561, thanking the council for allowing the case to be tried by them. And there is also a schedule containing the names of more than fifty recusants signed by Grindal, bishop of London, Cox of Ely, and Downham of Chester, to which is appended a list of those who had eluded arrest, and of others imprisoned by their order in the Fleet, the Marshalsea, the Counter, Poultry, the Counter, Wood Street, and the king's bench. On 12 Nov. 1570 he was again summoned for remissness, and on 14 Jan. Parker was again directed to inquire into the matter (*Council*

Register). In 1562 he was commissioned, with the Earl of Derby and others, to enforce the act. In 1567 he was sharply rebuked by the queen for not providing for the churches in his diocese and for remissness in prosecuting recusants, and in the autumn of the following year he gave an account of his diocese. In 1568 the action of the commissioners was quickened by a letter from the queen of 3 Feb., which was enforced by another from her majesty of 21 Feb. to the bishop alone. On 1 Nov. of the same year he reports progress to Cecil, and speaks of the good service done by the preaching of the dean of St. Paul's.

He left behind him another certificate of recusants which he had intended to send to the council. His name appears, with those of the Archbishop of York and that of the Bishop of Durham, as signing the canons of 1571, which had been signed by all the bishops of the southern province.

He died in November or December 1577, and was buried in his own cathedral. The inscription on his grave, which has long since perished, has been preserved by Willis, and bears date 31 Dec. 1577. He left two sons —George, afterwards bishop of Derry, and John, who are separately noticed.

[Le Neve's Fasti; Wood's Athenæ (Bliss), ii. 814; Wood's Fasti (Bliss), 111, 161, 256; Oxford Univ. Reg. (Oxford Hist. Soc.), i. 200, 248; Domestic State Papers, and Appendix by Green; information from Dr. Bloxam.] N. P.

DOWNING, CALYBUTE (1606–1644), divine, son of Calybute Downing of Sherrington in Gloucestershire, and of Ann, daughter of Edmund Hoogan of Hackney, was born in 1606, became a commoner of Oriel College, Oxford, in 1623, and proceeded B.A. in 1626; he then left Oxford and would seem to have been curate at Quainton, Buckinghamshire, where on 2 Dec. 1627 he married Margaret, the daughter of Richard Brett, D.D. [q. v.], rector of Quainton. Entries of the death of Downing's mother in 1630, and of the births of a son and three daughters in 1628–30–1 and 1636, are in the register at Quainton. In 1630, having entered at Peterhouse, Cambridge, he proceeded M.A., and in 1637 LL.D. In 1632 he was made rector of Ickford, Buckinghamshire, and about the same time of West Ilsley, Berkshire, and was an unsuccessful competitor against Dr. Gilbert Sheldon for the wardenship of All Souls' College, Oxford. He published at Oxford in 1632 'A Discourse of the State Ecclesiastical of this Kingdom in relation to the Civil;' this he dedicates to William, earl of Salisbury, signing himself 'Your obser-vant Chaplaine.' A second edition appeared in 1634. In 1637 he resigned West Ilsley for the vicarage of Hackney, London. According to Wood, he 'was a great suitor to be chaplain to Thomas, earl of Strafford, lord-lieutenant of Ireland, thinking that employment the readiest way to be a bishop; and whilst he had hopes of that preferment, he writ stoutly in justification of that calling;' but by 1640 he had changed his views, and in a sermon preached before the Artillery Company of London on 1 Sept. of that year he affirmed that for defence of religion and reformation of the church it was lawful to take up arms against the king. 'A Letter from Mercurius Civicus to Mercurius Rusticus,' published in 1643, declares that Downing was instigated on this occasion by the puritan leaders 'to feele the pulse of the Citty,' and that after preaching the sermon he retired privately to the house of the Earl of Warwick at Little Lees, Essex, 'the common randevous of all schysmaticall preachers.' Wood adds that he became chaplain to Lord Robartes's regiment in the Earl of Essex's army. On 31 Aug. 1642 he preached a fast sermon before the House of Commons, in consequence of an order made in the previous July; and on 20 June 1643 he was appointed by parliament one of the licensers of books of divinity. Wood states further that in 1643 he took the covenant and was made one of the assembly of divines, but left them and sided with the independents. He resigned Hackney in 1643, and died suddenly in 1644. Besides the treatise and sermons already mentioned, he published: 1. 'A Discoverie of the False Grounds the Bavarian party have layd, to settle their own Faction and to shake the Peace of the Empire, considered in the Case of the Deteinure of the Prince Elector Palatine, his Dignities and Dominions, with a Discourse upon the Interest of England in that Cause,' 1641; this is dedicated to the House of Commons. 2. 'Considerations towards a Peaceable Reformation in Matters Ecclesiastical,' 1641. 3. 'The Cleere Antithesis, or Diametrall Opposition betweene Presbytery and Prelacy; wherein is apparently demonstrated whether Government be most consonant and agreeable to the Word of God,' 1644.

[A Letter from Mercurius Civicus to Mercurius Rusticus, Brit. Mus. Library; Lipscomb's Buckinghamshire, i. 282, 435 (but Ann Brett is wrongly stated to be Downing's mother on p. 282); Athenæ Oxon., ed. Bliss, iii. 105 (but Wood quotes from pp. 81–2 of the third part of T. Edwards's Gangræna a story of Master Downing, which in Edwards's book is dated 1646, which makes us suspect that the third Calybute

Downing, baptised at Quainton 1628, may have been confounded by Wood with his father, the vicar of Hackney); Newcourt's Repertorium, i. 620; Fosbroke's Gloucestershire, ii. 536; Robinson's Hackney, ii. 158; Laud's Works (Lib. of Anglo-Cath Theol.), iv. 298; Commons' Journals, vols. ii. and iii.] R. B.

DOWNING, SIR GEORGE (1623?–1684), soldier and politician, son of Emmanuel Downing of the Inner Temple, afterwards of Salem, Massachusetts, and of Lucy, sister of Governor John Winthrop, was born probably in August 1623 (*Life of John Winthrop*, i. 186; SIBLEY, *Biographical Sketches of Graduates of Harvard College*, p. 583). In Burke's 'Extinct Baronetage' and Wood's 'Athenæ Oxonienses' he is wrongly described as the son of Dr. Calybute Downing [q. v.]. George Downing and his parents went out to New England in 1638, on the invitation of John Winthrop, and he completed his education at Harvard College, of which he was the second graduate (SIBLEY, p. 28). On 27 Dec. 1643 Downing was appointed to teach the junior students in the college. In 1645 he sailed to the West Indies, apparently as a ship's chaplain, preached at Barbadoes and other places, and finally reached England (*ib.* p. 30). In England he is said to have become chaplain to Okey's regiment (LUDLOW, *Memoirs*, ed. 1751, p. 377), but his name does not appear in the lists of the New Model. In the summer of 1650 Downing suddenly appears acting as scout-master-general of Cromwell's army in Scotland. Numerous letters written by him in that capacity are to be found in 'Mercurius Politicus' and other newspapers of the period, also in the 'Old Parliamentary History,' among the Tanner MSS., and in Cary's 'Memorials of the Civil War.' After the war he was engaged in the settlement of Scotland, and Emmanuel Downing, probably his father, became in 1655 clerk to the council of Scotland (THURLOE, iii. 423). Downing's rise was much forwarded by his marriage with Frances, fourth daughter of Sir W. Howard of Naworth, Cumberland, and sister of Colonel Charles Howard, afterwards Earl of Carlisle. This marriage, which took place in 1654, is celebrated by Payne Fisher in a poem contained in his 'Inauguratio Olivariana,' 1654. In 1657 Downing is described as receiving 365*l.* as scout-master and 500*l.* as one of the tellers of the exchequer ('A Narrative of the late Parliament,' *Harleian Miscellany*, ed. Park, iii. 454). Downing was a member of both the parliaments called by Cromwell; in that of 1654 he represented Edinburgh (*Old Parliamentary History*, xx. 306), and in that of 1656 he was elected both for Carlisle and for the Haddington group of boroughs (*Names of Members returned to serve in Parliament*, 1878, p. 506). In the latter parliament he was loud in his complaints against the Dutch; 'they are far too politic for us in point of trade, and do eat us out in our manufactures' (BURTON, *Diary*, i. 181). He was also distinguished by his zeal against James Naylor (*ib.* i. 60, 217), but above all by a speech which he made on 19 Jan. 1657 in favour of a return to the old constitution: 'I cannot propound a better expedient for the preservation both of his highness and the people than by establishing the government upon the old and tried foundation' (*ib.* i. 363). He thus headed the movement for offering the crown to Cromwell. But Downing's chief services during the protectorate were in the execution of Cromwell's foreign policy. In 1655, when the massacre of the Vaudois took place, Downing was despatched to France to represent Cromwell's indignation to Louis XIV, and also to make further remonstrances at Turin (credentials dated 29 July 1655, MASSON, *Milton*, v. 191). An account of his interview with Mazarin is given in the 'Thurloe Papers' (iii. 734), and many references to his mission are contained in Vaughan's 'Protectorate of Oliver Cromwell' (1838, i. 227, 260, 266). Downing was recalled in September 1655 before reaching Turin (THURLOE, iv. 31). More important was Downing's appointment to be resident at the Hague, which took place in December 1657 (*Cal. State Papers*, Dom. 1657–8, p. 222). The post was valuable, being worth 1,000*l.* a year, and he continued to occupy it until the Restoration (for his letters of credence, *vide* MASSON, *Milton*, v. 378). He was charged with the general duty of urging the Dutch to promote a union of all the protestant powers (see his propositions in *Mercurius Politicus*, 11–18 Feb. 1657–8), also with the task of mediating between Portugal and Holland and between Sweden and Denmark (THURLOE, vi. 759, 790–818). At the same time he actively urged the grievances of English merchants against the Dutch, and kept Thurloe well informed of the movements of the exiled royalists (*ib.* vi. 835, vii. 91). In Richard Cromwell's attempt to intervene between Denmark and Sweden Downing played an important and a difficult part (*ib.* vii. 520–32). He was reappointed to his post in Holland by the Rump in June 1659, and again in January 1660 (WHITELOCKE, f. 681; KENNETT, *Register*, p. 23). This gave him opportunity to make his peace with Charles II, which he effected early in April 1660 through Thomas Howard (CARTE, *Original Letters and Papers*, ii. 319–22). Howard, who was

brother to the Earl of Suffolk, was no doubt selected for this purpose because a number of compromising papers relating to him had fallen into Downing's power (THURLOE, vii. 347). Downing laid the blame of his engagement in the Commonwealth service on his training in New England, 'where he was brought up, and sucked in principles that since his reason had made him see were erroneous,' promised if pardoned to endeavour to prevail with the army to restore the king, and communicated Thurloe's despatches to Charles. Downing was elected M.P. for Carlisle to the parliament of 1659, and to the first parliament of Charles II. Thus at the Restoration Downing escaped with rewards, was continued in his post in Holland, made a teller of the exchequer, and received a grant of land near Whitehall. Many of his despatches from Holland (1661–5) are printed in the third volume of Lister's 'Life of Clarendon.' Downing was very eager to seize some of the regicides who had taken refuge on the continent, and obtained from the States-General permission to seize any to be found in Dutch territory. It is said that the States-General were unaware that any regicides were then in Holland, and intended secretly to favour the escape of any who might be in danger (PONTALIS, *Jean de Witt*, i. 281–3). Downing, however, had secret information of the presence of Barkstead, Okey, and Corbet at Delft, summoned the estates to keep their promise, and superintended the arrest of the three regicides himself. Some accounts represent Okey as relying on his old connection with Downing and trusting the latter's false assurances that he had no warrant for his arrest (*The Speeches and Prayers of Col. Barkstead, Okey, &c., together with an Account of the occasion of their taking in Holland*, 1662). Pepys remarks on Downing's conduct: 'Though the action is good and of service to the king, yet he cannot with a good conscience do it,' and again, 'All the world takes notice of him for a most ungrateful villain for his pains' (*Diary*, 12, 17 March 1662). Fifteen months later Charles created Downing a baronet (1 July 1663). In the autumn of 1663 the colonial and trade disputes between England and Holland came to a head, and Downing was instructed vigorously to demand redress for the losses suffered by English merchants (LISTER, iii. 258). Burnet represents him as purposely preventing satisfaction in order to bring on a war (*Own Time*, i. 343, ed. 1823). Temple, on the authority of De Witt, tells a long story to the same effect (*Works*, ed. 1754, iii. 93), and this seems to be to some extent confirmed by contemporary French despatches (PONTALIS, *De Witt*, i. 324). Clarendon, who is throughout hostile to Downing, describes him as strongly prejudiced against the Dutch on commercial grounds, and extremely unconciliatory as a diplomatist (continuation of *Life*, §§ 516–22). This is borne out by Downing's letters to Clarendon, which at the same time afford ample proof of his ability and knowledge of commercial questions (LISTER, iii. 249, 385). Thanks to judicious bribery he was extremely well informed of all the debates and counsels of the States-General, and boasted to Pepys that he had frequently had De Witt's pockets picked of his keys and read his most important papers (*Diary*, 27 Dec. 1668). During the war Downing played an important part in the management of the treasury. According to Clarendon he suggested to Sir William Coventry and Lord Arlington that the cause of all the miscarriages in that office was the unlimited power of the treasurer, and proposed the insertion of a clause in the Subsidy Bill 'to make all the money that was to be raised by this bill, to be supplied only to those ends to which it was given, which was the carrying on the war, and to no other purpose whatsoever.' The proviso was strongly opposed by Clarendon as an invasion of the prerogative, but supported by the king, and became law (1665, 17 Charles II, c. i.) This proviso, which began the custom of the appropriation of supplies, led to a violent quarrel between Downing and Clarendon (cont. of *Clarendon's Life*, pp. 779–805). When the treasury was put in commission (May 1667) the commissioners chose Downing as their secretary. 'I think in my conscience,' comments Pepys, 'that they have done a great thing in it; for he is active and a man of business, and values himself upon having of things do well under his hand' (*Diary*, 27 May 1667). Downing, who represented Morpeth, was a frequent speaker on financial and commercial subjects in the sessions of parliament in 1669–70 (GREY, *Debates*, i. 100, 268, 313). In the autumn of 1671, when Charles had again determined to pick a quarrel with Holland, no fitter person could be found than Downing to replace the conciliatory Temple at the Hague. In addition to his official instructions ordering him to urge all the reasons for complaint which the states had given England since the treaty of Breda, he was secretly informed by the king that he was so offended by the conduct of the Dutch towards him that he had determined to treat with the king of France for declaring war at the earliest possible moment; that therefore he sent him, not to obtain satisfaction, but rather to employ all his wit and skill

to embitter matters, so that the English might desire this war and concur in it with good heart (despatch of Colbert de Croissy, Mignet, *Négociations relatives à la Succession d'Espagne*, iii. 655). Downing's great unpopularity in Holland was well known when he was chosen for this mission. 'When the king named him for that employment, one of the council said, "The rabble will tear him in pieces;" upon which the king smiled and said, "Well, I will venture him"' (Temple, iii. 506). After about three months' negotiations Downing suddenly left the Hague, fearing the fury of the mob (Pontalis, *De Witt*, ii. 136–40). On reaching England he was sent to the Tower (7 Feb. 1672) for leaving his post contrary to the king's direct orders, but was released before the end of March (*Hatton Correspondence*, i. 78, 82; *London Gazette*, 5–8 Feb. 1672). In the House of Commons in 1672 he defended the royal declaration of indulgence, and in 1673 spoke against the condemnation of Lord Arlington (Grey, *Debates*, ii. 18, 314). In a tract published in 1677, and often attributed to Marvell, Downing is said to have received at least 80,000*l.* by the king's favour, and described as 'the house-bell to call the courtiers to vote' (*A Seasonable Argument to persuade all the Grand Juries in England to Petition for a New Parliament*, p. 14). In the second, third, and fourth parliaments of Charles II Downing represented Morpeth, but seems to have taken henceforth very little part in public affairs. Despite the rumour to the contrary reported by Luttrell, he seems to have retained until death his commissionership of the customs. In July 1684 he is mentioned as lately dead (Luttrell, *Diary*, i. 251, 313). The baronetcy became extinct in 1764. Downing Street, Whitehall, derives its name from Sir George (Cunningham, *Handbook of London*, ed. 1850, p. 160); Downing College, Cambridge, from Sir George Downing [q. v.], grandson of this Sir George.

Downing's abilities are proved by his career, but his reputation was stained by servility, treachery, and avarice, and it is difficult to find a good word for him in any contemporary author. Pepys tells an amusing story of his niggardly habits (27 Feb. 1667), and Downing's mother complains of the meagre starvation pittance which her son allowed her when he himself was rich and buying lands (Sibley, p. 37). An American author says: 'It became a proverbial expression with his countrymen in New England to say of a false man who betrayed his trust that he was an arrant George Downing' (Hutchinson, apud Sibley, p. 72). Colbert de Croissy, in a letter to Louvois, terms him 'le plus grand querelleur des diplomates de son temps' (Pontalis, ii. 136), and Wicquefort describes him as one of the most dishonest (*ib.* i. 247).

A list of publications bearing Downing's name, mostly declarations and manifestoes in the Dutch language, is given by Sibley. In English are: 1. 'A Reply to the Remarks of the Deputies of the States-General upon Sir G. Downing's Memorial of 20 Dec. 1664,' 4to, London, 1665. 2. 'A Discourse written by Sir G. Downing . . . vindicating his Royal Master from the Insolencies of a Scandalous Libel,' &c. London, 12mo, 1672.

[Sibley's Biographical Notices of Harvard Graduates, i. 28–53, 383; Cal. of State Papers, Dom.; Thurloe Papers; Diary of Thomas Burton, 1828; Lister's Life of Clarendon, 1838; Life of the Earl of Clarendon, ed. 1849; Ludlow's Memoirs, ed. 1751; Debates of the House of Commons, collected by Anchitell Grey, 1763; Pontalis's Jean de Witt, 1884; Diary of Samuel Pepys.] C. H. F.

DOWNING, Sir GEORGE (1684?–1749), founder of Downing College, the only son of Sir George Downing, bart., of East Hatley, Cambridgeshire, by his marriage with Catherine, eldest daughter of James, third earl of Salisbury, and grandson of Sir George Downing, knight and baronet [q. v.], was born in or about 1684. Four years later (13 Aug. 1688) he lost his mother, and his father being of weak intellect, he was brought up chiefly by his uncle, Sir William Forester, knt., of Dothill, near Wellington, Shropshire, who had married Mary, third daughter of Lord Salisbury (Collins, *Peerage*, ed. Brydges, ii. 493; Wotton, *Baronetage*, ed. 1727, ii. 393). In February 1700 this uncle took the opportunity of secretly marrying Downing, then a lad of fifteen, to his eldest daughter, Mary, who had just attained her thirteenth year. Soon afterwards Downing went abroad, and on returning home, after about three years' absence, refused either to live with or acknowledge his wife. The subsequent history of the marriage may be read in the 'Lords' Journals,' vol. xx. Downing succeeded as third baronet in 1711. He represented the pocket borough of Dunwich, Suffolk, in the parliaments of 1710 and 1713, but lost the election of 1714–15. In 1722, however, he was again returned, and retained the seat until his death (*Lists of Members of Parliament, Official Return*, pt. ii. pp. 24, 33, 44, 55). Beyond steadily voting for his party he took no prominent part in politics. At the recommendation of Walpole he was created a knight of the Bath, 30 June 1732 (*London Gazette*, 4–8 July 1732, No. 7106).

Downing died at his seat, Gamlingay Park, Cambridgeshire, 10 June 1749 (*Gent. Mag.* xix. 284), having, says Cole, 'for the latter part of his life led a most miserable, covetous, and sordid existence' (*Addit. MS.* 5808, f. 36). To a natural daughter he left an annuity of 500*l.*, and her mother, Mary Townsend, an annuity of 200*l.* (codicil to will, dated 23 Dec. 1727). By will dated 20 Dec. 1717 he devised estates in Cambridgeshire, Bedfordshire, and Suffolk to certain trustees, in trust for his cousin Jacob Garret (or Garrard) Downing, and his issue in strict settlement, with remainder to other relatives in like manner. In case of the failure of such issue, the trustees were directed to purchase 'some piece of ground lying and being in the town of Cambridge, proper and convenient for the erecting and building a college, which college shall be called by the name of Downing's [*sic*] College; and my will is, that a charter royal be sued for and obtained for the founding such college, and incorporating a body collegiate by that name.' Upon his will being proved, 13 June 1749 (registered in P. C. C. 179, Lisle), it was found that the trustees had all died before him. His cousin, on whom the estates devolved, died without issue, 6 Feb. 1764 (*Gent. Mag.* xxxiv. 97); and all the parties entitled in remainder had previously died, also without issue. In the same year, 1764, an information was filed in the court of chancery at the relation of the chancellor, masters, and scholars of the university against the heirs-at-law. The lord chancellor gave judgment 3 July 1769, 'declaring the will of the testator well proved, and that the same ought to be established, and the trusts thereof performed and carried into execution, in case the king should be pleased to grant a royal charter to incorporate the college.' The estates, however, were in possession of Lady Downing, and afterwards of her devisees, without any real title; and the opposition raised by them, with the further litigation consequent upon it, delayed the charter for more than thirty years. It passed the great seal 22 Sept. 1800. After a deal of hesitation about the selection of an architect, the younger Wilkins was appointed, and the first stone laid on 18 May 1807.

[Burke's Extinct Baronetage, p. 164; Willis and Clark's Architectural Hist. of the Univ. of Cambridge, ii. 755; Charter of Downing College, 4to, London, 1800.] G. G.

DOWNMAN, HUGH, M.D. (1740–1809), physician and poet, son of Hugh Downman of Newton House, Newton St. Cyres, Exeter, was educated at the Exeter grammar school. He entered Balliol College, Oxford, 1758, proceeded B.A. 1763, and was ordained in Exeter Cathedral the same year. His clerical prospects being very small, he went to Edinburgh to study medicine, and boarded with Thomas Blacklock [q. v.] In 1768 he published 'The Land of the Muses; a poem in the manner of Spenser, by H. D.' In 1769 he visited London for hospital practice, and in 1770, after proceeding M.A. at Jesus College, Cambridge, he practised medicine at Exeter, where he married the daughter of Dr. Andrew. A chronic complaint in 1778 compelled him to retire for a time. His best-known poem, 'Infancy, or the Management of Children,' was published in three separate parts: i. 1774, ii. 1775, iii. 1776, London, 4to. A seventh edition was issued in 1809. In 1775 appeared 'The Drama,' London, 4to; 'An Elegy written under a Gallows,' London, 4to; and 'The Soliloquy,' Edinburgh, 4to. During his retirement he also published 'Lucius Junius Brutus,' five acts, London, 1779 (not performed); 'Belisarius,' played in Exeter theatre for a few nights; and 'Editha, a Tragedy,' Exeter, 1784—founded on a local incident, and performed for sixteen nights. These plays appeared in one volume as 'Tragedies, by H. D., M.D.,' Exeter, 1792, 8vo. He also published 'Poems to Thespia,' Exeter, 1781, 8vo, and 'The Death Song of Ragnar Lodbrach,' translated from the Latin of Olaus Wormius, London, 1781, 4to. He was one of the translators of an edition of Voltaire's works in English, London, 8vo, 1781. In 1791 he published 'Poems,' second edition, London, 8vo, comprising the 'Land of the Muses' (with a second version) and 'Ragnar Lodbrach.' He was also a contributor to Mr. Polwhele's 'Collections of the Poetry of Devon and Cornwall.'

Downman seems to have resumed medical practice at Exeter about 1790, and in 1796 he founded there a literary society of twelve members. A volume of the essays was printed, and a second volume is said to exist in manuscript. Downman wrote the opening address, and essays on 'Serpent Worship,' on the 'Shields of Hercules and Achilles,' and on 'Pindar,' with a translation of the 11th Pythian and 2nd Isthmian odes. In 1805 Downman finally relinquished his practice on account of ill-health. In 1808 the literary society was discontinued. On 23 Sept. 1809 he died at Alphington, near Exeter, with the reputation of an able and humane physician and a most amiable man. Two years before he died an anonymous editor collected and published the various critical opinions and complimentary verses on his poems, Isaac D'Israeli's (1792) being among them.

[Downman's Works; Todd's Spenser; Critical Opinions, Exeter, 1807; Gent. Mag. lxxx. p. 81.] J. W.-G.

DOWNMAN, JOHN (1750–1824), portrait and subject painter, was born in 1750 in Devonshire, and studied for a time in London under Benjamin West, P.R.A., and afterwards in the Royal Academy Schools, in 1769. In 1777 he resided at Cambridge, but returned to London, contributing regularly to various exhibitions. In 1795 he was elected an associate; he then lived in Leicester Square. In 1806 Downman visited Plymouth; between 1807 and 1808 he practised at Exeter, and after again working in London for some years, settled at Chester in 1818–1819, and died at Wrexham, Denbighshire, 24 Dec. 1824, leaving many of his paintings and drawings to his only daughter. He also left two sons and was uncle of Sir Thomas Downman [q. v.] He exhibited in the Royal Academy, between 1769 and 1819, 148 works, both portraits and fancy subjects, as 'Rosalind,' painted for the Shakespeare Gallery; 'The Death of Lucretia;' 'The Priestess of Bacchus;' 'Tobias;' 'Fair Rosamond;' 'The Return of Orestes;' 'Duke Robert,' &c. His first work at the Royal Academy (1769) was No. 377, 'A small portrait in oil,' and the last (1819), No. 622, 'A late Princess personifying Peace crowning the glory of England—reflected on Europe, 1815.' In 1884 the trustees of the British Museum acquired, by purchase, a volume containing numerous coloured drawings by Downman, among which are the following portraits, now separately mounted:—Miss Abbott, 1793; Charlotte Downman, mother of the artist; sketches of Mrs. Larkins's family; the Hon. Captain Hugh Conway, 1781; sketch for Lady Henry Osborne and son; Mrs. Wells; Mrs. Drew of Exeter; Miss Bulteel, 1781; Mrs. Byfield, 1792; Lady C. Maria Waldegrave, 1790; and Mrs. Downman (the last was engraved by H. Landseer in 1805). At Burleigh Court there are three or four volumes of drawings by Downman, executed in red and black chalk, of which Ralph Neville Grenville published a catalogue, privately printed at Taunton in 1865. Portraits in miniature size by Downman may be found not unfrequently in the country houses of Devon; some good specimens are at Sir John Duntze's residence, Exeleigh, Starcross; at the mansion of Mr. Henn Gennys, Plymouth, and at Escot, the seat of Sir John H. Kennaway, bart. In 1780 Bartolozzi engraved after him a portrait of Mrs. Montagu, in profile to the left; and in 1797 one of the Duchess of Devonshire, for the scenery at Richmond House Theatre. His portrait of Miss Kemble (afterwards Mrs. Siddons) was engraved by J. Jones in 1784.

[Redgrave's Dict.; Notes and Queries, 6th ser. xii. 297; Pycroft's Art in Devonshire, 1883; G. C. Williamson's John Downman, 1907.] L. F.

DOWNMAN, SIR THOMAS (1776–1852), lieutenant-general, elder son of Lieutenant-colonel Francis Downman, was nephew of John Downman [q. v.] the artist. He entered the army, after passing through the Royal Military Academy at Woolwich, as a second-lieutenant in the royal artillery in April 1793. He at once joined the army in the Netherlands, and served with the guards during the campaigns of 1793 and 1794, and was present at the battles of Cateau, Lannoy, Roubaix, and Mouveaux, and was taken prisoner by the French hussars on 18 May 1794, during the retreat after the last-mentioned battle. He was exchanged in July 1795 and was appointed to the B troop royal horse artillery, and promoted captain-lieutenant in November 1797. In 1798 he was sent to the West Indies with the 3rd brigade royal artillery, and served in San Domingo until November 1800, when he was invalided and returned to England. In 1801 he was again attached to the royal horse artillery, in 1802 promoted captain, and in 1804 made captain of the A troop, royal horse artillery. In 1809 his troop was ordered to Spain with the rest of Sir David Baird's reinforcements for Sir John Moore's army, and on its arrival it was attached to the cavalry division under Major-general Lord Paget. With the cavalry he was engaged in all the brilliant actions fought by them while covering the retreat of Sir John Moore, and he was especially mentioned for his distinguished gallantry in the affairs of Sahagun and Benevente. In January 1810 he was promoted major by brevet, and in September commanded the reinforcement of artillery sent to join the English army in the lines of Torres Vedras. In December 1810 he returned to England, but in May 1811 he again joined the army in the Peninsula at Fuentes de Onoro, and was attached to the headquarters as field officer commanding all the horse artillery with the army. In this capacity he remained with the army for two years, and gave the greatest satisfaction to Wellington, which was more than his rapidly changing commanders of the field artillery could do. With the headquarters' staff and in the field with the cavalry headquarters Downman was present at the affair of Aldea da Ponte and other engagements in 1811, at the siege of Ciudad Rodrigo, where

he was, however, not actively engaged, at the various cavalry affairs of 1812, notably at Llerena and Castrejon, at the battle of Salamanca and the advance on Madrid, and then in the advance on Burgos. During the siege of Burgos Downman commanded the artillery upon the right of the English position. He commanded the whole of the artillery, both horse and field, of the rearguard during the retreat from Burgos, where he was frequently engaged, and he was specially mentioned in Lord Wellington's despatch for his gallantry at the affair of Celada. For his services at Salamanca he received a gold medal, and he was promoted lieutenant-colonel by brevet on 17 Dec. 1812. He returned to England invalided in 1813, and handed over the command of the royal horse artillery with the army to Major (afterwards Sir) Augustus Frazer. He was appointed to the command of the royal artillery in the eastern district and then in Sussex, and was promoted lieutenant-colonel in the royal horse artillery on 20 Dec. 1814; the next year he was also made a C.B. on the extension of the order of the Bath. He was knighted in 1821, promoted colonel in 1825, major-general in Jan. 1837, lieutenant-general in Nov. 1846, and K.C.B. on 6 April 1852. He became a colonel-commandant of the royal horse artillery in 1843, was director-general of artillery in 1843–4, and was appointed to the command of the Woolwich district and garrison in 1848. He died at Woolwich, while still holding his command there, on 10 Aug. 1852.

[Royal Military Calendar, ed. 1820, iv. 437–9; Duncan's Hist. of the Royal Regiment of Artillery; Kane's List of Officers of the Royal Artillery; Sir A. S. Frazer's Letters from the Peninsula; Gent. Mag. October 1852.] H. M. S.

DOWNMAN, WILLIAM (1505–1577), bishop of Chester. [See DOWNHAM.]

DOWNSHIRE, first MARQUIS OF. [See HILL, WILLS, 1718–1793.]

DOWNTON, NICHOLAS (*d.* 1615), commander in the service of the East India Company, was early in 1610 appointed to command the company's ship Peppercorn, and sailed under Sir Henry Middleton in the Trade's Increase. After touching at the Cape Verd Islands and in Saldanha Bay, they arrived at Aden on 7 Nov. They were received with apparent friendliness, and after inquiring into the prospects of trade, Middleton, leaving the Peppercorn at Aden, went on to Mocha, where he anchored on 15 Nov. After friendly intercourse for some days, on the 28th he was treacherously knocked down, made prisoner, and heavily ironed. The Turks then attempted to seize the ships, but were beaten off with great loss. Nearly at the same time a number of the Peppercorn's men were seized at Aden; and Downton, coming round to Mocha to confer with his general, found himself for the time being in command of the expedition. He remained in the Red Sea, carrying on an occasional correspondence with Middleton, who, on 11 May 1611, succeeded in escaping to the ships. For the next eighteen months they continued, for the most part in the Red Sea or Arabian Sea, visiting the several ports, and seeking to establish a trade; as to which Downton relates that having bought a quantity of pepper at Tecoa on the west coast of Sumatra, on examining it they 'found much deceit; in some bags were small bags of paddy, in some rice, and in some great stones; also rotten and wet pepper put into new dry sacks.' Towards the end of 1612 Middleton went on to Bantam in the Peppercorn, leaving Downton to follow in the Trade's Increase. In doing so the ship struck on an unseen rock, and when got off was found to be leaking badly. Downton returned to Tecoa and had her refitted as well as possible; but on joining Middleton it was decided that the ship could not go home till she had been careened. It was accordingly determined that Downton should take the Peppercorn to England, and he sailed on the homeward voyage on 4 Feb. 1612–13. The voyage was one of difficulty and distress. Within three days after leaving Java Head half the ship's company were down with sickness. 'He that escapes without disease,' Downton wrote, 'from that stinking stew of the Chinese part of Bantam must be of strong constitution of body.' The passage was tedious. Many of his men died, most were smitten with scurvy, he himself was dangerously ill; and the ship, in a very helpless state, unable by foul winds to reach Milford Haven, anchored at Waterford on 13 Sept. 1613, and a month later arrived in the Downs.

On 1 Jan. 1613–14 a new ship of 550 tons was launched for the company, and named the New Year's Gift. Downton was appointed to command her, and to be general of the company's ships in the East Indies. On 7 March the fleet of four ships put to sea; on 15 June they anchored in Saldanha Bay, and arrived at Surat on 15 Oct. The Portuguese had long determined to resist the advances of the English [cf. BEST, THOMAS], and were at this time also at variance with the nawab of Surat. To crush their enemies at one blow they collected their whole available force at Goa. It amounted to six large galleons, besides several smaller vessels, and

sixty so-called frigates, in reality row-boats, carrying in all 134 guns, and manned by 2,600 Europeans and six thousand natives. In addition to the four ships just arrived with Downton, two of which were but small as compared with the Portuguese galleons, the English had only three or four country vessels known as galivats, and their men numbered at the outside under six hundred. It was the middle of January 1614–15 before the Portuguese, having mustered their forces, arrived before Surat. The nawab was terrified and sued for peace. The viceroy of Goa, who commanded in person, haughtily refused the submission, and on 20 Jan. the fight began. The English were lying in the Swally, now known as Sutherland Channel, inside a sheltering shoal, which kept the enemy's larger ships at a distance. The Portuguese did not venture to force the northern entrance to the channel, which they must have approached singly, and the attack was thus limited to the smaller vessels and the frigates, which crossed the shoal and swarmed round the Hope, the smallest of Downton's four ships, stationed for her better security at the southern end of the line. Several of them grappled with the Hope and boarded her. After a severe fight their men were beaten back, and, unable to withstand the storm of shot now rained on them, they set fire to their ships and jumped overboard. Numbers had been killed; numbers were drowned; many were burned. The Hope was for a time in great danger; the fire caught her mainsail and spread to her mainmast, which was destroyed; but she succeeded in extinguishing it and in casting off the blazing vessels, when they drifted on to the sands, and burnt harmlessly to the water's edge. During the next three weeks the viceroy made repeated attempts to burn the English ships in the roadstead, sending fireships night after night across the shoal. The English, however, always succeeded in fending them off, and on 13 Feb. the Portuguese withdrew. They had fought with the utmost gallantry, but the position held by the English was too strong for them to force. Their loss in killed, burnt, and drowned was said to amount to nearly five hundred men; that of the English was returned as four slain (Edwardes to East India Company, 26 Feb.; Downton to East India Company, 7 March).

The victory enormously increased the English influence, and on 25 Feb. the nawab came down to the shore in state, was visited by Downton attended by a guard of honour of 140 men under arms, and accompanied him to the ship. There he presented him with his own sword, 'the hilt,' says Downton, 'of massie gold, and in lieu thereof I returned him my sute, being sword, dagger, girdle, and hangers, by me much esteemed of, and which made a great deal better show, though of less value.' Downton's position at Surat was, however, still one of anxiety and difficulty. A succession commission had been given to Edwardes, the second in command, who appears to have been intriguing to procure Downton's dismissal, and who, at any rate, wrote many complaints. Within little more than a month of his arrival Downton had written home (20 Nov. 1614), complaining of others being joined in authority with him. On 3 March Downton with his four ships left Surat, intending to go to Bantam. They were scarcely outside before they saw the Portuguese fleet coming in from the westward, and for the next three days the two fleets were in presence of each other, Downton being all the time in doubt whether the viceroy was going to attack him, or to slip past him and make an attack on Surat, which he would have equally felt bound to defend. The viceroy, however, did not think it prudent to persevere in face of Downton's bold attitude, and 'on the 6th he bore up with the shore, and'—to quote Downton's journal—'gave over the hope of their fortunes by further following of us.' The Portuguese having now gone clear away, the English were free to pursue their route. On 19 March they doubled Cape Comorin, and on 2 June the New Year's Gift and Solomon anchored in Bantam Roads. The return to the 'stinking stew' proved fatal to Downton, and he died on 6 Aug. Elkington, the captain of the Solomon, noted in his journal under date 5 Aug.: 'I was aboard with the general, then very ill, and the next day had word of his departure.'

Of Downton's family nothing seems to be known, except that he had one only son, George, who accompanied him in both voyages, and died at Surat on 3 Feb. 1614–15, while they were hourly expecting the renewal of the Portuguese attack, and when, as the general touchingly noted in his journal, 'I had least leisure to mourn.' Early the next morning he was buried ashore, and the volley appointed to try the temper of the viceroy served also to honour his burial.

[Purchas his Pilgrimes, pt. i. pp. 247, 274, 500, 514, where are the Journals of Middleton, of Downton for both voyages, and of Elkington; Calendar of State Papers (East Indies), 1513–1616 freq. (see Index).] J. K. L.

DOWRICHE, ANNE (*fl.* 1589), poetess, must have been granddaughter of Sir Richard Edgcumbe, and daughter of Peter Edgcumbe, who died in 1607, aged 70. She married, first, the Rev. Hugh Dowriche, probably

rector of Honiton, Devonshire, and afterwards Richard Trefusis of Trefusis, Cornwall (Collins, *Peerage*, v. 328-9). To her is attributed 'The French Historie: that is, a lamentable Discourse of three of the chiefe and most famous bloodie broiles that have happened in France for the Gospelles of Jesus Christ, namelie: 1. The Outrage called the Winning of S. James his Street, 1557; 2. The Constant Martirdome of Annas Burgaeus, one of the K. Councell, 1559; 3. The Bloodie Marriage of Margaret, Sister to Charles the 9, anno 1572. Published by A. D. (Lond. by T. Orwin for T. Man, 1589).' The volume is dedicated to 'Pearse Edgcumbe,' the author's brother, who died in 1628, and the Edgcumbe arms are at the back of the title-page. It is dated from Honiton. The poem is in long alexandrines. Mr. W. Carew Hazlitt doubtfully ascribes to Anne Dowriche 'A Frencheman's Songe made upon y^e^ death [of] y^e^ French King who was murdered in his owne court by a traiterouse Fryer of St. Jacob's order, 1 Aug. 1589.' This was licensed to Edward Allde, the publisher, and is not known to be extant.

Hugh Dowriche is the author of '*Δεσμόφυλαξ*, the Iaylors Conversion. Wherein is lively represented the true Image of a Soule rightlye touched and converted by the Spirit of God,' London (J. Windet), 1596. The dedication to Valentine Knightly, and the address to the reader, are dated from Honiton, Devonshire, where Dowriche was apparently beneficed. He describes himself as a bachelor of divinity. His wife contributes commendatory verses to the volume.

[Corser's Collectanea Anglo-Poetica; Hazlitt's Bibliographical Collections; Boase and Courtney's Bib. Cornub.] S. L.

DOWSING, WILLIAM (1596?–1679?), iconoclast, came of a family of respectable yeomen of Suffolk, and was baptised on 2 May 1596. He is supposed to be the son of Woulferyn Dowsing of Laxfield in that county, by his wife Joane, daughter and heiress of Symond Cooke of the same place. Besides Laxfield he resided during different periods of his life at Coddenham, Eye, and Stratford St. Mary, Suffolk. In January 1634 the bailiffs of Eye reported to the council that one 'William Dowsing, gent., an inhabitant,' refused to take in an apprentice as directed in the book of orders (*Cal. State Papers*, Dom. 1633-4, p. 424). When the struggle between king and commons began, the family sympathy went clearly with the latter. In 1642 his eldest brother, Simon Dowsing of Laxfield, is mentioned as lending 10*l.* 'for the defence of the parliament.' By an ordinance of 28 Aug. 1643 the parliament had directed the general demolition of altars, the removal of candlesticks, and the defacement of pictures and images (Scobell, *Collection of Acts and Ordinances*, pt. i. pp. 53-4). The Earl of Manchester, as general of the associated counties of Essex, Suffolk, Norfolk, Lincoln, Huntingdon, Cambridge, and Hertford, selected certain fanatics to carry out the demolition more thoroughly. Of these Dowsing was appointed visitor of the Suffolk churches under a warrant dated 19 Dec. 1643. Dowsing's work in Suffolk extended from 6 Jan. to 1 Oct. 1644, but it was in great part executed in the months of January and February, the performance at times really flagging, despite the novelty and excitement. During this period upwards of a hundred and fifty places were visited in less than fifty days. The greatest apparent vigour was shown in and near Ipswich, where in one day (29 Jan.) no fewer than eleven churches were subjected to mutilation. 'No regular plan,' remarks Mr. Evelyn White, 'appears to have been followed: fancy and convenience seem alone to have led the way, although a centre where the choicest spoil was likely to be found no doubt influenced Dowsing greatly in the principle of selection.' He kept a 'Journal' of the ravages he wrought in each building. One specimen is at 'Haverhill, Jan. the 6th, 1643[-4]. We broke down about an hundred superstitious Pictures; and seven Fryars hugging a Nunn; and the Picture of God and Christ; and diverse others very superstitious; and 200 had been broke down before I came. We took away two popish Inscriptions with *ora pro nobis*; and we beat down a great stoneing Cross on the top of the Church.' On the same day at Clare, he relates, 'we broke down 1,000 Pictures superstitious; I broke down 200; 3 of God the Father, and 3 of Christ and the Holy Lamb, and 3 of the Holy Ghost like a Dove with Wings; and the 12 Apostles were carved in Wood, on the top of the Roof, which we gave order to take down; and 20 Cherubims to be taken down; and the Sun and Moon in the East Window, by the King's Arms, to be taken down.' Francis Jessop of Beccles was one of his chief deputies, whose doings at Lowestoft and Gorleston probably surpass everything of the kind on record. The original manuscript of this 'Journal' was sold, together with the library of Samuel Dowsing, the visitor's surviving son, to a London bookseller named Huse in 1704. It cannot now be traced. From a transcript made at the time Robert Loder, the Suffolk printer and antiquary, published

the first edition, 4to, Woodbridge, 1786; a second edition was issued in 1818. Other transcripts were taken in which the scribes are found to vary considerably in their reading of the original manuscript. Loder's edition of the 'Journal' was afterwards reprinted by Parker as a supplement to Dr. Edward Wells's 'The Rich Man's Duty to contribute liberally to the Building . . . and Adorning of Churches' [edited by J. H. Newman], 8vo, Oxford, 1840; and in a separate form, 8vo, London, 1844. In the admirable edition of the Rev. C. H. Evelyn White (4to, Ipswich, 1885) we have, mainly for the first time, all that can be gleaned of Dowsing's personal history.

The destruction wrought by Dowsing in Suffolk was by no means the only task of the kind which he performed. In 1643 he had been employed on a like mission in Cambridgeshire. Here, as in Suffolk, he kept a daily register of his observations and proceedings, which is preserved in vol. xlii. ff. 455-8, 471-3, of the Baker MSS. deposited in the university library, Cambridge (*Cat.* v. 473). It was printed for the first time by Dr. Zachary Grey, in the appendix to his anonymous pamphlet, 'Schismatics Delineated from Authentic Vouchers,' 8vo, 1739; partially in Carter's 'History of the County,' and 'History of the University,' 8vo, 1753; and thirdly, in the sixth appendix to 'The Ornaments of Churches considered,' 4to, 1761 (GOUGH, *British Topography*, i. 193). The part relating to the colleges is also printed in Cooper's 'Annals of Cambridge,' iii. 364-7. From 21 Dec. 1643 to 3 Jan. 1643-4 Dowsing was occupied in working his 'godly thorough reformation' upon the several college chapels in the university. He commenced operations 'At Benet Temple [St. Benedict's Church], 28 Dec. There was vij superstitious Pictures, 14 Cherubims and 2 Superstitious Ingraveings; one was to pray for the soul of John Canterbury & his Wife, . . . & an Inscription of a Mayd praying to the Sonne & the Virgin Mary, thus in Lating, "Me tibi—Virgo Pia Gentier comendo Maria" [Me tibi Virgo pia Genetrix commendo Maria]; "A Mayde was born from me which I comend to the oh Mary" (1432). Richard Billingford did comend thus his Daughter's Soule.' Dowsing's acquaintance with 'Lating' (on which he evidently prided himself) led him to metamorphosise Dr. Billingford into a maid recommending her daughter's soul to the Virgin Mary. An eye-witness of Dowsing's doings in the town and university describes him as one who 'goes about the Country like a Bedlam breaking glasse windowes, having battered and beaten downe all our painted glasse, not only in our Chapples, but (contrary to Order) in our publique Schooles, Colledge Halls, Libraryes, and Chambers, mistaking perhaps the liberall Arts for Saints . . . and having (against an Order) defaced and digged up the floors of our Chappels, many of which had lien so for two or three hundred yeares together, not regarding the dust of our founders and predecessors, who likely were buried there; compelled us by armed Souldiers to pay forty shillings a Colledge for not mending what he had spoyled and defaced, or forthwith to go to Prison' (BARWICK, *Querela Cantabrigiensis*, 1646, pp. 17-18).

At the Restoration Dowsing was allowed to return unpunished to his original obscurity. He survived nearly twenty years, if indeed he be the man of his name who was buried at Laxfield on 14 March 1679. He was twice married: first to Thamar, daughter of John Lea of Coddenham, Suffolk, by whom he had two sons and eight daughters; and secondly, before 31 July 1652, to Mary, widow of John Mayhew, and daughter of a Mr. Cooper, a physician of Bildeston, Suffolk, who bore him a son and two daughters. Full pedigrees of the family, compiled by Mr. J. J. Muskett, are appended to the 1885 edition of the 'Journal' referred to above.

[Authorities cited in the text; Notes and Queries, 2nd ser. viii. 53, 3rd ser. xii. 324, 379, 417, 490; Kirby's Suffolk Traveller, 2nd edit. p. 39; Masters's Hist. Corpus Chr. Coll. (Lamb), p. 47; manuscript notes by D. E. Davy in a copy of Dowsing's Journal, ed. 1844, in the Brit. Mus.; Willis and Clark's Architectural Hist. of Univ. of Cambridge, i. ii.] G. G.

DOWSON, JOHN (1820-1881), orientalist, was born at Uxbridge in 1820, studied Eastern languages under his uncle, Edwin Norris, whom he assisted for some years in his labours at the Royal Asiatic Society, and subsequently became tutor at Haileybury, and finally, in 1855, professor of Hindustani both at University College, London, and at the Staff College, Sandhurst, an office he held till 1877. His duties as professor suggested the publication of his well-known and useful 'Grammar of the Urdu or Hindustani Language' (1862), and he also translated one of the tracts of the 'Ikhwānu-s-Safa,' or Brotherhood of Purity, which, in its Hindustani version, is a popular reading-book in India. His chief work was the 'History of India as told by its own Historians,' which he edited from the papers of Sir H. M. Elliott. These eight substantial volumes (1867-77), which must have demanded a vast amount of labour and research, lay the solid foundations of a detailed history of India during the Moham-

medan period, and provide materials for much future work. His 'Classical Dictionary of Hindu Mythology and Religion, History and Literature' (1879) is a serviceable compilation, and his contributions to the 'Encyclopædia Britannica' and the 'Journal of the Royal Asiatic Society' were always thorough and painstaking. His papers on Indian inscriptions were especially valuable, though his theory of the 'Invention of the Indian Alphabet,' for which he claimed a Hindu origin, has not met with much support. He was a sound and careful self-made scholar, and Indian studies owe much to his laborious pen. He died 23 Aug. 1881.

[Academy, 10 Sept. 1881; Annual Report, Royal Asiatic Society, 1882.] S. L.-P.

DOWTON, WILLIAM (1764–1851), actor, the son of an innkeeper and grocer at Exeter, was born in that city on 25 April 1764. At an early age he worked with a marble cutter, but in 1780 was articled to an architect. During his apprenticeship he occasionally performed at a private theatre in Exeter, when the applause which he obtained prompted him to run away from home and join a company of strolling players at Ashburton, where, in 1781, he made his appearance in a barn as Carlos in the 'Revenge.' After enduring many hardships he was engaged by Hughes, manager of the Weymouth theatre, and thence returned to Exeter, where he played Macbeth and Romeo; he then (September 1791) joined Mrs. Baker's company in Kent. Here he changed his line of acting, and took the characters of La Gloire, Jemmy Jumps, Billy Bristle, Sir David Dunder, and Peeping Tom, in all of which he was well received by a Canterbury audience. He made his first appearance in London at Drury Lane under Wroughton's management as Sheva in Cumberland's comedy of the 'Jew,' on 11 Oct. 1796, and was received with much applause. No man on the stage was more versatile at this period of his career. His personation of Sir Hugh Evans in the 'Merry Wives of Windsor' was excellent. He was considered the best representative of Malvolio on the English stage. He played with great success Mr. Hardcastle in 'She stoops to conquer,' Clod in the 'Young Quaker,' Rupert in the 'Jealous Wife,' Sir Anthony Absolute in the 'Rivals,' Major Sturgeon in the 'Mayor of Garrett,' Governor Heartall in the 'Soldier's Daughter,' and Dr. Cantwell in the 'Hypocrite' at the Lyceum on 23 Jan. 1810. He continued at Drury Lane for many years, playing at the Haymarket in the summer months. At one of his benefits at the latter house, 15 Aug. 1805, he revived the burlesque of 'The Tailors,' at which the fraternity took umbrage, and created a memorable riot (*Morning Chronicle*, 16 Aug. 1805, p. 4). On 5 Oct. 1815 he played Shylock at Drury Lane at the desire, as it was stated, of Lord Byron, when, although his conception of the character was excellent, the public, long accustomed to his comic personation, did not give him a very cordial greeting. He appeared at Drury Lane on 1 June 1830 as Falstaff, for the benefit of Miss Catherine Stephens. He was afterwards manager of theatres at Canterbury and Maidstone, but these he finally transferred to his son, and confined himself to acting. He gave evidence before the committee on dramatic literature in August 1832 (Report 1832, No. 679, pp. 89–92 in *Parliamentary Papers*, vol. vii. 1831–2).

In 1836 he went to America, and made his first appearance in New York at the Park Theatre on 2 June in his favourite character of Falstaff. During this engagement his representations were confined exclusively to elderly characters. His quiet and natural style of acting was not at first understood by his audiences, and just as they were beginning to appreciate his talent and abilities he resolved on returning home, and took his farewell benefit on 23 Nov. 1836. His salary at Drury Lane, where he played for thirty-six years, in 1801–2 was 8*l.* a week, and it never exceeded 20*l.* at the height of his fame.

In his old age, having neglected the advantages offered by the Theatrical Fund, he became destitute, and would have been in absolute want but for a benefit at Her Majesty's Theatre 8 June 1840, when Colman's 'Poor Gentleman' was played with an excellent cast, in which he himself took the part of Sir Robert Bramble. With the proceeds of this benefit an annuity was purchased, which amply provided for his declining days. He enjoyed good health to the last, and died at Brixton Terrace, Brixton, Surrey, 19 April 1851, in his eighty-eighth year. He married about 1793 Miss S. Baker, an actress and singer on the Canterbury circuit.

Dowton's eldest son, WILLIAM DOWTON, was manager of the Kent circuit 1815–35; made his appearance in London at Drury Lane 3 Dec. 1832 as Tangent; was afterwards a brother of the Charterhouse for thirty-seven years; died there 19 Sept. 1883, when nearly ninety years of age, and was buried at Bow 24 Sept. Another son, HENRY DOWTON, born in 1798, performed Liston's line of parts inimitably, but died young. He married Miss Whitaker, an actress, who after his decease became the wife of John Sloman, an actor. She died at Charleston, South Carolina, 7 Feb. 1858.

[Gent. Mag. July 1851, p. 96; Oxberry's Dramatic Biography, iv. 253–62 (1826), with portrait; Tallis's Dramatic Mag. June 1851, pp. 235–6, with portrait; Cumberland's British Theatre, xxvii. 7–8, with portrait; Genest's English Stage, vii. 283 et seq.; British Stage, November 1819, pp. 25–6, with portrait; Ireland's New York Stage (1867), i. 547, ii. 140–1, 180, 269; Illustrated Sporting and Dramatic News, 30 Oct. 1880, pp. 160, 162, with portrait; Bentley's Miscellany, March 1857, pp. 318–30.]

G. C. B.

DOXAT, LEWIS (1773–1871), journalist, was born in the British West Indies in 1773. He came to London when a boy, and at an early age obtained a position under the manager of the 'Morning Chronicle,' in the office of which journal he remained twenty-five years. He afterwards entered the office of the 'Observer.' His connection with the 'Observer,' the oldest of existing weekly papers, started in 1792, dates as far back as 1804, and was continued until 1857, a period of fifty-three years. During most of this time he was manager of the paper and contributed greatly to its success. But notwithstanding his possession of literary ability and of extensive and varied information, it is said of him that he never wrote a single article or paragraph for the journal (Grant). When, in 1821, after the death of James Perry, the 'Morning Chronicle' was bought by Mr. Clements, the proprietor of the 'Observer,' Doxat returned to his old office and became manager of the daily paper, suffering great trials of patience from the dilatory ways of its editor, John Black [q. v.] In 1834 the two papers ceased to belong to the same proprietor, and a severance of the official connection between them took place. Doxat confined his attention again to the 'Observer,' which stood higher in reputation than any contemporary for its early and exclusive information on political affairs. In 1857 he gave up his position and moved from Henrietta Street, Covent Garden, to Haverstock Hill, where he died peacefully on 4 March 1871.

[Grant's Newspaper Press, iii. 34; The Newspaper Press, v. 94; Observer, 12 March 1871.]

R. H.

DOYLE, Sir CHARLES HASTINGS (1805–1883), general, eldest son of Lieutenant-general Sir Charles William Doyle, C.B., G.C.H. [q. v.], by Sophia, daughter of Sir John Coghill, was born in January 1805. He was educated at Sandhurst, and entered the army as an ensign in the 87th, his great-uncle, Sir John Doyle's, regiment, on 23 Dec. 1819. He was promoted lieutenant on 27 Sept. 1822, captain 16 June 1825, major 28 June 1838, and lieutenant-colonel on 14 April 1846. He went on the staff in 1847, after having served with his regiment in the East and West Indies and in Canada, as assistant adjutant-general at Limerick. He was promoted colonel on 20 June 1854, and was appointed assistant adjutant-general to the third division of the army, sent to the East in that year, but his health broke down at Varna, and he had to return to England without seeing any service in the Crimea. He next acted as inspector-general of the militia in Ireland, until his promotion to the rank of major-general on 15 Sept. 1860, and in the following year he was appointed to command the troops in Nova Scotia. Here he had several difficult questions to settle owing to the great American civil war, which was raging across the frontier, but he showed great tact in all the questions of emergency which arose, and received the thanks of the Canadian House of Assembly and of the English and American governments for his management of the Chesapeake affair. Lieutenant-governor of New Brunswick in 1866–1867, he was in 1867 appointed lieutenant-governor of Nova Scotia; in May 1868 became colonel of the 70th regiment; in 1869 K.C.M.G.; in 1870 promoted lieutenant-general and transferred to the colonelcy of his old regiment, the 87th. In May 1873 he resigned his governorship and left Nova Scotia. He acted as general commanding the southern district at Portsmouth from April 1874 to May 1877, and was in that year promoted general and placed on the retired list. He died suddenly of heart disease in Bolton Street, London, on 19 March 1883.

[Hart's Army Lists; Times, 20 March 1883.]

H. M. S.

DOYLE, Sir CHARLES WILLIAM (1770–1842), lieutenant-general, was the eldest son of William Doyle of Bramblestown, co. Kilkenny, K.C., and master in chancery in Ireland. William Doyle was the eldest son of Charles Doyle of Bramblestown, and therefore elder brother of General Sir John Doyle, bart. [q. v.], and General Welbore Ellis Doyle. He had issue only by his second wife, Cecilia, daughter of General Salvini of the Austrian service. His second son, Cavendish Bentinck, a captain in the navy, died on 21 May 1843. Charles William, the elder son, entered the army as an ensign in the 14th regiment, which was commanded by his uncle, Welbore Doyle, on 28 April 1783, and was promoted lieutenant on 12 Feb. 1793, in which year he accompanied his regiment to the Netherlands. The 14th was one of the 'ragged' regiments which Calvert compares

in his 'Letters' to Falstaff's soldiers, but Major-general Ralph Abercromby soon got them into better condition, in which task he was helped by Doyle, whom he appointed his brigade-major. Abercromby's brigade was conspicuous for its efficiency throughout the ensuing campaigns. With it Doyle was present at the battle of Famars, where his uncle, Welbore Doyle, led the attack at the head of the 14th regiment to the tune of 'Ça ira,' an incident described in Sir F. H. Doyle's spirited poem, reprinted in his 'Reminiscences,' pp. 399–402. Doyle was publicly thanked by Abercromby for carrying a redoubt in the heights above Valenciennes, and then acted as orderly officer to the Austrian generals during the siege of that town, when he was wounded in the head. His next service was at the battle of Lannoy, where he acted as aide-de-camp to Abercromby, and was wounded in the hand, and he was selected to take the despatch announcing the battle to the Duke of York. At the close of the campaign he was transferred to the adjutancy of the 91st regiment, and in June 1794 he purchased the captain-lieutenancy and adjutancy of the 105th, from which he soon exchanged into the 87th, commanded by his uncle, John Doyle. He accompanied this regiment to the West Indies in 1796, and acted first as brigade-major and then as aide-de-camp to Abercromby, whose public thanks he received in 1797 for covering the embarkation of the troops from the island of Porto Rico, as also those of the governor of Barbadoes in 1798 for having in an open boat with only thirty soldiers driven off a dangerous French privateer, and retaken two of her prizes. He was recommended for a majority, but in vain, and in the following year, after acting as brigade-major at Gibraltar, he was again recommended for a majority, but the governor's recommendation arrived just two days too late. He threw up his staff appointment to serve in the expedition to the Helder in 1799, but was again too late, and he was immediately afterwards appointed a brigade-major to the army, sailing under Sir Ralph Abercromby for the Mediterranean. He was attached to Lord Cavan's brigade, and was present with it at Cadiz and Malta, and finally in Egypt, where he served in the battles of 8, 13, and 21 March, in the latter of which he was severely wounded. While lying wounded at Rosetta he learned from some wounded French prisoners that the garrison of Cairo was weak, and by giving timely information to General Lord Hutchinson, he insured the fall of that city. He was heartily thanked by Hutchinson, and again recommended, for the fifth time, for a majority, which however he did not receive until after the conclusion of the peace of Amiens, on 9 July 1803. In the same year he was appointed brigade-major to Sir J. H. Craig, commanding the eastern district. In 1804 he first commanded the volunteers and directed the defences of Scotland, for which he was thanked by General Sir Hew Dalrymple; he then commanded the light infantry on Barham Downs, and published his 'Military Catechism,' and was at the close of the year appointed assistant quartermaster-general in Guernsey. On 22 Aug. 1805 he was promoted lieutenant-colonel into his uncle's regiment, the 87th, and commanded it for three years during Sir John Doyle's lieutenant-governorship of that island. In 1808 the government determined not only to send troops to Portugal, but also to send ammunition and money, and above all English officers, to the help of the insurgents in Spain. Napier censures this proceeding, but acknowledges the military ability of many of the English officers, among whom Doyle was the most distinguished. Doyle's mission was at once political and military, and he was instructed first to arm and discipline as many Spanish troops as he could, and secondly to try to reconcile the various Spanish leaders. His first services in the field were performed in Galicia, but he was soon transferred to Catalonia and the east coast of Spain. In the campaign of 1810 he had two horses killed under him; in 1811 he was wounded in the knee in the battle of the Col de Balaguer; in honour of his services in the defence of Tortosa he was begged to add the arms of the city to his own; he received a special medal for leading the assault upon the tower and battery of Bagur; he got a convoy safely into Figueras, and was wounded in the gallant defence of Tarragona. For these great services he was made a Spanish lieutenant-general at the special request of the juntas of Catalonia, Valencia, and Arragon, and was presented with two gold crosses for his defence of Tarragona and for his six actions in Catalonia. His light infantry, which was known as Doyle's 'Triadores,' was in particular distinguished in every battle, and general regret was expressed when Doyle was ordered home in 1811. On his way home he was stopped by Sir Henry Wellesley at Cadiz, and begged by him to take command of the camp which was being formed in order to organise a new army of the south. He consented, and remained with the title of director and inspector-general of military instruction, and had a whole brigade ready for the field in a fortnight after the formation of the camp. These services were greatly praised in Sir Henry Wellesley's despatches, and on 4 June 1813

Doyle was appointed an aide-de-camp to the prince regent, and promoted to the rank of colonel in the English army. He continued in Spain till the end of the war in 1814, but in the distribution of honours which followed he was unable to obtain the distinction of K.C.B., because he had not the gold cross and clasp for commanding a regiment or being on the staff in five general actions. He was, however, knighted and made a C.B., and was allowed to wear the Spanish order of Charles III. In 1819 he was promoted major-general, made colonel of the 10th Royal Veteran battalion, and created a K.C.H. From 1825 to 1830 Doyle commanded the south-western district of Ireland; in 1837 he was promoted lieutenant-general, and in 1839 he was made a G.C.H. He died at Paris on 25 Oct. 1842, leaving by his first wife, Sophia, daughter of Sir J. Coghill, bart., three sons: Lieutenant-general Sir Charles Hastings Doyle [q. v.], Colonel the Right Hon. J. S. North (who took the name of North in 1838, after marrying the Baroness North of Kirtlington, and who was sworn of the privy council in 1886, after sitting for Oxfordshire for over forty years), and Percy William Doyle, C.B., British minister in Mexico.

[Royal Military Calendar, ed. 1820, iv. 118–24; Gent. Mag. April 1843; and for his services in Spain, Napier's Peninsular War, and at still greater length in the official history of the Spanish general staff, Don José Gomez y Arteche's Guerra de la Independencia, especially vol. iii.]

H. M. S.

DOYLE, JAMES WARREN (1786–1834), Roman catholic bishop of Kildare and Leighlin, whose polemical and political writings under his episcopal initials of 'J. K. L.' exercised in their day an enormous influence, was born near New Ross, Wexford, in the autumn of 1786. He was the posthumous son of James Doyle, a farmer in reduced circumstances, who occupied a holding at Donard or Ballinvegga, about six miles from Ross on the Enniscorthy side, by his second wife, Ann Warren of Loughnageera, a Roman catholic but of quaker extraction. He was from early life designed for the priesthood, and at nine years of age was prophetically pointed out by a flattering female beggar as predestined to the episcopacy. When eleven years old he witnessed all the horrors of the battle of New Ross in the rebellion of 1798, and on one occasion had a narrow escape. Doyle was indebted to his mother for his earlier instruction, but was afterwards sent to a school conducted by Mr. Grace, near Rathnarague, where both protestants and Roman catholics sat side by side. In 1800 he entered a seminary in New Ross kept by the Rev. John Crane, a zealous member of the order of St. Augustine, and as soon as he had attained the canonical age, in June 1805, he commenced his noviciate in the convent of Grantstown, near Carnsore Point. In January 1806 he made his profession, and took the vows of the order. A few weeks later he passed thence to the university of Coimbra in Portugal; but his studies were soon interrupted by the invasion of Portugal under Napoleon. He joined the army of Sir Arthur Wellesley as a volunteer, and, young as he was, acted as interpreter for part of the forces. After the defeat of the French at Vimeira, 21 Aug. 1808, Doyle accompanied Colonel Murray with the articles of convention to Lisbon. During his sojourn in that city he had confidential interviews with the members of the royal junta. It was there, it is supposed, that tempting proposals were made to him by the government, who had formed a high opinion of his talent for diplomacy. In a pastoral charge which he addressed to his flock in 1823 he made interesting allusion to this epoch of his life. Doyle returned to Ireland at the close of 1808, having spent only about two years at Coimbra, and was welcomed back by his old preceptor at Ross. He was ordained at Enniscorthy in 1809, and returned to his convent, where he was appointed to teach logic. Here he remained until 1813, when he removed to Carlow College to fill, first, the chair of rhetoric, then of humanity, and finally of theology. Some eccentricities of dress and demeanour disposed the students to ridicule the new professor. 'There was a tone of authority in his voice, however, which at once arrested attention and imposed something like awe,' wrote one of his pupils years afterwards. 'The success of his inaugural oration rendered him at once the most popular professor in the house and the college itself famous throughout Ireland.' In the spring of 1819 Doyle was elected by the clergy as Dr. Corcoran's successor in the see of Kildare and Leighlin. The career of Doyle as a bishop is identified with the history of the social struggles which were checked for a while by the passing of the first Reform Bill. For ten years he stood forth as the champion of the Roman catholic cause, which he defended with unrivalled ability. His first care, however, was to reform the discipline of his diocese, which a succession for a century of old and infirm bishops had allowed to fall into a state of utter confusion. He established schools in every parish; he personally visited the districts disturbed by ribbonism and Whitefeet; 'and it was,' relates his biographer, 'no unusual sight to see the bishop, with crozier

grasped, standing on the side of a steep hill in a remote county, addressing and converting vast crowds of the disaffected people.' The celebrated charge of Magee, protestant archbishop of Dublin, first brought Doyle prominently before the public as a politician and a controversialist. It was delivered at his primary visitation in St. Patrick's Cathedral on 24 Oct. 1822, and contained the famous antithesis that 'the catholics had a church without a religion, and the dissenters a religion without a church.' Doyle at once retorted. Writing under the signature of 'J. K. L.' (James, Kildare and Leighlin), he attacked the established church with great vehemence. His attack called forth numerous antagonists, among whom were Dr. William Phelan, writing under the name of 'Declan,' and Dr. Mortimer O'Sullivan. In 1824 Doyle replied in 'A Vindication of the Religious and Civil Principles of the Irish Catholics.' Friend and foe alike read 'J. K. L.' It was impossible not to admire 'the cunning of fence, the grace of action, and the almost irresistible might' of his argument. His 'Letters on the State of Ireland' (1824, 1825) followed, and were as eagerly read. In March 1825 Doyle went to London to be examined by parliamentary committees on the state of Ireland. He was subsequently examined before the lords' committee, when peers vied with each other in rendering him kind offices and gifts. The Duke of Wellington gracefully acknowledged the rare ability of the prelate by protesting that it was not the peers who were examining Dr. Doyle, but Dr. Doyle who was examining the peers; while another nobleman remarked that Doyle surpassed O'Connell as much as O'Connell surpassed other men in his evidence. Doyle did not, however, speak very respectfully of his noble examiners. (His comment will be found in his 'Life' by W. J. Fitzpatrick, 2nd ed., i. 409.) He was again summoned to give evidence in 1830 and in 1832. He wrote much and ably in support of a legal provision for the poor. On this subject he was first supported, then opposed, by O'Connell, but his views prevailed. The repeal agitation he regarded as a mere phantom. A life of unceasing mental toil wore out his body. He died at his residence, Braganza, near Carlow, on 16 June 1834. He was buried at Carlow in front of the altar of the cathedral he had built, being, he said, the only monument he would leave behind him 'in stone.' It is now adorned with a fine statue of him by Hogan. In person Doyle was tall and commanding. Of a kindly, generous nature, he was too often austere and even arrogant in his manner towards strangers. Among the priesthood of his own diocese the sternness of his discipline caused him to be more respected than beloved. His unpublished 'Essay on Education and the State of Ireland' was printed by W. J. Fitzpatrick in 1880.

There is an engraved portrait of Doyle by R. Cooper, after J. C. Smith, and another by W. Holl from the bust by P. Turnerelli (Evans, *Cat. of Engraved Portraits*, ii. 130).

[Fitzpatrick's Life, Times, and Correspondence of Dr. Doyle, 1861, new edition, 1880; Reviews in Athenæum, 25 May 1861, pp. 685–7, and in Dublin Univ. Mag. lviii. 237–51; Gent. Mag. new ser. ii. 533–4.] G. G.

DOYLE, Sir JOHN (1750 ?–1834), general, fourth son of Charles Doyle of Bramblestown, co. Kilkenny, by Elizabeth, daughter of the Rev. Nicholas Milley of Johnville in the same county, was born, according to Foster's 'Baronetage,' in 1756, but according to the 'Reminiscences' of his great-nephew, Sir Francis Hastings Doyle, in 1750. He was intended for the bar, but the enthusiasm of his younger brother, Welbore Ellis Doyle, who had entered the army, infected him, and he entered the army as an ensign in the 48th regiment in March 1771. He was promoted lieutenant in 1773, and was wounded while on duty in Ireland. In 1775 he exchanged into the 40th regiment, with which he first saw service in the American war of independence. He was soon appointed adjutant of the 40th, and greatly distinguished himself at the battle of Brooklyn, where he rescued the body of his commanding officer, Lieutenant-colonel Grant, from the enemy, and was also present at the affairs of Haerlem, Springfield, Brandywine, Germantown, where he was wounded, and others. His brother, Welbore Ellis Doyle, had brought his wife, afterwards Princess of Monaco, to America with him, and their house became a favourite meeting-place of the British officers. Here John Doyle made the acquaintance of Lord Rawdon, afterwards marquis of Hastings, who became his lifelong friend. He helped Lord Rawdon to raise his loyal American legion, afterwards the 105th regiment, into which he was promoted captain in 1778, and with which he served at the battle of Monmouth Courthouse and the siege of Charleston. He was promoted major in 1781, and still further distinguished himself during the last two years of the war. After the defeat of General Marion he hotly pursued the Carolina dragoons with but seventy men, and killed and wounded more of them than he had men with him; he then acted as brigade-major to Lord Cornwallis at the battles of Camden and Hobkirk's Hill, and finally was adjutant-general to the

detached corps, which was placed under the command of Generals Gould, Stewart, and Leslie successively. On the conclusion of the war in 1784 his regiment was reduced and he went on half-pay, but in the previous year he had been elected M.P. for Mullingar to the Irish House of Commons, and he now prepared to devote himself to politics. He was noted as an eloquent speaker even in those days, when the Irish House of Commons abounded in eloquent speakers, and he was eventually made secretary at war in Ireland in 1796, an office which he held until he resigned his seat in 1799. In 1793 he raised the famous 87th regiment, with which he accompanied his old friend, now Earl of Moira, to the Netherlands in 1794. He was present in Lord Moira's famous march to join the Duke of York in that year, and was wounded at the battle of Alost (*Royal Military Calendar*, ed. 1820, ii. 117). He was present at the operations at Quiberon and Isle Dieu in 1795. In 1799 he threw up his official position to go to the Mediterranean as brigadier-general at Gibraltar, and after serving in the same capacity in Minorca, he accompanied Sir Ralph Abercromby's expedition to Egypt at the head of a brigade, consisting of the 2nd, 30th, 44th, and 89th regiments. With this brigade he did good service at the battles of 8, 13, and 21 March, especially at the latter, where his brigade had to bear the brunt of the French attack with Lord Cavan's, and suffered most severely. His activity in Egypt was immense; he organised a dromedary corps there; he commanded the brilliant expedition into the desert of 17 May, when with two hundred and fifty cavalry he took six hundred French prisoners with two hundred horses and four hundred and sixty camels; and in spite of serious illness he galloped to Alexandria in August, and commanded in the capture of the castle of Marabout on 17 Aug., which insured the surrender of the city. Lord Hutchinson omitted to mention his name in his despatch, but ample reparation was done to him by the handsome language used about him by Lord Hobart in the House of Commons, when moving a vote of thanks to the army in Egypt (*ib.* ii. 123). His last daring achievement was in bringing home despatches in the following year from Naples through the midst of the banditti who then infested Italy. In 1802 he was promoted major-general, and made private secretary to the Prince of Wales, a post he resigned in 1804 to take up the appointment of lieutenant-governor of Guernsey. In 1805 he was created a baronet, received the royal license to wear the order of the Crescent, conferred on him for his Egyptian services, and was granted an additional crest and supporters to his arms. In Guernsey he made himself very popular, and at the same time very useful. The close neighbourhood of the Channel Islands to France made it most important to maintain an efficient garrison in them, and Doyle greatly increased this efficiency by improving the local militia, of which he made his favourite nephew, Colonel J. M. Doyle, inspector, and making the inhabitants proud of their forces. He generally improved the island, especially by persuading the people to make good roads, and he got the States to vote him 30,000*l.* for supplies, a larger sum than had ever been granted to any other governor. He was M.P. for Newport (I.W.) 1806–7. He was promoted lieutenant-general in April 1808, and was obliged to leave Guernsey, owing to the reduction of the staff there in 1815, in spite of the remonstrances of the States of the island, which also voted him a vase. He was made a K.B. in 1813, promoted general on 12 Aug. 1819, and governor of Charlemont in 1818, and it is said (*ib.* ii. 125) that he was even selected for the task of organising the Portuguese army in 1809, which was eventually entrusted to Lord Beresford, and only missed the appointment by an accident to the official letter. His reputation as an organiser was undoubtedly very high, and that he could win popularity is well shown by the enthusiastic reception he met with in Guernsey when he visited the island in 1826, and by the pillar set up to his memory there. The government's ill-treatment of his nephew, Sir John Milley Doyle [q. v.], in 1828 greatly preyed upon his mind and weakened his health, and he died in Somerset Street, Portman Square, on 8 Aug. 1834. As he was unmarried, the baronetcy conferred upon him in 1805 became extinct. But another baronetcy had been conferred (18 Feb. 1828) on Sir Francis Hastings Doyle, the son of his youngest brother, General Welbore Ellis Doyle. General Welbore Doyle, himself a distinguished soldier, commanded the 14th regiment and led the attack on Famars in 1793. He was colonel 53rd foot from 1796 till death. He died commander-in-chief in Ceylon in 1797.

[Sir F. H. Doyle's Reminiscences; Royal Military Calendar, long article, ed. 1820, ii. 115–26; Gent. Mag. November 1834; Duncan's History of Guernsey.] H. M. S.

DOYLE, JOHN (1797–1868), painter and caricaturist, was born at Dublin in 1797. He studied drawing under an Italian landscape-painter named Gabrielli, and in the Royal Dublin Society's schools. He was also a pupil of the miniature painter Comerford [q. v.] In 1821 he came to London; but, although he

occasionally exhibited at the Royal Academy, his success as a portrait-painter was not commensurate with his deserts. He subsequently turned his attention to lithography; and, having in 1827-8 produced some portraits from memory in this way with great success, was gradually led to begin the series known popularly as the caricatures of H.B. (a signature contrived by the junction of two J's and two D's, thus —$^{JD}_{JD}$). These came out in batches of four or five at a time, at irregular intervals, but during the session usually once a month, and for many years were complimented by a semi-leading article in the 'Times' explaining their meaning. The utmost pains were taken to preserve a strict *incognito*, and with such success that almost to the last the identity of the author was unknown. From 1829 to 1851, when the last of them appeared, their popularity continued; and the presentments of Wellington and Cumberland, Russell and Brougham, Disraeli, O'Connell, Eldon, Palmerston, Melbourne—'all the men of note who took part in political affairs from before the passing of the Catholic Relief Bill until after the repeal of the Corn Law,' with many others, became familiar through Doyle's excellent likenesses and gently satiric pencil. In its absence of animosity and exaggeration, his work was far removed from the style of Rowlandson and Gillray, and steadfast, even in its greatest severities, to the standard of good taste. 'You never hear any laughing at H.B.,' wrote Thackeray in 1840, 'his pictures are a great deal too genteel for that—polite points of wit, which strike one as exceedingly clever and pretty, and cause one to smile in a quiet, gentlemanlike kind of way.' Other contemporaries strike a more enthusiastic note. Macaulay, writing to his sister in 1831, describes the delight he had derived from 'the caricatures of that remarkably able artist who calls himself H.B.' Wordsworth and Haydon were also warm in commendation of his work. 'He has,' says the latter, 'an instinct for expression and power of drawing, without academical cant, I never saw before' (*Journal*, 29 Oct. 1831). Prince Metternich possessed his entire collection, and regarded them as most valuable records. Wilkie, Rogers, and Moore also thought very highly of them. It is certain that during their epoch Doyle's designs led English satiric art into a path of reticence and good breeding which it had never trodden before; and for English graphic political history between 1830 and 1845 one must go chiefly to the drawings of 'H.B.' His plates reach 917 in number; and of these, either in the form of original designs, rough sketches, or transfers for the stone, there are more than six hundred examples in the print room of the British Museum. In the National Gallery of Ireland there is a portrait of Christopher Moore by Doyle. It has not hitherto been stated that Doyle was the author of the original drawing for the large engraving by Walker and Reynolds of 'The Reform Bill receiving the King's Assent by Royal Commission,' 1836, the fact being kept strictly secret, lest it should disclose the origin of the 'H.B.' series. In 1822 he also published six plates, entitled 'The Life of a Race Horse.' Doyle died 2 Jan. 1868, aged 70, having for some seventeen years retired from the field of his pictorial successes.

[Everitt's English Caricaturists, 1886, pp. 238-276; Paget's Puzzles and Paradoxes, 1874, pp. 461-3; Redgrave; Bryan; and works in British Museum print room.] A. D.

DOYLE, Sir JOHN MILLEY (1781-1856), colonel, was the second son of the Rev. Nicholas Milley Doyle, rector of Newcastle, Tipperary, who was third son of Charles Doyle of Bramblestown, Kilkenny, and therefore nephew of Generals Sir John Doyle [q. v.] and Welbore Ellis Doyle, and cousin of Lieutenant-general Sir Charles William Doyle [q. v.] He entered the army as an ensign in the 107th regiment on 31 May 1794, and was promoted lieutenant into the 108th on 21 June 1794. He first saw service in the suppression of the Irish insurrection of 1798, and in the following year accompanied his uncle, Brigadier-general John Doyle, to Gibraltar as aide-de-camp. In this capacity he served throughout the expedition to Egypt, being present at the battles of 8, 13, and 21 March, and at the capture of Alexandria. He was recommended for promotion, but did not obtain his captaincy into the 81st regiment until 9 July 1803. He eventually exchanged into the 87th, Sir John Doyle's regiment, in December 1804, and in the following year joined him in Guernsey, where he acted as his uncle's aide-de-camp and as inspector-general of the Guernsey militia until 1809. In that year he was one of the officers selected to assist Beresford in reorganising the Portuguese army, and was promoted major in the English army in February and lieutenant-colonel in the Portuguese service in March 1809. He was placed in command of the 16th Portuguese regiment of infantry, which was sufficiently well disciplined to take part in Sir Arthur Wellesley's advance on the Douro, and the pursuit after Soult's army. When the Portuguese brigades were formed in 1810, his regiment was made one of Pack's brigade, which was attached to Picton's (the 3rd) division, and with that division he served until January 1812, being pre-

sent both at the battle of Fuentes de Onoro and the storming of Ciudad Rodrigo. On 26 Sept. 1811 he had been promoted lieutenant-colonel in the English army, and on 1 Jan. 1812 he was promoted colonel in the Portuguese service, and was transferred to the 19th regiment of Portuguese infantry, which formed part of Le Cor's Portuguese brigade, attached to Lord Dalhousie's (the 7th) division. He commanded this regiment in the battles of Vittoria and the Pyrenees, and was made a K.T.S. in October 1812. In the winter of 1813, when Lord Dalhousie went to England on leave, General Le Cor took command of the 7th division, and Doyle succeeded him in the 6th Portuguese brigade, which he commanded in the battles of the Nivelle and of Orthes, and afterwards in the march on Bordeaux. On the conclusion of the war Doyle left the Portuguese service. He was made a K.C.B., and he was subsequently appointed once more inspecting officer of militia in Guernsey. He still continued to take a keen interest in the affairs of Portugal, and in June 1823 he chartered a steamer at his own expense in which he took despatches for Dom Pedro to Cadiz. This and other similar acts caused his arrest by Dom Miguel, and he was imprisoned for several months in a cell in Lisbon, and not released until after the strongest representations had been made by the English minister, Sir F. Lamb, afterwards Lord Beauvale. Doyle was M.P. for county Carlow in 1831–2. He still continued to assist Dom Pedro, with both his purse and his services, and acted as major-general and aide-de-camp to Dom Pedro in the defence of Oporto (1832). At the end of the war in 1834 he was most disgracefully treated. He was made to resign his commission on the promise of being paid in full for his expenditure and his services, but he was then put off with excuses and left unpaid. It was Doyle who, by pamphlets and petitions, got the mixed commission appointed to liquidate the claims of the English officers, and this commission paid every English officer except himself. He was made a sort of scapegoat for having got the commission appointed. For many years he was engaged in lawsuits to obtain this money, but he never got it and only sank deeper into difficulties. At last he gave up the quest, and in July 1853 he was appointed one of the military knights of Windsor and a sergeant-at-arms to the queen. He died in the lower ward, Windsor Castle, on 9 Aug. 1856, and was buried with military honours on the green, at the south side of St. George's Chapel.

[Royal Military Calendar, ed. 1820, iv. 370–2; Gent. Mag. September 1856.] H. M. S.

DOYLE, RICHARD (1824–1883), artist and caricaturist, second son of John Doyle [q. v.], was born in London in September 1824. He was educated at home. From his childhood he was accustomed to use his pencil, his instructor being his father. The teaching of the elder Doyle seems to have had for its chief objects the encouraging of a habit of close observation and a ceaseless study of nature. One result of this treatment was that his son, at a very early age, became a designer of exceptional originality. His first published work was 'The Eglinton Tournament; or, the Days of Chivalry revived,' produced in his fifteenth year. But a more remarkable effort belonging to this date is a manuscript 'Journal' which he kept in 1840, and which is now in the print room in the British Museum. Since the artist's death it has been issued (1886) in facsimile, with an interesting introduction by Mr. J. Hungerford Pollen; but those who wish to study this really unique effort must consult the original, the brilliancy and beauty of which but faintly appear in the copy. As the work of a boy of between fifteen and sixteen, this volume is a marvel of fresh and unfettered invention. Most of the artist's more charming qualities are prefigured in its pages; his elves, his ogres, his fantastic combats, and his freakish fun-making are all represented in it; and it may be doubted whether, in some respects, he ever excelled these 'first sprightly runnings' of his fancy. Two years later he published another example of the tournament class, 'A Grand Historical, Allegorical, and Classical Procession,' further described by one of his biographers as 'a humourous pageant . . . of men and women who played a prominent part on the world's stage, bringing out into good-humoured relief the characteristic peculiarities of each.' In 1841 'Punch' was established, and in 1843 Doyle, then only nineteen, became one of its regular contributors. He began with some theatrical sketches, but presently was allowed to choose his own subject, and to give full rein to his faculty for playfully graceful *en-têtes*, borderings, initial letters, and tail-pieces. In a short time he went on to supply cartoons, and, like the rest, to record his pictorial impressions of Bentinck and Russell, Brougham and Disraeli. One of his most fortunate devices for 'Punch' was its cover. This, at first, had from time to time been varied, but the popularity of Doyle's design secured its permanence, and the philosopher of Fleet Street, with his dog Toby, still continues to appear weekly as he depicted them more than forty years ago. During 1849 he contributed to 'Punch' one of his best works, the 'Manners and Customs of ye Englyshe, drawn from ye Quick

by Richard Doyle,' a series of designs in conventional outline, cleverly annotated by Percival Leigh under the guise of 'Mr. Pips,' a sort of latter-day fetch or survival of the Caroline diarist and secretary to the admiralty. In these pages, often closely crowded with minute figures, and admirable in their archly exaggerated drollery, we seem to live again in the England of Lablache and Jenny Lind, of Jullien's concerts and Richardson's show, of 'Sam Hall' and the Cider Cellars, of cricketers in stove-pipe hats, and a hundred things which have gone the way of 'last year's snows.' Some ten or twelve years afterwards Doyle returned to this field in the 'Bird's-eye Views of Society,' which he contributed to the 'Cornhill Magazine' in 1861–3, during Thackeray's editorship. But the later compositions, albeit more ambitious, have not the simple charm of the earlier designs.

In 1850 Doyle's connection with 'Punch' terminated in consequence of scruples wholly honourable to himself. By creed he was a devout Roman catholic, and, as such, naturally found himself out of sympathy with the attacks made by 'Punch' at this time upon papal aggression. He therefore resigned his position on the staff. It is no secret now that 'through the violent opinions which he [Mr. Punch] expressed regarding the Roman catholic hierarchy, he lost the invaluable services, the graceful pencil, the harmless wit, the charming fancy of Mr. Doyle.' So wrote Thackeray (*Quarterly Review*, December 1854), who himself, he tells us in the same place, resigned his own functions upon the periodical because of Punch's hostility to the emperor of the French. To Doyle this step for conscience' sake meant no small sacrifice, but it was strictly in accordance with the integrity of principle which, on another occasion, prompted him to decline to illustrate, upon his own terms, the works of Swift, whose morality he did not approve. After his secession from 'Punch' he never again appeared as a contributor to a humorous paper, and henceforth his work was mainly that of a book illustrator and water-colour artist. One of the earliest volumes he illustrated at this date was Thackeray's 'Rebecca and Rowena,' 1850. This was followed in 1851 by Ruskin's 'King of the Golden River,' and in 1854 he completed for Messrs. Bradbury & Evans the highly popular 'Foreign Tour of Brown, Jones, and Robinson,' some instalments of which had appeared in 'Punch' before he ceased to contribute to its pages. In 1853–5 he illustrated with great sympathy and, as regards certain of the types, with exceptional success, 'The Newcomes' of Thackeray, for the monthly parts of which he produced a most effective cover. In 1859 came Mr. Thomas Hughes's 'Scouring of the White Horse,' in 1864 the already mentioned 'Bird's-eye Views of Society,' and in 1865 'An Old Fairy Tale' (i.e. 'The Sleeping Beauty'), retold in the verse of J. R. Planché. In 1870 followed 'In Fairy Land,' a series of elfin scenes, the verses for which were written by Mr. William Allingham. In 1886 the same illustrations were employed for 'The Princess Nobody' of Mr. Andrew Lang. The 'London Lyrics' of Mr. Frederick Locker (now Mr. Locker-Lampson), Leigh Hunt's 'Jar of Honey from Mount Hybla,' the 'Bon Gaultier Ballads' of Aytoun and Martin, the 'Piccadilly' of Lawrence Oliphant, 1870, were also illustrated wholly or in part by Doyle, and he supplied some of the cuts to Pennell's 'Puck on Pegasus' and Dickens's 'Battle of Life.' Much of the later portion of Doyle's career was, however, devoted to water-colour painting, which he often managed to invest with a haunting and an unearthly beauty peculiarly his own. 'His favourite topic was wild scenery of heather and woodland, the unrivalled beauties of Devon, and the bleak hills of Wales.' These scenes he frequently peopled with the inhabitants of his imagination, the elves and fays and gnomes and pixies in whom his soul delighted. Many examples of his skill in this way were exhibited at the Grosvenor Gallery in 1885. At South Kensington there are three characteristic water-colour paintings, 'The Witch's Home' (two), 1875, and 'The Manners and Customs of Monkeys,' 1877; while one of the largest, latest, and most important of his efforts in this way, a composition of several hundred figures, entitled 'The Triumphant Entry, a Fairy Pageant,' is (with many elaborate drawings and pen-and-ink designs) preserved in the National Gallery of Ireland. At the British Museum, besides the diary mentioned above, are a number of miscellaneous sketches, including portraits of Thackeray, Tennyson, and M. J. Higgins ('Jacob Omnium'); and there are also several of his sketch-books, &c., in the Fitzwilliam Museum at Cambridge. On 10 Dec. 1883 Doyle was struck down by apoplexy as he was quitting the Athenæum Club, and he died on the following morning. He left behind him the memory of a singularly sweet and noble type of English gentleman, and of an artist of 'most excellent fancy'—the kindliest of pictorial satirists, the most sportive and frolicsome of designers, the most graceful and sympathetic of the limners of fairyland. In Oberon's court he would at once have been appointed sergeant-painter.

[Everitt's English Caricaturists, 1886, pp. 381–94; The Month, March 1884; works in the British Museum.] A. D.

DOYLE, THOMAS, D.D. (1793–1879), catholic divine, born on 21 Dec. 1793, was prosecuting his studies at St. Edmund's College, Ware, where he had acted as organist, when a sudden dearth of priests obliged the bishop, Dr. Poynter, to confer on him the priesthood in 1819 before he had finished his theological curriculum. He was sent to St. George's, then the Royal Belgian Chapel, in the London Road, Southwark, in 1820, and nine years later he became senior priest there. It was owing to his exertions that the large cathedral, dedicated to St. George, was built, from designs by Arthur Welby Pugin, in St. George's Fields, on the spot where in 1780 Lord George Gordon assembled his followers to march to the houses of parliament in order to protest against any concessions to the catholics. The works were begun in September 1840, and the building was consecrated on 4 July 1848. The Protestant Association issued a special tract on the occasion entitled 'The Opening of the new Popish Mass House in St. George's Fields.' The opening was attended by all the English, and several Irish, Scotch, and foreign bishops, and also 260 priests, together with members of the orders of Passionists, Dominicans, Cistercians, Benedictines, Franciscans, Oratorians, and Brothers of Charity. The church was the finest Roman catholic edifice built in England in post-reformation times. When the papal hierarchy was re-established in 1850, Doyle was constituted provost of the cathedral chapter of the newly erected see of Southwark. He was a great friend of Cardinal Wiseman, and of John, earl of Shrewsbury, who employed him in several matters of trust and confidence. His frequent letters to the 'Tablet,' under the signature of 'Father Thomas,' were full of a quaint humour peculiar to himself. He died at St. George's on 6 June 1879, and was buried in the cathedral.

[Tablet, 14 June 1879, p. 756; Weekly Register, 14 June 1879, p. 373; Times, 9 June 1879, p. 13 *a*; Annual Register (1848) Chron. p. 84.] T. C.

D'OYLIE or **D'OYLY**, THOMAS, M.D. (1548?–1603), Spanish scholar, third son of John D'Oyly of Greenland House in the parish of Hambleden, Buckinghamshire, by his wife Frances, daughter of Andrew Edmonds of Cressing Temple, Essex, and formerly a maid of honour to Queen Elizabeth, was born in Oxfordshire in or about 1548. Elected fellow probationer of Magdalen College, Oxford, in 1563, he took his degrees in arts, B.A. 24 July 1564, M.A. 21 Oct. 1569, and supplicated for the bachelorship of medicine in 1571, but unsuccessfully (*Reg. of the Univ. of Oxford*, Oxford Hist. Soc., p. 253). He therefore left Oxford with a resolve to study at some foreign university, when, happening to attract the notice of Robert Dudley, earl of Leicester, he came to be employed abroad in a civil as well as a medical capacity. He also became intimate with Francis Bacon, and, on going abroad, travelled for some time with the latter's brother, Anthony Bacon, as appears by a letter dated 11 July 1580 from Francis, then a student at Gray's Inn, to D'Oylie at Paris, in which he signs himself 'your very friend' (*Addit. MS.* 4109, f. 122, copy of letter by Dr. T. Birch). The Bacon and D'Oylie families were connected, D'Oylie's eldest brother, Sir Robert D'Oylie, having married Elizabeth Bacon, half-sister to Francis (Strype, *Annals*, 8vo edit. vol. ii. pt. ii. p. 210). About 1581 D'Oylie proceeded M.D. at Basle; he was certainly doctor in 1582, for he is thus described in an endorsement by the Earl of Leicester on one of his letters to his lordship, dated 'from Antwerp y^e^ 28 of Maye 1582' (*Cotton MS.* Galba, C. vii. f. 233). In this letter he gives particulars of the siege of Oudenarde, and would appear to have then held a medical appointment in the army at Antwerp. He continued some time abroad; and there are further letters from him to the Earl of Leicester, dated at Calais, 12 Nov. 1585 and 14 Nov. 1585, and at Flushing, 23 Nov. 1585. In the first he gives a highly diverting account of an adventure that befell him and his 'companie,' who, having 'put out from Grauelinge the 13 of October, the 14 of the same weare taken not farr from Dunkerk . . . and wear rifled of al their goods and apparrel unto their dubletts and hose,' 'with daggers at our throts,' adds D'Oylie; he mentions, however, that they had found nothing in his chest but 'phisick and astronomie books,' he having 'drowned all his lordship's letters out of a porthole.' From the 'hel hounds of Dunkerk, as he calls them, he had then just escaped to Calais (*ib.* viii. ff. 206–8). On his return to England D'Oylie settled in London, where, having been previously admitted a licentiate on 21 May 1585, he became a candidate of the College of Physicians on 28 Sept. 1586, and a fellow on the last day of February 1588. He was incorporated at Oxford on his doctor's degree 18 Dec. 1592. The following year he was appointed censor, and was re-elected in 1596 and 1598. At the beginning of the last-named year, as he himself informs us,

he accompanied Sir Robert Cecil into France. D'Oylie, who was physician to St. Bartholomew's Hospital, died in March 1602–3, and was buried on the 11th of that month in the hospital church, St. Bartholomew the Less, in Smithfield (MALCOLM, *Lond. Rediviv.* i. 308). His will, dated 7 March 1602–3, was proved on 25 June following (Reg. in P. C. C. 46, Bolein). He married Anne, daughter of Simon Perrott, M.A., of North Leigh, Oxfordshire, and fellow of Magdalen College, Oxford. By this lady, who died before him, and was buried in St. Bartholomew the Less, he had issue three sons: 1, Norris D'Oylie (BLOXAM, *Reg. of Magd. Coll. Oxford*, iv. 233; marriages in CHESTER, *London Marriage Licenses*, ed. Foster, p. 417); 2, Michael D'Oylie, who was a captain in the army and afterwards settled in Ireland (his marriage is given in CHESTER, *loc. cit.*); 3, Francis D'Oylie, 'my litle sonne borne 18th Feb. 1597[-8] at my going with Sir Robert Cicill, knight, into Fraunce' (will); and three daughters: 1, Frances D'Oylie; 2, Margery D'Oylie, who married Hugh Cressy, barrister-at-law, of Lincoln's Inn, and of Wakefield, Yorkshire, and became the mother of Hugh Paulinus Cressy [q. v.]; 3, Katharine D'Oylie.

D'Oylie, whose knowledge of languages was very considerable, had a share in the compilation of 'Bibliotheca Hispanica. Containing a Grammar, with a Dictionarie in Spanish, English, and Latine, gathered out of diuers good Authors: very profitable for the studious of the Spanish toong. By Richard Percyuall Gent. The Dictionarie being inlarged with the Latine, by the aduise and conference of Master Thomas Doyley Doctor in Physicke,' 2 pts., 4to, 'imprinted at London, by Iohn Iackson, for Richard Watkins, 1591.' D'Oylie, as Percyvall informs the reader, 'had begunne a dictionary in Spanish, English, and Latine; and seeing mee to bee more foreward to the presse then himselfe, very friendly gaue his consent to the publishing of mine, wishing me to adde the Latine to it as hee had begunne in his, which I performed.' The book, 'enlarged and amplified with many thousand words' by John Minsheu, was reissued, fol., London, 1599, and fol., London, 1623. D'Oylie's own abortive undertaking had been licensed to John Wolf on 19 Oct. 1590, with the title, 'A Spanish Grammer conformed to our Englishe Accydence. With a large Dictionarye conteyninge Spanish, Latyn, and Englishe wordes, with a multitude of Spanishe wordes more then are conteyned in the Calapine of x: languages or Neobrecensis Dictionare. Set forth by Thomas D'Oyley, Doctor in phisick, with the cõfirence of Natyve Spaniardes' (ARBER, *Transcript of the Stationers' Registers*, ii. 266).

Before his death D'Oylie would appear to have had his revenge on the governor of Dunkirk, for by a letter to Sir Robert Sydney from Rowland Whyte, his court agent, dated St. Stephen's day, 1597, we find that the governor was then prisoner in D'Oylie's house in London (COLLINS, *Letters and Memorials of State*, ii. 78). D'Oylie's name is spelt Doyley in the records of St. Bartholomew's Hospital.

[Bayley's Account of the House of D'Oyly, pp. 24, 48–51; Wood's Athenæ Oxon. (Bliss), i. 737; Wood's Fasti Oxon. (Bliss), i. 164, 184, 187, 260; Bloxam's Reg. of Magd. Coll. Oxford, ii. lxxiv, lxxv, iv. 233; Munk's Coll. of Phys. (1878), i. 95–6; Cal. State Papers, Dom. 1601–1603, p. 190.] G. G.

D'OYLY, SIR CHARLES, seventh baronet (1781–1845), Indian civilian and artist, was the elder son of Sir John Hadley D'Oyly, the sixth baronet, of Shottisham, Norfolk, formerly collector of Calcutta and M.P. for Ipswich, who restored the fortunes of the family, which had previously been at a low ebb through generations of spendthrifts. He was born in India on 18 Sept. 1781, and in 1785 accompanied his family to England, where he was educated. Having determined on entering the civil service of the East India Company, he sailed for Calcutta in his sixteenth year. He was appointed assistant to the registrar of the court of appeal at Calcutta in 1798, keeper of the records in the governor-general's office in 1803, collector of Dacca in 1808, collector of government customs and town duties at Calcutta in 1818, opium agent at Behar in 1821, commercial resident at Patna 1831, and finally senior member of the board of customs, salt, and opium, and of the marine board in 1833. After forty years of honourable service he was compelled by severe ill-health to return to England in 1838. The remainder of his life was chiefly spent in Italy, and he died at Leghorn on 21 Sept. 1845. D'Oyly was twice married, first, to his cousin, Marian Greer, and secondly to Elizabeth Jane, daughter of Thomas Ross, major R.A., but he left no direct issue, and was succeeded in the baronetcy by his brother, Sir John Hadley D'Oyly. D'Oyly was an amateur artist of some powers, and his drawings, chiefly illustrative of Indian customs and field sports, were highly commended by Bishop Heber, who calls him 'the best gentleman artist he ever met with' (HEBER, *Journey through the Upper Provinces of India*, i. 314, 2nd edition). Several collections of them were published.

'The European in India, with a preface and copious descriptions by Captain Thomas Williamson, and a brief History of Ancient and Modern India by F. W. Blagdon,' appeared in 1813, and a valuable work on the 'Antiquities of Dacca,' with engravings by John Landseer, from Sir Charles D'Oyly's drawings, was published in 1814–15. 'Sketches on the New Road in a journey from Calcutta to Gyah' appeared in 1830. He also published anonymously in 1828 'Tom Raw, the Griffin; a Burlesque Poem,' illustrated by twenty-five engravings descriptive of the adventures of a cadet in the East India Company's service, which is more meritorious from an artistic than a literary point of view.

[D'Oyly Bayley's Account of the House of D'Oyly; Dodwell and Miles's Bengal Civil Servants, 1780–1838; Gent. Mag. 1843, new ser. vol. xxiv.] L. C. S.

D'OYLY, GEORGE, D.D. (1778–1846), theologian and biographer, fourth son of the Ven. Matthias D'Oyly, archdeacon of Lewes and rector of Buxted, Sussex, was born 31 Oct. 1778. He belonged to a branch of the D'Oyly family which settled at Bishopstone, in Stone parish, Buckinghamshire, in the reign of Elizabeth, and of his brothers the eldest was Mr. Serjeant D'Oyly; the second, Sir John D'Oyly [q. v.]; the third, Sir Francis D'Oyly, K.C.B., slain at Waterloo [see under D'Oyly, Sir John]; and the youngest, Major-general Henry D'Oyly. He went to schools at Dorking, Putney, and Kensington, and in 1796 he entered Corpus Christi College, Cambridge. In 1800 he graduated B.A. as second wrangler and second Smith's prizeman, and in 1801 gained the member's prize for the Latin essay. In the same year he was elected a fellow of his college. Ordained deacon in 1802 by the Bishop of Chichester, and priest in 1803 by the Bishop of Gloucester, he was curate to his father for a few months in 1803, and in 1804 became curate of Wrotham in Kent. From 1806 to 1809 he was moderator in the university of Cambridge, was select preacher in 1809, 1810, and 1811, and proctor in 1808. In November 1811, being now a B.D., he was appointed Hulsean christian advocate, and in that capacity attacked Sir William Drummond's theistic work 'Œdipus Judaicus' in 'Letters to Sir William Drummond' and 'Remarks on Sir William Drummond's Œdipus Judaicus' (1813). During his residence at Cambridge he was a frequent contributor to the 'Quarterly Review' (some of his articles are mentioned in the memoir by his son prefixed to an edition of D'Oyly's sermons). In 1813 he was appointed domestic chaplain to the Archbishop of Canterbury, and married Maria Frances, daughter of William Bruere, formerly one of the principal secretaries to the government of India. In 1815 he was presented to the vicarage of Hernhill in Kent, but before he came into residence he was appointed, on the death of his father, rector of Buxted, Sussex. In 1820 he accepted the rectories of Lambeth, Surrey, and of Sundridge, Kent, and held those preferments during the remainder of his life. He died on 8 Jan. 1846, and was buried in Lambeth Church, where a monument was erected to his memory. D'Oyly was well known in his day as a theologian. He was also an admirable parish priest, and while he was rector of Lambeth thirteen places of worship were added to the church establishment of the parish. He was treasurer to the Society for Promoting Christian Knowledge, a member of the London committee of the Society for the Propagation of the Gospel, and one of the principal promoters of the establishment of King's College, London. Indeed, in a resolution passed by the council on 13 Feb. 1846 it was said that 'by giving the first impulse and direction to public opinion he was virtually the founder of the college' (memoir by his son). The allusion is to his letter against the purely secular system of education of London University (now University College) addressed to Sir R. Peel, and signed 'Christianus.'

Besides his controversy with Sir William Drummond he published 'Two Discourses preached before the University of Cambridge on the Doctrine of a Particular Providence and Modern Unitarianism' (1812), a valuable annotated bible, prepared in conjunction with the Rev. R. Mant, afterwards bishop of Down, Connor, and Dromore, for the Society for Promoting Christian Knowledge, and known as 'D'Oyly and Mant's Bible' (1st edition, 1814, &c.; 2nd edition, 1817; 3rd edition, 1818); a 'Life of Archbishop Sancroft,' 2 vols. 1821; 'Sermons, chiefly doctrinal, with notes,' 1827. His sermons delivered at St. Mary's, Lambeth, were published in 1847 in two volumes, with a memoir by his son (C. J. D'Oyly). Several of his sermons and letters on ecclesiastical subjects were published separately.

[The Memoir by his son mentioned above; D'Oyly Bayley's Account of the House of D'Oyly.] L. C. S.

D'OYLY, Sir JOHN (1774–1824), of Ceylon, second son of the Ven. Matthias D'Oyly (1743–1816), archdeacon of Lewes and rector of Buxted, a descendant of the

D'Oylys of Stone in Buckinghamshire, was born on 6 June 1774. He was educated at Westminster, where he was a favourite pupil of Dr. Vincent, and went out to Ceylon in 1795, on the conquest of that important island from the Dutch. After filling various subordinate positions, he became collector of Colombo in 1802, and in 1810 succeeded Mr. John Gay as secretary to the government of Ceylon. Only the coast of Ceylon had been in possession of the Dutch, and was at this time in the hands of the English. The interior was ruled by the savage king of Kandy, whose dominions were protected by a belt of unhealthy marsh and forest land, and who, believing himself impregnable, had committed many atrocities on British subjects. General Brownrigg [q. v.], the governor of Ceylon, at last determined to reduce this monarch, and the success of his campaigns of 1814 and 1815 was largely due to the assistance of D'Oyly, who acted as head of his intelligence department. D'Oyly also negotiated the terms of peace, and organised the new provinces thus acquired. He was created a baronet for his services on 27 July 1821, and when he died unmarried at Kandy on 25 May 1824 he filled the office of resident and first commissioner of government in the Kandyan provinces. His younger brother, Colonel Sir Francis D'Oyly, was a most distinguished officer, who acted as assistant adjutant-general to the 1st division throughout the Peninsular war, and received a gold cross and three clasps for the battles of Busaco, Fuentes de Onoro, Salamanca, Vittoria, the Nivelle, the Nive, and Orthes; he was made a K.C.B. on the extension of the order of the Bath, and acted as assistant adjutant-general in the campaign of 1815 to Picton's division, and was unfortunately killed by a cannon-ball early in the battle of Waterloo.

[Burke's Extinct Baronetage; Gent. Mag. December 1824.] H. M. S.

D'OYLY, SAMUEL (*d.* 1748), translator, was the son of Charles D'Oyly of Westminster, who was the fourth and youngest son of Sir William D'Oyly, bart., of Shottisham, Norfolk. He was generally thought to have been a supposititious child; it is certainly remarkable that in the account of D'Oyly of Shottisham, which he drew up for Thomas Wotton in 1729, he mentions the father he claimed, but omits to notice either himself or his mother (*Addit. MS.* 24120, ff. 264–269). He was, however, acknowledged when a boy by the D'Oyly family. Admitted on the foundation of Westminster in 1697, he entered Trinity College, Cambridge, as a pensioner 5 June 1700, took his B.A. degree in 1703, and proceeded M.A. in 1707. He became a fellow of his college, but did not take orders immediately. On the death of his cousin, Lady Astley, in August 1700, he had succeeded by right to the family manor of Cosford Hall in the parish of Whatfield, Suffolk; his claim, however, was resisted by Thomas Manning, the mortgagee, who afterwards challenged him to prove his legitimacy. An amicable arrangement was come to in 1707. Soon after this D'Oyly was ordained. In November 1710 he was presented by Sprat, bishop of Rochester, to the vicarage of St. Nicholas, Rochester, which he held until his death. He published 'Christian Eloquence in Theory and Practice. Made English from the French original' (of Blaise Gisbert), pp. 435, 8vo, London, 1718. He also joined his neighbour, the Rev. John Colston, F.R.S., vicar of Chalk, in a translation, 'with remarks,' of Calmet's 'Dictionnaire de la Bible,' which appeared in three handsome folio volumes, London, 1732. D'Oyly died at Rochester in the beginning of May 1748, aged about sixty-eight, leaving no issue by his wife Frances, and was buried near the west door of the cathedral without any inscription to his memory (Hasted, *Kent*, fol. edit., ii. 51). His will, dated 18 Jan. 1745, was proved 16 May 1748 (Reg. in P. C. C. 145, Strahan). His widow, Frances, to whom he was certainly married before 1732, survived him many years, and lived at Rochester till her death in 1780. Her will, bearing date 12 April 1774, was proved 30 May 1780 (Reg. in P. C. C. 249, Collins). Therein she requests burial beside her husband in Rochester Cathedral. D'Oyly is represented as a man of taste and learning. Archbishop Herring, when dean of Rochester, became acquainted with him through his friend William Duncombe (brother of D'Oyly's sister-in-law), and in his letters to that gentleman alludes to Mr. D'Oyly's society as very agreeable, and speaks of his death with regret (*Letters from Archbishop Herring to W. Duncombe*, pp. 32, 113–114). There is also mention of him in Atterbury's 'Correspondence' (ed. 1789–98, ii. 128). His library was bought by John Whiston, a bookseller in Fleet Street. In person he was so corpulent that in 1741 he was unable to do his duty as chaplain to the army, then in Flanders, as no horse could carry him (Nichols, *Literary Anecdotes*, i. 145).

[Bayley's Account of the House of D'Oyly, pp. 160-2; Welch's Alumni Westmon. (1852), pp. 233, 237, 533; Chester's Registers of Westminster Abbey, p. 289 *n.*; authorities cited.] G. G.

D'OYLY, THOMAS (*fl.* 1585), antiquary, the second son of Sir Henry D'Oyly, knight, of Pondhall in the parish of Hadleigh, Suffolk, by his wife Jane, daughter and sole heiress of William Ellwyn of Wiggenhall St. Germans, Norfolk, was born in or about 1530. Electing to follow the profession of the law, he was admitted a member of Gray's Inn in 1555 (*Harl. MS.* 1912, f. 27 *b*). In 1559 he is found acting as steward to Archbishop Parker (Strype, *Life of Parker*, 8vo ed. i. 116; *Memorials of Cranmer*, 8vo ed. i. 565). He soon rose into high favour with the archbishop, had the degree of D.C.L. conferred upon him, doubtless by the archbishop himself, and on the institution of the Society of Antiquaries by Parker, about 1572, became a member of it (*Archæologia*, i. ix, where he is confounded with Thomas D'Oylie, M.D. [q. v.]). Two of his contributions to the society are preserved in Hearne's 'Collection of Curious Discourses' (ed. 1771, i. 175–6, 183–4), from transcripts made by Dr. Thomas Smith from the Cotton MSS. The subject of one is 'Of the Antiquity of Arms;' the other (written in French) treats 'Of the Etymology, Dignity, and Antiquity of Dukes.' D'Oyly appears to have lived variously at Croydon, Surrey; at Layham, Suffolk; and at St. Dunstan's-in-the-West, London. He was alive in 1585. He was twice married: first, when scarcely seventeen, to Elizabeth, only child of Ralph Bendish of Topsfield Hall in Hadleigh, Suffolk, who died 2 Aug. 1553; and, secondly, at Hadleigh, 11 Feb. 1565, to Anne Crosse of that place. By both marriages he had issue. The eldest surviving son of the second marriage, Thomas D'Oyly, married Joane Baker, niece of Archbishop Parker (Parker Pedigree in Strype's *Life of Parker*, vol. iii., Appendix; *Correspondence of Archbishop Parker*, Parker Soc., p. xiii).

[Bayley's Account of the House of D'Oyly, pp. 102, 169–71; Nichols's Collectanea, v. 220; authorities cited.] G. G.

DRAGE, WILLIAM (1637 ?–1669), medical writer, a native of Northamptonshire, was born in or about 1637. He practised as an apothecary at Hitchin, Hertfordshire, where he died in the beginning of 1668-9. His will, dated 10 Oct. 1666, with a codicil dated 12 Nov. 1668, was proved on 9 March 1668–9 by his widow Elizabeth Drage, otherwise Goche, who was probably the sister of 'my brother John Edwards of Baldock,' Hertfordshire (Reg. in P. C. C. 31, Coke). He left issue three sons, William, Theodorus, and Philagithus, and a daughter, Lettice. To them he assigned his patrimony at Raunds, Northamptonshire, and land, house, malting, and homestead at Morden, Cambridgeshire. Drage, who was a profound believer in astrology and witchcraft, and a disciple of Dr. James Primrose, the coarse opponent of Harvey, wrote the following curious treatises: 1. 'A Physical Nosonomy; or a new and true description of the Law of God (called Nature) in the Body of Man. To which is added a Treatise of Diseases from Witchcraft,' 2 parts, 4to, London, 1665 (a reissue, with new titlepage, 'The Practice of Physick,' &c., appeared 4to, London, 1666, and was followed by a third issue, entitled 'Physical Experiments,' 4to, London, 1668). From the notice at the beginning and in his 'monitory Procœmium to the Candid Readers,' Drage, it would seem, had ready another work, to be called 'Physiology, Iatrosophy, and Pneumatography,' but 'was frustrated in his expectation, as to the time, it being not yet printed.' 2. 'Pretologie, a Treatise concerning Intermitting Fevers,' 16mo, London, 1665. The same in Latin, with the title, 'Πυρετολογία: sive G. Dragei . . . Observationes et Experientiæ de Febribus intermittentibus,' &c., 16mo, London, 1665.

[Prefaces to Works; Watt's Bibl. Brit. i. 316 *a*; Hazlitt's Collections and Notes (1867–1876), pp. 132–3; Brit. Mus. Cat.] G. G.

DRAGHI, GIOVANNI BATTISTA (17th cent.), Italian musician, generally supposed to be a brother of Antonio Draghi of Ferrara (1635–1700), settled in London soon after the Restoration. The first notice of him occurs in 1666–7, when Pepys (*Diary*, ed. Bright, iv. 233–5) met him at Lord Brouncker's on 12 Feb., and records that he 'hath composed a play in Italian for the opera, which T. Killigrew do intend to have up; and here he did sing one of the acts. He himself is the poet as well as the musician, which is very much, and did sing the whole from the words without any musique prickt, and played all along upon a harpsicon most admirably, and the composition most excellent.' There is no record of this opera having been performed. The statement in Miss Strickland's 'Life of Catherine of Braganza' [q. v.], that 'the first Italian opera performed in this country was acted in her presence,' probably arises from the fact that Shadwell's 'Psyche,' with vocal music by Matthew Lock (the queen's organist) and instrumental interludes by G. B. Draghi, which is sometimes considered the first English opera, was produced at the Dorset Garden Theatre in February 1673–4. This work, the scenery of which cost 600*l.*, was only played for eight days. Lock's music was published in 1675, but Draghi's was omitted, by the composer's consent. On

Lock's death Draghi succeeded him (in 1677) as organist to the queen; the salary attached to this post was 440*l.* for the master of the music and eight choristers (STRICKLAND, ed. 1851, v. 693). Draghi is mentioned in Evelyn's 'Diary.' On 25 Sept. 1684 Evelyn 'dined at Lord Falkland's . . . where after dinner we had rare music, there being amongst others . . . Signor John Baptist . . . famous . . . for playing on the harpsichord, few if any in Europe exceeding him.' Evelyn met him again on 28 Feb. 1685 at Lord Arundell of Wardour's, 'where after dinner . . . Mr. Pordage entertained us with his voice, that excellent and stupendous artist, Signor John Baptist, playing to it on the harpsichord.' On 29 Oct. 1684 Draghi received a sum of 50*l.* bounty from the king's secret service money (*Secret Services of Charles II*, Camd. Soc. 1851, p. 93). In 1685 he wrote music to two songs in Tate's 'Duke and No Duke;' these were printed with the play as the work of 'Signior Baptist.' Two years later he set Dryden's ode on St. Cecilia's day, 'From harmony,' which was performed at Stationers' Hall and published in full score. Draghi is said to have been music-master to Queen Mary and Queen Anne. According to Hawkins he was in England in 1706, and wrote music to D'Urfey's 'Wonders in the Sun,' produced at the Haymarket on 5 April 1706. There are reasons for believing this to be a mistake. Catherine of Braganza returned to Portugal in 1692, and though Chamberlayne's 'Notitia' for 1694 still gives Draghi's name as that of her organist in 1694, in 1700 he states that many of the queen-dowager's court had gone over with her into Portugal, giving a list of the officials who remained behind, among whom Draghi's name does not occur. It is therefore probable that he followed her abroad, especially as no record of his death, will, or administration of his estate can be found. With regard to the 'Wonders in the Sun,' Hawkins may have been misled by the confusion which has arisen owing to the music of Lully being often described in England as by 'Signor Baptist.' The words of 'Wonders in the Sun' were printed in 1706, and the title-page states that the songs were 'set to musick by several of the most eminent masters of the age.' Many of these songs are printed in D'Urfey's 'Pills to Purge Melancholy,' but to none of them is any composer's name affixed except to a dialogue 'to the famous Cebell of Signior Baptist Lully.' Moreover an advertisement in the 'Daily Courant' for 8 April 1706 states that this dialogue, 'made to the famous Sebel of Signior Baptist Lully,' was to be added to the performance on that night. Hawkins (iv. 426–7) says that 'Signor Baptist' always means Draghi, and not Lully, as supposed; but there is a passage in Pepys in which the latter can only be intended. It is therefore not improbable that Hawkins had seen some account of 'Wonders in the Sun' in which Lully was called simply 'Signor Baptist,' whence he concluded that the music was the work of Draghi.

The several scattered manuscripts and printed songs of Draghi show that he completely adopted the English style of music during his residence in this country. An early cantata, 'Qual spaventosa tromba' (*Harl. MS.* 1272), shows that he originally wrote more in the style of Carissimi; there is also extant a manuscript overture of his dated 1669 (*Addit. MS.* 24889), which is very different from his songs printed in the 'Pills to Purge Melancholy' and other collections. His published 'Six Select Suites of Lessons for the Harpsichord' show that his reputation as a performer was well founded.

[Grove's Dict. of Music, i. 461; Catalogue of the Library of the Royal Coll. of Music; Genest's Hist. of the Stage, i. 163, ii. 350; Downes's Roscius Anglicanus, 45, 66; Daily Courant, April 1706; Evelyn's Diary, ed. 1850, ii.; authorities quoted above.] W. B. S.

DRAGONETTI, DOMENICO (1755?–1846), performer on the double-bass, the son of Pietro Dragonetti, musician, or, according to another account, a gondolier, was born at Venice. Fétis gives the date of his birth as 7 April 1763; the obituary notice in the 'Times' (18 April 1846) states that he was himself never certain of his age, but supposed that he was born in 1763 or 1764. The 'Illustrated London News' (25 April 1846) says that it had been ascertained from his papers that he was born in 1755. Dragonetti was at first self-taught. He learnt the violin and guitar, got some notion of music from a cobbler named Schiamadori, and on definitely adopting the double-bass, studied under Berini, who played that instrument in the band attached to St. Mark's. He is sometimes said to have had lessons from the violinist Mestrino, but they seem rather to have carried on their studies together. His early progress was extraordinary, and he soon became a master of his unwieldy instrument. At the age of thirteen he played in the orchestra of the Opera Buffa, and in the following year played at the Opera Seria at San Benedetto. At eighteen he succeeded his master in the orchestra at St. Mark's. On a visit to Vicenza he bought his famous contrabasso, a Gasparo di Salo, from the monastery of S. Pietro. This in-

strument he retained throughout his life, and it is said that in England he always sat as near the stage-door as possible in order to save his instrument in case of fire. His fame had by this time spread, and he was offered an engagement at St. Petersburg, but his salary at Venice was raised to prevent his accepting it. On the advice of Banti and Pacchierotti he was induced to accept an engagement in England, for which he obtained leave of absence from Venice. The exact date of his arrival is uncertain. Fétis gives it as 1791; the obituary in the 'Morning Post' (18 April 1846) says 1790; C. F. Pohl (in GROVE'S *Dictionary of Music*, i. 461) says it took place on 20 Dec. 1794, which is probably correct. He seems at first to have returned to Italy, and in 1798 he was in Vienna, where he renewed the acquaintance he had made with Haydn in London. He probably left Venice for good in 1797, when the republic fell into the hands of Napoleon, and during the rest of his life he lived almost entirely in England. In 1808–9 he was in Vienna again, and made friends with Beethoven and Sechter, but he would not play in public for fear of Napoleon, who wished to take him by force to Paris. In England he at once attained a position of supremacy, which he kept for his whole life. He was engaged at all the principal concerts and at the opera; he appeared at the Three Choirs Festival at Hereford in 1801, and at Birmingham in 1805. During the many years in which he played his almost inseparable companion in the orchestra was the violoncellist Lindley [q. v.]: the one was called 'il patriarca del contrabasso,' and the other 'il patriarca del violoncello.' The latter part of Dragonetti's life was uneventful. In 1839 he issued a pamphlet denying a statement in the 'Musical World' to the effect that his playing had deteriorated from old age and weakness. In August 1845 he headed the double-basses at the Beethoven festival at Bonn. His death took place at his house, 4 Leicester Square, on Thursday, 16 April 1846, and he was buried in St. Mary's, Moorfields, on the 24th. By his will, dated 6 April of the same year, he left his celebrated double-bass to the church of St. Mark's at Venice, to be used at solemn public services. All his collection of modern scores, written since 1800, were left to the Theatre Royal of Italian Opera in the Haymarket, 'in remembrance of the benefits there received.' His collection of ancient opera scores, in 182 volumes, went to the British Museum. A violoncello which had belonged to Bartleman he left to the prince consort.

As a performer Dragonetti was unequalled, and has never been excelled. His hands were very large, which gave him great command over the finger-board; his execution and power were marvellous. He played violin solos on the double-bass with the utmost ease and finish, and yet his tone was so powerful that he is said to have steadied the whole orchestra. On one occasion in his early years he imitated a thunderstorm on his double-bass in the dead of night in a corridor of the monastery of St. Giustina at Padua, to prove to the organist that his instrument could make more noise than an organ-pipe. He was so successful that next morning the monks discussed the storm of the night before. Personally he was very eccentric. He had a large collection of dolls, dressed in various national costumes, which he used to take about with him. One—a black doll—he called his wife. His dog Carlo always accompanied him to the orchestra. Though he had lived so many years in England, Dragonetti never acquired any command over the language. His conversation was carried on in a strange jargon of Italian dialect, French, and English. It is said that on one occasion he played before Napoleon, who desired him to ask some favour. Dragonetti burst out into an incomprehensible speech, and the emperor told him to fetch his double-bass and play what he meant. On another occasion he imagined that he had been slighted by the Archbishop of York, who was on the committee of the Ancient concerts. On this occasion he called out, 'You, signor, voyez dat Archeveque York! Tell him she dirty blackguard!' The latter was his favourite exclamation when offended. Dragonetti published very little music. Pohl mentions three Italian canzonets by him, and the British Museum contains a few other pieces. In his Venetian period he is known to have written sonatas and other compositions for his instrument, but these seem to be lost. At the same date he wrote a method for the double-bass, which he left in the hands of a friend at Venice. When he returned thither to claim it, he found that this and all his other papers had been sold. There are engraved portraits of Dragonetti: (1) by Thierry, after Salabert; (2) by Fairland, after Doane; (3) by M. Gauci, after Rosenberg; (4) by J. Notz, printed by Hullmandel (the last three are lithographs); (5) in the 'Illustrated London News' for 25 April 1846; (6) a caricature in the 'Illustrated London News,' after Dantan; (7) an oval, by F. Bartolozzi. There is also an oil painting of him in the possession of Messrs. Hopkinson. A biography of him in Italian, by Caffi, was published shortly after his death.

[Authorities quoted above; Musical Recollections of the Last Half Century, i. 202, ii. 97; Evans's Cat. of Engraved Portraits; Guide to the Loan Collection, South Kensington, 1885; information from Mr. Julian Marshall.]

W. B. S.

DRAKARD, JOHN (1775?–1854), newspaper proprietor and publisher, commenced business at Stamford as a printer and bookseller at the beginning of this century. On 15 Sept. 1809 he started a weekly newspaper called 'The Stamford News.' On 13 March 1811 he was tried at Lincoln before Baron Wood and a special jury on an ex-officio information for libel, and was sentenced to eighteen months' imprisonment in Lincoln Castle, and fined 200*l*. The subject-matter of the libel was an article published in Drakard's paper for 24 Aug. 1810, entitled 'One Thousand Lashes,' which dealt with the question of corporal punishment in the army. Drakard was defended by Brougham, but neither his eloquence, nor the fact that the Hunts, as proprietors of the 'Examiner,' had been previously acquitted on the charge of libel for publishing the greater portion of the very same article, were of any avail. Drakard was also the proprietor of the 'Stamford Champion,' a weekly newspaper which first appeared on 5 Jan. 1830, under the name of the 'Champion of the East.' In 1834 both newspapers ceased to exist, and Drakard retired to Ripley, Yorkshire, where he lived in necessitous circumstances. He died at Ripon on 25 Jan. 1854, aged 79. In politics he was an advanced radical. Drakard was a defendant in several libel suits, and is said to have been horsewhipped in his own shop by Lord Cardigan for some remarks which had appeared in the 'Stamford News.' The authorship of the two following works (both of which were published by him) has been attributed to Drakard, but it is more than doubtful whether he had any share in their compilation: 1. 'Drakard's Edition of the Public and Private Life of Colonel Wardle. . . . Introduced by an original Essay on Reform,' &c., Stamford [1810?], 8vo. 2. 'The History of Stamford, in the County of Lincoln, comprising its ancient, progressive, and modern state; with an Account of St. Martin's, Stamford Baron, and Great and Little Wothorpe, Northamptonshire,' Stamford, 1822, 8vo.

[Biog. Dict. of Living Authors (1816), p. 98; Howell's State Trials (1823), xxxi. 495–544; Burton's Chronology of Stamford (1846), pp. 229–230; Lincoln, Rutland, and Stamford Mercury, 3 Feb. 1854; Notes and Queries, 7th ser. iii. 89, 176, 196, 235, 375; Brit. Mus. Cat.]

G. F. R. B.

DRAKE, SIR BERNARD (*d.* 1586), naval commander, was the eldest son of John Drake of Ashe, in the parish of Musbury, Devonshire, by his wife Amy, daughter of Sir Roger Grenville, knight, of Stowe, Cornwall. He is the subject of a well-known and oft-repeated anecdote by Prince (*Worthies of Devon*, p. 245). His story is that Sir Bernard Drake meeting Sir Francis Drake at court, gave him a box on the ear for assuming the red wyvern for his arms, and that the queen, resenting the affront, bestowed on Sir Francis 'a new coat of everlasting honour,' and, to add to the discomfiture of Sir Bernard, caused the red wyvern 'to be hung up by the heels in the rigging of the ship' on Sir Francis's crest. This story received some final touches at the hands of Miss Agnes Strickland, who transformed the solitary wyvern into three (*Queens of England*, iv. 451). Barrow first discredited it (*Life of Sir Francis Drake*, 1843, pp. 179–81), and it has since been demolished by H. H. Drake in the 'Archæological Journal,' xxx. 374, and in the 'Transactions of the Devonshire Association,' xv. 490. The simple fact is that Sir Francis Drake asked his kinsman for the family arms, of which he was himself ignorant. On 20 June 1585 Drake was commissioned 'to proceed to Newfoundland to warn the English engaged in the fisheries there of the seizure of English ships in Spain, and to seize all ships in Newfoundland belonging to the king of Spain or any of his subjects, and to bring them into some of the western ports of England without dispersing any part of their lading until further orders' (*Cal. State Papers*, Dom. 1581–90, p. 246). He performed his mission so successfully that the queen knighted him at Greenwich 9 Jan. 1585–6 (METCALFE, *A Book of Knights*, p. 136). On his return he had captured off the coast of Brittany 'a great Portugal ship' called the Lion of Viana, and brought her into Dartmouth (*Cal. State Papers*, Dom. 1581–90, p. 295). The crew were sent to the prison adjoining Exeter Castle, in order to be tried at the ensuing spring assizes. On the day appointed a 'noisom smell' arose from the dock, 'wherof died soone after the judge, Sir Arthur Bassett, Sir John Chichester, Sir Barnard Drake, and eleven of the jury.' Drake had just strength to reach Crediton, and, dying there 10 April 1586, was buried in the church (*Transactions of Devonshire Association*, xv. 491 *n.*) Administration of his estate was granted in P. C. C., 3 May 1587 (*Administration Act Book*, 1587–91, f. 18). By his wife, Gertrude, daughter of Bartholomew Fortescue of Filleigh, Devonshire, he had six children: John, his heir, of Ashe; Hugh, whose estate was

administered in the prerogative court on the same day as that of his father; another son; and Margaret, married to John Sherman; Mary; and Ellen, married to John Button. Lady Drake was buried 12 Feb. 1601 at Musbury. Their monument is the middle one of the three in the church of Musbury (inscription in the *Antiquary*, ii. 238).

[Holinshed's Chronicles (1587), iii. 1547–8; Prince's Worthies of Devon, pp. 244–6; The Antiquary, ii. 237–8; Burke's Extinct Baronetage, pp. 167–8; Westcote's Devonshire, p. 467.]

G. G.

DRAKE, CHARLES FRANCIS TYRWHITT (1846–1874), naturalist and explorer in the Holy Land, the youngest son of Colonel W. Tyrwhitt Drake, was born at Amersham, Buckinghamshire, 2 Jan. 1846. He was educated at Rugby and Wellington College. The present archbishop of Canterbury, Dr. Benson, then the head-master of Wellington College, notices his resolute purpose and his enthusiastic devotion to manly sports as well as to the study of natural history and botany. Asthma even at this early age stood in his way, precluding him from long-continued study. During his illnesses at school he made himself a draughtsman. Thence he proceeded to Trinity College, Cambridge. Ill-health again seriously interfered with reading; he took no degree, but became a good rifle shot. He passed the winters of 1866–7 in Morocco, occupying himself in shooting, hunting, and collecting natural history specimens. In this manner he acquired valuable knowledge of the Eastern character and learnt Arabic.

In the winter of 1868 Drake made a trip to Egypt and the Nile, and in the following spring proceeded to Sinai. Here he met the officers of the ordnance survey of the Sinai expedition, and as they were just returning home, visited for himself all the places of interest which they had discovered, together with those which lie in the ordinary route of Sinaitic travel. Returning to England for a few months in order to make his preparations, in the autumn of 1869 he returned to the East in company with Professor Palmer [q.v.] They dispensed with the usual equipment of Eastern travel and explored on foot, starting from Suez, the whole of the desert of the Tih for the first time, the Negeb, or south country of Scripture, the mountains on the west side of the Arabah, and the previously unknown parts of Edom and Moab. Many new sites were thus discovered and much good geographical work performed. After visiting Palestine, Syria, Greece, and Turkey, Drake returned to England, but again set out to the East in the winter of 1870, in order to investigate for the Palestine Exploration Fund Society the inscribed stones at Hamáh, the ancient Hamath. After accomplishing this task he accompanied Captain R. Burton, then consul at Damascus, in a most adventurous expedition to the volcanic regions to the east of that city, which was followed by the exploration of the Highlands of Syria. These journeys are described by the pair in 'Unexplored Syria.' For the next two years and a half Drake was continually engaged in the work of the Palestine Exploration Fund Society, with the exception of a short visit to England and Egypt in 1873.

Overwork, enthusiastic devotion to his task, the baneful climate, and neglect of preliminary warnings at length struck Drake down with the fever common to the low-lying plains of the Holy Land, and he died 23 June 1874 at Jerusalem, aged only 28. Even at this early age he had earned a great reputation as an explorer, naturalist, archæologist, and linguist, and left behind a much greater promise of excellence. His amiable disposition, frank, unassuming manners, and thoroughly unselfish character greatly endeared him alike to Englishmen and to Syrian and Arabian peasants. His fellow-worker in Palestine, Lieutenant Conder, speaks of his 'experience and just and honourable dealing,' and testifies to his excellence as a companion in travel, his good nature, and his never indulging in personal quarrels. His official duties for the Palestine Fund Survey mainly consisted in the collection of names and the observation of natural history. As a specimen of his work Sir R. Burton relates that in his dangerous exploration of the Aláh (or uplands lying between El Hamah and Aleppo) for thirty-five days he averaged seven hours of riding a day, sketched and fixed the positions of some fifty ruins, and sent home between twenty and twenty-five Greek inscriptions, of which six or seven have dates (*Unexplored Syria*, pref. p. xi).

Drake's literary works consist of 'Notes on the Birds of Tangier and Eastern Morocco' ('Ibis,' 1867, p. 421); 'Further Notes' on the same ('Ibis,' 1869, p. 147); the map, illustrations, and sketches to accompany Professor Palmer's account of the Desert of Tih ('Pal. Explor. Fund,' April 1871); three letters in the same for 1872 and report; the report for 1873 and 1874; and his last report (found among his papers after his death) in the volume for 1875, p. 27; 'Unexplored Syria,' by Sir R. F. Burton and C. F. T. Drake, 2 vols. 1872 (Drake's portions are especially the essay on 'Writing a Roll of the Law' (37 pp.) in vol. i., and chaps. ii. and iii. in vol. ii. The

original plans and sketches are also his); 'Modern Jerusalem,' 1875; see also his 'Literary Remains,' by W. Besant, 1877.

[Besides the works named, Memoir and Testimonies of Archbishop Benson, Professor Newton, and others prefixed to Modern Jerusalem; Lieutenant Conder's Obituary Notice (Palestine Fund Reports, 1874, pp. 131–4); Times, 27 June 1874; private information from the Rev. W. T. T. Drake.]

G. W.

DRAKE, Sir FRANCIS (1540?–1596), circumnavigator and admiral, was born, according to local tradition, at Crowndale, near Tavistock, in a cottage which was still standing within living memory, and of which a picture is preserved in Lewis's 'Scenery of the Tamar and Tavy' (1823). The exact date of his birth has been much discussed, but the evidence is vague and contradictory. A passage in Stow's 'Annals' (p. 807) implies that he was born in 1545, but the legends on two portraits, apparently genuine, 'Anno Dom. 1581, Ætatis suæ 42,' and 'Anno Dom. 1594, Ætatis suæ 53' (Barrow, p. 5), seem to fix the date some years earlier. Equal uncertainty exists as to his parentage; but in the absence of more definite testimony we may accept a note added to the grant of arms in 1581, by Cooke, Clarenceux king of arms, that Drake had the right 'by just descent and prerogative of birth' to bear the arms of his name and family—Argent, a wyvern gules—'with the difference of a third brother, as I am informed by Bernard Drake of [Ash] . . . chief of that coat-armour, and sundry others of that family, of worship and good credit' (Marshall, *Genealogist*, 1877, i. 210, quoting from Ashmole MS. 834, f. 37; *Archæological Journal*, xxx. 384, quoting from a manuscript in the College of Heralds). It appears also that his father's name was Robert (Nichols, *Genealogist*, viii. 478 *n.*), which would seem to identify him with Robert, third son of the last John Drake of Otterton, and of his wife Agnes Kelloway (Burke, *History of the Commoners*, i. 580); brother, therefore, of John Drake of Exmouth, whose energy and success as a merchant, and as establishing his right to the estates of Ash, raised the family to a position of opulence and influence (Pole, *Description of Devonshire*, pp. 123, 154). In this success, however, Robert seems to have had but little share. Accounts, otherwise conflicting, agree in stating that Drake's father was in a comparatively humble way of life, though having some connection with, or dependence on, the rising house of Russell, whose heir, Francis, afterwards second earl of Bedford, was godfather to his eldest son. But of his life or circumstances we know nothing beyond what is told by his grandson (Sir Francis Drake, bart., in the preface to *Drake Revived*, 1626), who says that, having suffered in the state of persecution, he was 'forced to fly from his house near South Tavistock into Kent, and there to inhabit in the hull of a ship, wherein many of his younger sons were born. He had twelve in all; and as it pleased God to give most of them a being upon the water, so the greater part of them died at sea.' Camden, indeed, professing to relate only what he had learnt from Drake himself, says that the father was forced to fly on the passing of the Six Articles Act, in consequence of his having zealously embraced the reformed religion; that he earned his living by reading prayers to the seamen of the fleet in the Medway; and that he was afterwards ordained as vicar of the church at Upnor (*Ann. Rer. Angl.* ed. Hearne, 1717, ii. 351). But as Camden says elsewhere (*Britannia*, ed. Gibson, 1772, p. 160) that Drake was born at Plymouth, his claim to personal information is of very doubtful value; and the several points of his story, notwithstanding its general acceptance, are inaccurate or absurd. There never was a church at Upnor; the reading of prayers in the reign of Queen Mary would have been summarily put a stop to; and the whole Drake family not only embraced but, for the most part, largely profited by the change of religion. There is nothing in the younger Drake's statement which implies that the 'persecution' was necessarily religious; and beyond this there is no evidence that we can depend on. Stow, however, has told us (*Annals*, p. 807) that the father was a sailor, and that his name was Edmond; and Dr. H. H. Drake, combining the two stories, seeks to identify him with the Edmond Drake who in 1560 was presented to the vicarage of Upchurch, and who died there in December 1566. The identification is supported by an entry in a contemporaneous manuscript, where Drake is described as 'son to Sir — Drake, vicar of Upchurch in Kent' (Vaux, p. xvi), but is not altogether conclusive.

Many years afterwards it was believed in Spain that Drake began his career as a favourite page of King Philip at the English court; that he was employed by the king in a post of trust in the West Indies; and that, being defrauded of his pay by the minister, he vowed to be revenged (The Venetian ambassador at Madrid to the Signory, 9 May 1587; *Report upon the Documents in the Archives and Public Libraries of Venice* (Rolls Series), p. 16). It is impossible that this can have been true, for to the end of their lives Philip and Drake had no common language

(*Notes and Queries*, 2nd series, iii. 57); and though Drake did vainly urge a money claim against the Spanish government, the circumstances of that claim are very accurately known. There is no reason to doubt the substantial truth of the story told by Camden (*Ann. Rer. Angl.* ii. 351), that he was at an early age apprenticed to the master of a small vessel, part pilot, part coaster, and that by his diligence and attention he won the heart of the old man, who, dying without heirs, left the bark to him. He seems to have followed this petty trade for a short time, but in 1565-6 was engaged in one or two voyages to Guinea and the Spanish main, with Captain John Lovell, and was learning, in the Rio Hacha, that the Spaniards would certainly resist any infringement of their commercial policy (Stow, p. 807; *Drake Revived*, p. 2). In 1567 he commanded the Judith of fifty tons in the squadron fitted out by his kinsman John Hawkyns [q. v.], which sailed from Plymouth on 2 Oct., and was destroyed by the Spaniards in the port of San Juan de Lua in the September following; the Minion of a hundred tons and the Judith alone making good their escape, with all the survivors on board, many of whom they were afterwards obliged to put on shore for want of room and provisions. The two ships succeeded in reaching England in the following January, the Judith a few days in advance, having parted from the Minion during the voyage. Drake was immediately sent up to town to 'inform Sir William Cecil of all proceedings of the expedition' (*Cal. State Papers*, Dom., 20 Jan. 1569), and was thus brought to the notice of the great minister.

Drake appears to have spent the next year in seeking to obtain compensation for his losses; but 'finding that no recompense could be recovered out of Spain by any of his own means or by her majesty's letters, he used such helps as he might by two several voyages into the West Indies (the first with two ships, the one called the Dragon, the other the Swan, in the year 1570; the other in the Swan alone in the year 1571) to gain such intelligences as might further him to get some amends for his loss. And having in those two voyages gotten such certain notice of the persons and places aimed at as he thought requisite, he thereupon with good deliberation resolved on a third voyage' (*Drake Revived*, p. 2). His equipment consisted of two small ships, Pasha and Swan, carrying in all seventy-three men, and also 'three dainty pinnaces made in Plymouth, taken asunder, all in pieces, and stowed aboard to be set up again as occasion served' (*ib.* p. 3), and with these he sailed out of Plymouth on 24 May 1572, 'with intent to land at Nombre de Dios,' then, as Porto Bello afterwards, 'the granary of the West Indies, wherein the golden harvest brought from Peru and Mexico to Panama was hoarded up till it could be conveyed into Spain.' On 6 July the small expedition sighted the high land of Santa Marta, and a few days later put into a snug little harbour (apparently in the still unsurveyed Gulf of Darien), which Drake in his former voyage had discovered and named Port Pheasant, 'by reason of the great store of those goodly fowls which he and his company did then daily kill and feed on in that place.' Here they set up the pinnaces, and were joined by an English bark with thirty men, commanded by one James Rause, who agreed to make common cause with them. On the 20th they put to sea, and on the 22nd arrived at the Isle of Pines, where they found two Spanish ships from Nombre de Dios lading timber. These ships were manned by Indian slaves, and Drake, after examining them, 'willing to use them well, not hurting himself, set them ashore upon the main, that they might perhaps join themselves to their countrymen the Cimaroons, and gain their liberty if they would; or, if they would not, yet by reason of the length and troublesomeness of the way by land to Nombre de Dios, he might prevent any notice of his coming which they should be able to give; for he was loth to put the town to too much charge in providing beforehand for his entertainment; and therefore he hastened his going thither with as much speed and secrecy as possibly he could' (*ib.* p. 8). So, leaving Rause with thirty men in charge of the ships, the rest, seventy-three in all, went on in the pinnaces, arrived on the 28th at Cativaas, and after a few hours' repose came off Nombre de Dios about three o'clock in the morning of 29 July. They landed without opposition, and marched up into the town. The Spaniards, accustomed to the requirements of a wild life and to the frequent attacks of the Cimaroons, speedily took the alarm and mustered in the market-place; but after a sharp skirmish, in which Drake was severely wounded in the thigh, they were put to flight. Two or three of them were, however, made prisoners, and compelled to act as guides and conduct the English to the governor's house, where they found an enormous stack of silver bars, the value of which was estimated at near a million sterling. As it was clearly impossible to carry away this silver in their boats, they passed on to the treasure-house, 'a house very strongly built of lime and stone,' in which were stored the gold, pearls, and jewels, 'more,' said Drake to his followers,

'than the pinnaces could carry;' and then noticing that his men were somewhat backward, 'muttering of the forces of the town,' he told them that 'he had brought them to the mouth of the Treasure of the World; if they would want it they might henceforth blame nobody but themselves' (*Drake Revived*, p. 16). With that he ordered the door to be broken open, but as he stepped forward to keep back the crowd 'his strength and sight and speech failed him, and he began to faint for want of blood, which, as then we perceived, had in great quantity issued upon the sand out of a wound received in his leg in the first encounter, whereby, though he felt some pain, yet would he not have it known to any till this, his fainting against his will, bewrayed it; the blood having first filled the very prints which our footsteps made, to the greater dismay of all our company, who thought it not credible that one man should be able to spare so much blood and live' (*ib.* p. 17). The men were now disheartened, and forcibly carried Drake down to the boats and pushed off to the Bastimentos, where they remained two days and then returned to their ships.

It is unnecessary here to speak in detail of the further achievements of this remarkable expedition; to tell how, after separating from Rause, they captured a large ship in the very harbour of Cartagena; how they captured and destroyed many other ships; how they burnt Porto Bello; how the Swan was scuttled, at Drake's bidding, in order to increase his force on shore; how Drake's brother John, who had commanded the Swan, was killed, and how Joseph, another brother, died of a calenture, which carried off in all twenty-eight of their small number. Afterwards, on 3 Feb., leaving the sick and a few sound men behind, Drake landed with only eighteen, and being joined by thirty Cimaroons marched across the isthmus. As they reached the highest point of the dividing ridge, his guides pointed out a tree from whose top, as they told Drake, he might see the North Sea, from which he had come, and the South Sea, towards which he was going. Drake ascended the tree by steps cut in the trunk, and—the first of known Englishmen—saw the sea which, from its relative position at this point, was then and has ever since been known as the South Sea, and, carried away by his enthusiasm, 'besought Almighty God of His goodness to give him life and leave to sail once in an English ship in that sea.' From this tree they passed on to Panama; missed a rich caravan by the untimely impetuosity of a drunken man; sacked Venta Cruz; and so, after excessive toil to but little purpose, returned to their ship. Another adventure proved more fortunate, when on 1 April they intercepted three caravans, numbering in the aggregate 190 mules, each of which carried 800 lb. weight of silver, or in all nearly thirty tons. They took away what they could and buried the rest; but before they could return, the Spaniards had discovered where it was hidden and had rescued it. When the adventurers reached the coast and the place where they expected to meet the pinnaces, they found no signs of them. They lashed together some trunks of trees, and on this rude raft Drake and three others put to sea in quest of the missing boats, with which, after some hours of dangerous navigation, they happily fell in. And so, returning to their ships, they took a friendly leave of their faithful allies and sailed homeward-bound. With a fair wind they ran from Cape Florida to the Scilly Isles in twenty-three days, and arrived at Plymouth on Sunday, 9 Aug. 1573, during sermon time, when 'the news of Drake's return did so speedily pass over all the church and surpass their minds with desire and delight to see him, that very few or none remained with the preacher, all hastening to see the evidence of God's love and blessing towards our gracious queen and country' (*ib.* p. 94). The expedition seems to have been justly accounted one of the most successful that had ever sailed to the Indies; and though, in consequence of Drake's untimely swoon at Nombre de Dios, the Treasure of the World was not emptied into his ships, as he had hoped and intended, it would still appear that the bullion brought home amounted to a very large sum, Drake's share of which rendered him a comparatively rich man.

It is stated (*Notes and Queries*, 3rd ser. v. 90) that Drake commanded the squadron which carried Walter Devereux [q. v.], first earl of Essex, and his troops to Ireland in August 1573. As this squadron sailed from Liverpool on 16 Aug. (Devereux, *Lives and Letters of the Devereux, Earls of Essex*, i. 33), only seven days after Drake's arrival at Plymouth, it is probable that this detail is inaccurate, and that he joined Essex in Ireland at a later date. He is said by Stow (p. 807) to have done 'excellent service both by sea and land at the winning of divers strong forts,' among which we know only of the reduction of Rathlin (26 July 1575), where, however, the chief command was vested in the army officer, Captain John Norreys, who, rather than Drake, must be held responsible for the wholesale butchery of the garrison (Devereux, i. 113). Essex died in September 1576, and Drake,

whose interest in the work appears to have died with him, presently began his preparations for another voyage. He had already attracted the notice of Burghley; through Essex he had become acquainted with Sir Christopher Hatton [q. v.], and had been permitted to recount some of his experiences to the queen herself. It is probable enough that she received him graciously. His adventures, his daring, his success, were so many passports to her favour, and there is no reason to doubt that, in ambiguous and courtly phrases, she encouraged him to further enterprise; but it is in the highest degree unlikely that, before a stranger to her court, she laid aside her dissimulation and gave a formal commission for reprisals to a man whose repute was that of an unscrupulous adventurer. Such a commission could not have been kept secret, and would have been considered by Spain as tantamount to a declaration of war. Still less can we accept the story that, knowing, as she certainly did know, that he was proposing a voyage which must bring him into conflict with the Spaniards, she said to him, 'I account that he who striketh thee, Drake, striketh me.' Any such speech, if possible—and it is not Elizabethan in its sound—could only have been uttered at a much later period, and most probably in reference to private rather than to public enemies (cf. Barrow, p. 78; Burney, *Hist. of Discoveries in the South Sea*, i. 304).

The squadron which Drake now got together consisted of his own ship, the Pelican of 100 tons, the Elizabeth of 80 tons, commanded by Captain John Wynter, and three smaller vessels—the Marigold, Swan, and Christopher. These were well stored and provisioned, and carried, as in the former voyage, some pinnaces in pieces, to be set up when occasion served. 'Neither had he omitted to make provision also for ornament and delight, carrying to this purpose with him expert musicians, rich furniture (all the vessels for his table, yea, many belonging even to the cook room, being of pure silver), and divers shows of all sorts of curious workmanship, whereby the civility and magnificence of his native country might, amongst all nations whithersoever he should come, be the more admired' (Vaux, p. 7). It was 13 Dec. 1577 when they finally sailed from Plymouth. The object of the voyage had been carefully concealed, in order that the Spaniards might not be forewarned. The Mediterranean had been spoken of, and his men seem to have fancied that that was their destination. The Spaniards believed rather that it was the West Indies, with an eye to Nombre de Dios and the Treasure of the World. It was not till they had passed the Cape Verd islands that the men learnt that they were bound to the coast of Brazil, and that their next rendezvous was the River Plate. Shortly after leaving St. Iago they fell in with and detained two Portuguese ships, one of which was released with all the prisoners except the pilot, Nuno de Silva, whom they carried off, and who, apparently nothing loth, rendered them good service on the voyage. The other Portuguese ship they took with them as a victualler, the command of her being given to one Thomas Doughty, whose name appears for the first time in this connection. He had till then no command in the squadron, was not a seafaring man, but had some interest in the adventure, and seems to have accompanied Drake as a volunteer, or, to some extent, a personal friend. Within a few days there were complaints of Doughty's conduct in the prize; he was accused of having appropriated objects of value; and Drake, thinking apparently that the charge arose out of some private pique, sent Doughty for a time to the Pelican, appointing his own brother, Thomas, to the command of the prize, and himself staying with him. In the Pelican Doughty had no better fortune, and, on complaints of his having abused his authority, he was deposed and sent to the Swan, either in a private capacity or as a prisoner at large. The whole account is exceedingly obscure, but there is reason to believe that this deposition rankled in Doughty's mind, and suggested to him to attempt to stir up a mutiny, and either force Drake to return, or depose, maroon, or kill him, and seize on the command of the expedition. All that we know with certainty is that when the squadron, after touching in the Plate, arrived at St. Julian, Doughty was put under arrest, was tried, found guilty, condemned to death, and executed (*ib.* pp. 65, 235). The story is related by different witnesses, real or pretended, with the widest difference of details; some of them accusing Drake of virtually murdering Doughty, either as jealous of his superior abilities or at the behest of the Earl of Leicester (*ib.* p. 201; Camden, ii. 355). The account of Cooke, the most virulent of these accusers, is written throughout in a tone of venomous spite, and contains so many misstatements and contradictions that it is a matter of surprise Mr. Vaux should have attributed to it so much importance as he has; and for the rest, the mere fact that, though no secret was afterwards made of the case in England, and it was freely talked about (Barrow, p. 251), Drake's conduct was never formally called

in question, may be accepted as conclusive evidence that the justice and legality of the sentence were admitted.

Before leaving Port St. Julian the Swan, the Christopher, and the prize, being no longer seaworthy, were broken up for firewood, and on 20 Aug. the squadron, now reduced to three ships, entered the Straits of Magellan, a point in the voyage which Drake celebrated by changing the name of his own ship, Pelican, to Golden Hind, in reference to the crest of his friend and patron Sir Christopher Hatton. They were now in difficult and utterly unknown navigation, never before attempted by Englishmen; but the passage was safely made in sixteen days, Drake himself from time to time going ahead in a boat to act as pioneer and guide (Vaux, p. 77). As they got clear of the straits, however, a furious storm swept them towards the south. For fifty-two days they vainly struggled against its violence. The Marigold was overwhelmed by the sea and went down with all hands. The Elizabeth lost sight of the Admiral; and 'partly through the negligence of those that had the charge of her, partly through a kind of desire that some in her had to be out of these troubles, and to be at home again' (*ib.* p. 84), partly also perhaps because, no exact rendezvous having been given, there seemed little prospect of again joining the Admiral, Wynter, on making the entrance to the straits on 8 Oct., resolved to return home. He arrived in England on 2 June 1579. The Golden Hind was meantime driven south as far as 57° S., and in this way may be said to have virtually solved the problem of the continuance of the land, which had been till then supposed to extend southwards to unknown regions. Numerous islands they sighted, the most southern of which Drake named Elizabeth Island. Modern geographers have pretended to identify it with Cape Horn, but of this there is no evidence whatever, and we may doubt whether at that time the Golden Hind was ever so far to the eastward.

It was 28 Oct. before the violence of the wind moderated, so as to permit them to lay their course for more temperate climes. Their progress, however, was slow, and their charts, which, though not perhaps wilfully falsified, were extremely inaccurate, led them astray far to the westward. It was 25 Nov. before they anchored at Mocha, an island in lat. 38° 21′ S., well stocked with cattle, where they hoped to get provisions and water, and to refresh the men with a run on shore; but the inhabitants, mistaking them for Spaniards, attacked them savagely, killed two and severely wounded the rest of those who had landed, to the number of ten, including Drake himself, who was shot in the face by an arrow, 'with no small danger to his life.' The surgeon of the Golden Hind was dead; the Elizabeth had carried off the other; 'none was left but a boy whose goodwill was more than any skill he had.' Drake himself had fortunately some simple knowledge of surgery, and under his treatment the wounded men all recovered. He did not, however, attempt to take any revenge on the Indians, chiefly, no doubt, being 'more desirous to preserve one of his own men alive than to destroy a hundred of his enemies,' but also as feeling that the attack was due to a mistake, the natives not having knowledge of any white men except Spaniards. So putting to sea, an Indian fisherman showed them the way to Valparaiso, where from the Spanish storehouses and a ship in the harbour they plentifully provisioned themselves, taking also a 'certain quantity of fine gold and a great cross of gold beset with emeralds on which was nailed a god of the same metal.' Afterwards, keeping in with the coast, everywhere inquiring, but in vain, about the missing ships, plundering when opportunity offered, capturing also several vessels, on board one of which they found a pilot, by name Colchero, and a number of charts, which in seas utterly unknown to the English had an extreme value, they arrived on 15 Feb. 1579 off Callao. Here, as the centre of the civilisation of the South Sea, they had hoped to get some news of their missing consorts. In this, of course, they were unsuccessful, but having 'intelligence of a certain rich ship, loaden with gold and silver for Panama,' which had sailed on 2 Feb., they made haste to follow, first cutting the cables of all the ships lying at Callao and letting them drift out to sea, so as to prevent them giving an alarm. On 1 March, off Cape Francisco, they fell in with their expected prize, the 'certain rich ship' named the Cacafuego, or in equivalent English Spitfire, captured her without much difficulty, and eased her of her precious cargo to such an extent that, as they dismissed her, her pilot is reported to have grimly said, 'Our name should be no longer Cacafuego but Cacaplata.' The booty consisted of 26 tons of silver, 80lb. of gold, thirteen chests of money, and 'a certain quantity of jewels and precious stones,' valued in all at from 150,000*l.* to 200,000*l.* (Burney, i. 338 *n.*) The amount, however, grew enormously in public estimation, and a hundred years later it was currently said and believed that they took out of her 'twelve score tons of plate; insomuch that they were forced to heave much of it overboard, because their ship could not

carry it all' (RINGROSE, *Hist. of the Buccaneers*, ii. 52).

After this, on 4 April, they captured a ship from Acapulco, commanded by the owner, Don Francisco de Çarate, who was courteously treated and released after three days. From his letter (16 April 1579) to the viceroy of New Spain, giving a relation of what had happened, we have an interesting account of Drake, as he appeared to a high-born gentleman, who was certainly not prepossessed in his favour. 'The English general,' he wrote, 'is the same who took Nombre de Dios some five years ago. He is a cousin of John Hawkyns, and his name is Francis Drake. He is about thirty-five years old, of small size, with a reddish beard, and is one of the greatest sailors that exist, both from his skill and from his power of commanding. His ship is of near four hundred tons; sails well, and has a hundred men, all in the prime of life and as well trained for war as if they were old soldiers of Italy. Each one is especially careful to keep his arms clean. He treats them with affection, and they him with respect. He has with him nine or ten gentlemen, younger sons of the leading men in England, who form his council; he calls them together on every occasion and hears what they have to say, but he is not bound by their advice, though he may be guided by it. He has no privacy; these of whom I speak all dine at his table, as well as a Portuguese pilot whom he has brought from England, but who never spoke a word while I was on board. The service is of silver, richly gilt, and engraved with his arms; he has too all possible luxuries, even to perfumes, many of which, he told me, were given him by the queen. None of these gentlemen sits down or puts on his hat in his presence without repeated permission. He dines and sups to the music of violins. His ship carries thirty large guns, and a great quantity of all sorts of ammunition, as well as artificers who can execute necessary repairs. He has two draughtsmen who portray the coast in its own colours, a thing which troubled me much to see, because everything is put so naturally that any one following him will have no difficulty' (PERALTA, pp. 582–3). It was from this Çarate that Drake obtained the celebrated 'falcon of gold, handsomely wrought, with a great emerald set in the breast of it,' the value of which would seem to have been exaggerated. Çarate himself says that Drake, 'taking a fancy to certain trifles of mine, ordered them to be sent to his ship, and gave me for them a hanger and a silver brazier. I promise you he lost nothing in the bargain' (*ib.* p. 581).

By this time Drake had made up his mind that to return to England by the way he had come would be difficult and might be dangerous. He was therefore meditating crossing the Pacific, and with a view to doing so endeavoured to persuade Colchero to accompany him. Colchero protested against this: he was married; he was not really a pilot; in fact, he knew nothing about it. Drake at first refused to believe him; he was rated a pilot on the ship's books, and pilot he should be, married or not married. Afterwards, however, he let him go, apparently at the entreaty of Çarate (*ib.* pp. 582, 588). At Guatulco he also landed the Portuguese pilot, who wrote thence to the viceroy some account of the voyage, a version of which reached England, and was published by Hakluyt (iii. 742; VAUX, p. 254); but Drake himself in the Golden Hind passed away to the north, carrying with him the booty gathered in his brilliant and unequalled raid on the Spanish territory and shipping. He had probably thought of trying for the much-talked-of passage to the Atlantic through the northern continent; but finding his men unwilling to venture into high latitudes he struck the coast of America in about lat. 43° N., and turning south found 'within the latitude of 38°' a convenient harbour, where he refitted, and where, in friendly intercourse with the natives, he received their homage in the name of Queen Elizabeth. The geographical identification of this little harbour has been much disputed, but apparently on insufficient grounds. Hakluyt's expression 'within 38°,' the plan as given by Hondius—a perfect copy of whose map is in the British Museum—the fact that Drake gave the country the name of Albion 'in respect of the white banks and cliffs which lie toward the sea' (VAUX, p. 132), and the account of the pouched rats or gophers, all point definitely to some small creek or bay on the northern side of the Golden Gate. All along the coast, to the extreme north, there is no conspicuous white cliff except Cape Reyes; and the gophers are still a marked peculiarity of the country. The one doubtful point is the account of the climate, which is described, with much detail, as excessively cold and foggy (*ib.* pp. 113–18). This is now commonly said to be an exaggeration; but to speak of the climate near San Francisco or anywhere on that coast, in July, in these terms is not exaggeration, but 'a positive and evidently wilful falsehood' (GREENHOW, *Hist. of Oregon and California* (1845), 75 *n.*), credulously inserted by the original compiler of the 'World Encompassed.'

On 23 July the Golden Hind sailed from

Port Albion, and passing on the 24th through a group of islands, which they named the Islands of St. James—probably the Farellones—'having on them plentiful and great store of seals and birds,' they anchored near one and took on board 'such provision as might competently serve their turn for a while.' Then, as the wind still blew, 'as it did at first,' from the north-west, Drake gave up any hopes he might have had as to the fabled passage, and pushed out into the wide Pacific. 'And so, without sight of any land for the space of full sixty-eight days together, we continued our course through the main ocean till 30 September following, on which day we fell in ken of certain islands lying about eight degrees to the northward of the line' (Vaux, p. 134). These islands, supposed to be the Pelew Islands (Burney, i. 357), they named, according to their experience of the inhabitants, the 'Islands of Thieves,' and on 3 Oct. continued their course. On the 21st they came to off Mindanao, where they watered; and pursuing their journey towards the south and passing by numerous small islands, anchored on 4 Nov. at Ternate, where they remained for three weeks, being hospitably entertained, and furnishing themselves with 'abundance of cloves, as much as they desired, at a very cheap rate.' From Ternate they stood over towards Celebes, and on a small uninhabited island on their way cleared out the ship and had a thorough refit, while the men were camped on shore; 'the place affording us not only all necessaries thereunto, but also wonderful refreshing to our wearied bodies by the comfortable relief and excellent provision that here we found; whereby, of sickly, weak, and decayed (as many of us seemed to be before our coming hither), we in short space grew all of us to be strong, lusty, and healthful persons' (Vaux, p. 149). This island they called Crab Island, from 'the huge multitude of a certain kind of crayfish, of such a size that one was sufficient to satisfy four hungry men at a dinner, being a very good and restorative meat, the especial means of our increase of health.' The animals described are land-crabs, though their size and habits are somewhat exaggerated. Leaving Crab Island on 12 Dec., on the 16th they sighted Celebes, but found themselves in a deep bay—probably Tolo—from which their only escape lay towards the south; and even then were so entangled among islands and shoals that the utmost care was necessary to avoid them. It was not till 9 Jan. that they fancied they had clear water to the westward and made all sail; but a few hours later, 'in the beginning of the first watch,' they stuck fast 'on a desperate shoal,' where for a time they seemed to be in imminent danger of perishing. As they lightened the ship, however, a fortunate gust of wind blew her off, after she had been ashore for twenty hours. Their voyage was still very tedious; what with the intricate navigation, which was quite unknown to them, and the south-westerly wind, it was not till 8 Feb. that they reached Barative (Batjan), where they rested for two days and, pursuing their way, after many delays, sighting islands innumerable, they came to Java, and running along the south coast anchored near its south-west extremity on 10 March. There they cleaned their ship's bottom and provisioned; and being warned of the neighbourhood of great ships, similar to their own, they sailed on the 26th for the Cape of Good Hope, which they passed on 15 June. On 22 July they touched at Sierra Leone, where they obtained some fresh provisions, and, continuing their voyage on the 24th, arrived in England on 26 Sept. 1580, 'very richly fraught with gold, silver, silk, pearls, and precious stones' (Stow, p. 807), to which must be added cloves and other spices which they had collected in their passage through the Eastern Archipelago.

Of the months that followed, critical as they were in Drake's life, very little is known. Within a few weeks after his arrival in England, the queen wrote to Edmund Tremayne, at Plymouth, 'to assist Drake in sending up certain bullion brought into the realm by him' (*Cal. State Papers*, Dom., 24 Oct. 1580); in replying to which command, Tremayne mentioned incidentally that the value was reputed to be a million and a half sterling (*ib.* 8 Nov.), which can only be accepted as approximately correct on the supposition that the gold and precious stones bore a much larger proportion to the silver than is accounted for in the narratives of the voyage. At the same time some inquiry into Drake's conduct was ordered and made; the depositions of the whole ship's company tending to prove that no barbarity could be laid to his charge, though the plundering was freely enough admitted (*ib.* 8 Nov.; *Notes and Queries*, 7th ser. iv. 186). There were still, however, many to raise a clamour against Drake, 'terming him the master thief of the unknown world' (Stow, p. 807); and the queen, in real or pretended doubt of the facts, hesitated as to whether she should acknowledge him as one who had rendered good service to the state, or should clap him in prison as a pirate. It was represented to her, on the one hand, that justifying Drake's action would 'hinder commerce, break the league,

raise reproach, breed war with the house of Burgundy, and cause embargo of the English ships and goods in Spain.' On the other hand, it was argued that the prize was lawful prize, obtained without offence to any christian prince or state, but only by fair reprisals; and that if war with Spain should ensue 'the treasure of itself would fully defray the charge of seven years' wars, prevent and save the common subject from taxes, loans, privy seals, subsidies, and fifteenths, and give them good advantage against a daring adversary' (*ib.* p. 807). It will easily be seen that this would be the popular view of the question; it was also the one to which, after full consideration, Elizabeth finally inclined. To the Spanish ambassador, who demanded restitution of the property and the punishment of the offender, she replied that the Spaniards, by ill-treatment of her subjects, and by prohibiting commerce, contrary to the law of nations, had drawn these mischiefs on themselves; that Drake should be forthcoming to answer for his misdeeds, if he should be shown to have committed any; that the treasure he had brought home should also, in that case, be restored, though she had spent a larger sum in suppressing the rebellions which the Spaniards had set on foot both in England and in Ireland; above all, that she denied the pretension of the Spaniards to the whole of America by virtue of the donation of the bishop of Rome; denied his or their right or power to prevent the people of other nations trading or colonising in parts where they had not settled, or 'from freely navigating that vast ocean, seeing the use of the sea and air is common to all, and neither nature, nor public use, nor custom, permit any possession thereof' (Camden, *Annales*, ii. 360). So, the Golden Hind having meantime been taken round to Deptford, on 4 April 1581 the queen made Drake a visit on board, and there, on the deck of the first English ship that had gone round the world, did she knight the first man of any nation who had commanded through such a voyage. Magellan's was the only previous circumnavigation, and Magellan had not lived to complete it. At the same time the queen conferred on Drake a coat of arms and a crest, the grant of which was finally signed on 21 June. The arms—Sable, a fess wavy between two stars argent—Drake afterwards used quartered with his paternal coat—Argent, a wyvern gules—and are still used, without the quartering, by Drake's representative. The crest—On a globe a ship trained about with hawsers by a hand issuing out of the clouds, with the motto 'Auxilio Divino'—Drake himself did not adopt, preferring the simpler and more purely heraldic crest of his family—An eagle displayed (*Archæological Journal*, xxx. 375; *Notes and Queries*, 5th ser. ii. 371). The point is of more than usual importance as proving that Drake openly claimed a direct relationship to the Drakes of Ash, which it was long the custom to deny. The story related by Prince (*Worthies of Devon*, p. 245) of a quarrel on this score between Sir Francis and Bernard Drake is utterly unworthy of credit. We have the evidence of Clarenceux that Bernard Drake allowed the relationship; the two Drakes seem to have been at all times very good friends; Richard Drake, Bernard's brother, is described as 'one that Sir Francis Drake did specially account and regard as his trusty friend' (*Notes and Queries*, 2nd ser. iii. 25); and, above all, the detail that the queen solaced Drake by adding to the crest a wyvern hung up by the heels in the rigging, is contrary to known fact (*ib.* 5th ser. ii. 371; *Arch. Journ.* xxx. 375). It was not only Drake that was honoured. The ship which had carried him to fame was held to be a sacred relic. One enthusiast proposed to place her bodily on the stump of the steeple of St. Paul's in lieu of the spire (Holinshed, iii. 1569); and, without going to such wild excesses, she was long preserved at Deptford as a monument of the voyage. After serving far into the next century as a holiday resort, a supper and drinking room (Barrow, p. 171), and having been patched and repatched till her hull contained but little of the timber that had gone round the world, she was at last allowed to fall into complete decay, and was broken up. Some few sound remnants were collected, and of them a chair was made which is still preserved in the Bodleian Library at Oxford (*Notes and Queries*, 6th ser. vi. 296, 3rd ser. ii. 492; *Western Antiquary*, iii. 136, where there is a picture of the chair).

Drake had already been spoken of as likely to undertake another expedition 'to intercept the Spanish galeons from the West Indies,' and this time with the queen's commission (*Cal. State Papers*, Dom., 5 March, 3 April 1581), but the year passed away without his being called on for any such service; though he is spoken of as having an interest in the expedition commanded by Edward Fenton [q. v.] and Luke Ward (*ib.* December 1581). During 1582 he was mayor of Plymouth (*Hist. MSS. Comm.* 9th Rep. App. pt. i. 277), but his term of office does not seem to have been in any way distinguished. In May a certain Patrick Mason was apprehended, and, being 'compelled,' confessed to having acted as agent for Peter de Subiaur, a 'merchant stranger,' who had at 'sundry times declared

anto him that the king of Spain would be revenged upon her majesty for all the injuries and wrongs that he and his subjects' had sustained; and who also had shown him 'letters out of Spain, how the king of Spain had made proclamation' offering twenty thousand ducats for Drake's head; that he had negotiated about this business with John Doughty, and had been directed to promise him in addition 'that if he should be apprehended in doing of this and committed unto prison, he should not want money to maintain him;' to which Doughty had answered 'that if he could get a fit company unto his content and upon some assurance for the payment of the said sum of money, he would take upon him to perform the same, under colour of his own quarrel' (*State Papers*, Dom., Elizabeth, vol. cliii. No. 49). About the same time Drake laid an information against Doughty for plotting his murder, and produced evidence of a letter in which Doughty said 'that that day wherein the queen did knight Drake, she did then knight the arrantest knave, the vilest villain, the falsest thief, and the cruellest murderer that ever was born, and that he would justify the same before the whole council' (*ib.* No. 50). The upshot of all which, as far as it can now be traced, was that Doughty was arrested, and that on 27 Oct. 1583 he wrote to the council begging that, as he had been imprisoned in the Marshalsea for sixteen months, he might be charged and called to answer or else might be set at liberty. It does not appear that either request was complied with, and no further mention of his name is to be found. This John Doughty was the brother of the Thomas Doughty who was executed at Port St. Julian; he was present at St. Julian at the time, and apparently continued in the Golden Hind (PERALTA, p. 584), where he at least concealed, even if he nursed, his 'own quarrel.' His name, however, does not appear among the signatures in favour of Drake's conduct, 8 Nov. 1580 (*Notes and Queries*, 7th ser. iv. 186). Of these Doughtys we really know nothing except, on the one hand, the very exaggerated eulogy of Thomas given in the name of Francis Fletcher (VAUX, p. 63 *n.*), and, on the other, a still earlier petition of John to the Earl of Leicester, praying him to intercede with the council for his release from prison, having been six months in the common gaol, 'a very noisome place replenished with misery' (*Cal. State Papers*, Dom., October 1576, p. 529), an antecedent that seems more in keeping with his later character of hired assassin.

Drake meantime seems to have virtually exercised the functions of admiral of the narrow seas, and to have directed, though not to have been personally engaged in, the maintenance of the queen's peace and the suppression of piracy (*ib.* 22 Sept. 1583; 31 July 1584). He was recommended for the office of captain of the isle and castle of St. Nicholas, as being 'one of the brethren of the town, and a gentleman most able and fit for that room' (*ib.* 13 Nov. 1583; 7 Jan. 1584); but whether he was appointed or not is uncertain. In the parliament of 1584–5 he sat as member for Bossiney, and was one of the committee on the act for supplying Plymouth with water (*Transactions of Devonshire Assoc.* 1884, p. 516). It was not till the autumn of 1585 that the long contemplated, long postponed expedition against Spain took final form. The king of Spain laid an embargo on all English ships and goods found in his country, and the queen replied by letters of reprisal, and by ordering the equipment of a fleet of twenty-five sail 'to revenge the wrongs offered her, and to resist the king of Spain's preparations' (Monson's 'Naval Tracts' in CHURCHILL, *Voyages*, iii. 147). This fleet, commanded by Drake in the Elizabeth Bonaventure, sailed from Plymouth on 14 Sept. with Martin Frobisher as vice-admiral in the Primrose, Francis Knollys as rear-admiral in the Leicester, and Christopher Carleill in the Tiger as lieutenant-general of the land forces, which numbered upwards of two thousand. Visiting on their way the harbour of Vigo, from which they carried off property to the value of thirty thousand ducats, and of St. Iago, where they burnt the town in revenge for the murder of a boy, they watered at Dominica, spent their Christmas at St. Christopher's, and on New Year's day landed in force on Hispaniola, where the troops, under Carleill, took and ransomed the town of San Domingo. Here a negro boy, carrying a flag of truce, was barbarously killed by a Spanish officer. Drake immediately retaliated by hanging two friars, his prisoners, at the very place where the boy had been killed, at the same time sending a message to the effect that he would hang two more prisoners each day until the offender was delivered up. The next day the ruffian was brought in; 'but it was thought a more honourable revenge to make them there, in our sight, perform the execution themselves, which was done accordingly' (BIGGES, *Summarie and True Discourse*, p. 18).

From San Domingo the expedition passed on to Cartagena, which was occupied and, after six weeks' dispute, ransomed for 110,000 ducats. Meantime the men were dying fast from sickness. Bigges himself, a captain of the land forces and the chronicler

of the voyage, died shortly after leaving Cartagena; his work was continued by Croftes, the lieutenant of Bigges's company, who speaks of their sufferings from sickness, bad weather, and want of water. It was Drake's personal influence, courage, and energy that kept them together. Towards the middle of May they arrived on the coast of Florida, which they harried, and pursued their way to the northward, burning and plundering as they went till, in compliance with their orders, they reached the Virginian colony. This Drake proposed to supply with stores, and to leave also a small vessel, if only as a means of communication. But the colonists were disheartened and begged him to take them back to England. He accordingly did so, and reached Portsmouth 28 July 1586, bringing back not only the colonists, but with them also, it is believed for the first time, tobacco and potatoes. That both these now daily necessaries of life were known in England very shortly after this appears certainly established; but whether Drake or his companions were the actual introducers must remain doubtful. The belief is, however, widely entertained, and is attested in permanent form in the inscription on a monument erected at Offenburg in 1853 to commemorate the event. The booty brought home was valued at 60,000*l.*, small in comparison with Drake's former success, the number of men engaged and the number who had died. Still, in the destruction of the Spanish settlements and in the heavy blow to the Spanish trade, the advantage, from the point of view of impending war, was very great, and might probably enough have been much greater and absolutely decisive could Elizabeth have made up her mind to a total breach with Spain. Writing several years afterwards, Monson's idea was that 'had we kept and defended those places when in our possession, and provided for them to have been relieved and succoured out of England, we had diverted the war from this part of Europe' (Churchill, iii. 147).

Drake was not long left idle. Though without any declaration of war, the hostile preparations of Spain had become notorious (*Cal. State Papers*, Dom., 10 Dec. 1585), and it was already felt in England that the wrath of years must shortly fall. Almost immediately on his return Drake had the shipping at Plymouth placed under his orders (*ib.* 16 Sept. 1586, 26 March 1587). In November 1586 he was sent on a mission to the Netherlands, charged, it would seem, to concert some joint naval expedition (Motley, *United Netherlands*, ii. 103 *n.*; *State Papers*, Holland, No. 36, Wylkes to Walsyngham, 17 Nov. 1586). Notwithstanding Wylkes's hope the negotiation proved fruitless; and, after cruising in the Channel for some little time in the early spring of 1587, Drake was appointed to the command of a strong squadron, and sailed on 2 April with a commission 'to impeach the joining together of the king of Spain's fleet out of their several ports, to keep victuals from them, to follow them in case they should come forward towards England or Ireland, and to cut off as many of them as he could and impeach their landing, as also to set upon such as should either come out of the West or East Indies into Spain or go out of Spain thither' (Walsyngham to Sir Ed. Stafford, 21 April 1587, in Hopper, p. 29). Scarcely, however, had Drake sailed before the queen repented of her determination, and on 9 April sent off counter-orders for him 'to confine his operations to the capture of ships on the open sea, and to forbear entering any of the ports or havens of Spain, or to do any act of hostility by land.' The preparations in Spain, he was told, were not so great as had been reported, and the king had made overtures for settling the differences between the two kingdoms (*ib.* 28; *Cal. State Papers*, Dom., 9 April). These orders did not, however, reach Drake, and, in happy ignorance of the entanglement, he pursued his way down the coast of Portugal, arrived off Cadiz on the 19th, and, finding the Spanish armament there much as had been reported, he went straightway in among the ships, not yet manned or fully equipped; sank or burnt thirty-three of them, many large, and estimated in the aggregate as of ten thousand tons, and brought away four laden with provisions (Drake to Walsyngham, 27 April, Barrow, p. 227). King Philip, he wrote, was making great preparations for the invasion of England; he hoped to intercept their supplies; but England must be prepared, 'most of all by sea.' 'Stop him now and stop him ever' (*Cal. State Papers*, Dom., 27 April). On 17 May he wrote again that they had had many combats with the Spaniards and had taken forts, ships, barks, carvels, and divers other vessels, more than a hundred, of great value. He had proposed an exchange of prisoners, which the several Spanish governors had refused; so such Spaniards as had fallen into his hands he had sold to the Moors, reserving the money for redeeming English captives. The Marquis of Santa Cruz, wrote Fenner, the captain of Drake's ship, the Elizabeth Bonaventure, was near them with seven galleys, but would not attack them. 'Twelve of her majesty's ships were a match for all the galleys of the king of Spain's dominions' (*ib.*

17 May). Such was the spirit engendering in the officers and ships' companies under the command of a bold and successful leader. It was not, however, universal, and the vice-admiral, William Borough [q. v.], a good sailor and admirable pilot, but without the habitude of war, amid which Drake had grown from youth to middle age, was aghast at his commander's reckless and ill-advised proceedings. He accordingly wrote to Drake complaining of the autocratic way in which the fleet had been conducted; that though there had been often assemblies of the captains, no matter of counsel or advice had ever been propounded or debated; but that Drake had either shown briefly his purpose what he would do, or else had entertained them with good cheer; and so, after staying most part of the day, they had departed as wise as they came. 'I have found you always,' he said, 'so wedded to your own opinion and will, that you rather disliked and showed as that it were offensive unto you that any should give you advice in anything.' He proceeded specifically to object to the attack on Sagres then contemplated, and afterwards successfully carried out (*ib.* 30 April; Barrow, p. 242). Drake replied by superseding Borough from his command and placing him under arrest, in which he remained, notwithstanding his earnest protest that he had written the letter 'only in discharge of his duty,' and that he was ready to undertake the service 'with much goodwill and forwardness' (Barrow, p. 247). On 27 May the ship's company of the Lion ran away with the ship and brought her back to England (*Cal. State Papers*, Dom., 5 June), probably enough at Borough's instigation, as Drake seems to have thought when he charged him with this and other breaches of discipline. Borough's defence was that he had no rule or authority over the men, having been displaced on 2 May, and having so remained. 'All which time,' he wrote, 'I stood ever in doubt of my life, and did expect daily when the admiral would have executed upon me his bloodthirsty desire, as he did upon Doughty' (*ib.* 29 July, 1 Aug. 1587, 21 Feb. 1588; Barrow, p. 251). It does not appear that Drake really pressed the charge with any bitterness; there is no room for doubt that Borough had been guilty of a very gross breach of discipline in presence of the enemy, yet he was acquitted and served in a more congenial capacity during the summer of 1588 (*Cal. State Papers*, Dom., 28 July, 4 Aug. 1588).

Relieved of Borough's presence, Drake had stretched to seaward nearly as far as the Azores and captured a homeward-bound Portuguese East Indiaman, with which he returned to England in the last days of June. The vast wealth of this carack, officially estimated at upwards of 100,000*l.* (*ib.* 8 Oct. 1587), is said to have given English merchants the first clear idea of the East India trade, and to have virtually led to the foundation of the East India Company some twelve years later. The ship herself, after being unloaded, was sent off Saltash, where she accidentally caught fire and was entirely destroyed. But Drake was by no means willing to rest satisfied with the blow he had inflicted. He was anxious that it should be repeated, and in the strongest language urged on the queen and her ministers the advisability of so damaging the king in his own harbours as to put it out of his power to prosecute his designs on England. While still on the coast of Portugal he had written (17 May): 'For the revenge of these things (as at Cadiz and Sagres), what forces the country is able to make we shall be sure to have brought upon us, as far as they may;' but that if he had with him six more of her majesty's ships he could do much to bring them to terms (Barrow, p. 233). From this opinion he never wavered, and month after month, from Plymouth or from Portsmouth, repeated it with the utmost insistency, trusting 'that the Lord of all strengths will put into her majesty and her people courage and boldness not to fear any invasion in her own country, but to seek God's enemies and her majesty's where they may be found . . . for with fifty sail of shipping we shall do more good upon their own coast than a great many more will do here at home, and the sooner we are gone the better we shall be able to impeach them' (30 March 1588, *ib.* p. 275); and, among many other letters, writing to the queen that 'if a good peace be not forthwith concluded, then these great preparations of the Spaniard may be speedily prevented as much as in your majesty lieth, by sending your forces to encounter them somewhat far off, and more near their own coast, which will be the better cheap for your majesty and people and much the dearer for the enemy' (28 April 1588, *ib.* p. 279). To similar effect the lord high admiral had written (9 March): 'The delay of Sir Francis Drake going out may breed much peril. It will be of no use to refer to the armistice if the king of Spain should succeed in landing troops in England, Scotland, or Ireland.'

Judging as we can judge now, there is little reason to doubt that if Drake had been permitted to sail in force for the coast of Portugal during the spring, the critical campaign and the terrible alarm of the summer would have been prevented. But this was

not to be. The queen was unwilling to push matters with vigour. It was not till 23 May that Lord Charles Howard, having joined Drake at Plymouth, was able to announce his intention of lying 'between England and the coast of Spain, to watch the coming of the Spanish forces.' This half-measure was not at all what Drake had wanted, and even it was frustrated by the weather. Violent storms compelled them to return to Plymouth on 13 June, having seen nothing of the Spaniards, who, they supposed, might by that time have landed in Scotland or Ireland. It was still his opinion, wrote Howard on the 14th, as well as that of Drake, Hawkyns, and Frobisher, that it would have been best to attack the Spaniards on their own coasts. Several times during the next few weeks they attempted to put to sea, but always to be driven back by a westerly gale. It was afterwards known that the same succession of bad weather had scattered the Spanish fleet, and compelled it to take refuge in Corunna. It was 6 July before it was all collected, and after the necessary repairs it finally put to sea on the 12th. The English fleet, in three divisions, was meantime spread across the entrance of the Channel, Drake being stationed off Ushant (Howard to Walsingham, 6 July); but a fresh southerly breeze blew them back to Plymouth (13 July), and at the same time gave the Spaniards a fair run across the Bay of Biscay. Off Ushant, however, these came into a succession of violent storms (Duro, ii. 219), which prevented their keeping together. It was not till Saturday, 20 July, that they were once more collected off the Lizard. It has been said, and repeated over and over again, that they were tempted to the English coast, contrary to their instructions, by the chance of catching the English fleet at an advantage in the Sound (Lediard, p. 254). This is curiously incorrect; for the appointed rendezvous in case of separation was Mount's Bay (Duro, ii. 27), and the king's instructions, which are both definite and minute, contain not one word about hugging the French coast or avoiding the enemy, but, on the contrary, based on the supposition that the main fleet with Howard would be off the North Foreland, having left Drake with a detached squadron to guard the mouth of the Channel, they ordered that Drake, if fallen in with, should be attacked and destroyed (*ib.* ii. 9). The question of Drake having joined Howard in the Straits was considered and provided for; the other and actual contingency, of Howard having joined Drake off Plymouth, does not seem to have been entertained. But Spanish writers have freely blamed Medina-Sidonia, not for appearing off Plymouth, but for not attacking the English fleet penned up in the Sound, according to the advice of his council (*ib.* i. 67).

An old and apparently well-founded tradition relates that when the news of the Armada being off the Lizard was brought to the lord high admiral, he and the other admirals and captains of the fleet were playing bowls on the Hoe; that Howard wished to put to sea at once, but that Drake prevented him, saying, 'There's plenty of time to win this game and to thrash the Spaniards too' (cf. J. Morgan, *Phœnix Britannicus*, p. 345). The popular picture by Seymour Lucas (Royal Academy, 1880), showing a figure on the left pointing to the Armada in the distance, is, however, based on some misconception of the story; for the Lizard is more than fifty miles from the Hoe, and the line of sight is effectually stopped by Penlee Point. During the night the Spanish fleet passed Plymouth, and early the next morning was assailed by the English, who had worked out of the Sound during the night, and were now well to windward of their formidable enemy. Howard, as well as Drake, had been anxious to stave off the crisis which the shuffling policy of the queen had forced on the country; but now, in face of the danger, they met it with a willing resolution. Before the fighting began they had obtained the weather gage, and had no difficulty in keeping it. Their ships of force were far fewer than those of the Spaniards; but they were more weatherly, sailed better, were better handled, and carried heavier guns, which were worked by men familiar with the exercise. The Spanish ships, with enormous castles at the bow and stern, sailed, in comparison, like barges. They were crowded with men, but these men were neither sailors nor artillerymen; their guns were not only small, but were worked by men utterly inexperienced; their strength lay entirely in musketry or in hand-to-hand conflict; and against a foe whom they could not catch, and who pounded them with great guns from a safe distance, they were practically helpless (Duro, i. 71–7; Froude, xii. 394–5). The disproportion of size and number was indeed too great to permit of any speedy settlement of the question; but as the English followed the enemy up Channel the advantage was telling in their favour. Each day more or less partial engagements took place, and the policy decided on by Medina-Sidonia, of making his way to Calais without stopping to fight—a policy distinctly contrary to his instructions—necessarily threw into the hands of the English all such ships as from any cause dropped astern. Of these the most noteworthy was Nuestra Señora del

Rosario, the capitana or flagship of the Andalusian squadron, commanded by Don Pedro de Valdes—a ship of 1,150 tons, 46 guns, and 422 men, which had been disabled by a collision, deserted by the fleet, and which fell into the hands of Drake as he returned from the mistaken chase of some passing merchant ships. On the 27th the Spaniards anchored off Calais, where they hoped to communicate with the Duke of Parma. For this, however, time was not given them; but in panic and confusion they were driven from their anchors by fireships on the night of the 28th, and on the following day, Monday, 29 July, the decisive action was fought off Gravelines. Howard was somewhat behind, having been engaged taking possession of a stranded galleass, and the leading of the fleet at the critical moment fell to Drake (Barrow, p. 305). From morning till nigh sundown the battle raged; but the Spaniards could offer little defence except the passive resistance of their thick sides, which did not avail much at close quarters. Their loss in ships was considerable, that in men still greater; and, taking advantage of a favourable shift of wind, they fled to the north, closely followed by the English under the immediate command of Howard and Drake, who wrote the same evening to Walsyngham: 'God hath given us so good a day in forcing the enemy so far to leeward as I hope in God the Prince of Parma and the Duke of Sidonia shall not shake hands this few days. And whensoever they shall meet, I believe neither of them will greatly rejoice of this day's service' (*Cal. State Papers*, Dom., 29 July). Barrow (p. 300) expresses an opinion that the date is incorrect, and that the letter refers to the transactions of two days earlier; but this is not substantiated by any evidence, and the proposed change of date to 27 July appears as unwarranted as it is uncalled for. In any case, there is no possibility of error as to the letter dated 'this last day of July,' in which Drake wrote: 'There was never anything pleased me better than the seeing the enemy flying with a southerly wind to the northwards. God grant you have a good eye to the Duke of Parma; for with the grace of God, if we live, I doubt it not but ere it be long so to handle the matter with the Duke of Sidonia as he shall wish himself at St. Mary Port among his orange-trees' (*ib.* 31 July; Barrow, p. 304). Though sorely in want of powder and provisions, which the shameful parsimony of the queen had denied them, and with their men dying fast of dysentery brought on by drinking the poisonous beer which the queen had forced on them (*Cal. State Papers*, Dom.—Heneage to Walsyngham, Burghley to Walsyngham, 9 Aug.), they kept up the appearance of pursuit for several days. Not till Friday, 2 Aug., did they turn back, 'leaving the Spanish fleet so far to the northwards that they could neither recover England nor Scotland' (*ib.*—Drake to the queen, 8 Aug.) And so by the 9th they anchored off Margate, where crowds of their men, dead or dying, were sent ashore (*ib.*—Howard to Burghley, 10 Aug., Howard to the queen, 22 Aug., Howard to Council, 22 Aug.; Froude, xii. 431).

It was at this time that a violent quarrel broke out between Drake and Sir Martin Frobisher, who appears to have thought himself aggrieved by Drake's supposed claim to the prisoners and spoil of the Rosario (*Cal. State Papers*, Dom., 10 Aug.; Motley, *Hist. of the United Netherlands*, ii. 525). Of the circumstances of Frobisher's claim we have no account; but though it has been commonly said that Drake and his men shared the spoil of this ship to the extent of fifty-five thousand ducats in gold (Speed, *Hist. of Gr. Britaine*, p. 1202; Duro, i. 83), there is evidence that the cash was lodged by Drake with Howard, and by him accounted for in the queen's service (*Cal. State Papers*, Dom., 27 Aug.) Drake's profit was apparently limited to the 3,000*l.* which was paid, three years later, as the ransom of Don Pedro de Valdes (Barrow, pp. 304, 315), and afterwards led to a lawsuit among his successors (*Notes and Queries*, 2nd ser. iii. 25). Of the way in which his quarrel with Frobisher was settled we have no account; but though both continued actively employed, it would appear that some care was taken to prevent their meeting.

Drake's idea was that the Armada, driven from England and Scotland, would take refuge in Denmark. It might, of course, attempt to go home by the west of Ireland; but the number of their sick, the shattered state of their hulls and rigging, the loss of their anchors, and their want of provisions and water rendered it, he thought, more likely that they would seek some port where they could refresh, provision, and refit. In this case the Armada might be expected back again before very many weeks, and he therefore urged on the queen and her ministers the necessity of not being in a hurry to relax their exertions, to disband the army, or to pay off the ships. The Prince of Parma was as a bear robbed of her whelps, and being so great a soldier might be expected presently to undertake some great matter 'if he may' (Drake to Walsyngham, 10, 23 Aug.) By little and little, however, the cruel fate of the mighty armament became known in England and in

Europe, notwithstanding the absurd lies that were printed and circulated at Paris by the Spanish ambassador. Howard's ship, it was said, had been taken; he himself had barely escaped in a small boat; Drake was a prisoner; never had been a more complete victory. A version of this gazette in English, with an appropriate commentary, was issued under the title of 'A Pack of Spanish Lies' (*Harl. Misc.* iii. 368; *Somers Tracts*, i. 453), and called forth that curt and scornful narrative of fact which some have attributed to Drake (BARROW, p. 318), though others, with greater probability, to Ralegh (HAKLUYT, vol. ii. pt. ii. p. 169). Drake could write powerfully enough on occasion, and many of his letters are full of quaint humour; but nothing stands in his own name which warrants our believing him capable of such a prose epic as 'The Last Fight of the Revenge.'

The alarm of the invasion being once at an end, the queen began to think of reprisals, and before the end of August had signified her desire 'for the intercepting of the king's treasure from the Indies.' The matter was referred to Howard and Drake, who answered that there were no ships in the fleet able to go such a voyage till they had been cleaned, which could not be done till the next spring tides (27 Aug.) But though this particular attempt was not made, others were, especially by the Earl of Cumberland [see CLIFFORD, GEORGE]; and in the following spring an expedition against the coasts of Spain and Portugal, of such magnitude that it amounted to an invasion, was placed under the joint command of Drake and Sir John Norreys, his old companion in Ireland. It consisted of six of the queen's capital ships, with a great many private ships of war and transports, numbering in all about 150, and carrying, what with seamen and soldiers, 23,375 men (*Cal. State Papers*, Dom., 8 April 1589). So far as mere numbers went, it was most formidable, but it suffered from the three terrible mistakes of being victualled with the same parsimony that had threatened to ruin the fleet the year before, of being under a divided command, and of leaving the sea, where we had proved our superiority, to fight on land, where our soldiers had but scant experience. After being detained a whole month at Plymouth by adverse winds, it was already short of provisions when it put to sea on 18 April. The first attempt was made on Corunna, where, on the 24th, the shipping was burnt and the lower town was taken and plundered; from the upper town, however, the attack was repulsed, mainly, it is said, through the exertions of Maria Pita, the wife of a Spanish officer (SOUTHEY, p. 213). On 10 May the troops were re-embarked, and, having been carried down the coast, were again landed on the 19th at Peniche, whence they marched on Lisbon, where Drake promised to meet them with the fleet 'if the weather did not hinder him.' He was not able, however, to advance further than Cascaes, of which he took possession, blew up the castle, and seized on a large number of Spanish and neutral ships, including some sixty belonging to the Hansa laden with corn and naval stores. The soldiers, having failed in their attempt on Lisbon, came down to Cascaes and there embarked, though not without some little loss. On the return voyage they met with very bad weather, were seventeen days before they could reach Vigo, and then in the greatest distress, their men dying fast from sickness and want. Nor could they obtain any relief at Vigo, the town having been cleared out in expectation of their coming. They vented their angry disappointment by setting it on fire, and re-embarked. Their effective force was reduced to two thousand men, and it was agreed that Drake should fill up the complements of twenty of the best ships and take them to the Azores, in hopes of falling in with the homeward-bound fleet from the Indies, while Norreys, with the rest, should return to Plymouth. A fortunate meeting with the Earl of Cumberland relieved some of their most pressing necessities; but they had scarcely parted company when a violent storm scattered their squadrons. The queen's ships alone held with Drake, who determined to make the best of his way to Plymouth, where he anchored in the end of June. The booty brought home was considerable, but the loss of life was appalling. Strenuous efforts were made to conceal this by misstating the numbers which originally started, and possibly exaggerating the numbers which had deserted. But if it is true that about six thousand only returned, it would seem that the Spanish estimate of sixteen thousand dead was not so egregiously wrong as the chronicler of the voyage wished it to appear (HAKLUYT, vol. ii. pt. ii. p. 134). The real advantage was that the vast destruction of shipping and stores put an end to all proposals of an invasion from Spain; and though some dissatisfaction was murmured at the apparently meagre results obtained at such a cost, the queen signified her approval of the conduct of the two generals, and charged them 'to express her thanks to the colonels, captains, and inferior soldiers and mariners, who had shown as great valour as ever nation did' (7 July).

For the next few years Drake was actively but peacefully employed on shore. He con-

tracted with the corporation of Plymouth 'to bring the river Meavy to the town, which, being in length about twenty-five miles, he with great care and diligence effected,' December 1590 to April 1591 (*Hist. MSS. Comm.*, 9th Rep. App. pt. i. p. 278; *Trans. of the Devonshire Assoc.* 1884, p. 530); and having finished this 'he set in hand to build six mills,' four of which were finished and grinding corn before Michaelmas. In 1593 he represented Plymouth in parliament, where he was again on the committee for regulating the Plymouth water supply, and is also (*ib.* p. 546) said to have spoken and voted in favour of strong measures and liberal support for carrying on the war, and at Plymouth itself was a good deal engaged in measures for 'walling and fortifying' the town. Towards the end of 1594 he was again ordered by the queen to take command of an expedition to the West Indies, with his old and trusty kinsman and friend, Sir John Hawkyns, under him as vice-admiral. The expedition seems to have been unfortunate from the beginning. Though ordered in November 1594, it was not ready for sea till August 1595, during which time its strength and probable destination were fully discussed in the Spanish settlements. It consisted of 27 sail and 2,500 men all told, the soldiers under the command of Sir Nicholas Clifford. It left Plymouth on 28 Aug., but did not arrive at Great Canary till 26 Sept. An ill-judged and unsuccessful attempt on this island delayed them nearly a month, and permitted fullest intelligence of their approach to be sent to the West Indies. On 29 Oct. they anchored at Guadeloupe, where they watered, and sailed on 4 Nov. for Porto Rico, where a very large treasure had been collected. On the 11th they anchored before the town, and almost as they did so Hawkyns died. The same evening a shot from the shore killed Clifford and some other officers. The town had been, in fact, put in a fair state of defence, and the next day, when the fleet attacked, it was beaten off. From Porto Rico they went to La Hacha, Rancheria, and Santa Marta on the main, and finding no booty nor ransom set them on fire. Nombre de Dios, being equally empty, they also burnt. They then attempted to march to Panama, but a number of forts blocked the way and compelled them to return. Everywhere preparations had been made for their reception; treasure had been cleared out and batteries had been thrown up and armed. Drake had been for some time suffering from dysentery; disappointment and vexation probably enough aggravated the disease, and it took a bad turn. When he got on board his ship, the Defiance, he was almost spent, and off Porto Bello, a few days later, 28 Jan. 1595–6, he died. On the 29th his body, enclosed in a leaden coffin, was committed to the deep a few miles to seaward; or, in the words of the epitaph suggested by Richard Barnfield (Address prefixed to the *Encomion of Lady Pecunia*, 1598):

England his hart, his corps the waters have;
And that which rayse his fame, became his grave.

In 1883 a paragraph went the round of the papers to the effect that an attempt was about to be made to recover the body by dredging. It is not at all likely that such an attempt could have been successful; but the idea, if ever seriously entertained, was happily relinquished.

Drake was so entirely a man of action that by his actions alone he must be judged. In them and in the testimony of independent witnesses he appears as a man of restless energy, cautious in preparation, prompt and sudden in execution; a man of masterful temper, careful of the lives and interests of his subordinates, but permitting no assumption of equality; impatient of advice, intolerant of opposition, self-possessed, and self-sufficing; as fearless of responsibility as of an enemy; with the force of character to make himself obeyed, with the kindliness of disposition to make himself loved. Stow, summing up his characteristics, has described him as 'more skilful in all points of navigation than any that ever was before his time, in his time, or since his death; of a perfect memory, great observation, eloquent by nature, skilful in artillery, expert and apt to let blood and give physic unto his people according to the climates. He was low of stature, of strong limbs, broad breasted, round headed, brown hair, full bearded; his eyes round, large, and clear; well favoured, fair, and of a cheerful countenance' (*Annals*, p. 808). That, judged by the morality of the nineteenth century, Drake was a pirate or filibuster is unquestioned; but the Spaniards on whom he preyed were equally so. The most brilliant of his early exploits were performed without the shadow of a commission; but he and his friends had been, in the first instance, attacked at San Juan de Lua treacherously and without any legitimate provocation. In the eyes of Drake, in the eyes of all his countrymen, his attacks on the Spaniards were fair and honourable reprisals. According to modern international law the action of the Spaniards would no more be tolerated than would that of Drake; but as yet international law could scarcely be said to have an existence. That from the queen downwards no one in England considered Drake's attack on Nombre de Dios

or his capture of the Cacafuego as blameworthy is very evident, and the slight hesitation as to officially acknowledging him on his return in 1580 rose out of a question not of moral scruples, but of political expediency. That once settled, he was accepted in England as the champion of liberty and religion, though in Spain and the Spanish settlements his name was rather considered as the synonym of the Old Dragon, the author of all evil.

Drake was twice married: first, on 4 July 1569, at St. Budeaux in Devonshire, near Saltash, to Mary Newman, whose burial on 25 Jan. 1582–3, while Drake was mayor of Plymouth, is entered in the registers both of St. Budeaux and of St. Andrew's in Plymouth, but no trace of her grave can be found at either place (*Notes and Queries*, 3rd ser. iv. 189, 330, 502); and secondly to Elizabeth, daughter and heiress of Sir George Sydenham, who survived him, and afterwards married Sir William Courtenay of Powderham in Devonshire. By neither wife had he any issue, and with suitable provision for his widow, the bulk of his very considerable property, including the manor of Buckland Monachorum, ultimately went to his youngest and only surviving brother Thomas, the companion of most of his voyages and adventures, in whose lineage the estate still is. Another brother, John, who was killed in the Nombre de Dios voyage, married Alice Cotton, to whom, in dying, he bequeathed all his property (*Add. MS.* 28016, ff. 68, 357); but apparently neither he nor any of the brothers, except Thomas, had any children. Several other Drakes, brothers or sons of Sir Bernard Drake of Ash, are mentioned in close connection with Drake's career. Richard, Bernard's brother, had the charge of his important prisoner, Don Pedro de Valdes, by whom he is markedly described as Drake's kinsman (*Notes and Queries*, 2nd ser. iii. 25; *State Papers*, Dom., Elizabeth, ccxv. 36); John Drake, who sailed in the Golden Hind, and won the chain of gold for first sighting the Cacafuego, and afterwards was with Fenton in the Plate in 1582 (Hakluyt, iii. 727), was probably Bernard's eldest son; Hugh Drake, also named in a list of sea-captains (*Cal. S. P.* Dom. 5 Jan. 1586), was certainly a younger son of Sir Bernard.

From among all moderns Drake's name stands out as the one that has been associated with almost as many legends as that of Arthur or Charlemagne. As none of these have, *in* even the slightest degree, any historical or biographical foundation, it is unnecessary here to do more than call attention to their existence as illustrating the very remarkable hold which Drake's fame took on the minds of the lower ranks of his countrymen (Southey, *British Admirals*, iii. 239; *Notes and Queries*, 3rd ser. iii. 506, iv. 189, viii. 223). The recent celebrations in his memory, the erection of a colossal statue by Boehm at Tavistock 27 Sept. 1883, and of its replica at Plymouth 14 Feb. 1884, testify to a still living and more intelligent hero-worship. On the occasion of the unveiling of the Plymouth statue a number of 'relics' were exhibited (*Western Antiquary*, iii. 214). Many others no doubt exist; one of peculiar interest is in the museum of the Royal Naval College at Greenwich—an astrolabe said to be the one used in the voyage round the world.

Of the portraits of Drake, those which seem to have the best claim to be considered genuine are: 1. A miniature by Hilliard, in the possession of the Earl of Derby, bearing the legend 'Ætatis suæ 42—An° Dom. 1581;' an engraving of it is on the title-page of Barrow's 'Life of Drake.' 2. A full-length painting at Buckland Abbey, bearing the legend 'Ætatis suæ 53—An° Dom. 1594.' 3. A painting formerly in the possession of the Sydenham family, and engraved for Harris's 'Collection of Voyages' (1705, i. 19; 1744, i. 14); its genuineness is considered doubtful. 4. An anonymous engraving without date, but bearing the legend 'An° Æt. sue 43;' a rare copy of this in its original state is in the British Museum. It was afterwards retouched by Vertue, in which state it has been copied for Drake's edition of Hasted's 'History of Kent' (1886). 5. A fine engraving by Thomas de Leu, from a picture by Jo. Rabel, is in the British Museum; it is doubtful whether Rabel ever saw Drake, in which case the portrait can only be second-hand (see Granger, *Biog. Hist. of England*, i. 242; Bromley, *Cat. of Engraved Brit. Portraits*, p. 38; *Notes and Queries*, 3rd ser. iii. 26, iv. 118, 4th ser. xii. 224; *West. Antiq.* i. 99, iii. 161, iv. 235).

[The standard Life of Drake by Barrow (1843) embodies many original papers in the Public Record Office or the British Museum. It is by no means free from careless inaccuracy, and since its date many documents have been discovered or elucidated by the Calendars of State Papers and by the publications of the Navy Records, the Hakluyt and the Camden Societies. Of other Lives, those by Campbell in the Biog. Brit. and Lives of the Admirals, by Southey in Lives of the British Admirals (vol. iii.), and by J. S. Corbett (1890) are sound so far as they go; those by Samuel Clark (1671) and by 'the ingenious author of the Rambler' (1767) have no original value. J. S. Corbett's Drake and the Tudor Navy, 1898 (2 vols.), is a standard work of research. The original narratives of Drake's several expeditions are: 1. Sir Francis Drake Revived . . . by this memorable Relation

of the rare occurrences (never yet declared to the world) in a third voyage made by him into the West Indies in the years 1572–3, when Nombre de Dios was by him, and 52 others only in his company, surprised; faithfully taken out of the report of Mr. Christopher Ceely, Ellis Hixon and others who were in the same voyage with him, by Philip Nichols, preacher. Reviewed also by Sir Francis Drake himself before his death and much holpen and enlarged by divers notes with his own hand here and there inserted. Set forth by Sir Francis Drake, baronet [his nephew] now living (sm. 4to, 1626). A second edition was published in 1628, and it has lately been reprinted in Arber's English Garner, vol. v. 2. The World Encompassed by Sir Francis Drake, being his next Voyage to that to Nombre de Dios . . . carefully collected out of the notes of Master Francis Fletcher, preacher in this employment and divers others his followers in the same (sm. 4to, 1628). This first edition is exceedingly rare; it was republished in 1635 and in 1653; has been included in various collections; and in 1854 was edited, with much additional matter, for the Hakluyt Society by Mr. W. S. W. Vaux, under whose name it is referred to in the text. 3. A summarie and true discourse of Sir Francis Drake's West Indian Voyage wherein were taken the townes of Saint Iago, Sancto Domingo, Cartagena, and Saint Augustine . . . (sm. 4to, 1589). The first part of this was written by Captain Bigges, a soldier officer; was continued, after his death, probably by Bigges's lieutenant, Master Croftes, and was edited by Thomas Gates, who, in a dedication to the Earl of Essex, says that he was lieutenant of Master Carleill's own company, can well assure the truth of the report, and has recommended the publishing of it. It is now very rare, and has never been textually reprinted, though most of it is given in Hakluyt, iii. 534. 4. Sir Francis Drake's memorable service done against the Spaniards in 1587, written by Robert Leng, gentleman, one of his co-adventurers and fellow-soldiers . . . edited from the original MS. in the British Museum, together with an Appendix of illustrative papers, by Clarence Hopper, for the Camden Society (Camden Miscell. vol. v. 1863). 5. A true coppie of a discourse written by a gentleman employed in the late Voyage of Spain and Portugal (sm. 4to, 1589); reprinted in Hakluyt, vol. ii. pt. ii. p. 134 (where it is doubtfully attributed to Colonel Anthonie Winkfield), and in 1870 for private circulation by J. P. Collier. 6. Ephemeris expeditionis Norreysii et Draki in Lusitaniam (Londini, 1589). 7. Narrationes duæ admodum memorabiles, quarum prima continet diarium expeditionis Francisci Draki equitis Angli in Indias occidentales susceptæ anno MDLXXXV. Altera omnium rerum ab eodem Drako et Norreysio in Lusitanica irruptione gestarum fidelem continuationem subjecit (Noribergæ, 1590). 8. Sir Francis Drake his Voyage, 1595, by Thomas Maynarde, together with the Spanish account of Drake's Attack on Puerto Rico, edited from the original MSS. by W. D. Cooley (Hakluyt Society, 1849). 9. A Libell of Spanish Lies found at the Sack of Cales, discoursing the fight in the West Indies . . . and of the death of Sir Francis Drake, with an answer briefly confuting the Spanish Lies and a short relation of the fight according to truth. Written by Henrie Savile, Esq., employed captaine in one of her Majesties Shippes [Adventure] in the same service against the Spaniard (4to, 1596); reprinted in Hakluyt, iii. 590. Of these several voyages early accounts are also given in Hakluyt's Principal Navigations; to Nombre de Dios, iii. 525; round the World, iii. 730 (reprinted in Vaux); to Cadiz in 1587, vol. ii. pt. ii. p. 121; West Indies and death, iii. 583. Costa-Rica, Nicaragua y Panama en el siglo XVI, por D. Manuel M. de Peralta (8vo, 1883), contains several original letters from Spanish officials in America at the time of Drake's attack on their possessions in the South Sea, which are here published for the first time, but were first brought to the notice of English readers by Mr. C. R. Markham in his Sea Fathers. La Armada Invencible, por el capitan de navio C. F. Duro (2 vols. 8vo, 1884), is an interesting essay followed by a most valuable collection of original Spanish documents, with which should be studied the Navy Records Society's publications, vols. i. ii. and xi. See also Charles Fitzgeffrey's poetic biography, 1596; Lope de Vega's Dragontea, a poem on the last expedition and death, 1602; Lediard's Naval History; Froude's Hist. of England; Notes and Queries, passim; Western Antiquary, passim; Transactions of the Devonshire Association (Newton Abbot, 1884), p. 505; Sabin's Dict. of Books relating to America.] J. K. L.

DRAKE, FRANCIS (1696–1771), author of 'Eboracum,' the son of the Rev. Francis Drake, vicar of Pontefract and prebendary of York, by his second wife, Elizabeth, daughter and heiress of John Dickson of Pontefract, was baptised on 22 Jan. 1695–6. He came of an old Yorkshire family of some position. His great-grandfather, Nathan Drake of Godley, Halifax, had borne arms in the service of Charles I, and is known as the author of the manuscript account of the sieges of Pontefract in 1644 and 1645, which was first partly printed in Boothroyd's history of that borough, and since in its integrity by the Surtees Society. As some compensation for the losses he had incurred for his attachment to the royal cause, his son, Dr. Samuel Drake [q. v.], was presented by Charles II to the vicarage of Pontefract, a preferment held by the family during three generations. Francis, in the preface to 'Eboracum,' laments his small share of 'school-learning' and his lack of early training. He was apprenticed at an early age to Mr. Christopher Birbeck, a surgeon in large practice at York. In 1713, while still in his articles, he lost his father, who

left him the manor of Warthill, near York, and a house at Pontefract. Four years later, in 1717, Birbeck died, and Drake, availing himself of the opening occasioned by his death, commenced practice at York. It was not long before he had gained for himself a reputation as an expert practitioner. In May 1727 the corporation of York appointed him city surgeon, an office of little profit but of considerable local importance.

Drake had not been long in practice when the perusal of a copy of the manuscript history of York, by Sir Thomas Widdrington, formerly recorder of the city, gave him the first impulse to collect materials for the great work of his life. 'From a child,' as he himself tells us (preface to *Eboracum*), 'history and antiquity were always my chiefest tast.' The earliest intimation we have of his having entered upon the task appears in letters addressed in August and October 1729 to Dr. Richard Richardson of Bierley, and to Thomas Hearne, asking them 'to lend a helping hand to one who, swayed by no thirst of interest or vainglory, undertakes to deliver down to posterity the transactions of this famous city' (*Extracts from the Correspondence of R. Richardson, M.D., F.R.S.*, pp. 299–300, 304; *Letters written by Eminent Persons*, II. i. 76–9, 8vo, London, 1813). Despite the neglect of these and other persons to whom he applied for aid, Drake received every encouragement in his undertaking from the corporation of York. When, in April 1731, he represented to that body 'that the work was so far completed that he should be able to put out his proposals in a short time, and he desired liberty to inspect the ancient registers, cartularies, &c., belonging to the city,' they immediately made an order 'giving Drake the liberty to inspect and extract out of the ancient registers, deeds, and writings such things as he should think requisite for completing and illustrating his proposed history.' Again, in September 1735, when Drake was anxious to add to his already numerous illustrations engravings of the two market-crosses, Ouze Bridge, a map of the Ainsty, the front elevation of the mansion house, then recently erected, and an interior view of the state room, the corporation voted him, under certain conditions, a contribution of 50*l.* As long ago as 1732 he had issued from the London press of William Bowyer his proposals for printing the work by subscription (Nichols, *Lit. Anecd.* ii. 13), but nearly three years passed before he was in a position to announce that his 'History was in the press, and that the many copper plates necessary to the work were under the hands of the best masters in that art' (*Gent. Mag.* v. 280). The book was at length issued towards the close of 1736 with the title 'Eboracum: or, the History and Antiquities of the City of York, from its original to the present time. Together with the History of the Cathedral Church and the Lives of the Archbishops,' fol. London, printed by William Bowyer, for the author, 1736. The subscription price was five guineas. In a list numbering nearly 540 subscribers the clergy of both city and county are well represented, but the name of the archbishop, Dr. Lancelot Blackburne, is absent. 'He not only refused,' writes Drake, 'upon my repeated application to him to accept the dedication of the church account, but even to subscribe to the book.' At p. 416 of 'Eboracum' will be found Drake's droll attack upon the archbishop, with which compare Pegge's 'Anonymiana,' century xii. No. xxiv. On 26 Nov. of the same year (1736) Drake attended a full meeting of the corporation in the guildhall at York, and in person presented to them six copies of his book, one 'richly bound in blue Turkey leather, gilded and beautifully painted and illuminated, in two large folio volumes on royal paper,' to be kept among the city records. At the same time 'he made a very handsome and elegant speech to the assembled corporation, acknowledging the several orders they had made in his favour,' and explaining that he could not dedicate his book to them, as he was bound in gratitude to dedicate it to the Earl of Burlington. Drake's motives were genuine. In the preface to 'Eboracum' he had alluded somewhat mysteriously to a sojourn in London. The allusion is explained in a letter of the antiquary, Benjamin Forster [q. v.], to Richard Gough, dated 12 Nov. 1766. Happening one day to put up at an inn at Knaresborough, Drake found Sir Harry Slingsby, the member for the borough, negotiating with a farmer for a loan of 600*l.*, and was persuaded 'as a mere matter of form' to put his name to the bond. The baronet, protected by his position as member of parliament, repudiated the debt, and allowed Drake to be arrested and imprisoned for the money. 'He might,' writes Forster, 'have lain in the Fleet to this day had not Lord Burlington interposed, who assured Sir Harry he would use all his interest to prevent his being rechosen for Knaresborough unless he paid the debt and made a compensation to Mr. Drake' (Nichols, *Illustr. of Lit.* v. 298). The affair probably occurred in the spring or early summer of 1736.

On returning home Drake found that his long enforced absence had seriously interfered with his practice, so that although he accepted the post of honorary surgeon to the

York County Hospital on the establishment of that institution in 1741, and held it until 1756, he henceforth devoted himself almost entirely to historical and antiquarian research. A paper from his pen, 'Introduction to the Aspilogia of John Anstis,' having been read before the Society of Antiquaries on 12 Feb. 1735–6, he was elected F.S.A. on the 27th of the same month. Copies of this treatise are preserved in Addit. MS. 6183, ff. 22–6, and in Addit. MS. 11249, ff. 46–51. In the same year (10 June 1736) he became a fellow of the Royal Society, and besides a medical paper in the 'Philosophical Transactions' for 1747–8 (xlv. 121–3), he has a description of the remarkable sculptured stone, now in the museum of the Yorkshire Philosophical Society, representing a celebration of Mithraic rites by the Romans at Eburacum, which was found in Micklegate in April 1752 (*ib.* vol. xlviii. pt. i. pp. 33–41). He had previously sent an account to the Society of Antiquaries, from which the above paper, with 'a brief explication of the inscription,' was drawn up by the author's friend, Professor John Ward. He resigned his fellowship in 1769, having withdrawn from the Society of Antiquaries in November 1755.

In the spring of 1745 Drake, with his friend John Burton, made an excursion to the Yorkshire Wolds, and explored the country about Goodmanham and Londesborough, with the object of 'contributing to settle the long-disputed question as to the site of the Roman station called Delgovitia. Burton, two years later, sent a paper giving the result of their investigations to the Royal Society, to which Drake added an appendix (*Philosophical Transactions*, 1747, vol. xliv. pt. ii. pp. 553–6). Some years afterwards (October 1754) the two antiquaries visited Skipwith Common, ten or twelve miles from York, where they opened a number of small barrows called Danes' hills. In the 'Monasticon Eboracense,' which Dr. Burton was then preparing for the press, Drake took a warm interest, and did much to insure its success (Nichols, *Illustr. of Lit.* iii. 378, 379).

At the close of his preface to 'Eboracum' Drake had disclaimed all desire or expectation of another edition. Yet in a letter to Professor John Ward, dated 'York, Ap. 5, 1755' (*Addit. MS.* 6181, f. 27), he refers to 'an interleav'd book I keep of my Antiquities of York.' This copy, which contained large manuscript additions by the author, was in the possession of his son, the Rev. William Drake [q. v.], who, says Nichols, would have republished his father's book if the plates could have been recovered, and even had thoughts of getting them engraved anew (*Lit. Anecd.* ii. 87). Drake, writing to Dr. Zachary Grey 1 Feb. 1747–8, mentions 'a great work which I am upon' (*Addit. MS.* 6396, f. 9). The 'great work' thus alluded to was the 'Parliamentary History,' the first eight volumes of which were published at London in 1751, 8vo, with the title 'The Parliamentary or Constitutional History of England from the earliest Times to the Restoration of King Charles II, collected from the Records, the Rolls of Parliament, the Journals of both Houses, the Public Libraries, original Manuscripts, scarce Speeches and Tracts, all compared with the several contemporary Writers, and connected throughout with the History of the Times. By several Hands.' In 1753 five volumes, and two years later as many more, were published, making together eighteen volumes. The nineteenth and twentieth volumes did not appear until 1757, and in 1760 the work was completed by the issue of two additional volumes, comprising an appendix and a copious index. A second edition was soon called for, and before the close of 1763 was given to the world in twenty-four handsome octavo volumes. There is little doubt that Cole is right in his assertion that Drake and Cæsar Ward, the bookseller and printer of York, at whose house in Coney Street Drake was lodging at the time, were the sole authors of this 'most excellent illustration of our English history' (*Cole MS.* xxvi. f. 3 *b*). The original matter introduced by Drake illustrating events at York during the civil war has been used with excellent effect by Guizot in his 'History of the English Revolution of 1640,' ed. Hazlitt, 1845, p. 154.

In 1767 Drake left York to pass the remainder of his life at Beverley, in the house of his eldest son, Dr. Francis Drake, who was vicar of the church of St. Mary in that town. There he died on 16 March 1771, having entered the seventy-sixth year of his age. He was buried in St. Mary's, where a tablet was erected to his memory by his son.

Drake married at York Minster, on 19 April 1720, Mary, third daughter of George Woodyear of Crook Hill, near Doncaster, a gentleman of position, who had at one time acted as secretary to Sir William Temple (*Yorkshire Archæological and Topographical Journal*, ii. 334). She died 18 May 1728, aged 35, having borne five sons, of whom three survived her, and was buried in the church of St. Michael-le-Belfrey, York (*Monumental Inscription in Eboracum*, p. 243; Nichols, *Lit. Anecd.* iv. 179). Two sons, Francis and William [q. v.], survived their father. The elder, Francis, baptised at St. Michael-le-

Belfrey 5 June 1721, was admitted Trapp's scholar at Lincoln College, Oxford, 6 Nov. 1739, and graduated B.A. 2 June 1743, M.A. 4 July 1746. In 1746 he was elected fellow of Magdalen, and proceeded B.D. 25 May 1754, D.D. 1 July 1773. He was lecturer of Pontefract and vicar of Womersley, Yorkshire. In 1767 he was instituted to the vicarage of St. Mary, Beverley, and in 1775 to the rectory of Winestead in Holderness, which he retained until his death at Doncaster on 2 Feb. 1795 (*Lincoln College Register*; *Gent. Mag.* vol. lxv. pt. i. p. 174; Bloxam, *Reg. of Magd. Coll., Oxford*, vi. 234, 235, 237, vii. 4, where Francis Drake is confounded with the Drake family of Malpas and Shardeloes, Cheshire).

In person Drake was 'tall and thin.' Although reserved before strangers, insomuch that he 'never did or could ask one subscription for his book,' among friends he was good company (*Cole MS.* vol. xxvi. ff. 3 *b*, 4 *b*; *York Courant*, 19 March 1771). A portrait of him painted in 1743 by the Berlin artist, Philip Mercier, which hangs in the mansion house at York, gives a pleasing impression of his appearance. A later portrait was painted by his relative, Nathan Drake, who published an engraving of it in mezzotinto, by Valentine Green. This print, which was not issued until June 1771, a few months after Drake's death, is frequently found inserted in 'Eboracum.' A sturdy Jacobite in politics, he could not always disguise his opinions even in the sober pages of his history. Having persistently refused to take the oaths to government, he was called upon in 1745 to enter into recognisances to keep the peace, and not to travel five miles from home without license. He was moreover superseded in the office of city surgeon, at a meeting held by the corporation on 20 Dec. It was not until July 1746 that he obtained a discharge from his recognisances.

'Eboracum,' though on many questions obsolete and superseded by the works of later and more critical writers, contains much that would otherwise have been forgotten, and is exceedingly valuable upon points of pure topography. A copy, extensively illustrated and inlaid in 6 vols. atlas folio, was sold at Fauntleroy's sale in 1824 for 136*l.* 10*s.*, when it was purchased by Mr. Hurd. It subsequently fell into the hands of H. G. Bohn, who offered it at the price of 80*l.* (*Guinea Catalogue*, 1841, p. 1369). The work having become scarce and dear, the York booksellers published an abridgment in 1785 (3 vols. 12mo), and again in 1788 (2 vols. 8vo). Finally, in 1818, William Hargrove professed to give in the compass of two moderate 8vo volumes 'all the most interesting information already published in Drake's "Eboracum," enriched with much entirely new matter from other authentic sources.' The portion relating to York Minster had been pirated during the author's lifetime, fol. London, 1755 (with Dart's 'Canterbury Cathedral,' also abridged), reprinted at York, 2 vols. 12mo, 1768, and afterwards (Gough, *British Topography*, ii. 423-4). The copy of Sir Thomas Widdrington's manuscript history of York ('Analecta Eboracensia'), which Drake used and believed to be the original manuscript, as appears from his remarks at f. 1, is in the British Museum, Egerton MS. 2578.

[Davies's Memoir in the Yorkshire Archæological and Topographical Journal, iii. 33-54, see also iv. 42; Stukeley's Diaries and Letters (Surtees Soc.), i. 405, 406, 407-8; Nichols's Lit. Anecd.; Nichols's Illustr. of Lit.; Hargrove's Hist. of York, ii. 412-15; Watson's Hist. of Halifax, p. 250; Chalmers's Biog. Dict. xii. 312; [Gough's] List of Society of Antiquaries, 1717-96, pp. 5, 8, 13; Sloane MS. 4043, ff. 150-60; Birch MSS. 4305 f. 29, 4435 f. 176; Addit. MSS. 6181 ff. 24-8, 6210 ff. 41, 49, 28536 f. 141.] G. G.

DRAKE, Sir FRANCIS SAMUEL (*d.* 1789), rear-admiral, youngest brother of Sir Francis Henry Drake, the last baronet in the line of succession from Thomas, the brother and heir of Sir Francis Drake [q. v.], after serving as a lieutenant in the Torrington and the Windsor, was on 30 March 1756 promoted to the command of the Viper sloop, and on 15 Nov. was posted to the Bideford. On 11 March 1757 he was appointed, in succession to his second brother, Francis William, to the Falkland of 50 guns, which he commanded for the next five years; in the West Indies under Commodore Moore in 1757-8; at St. Helena for the protection of the homeward-bound trade in the spring of 1759, and in the autumn on the south coast of Bretagne, under Captain Robert Duff [q. v.], with whom he was present at the defeat of the French in Quiberon Bay; in the St. Lawrence with Commodore Swanton in the summer of 1760; with Lord Colville on the coast of North America, and with Sir James Douglas at the Leeward Islands in 1761, continuing there under Sir George Rodney in 1762, when he was moved into the Rochester, which he commanded till the peace. In 1766 he commanded the Burford; 1772-5 the Torbay of 74 guns, guardship at Plymouth, and in the spring of 1778 was appointed to the Russell, one of the squadron which sailed for America under the command of Vice-admiral John Byron [q. v.] The Russell, having sustained great damage in the gale which scattered the

squadron, was compelled to put back, and did not go to America till the spring of 1779. During that year and the early part of 1780, Drake continued under the command of Vice-admiral Marriot Arbuthnot [q. v.] He was then sent to join Rodney in the West Indies, and accompanied him to the coast of North America, and back again to the West Indies, where he received a commission as rear-admiral, dated 26 Sept. 1780. He then hoisted his flag in the Princessa of 70 guns; took part under Rodney in the operations against the Dutch Islands, and was detached under Sir Samuel Hood to blockade Martinique, where, with his flag in the Gibraltar, he was warmly engaged in the partial action with De Grasse on 29 April 1781 [see Hood, Samuel, Viscount]. In August, with his flag again in the Princessa, he accompanied Hood to North America, and commanded the van in the untoward action off the mouth of the Chesapeake on 5 Sept. [see Graves, Thomas, Lord], in which the Princessa received such damage that Drake was compelled to shift his flag temporarily to the Alcide. He afterwards returned with Hood to the West Indies, took part with him in the brilliant but unavailing defence of St. Christopher's in January 1782, and on 12 April, by the accident of position, had the distinguished honour of commanding the van of the fleet under Sir George Rodney in the battle of Dominica [see Rodney, George Brydges, Lord]. His conduct on this occasion deservedly won for him a baronetcy, 28 May 1782. He continued in the West Indies till the peace, after which he had no further service. In 1789 he was elected member of parliament for Plymouth, and on 12 Aug. was appointed a junior lord of the admiralty, but died shortly afterwards, 19 Oct. 1789. He was twice married, but left no issue, and the baronetcy became extinct. His elder brother, Francis William, a vice-admiral, with whom he is frequently confused, died about the same time, also without issue; and the eldest brother, Francis Henry, the hereditary baronet, dying also without issue this title too became extinct, though it was afterwards (1821) revived in the grandson of Anne Pollexfen, sister of these three brothers, and wife of George Augustus Eliott, lord Heathfield [q. v.]

[Charnock's Biog. Nav. vi. 60, 162; Beatson's Nav. and Mil. Memoirs—both these writers confuse the two younger brothers with each other and with a Captain William Drake (no relation) who commanded the Portsmouth store-ship in 1743–4; official documents in the Public Record Office; Wotton's Baronetage; Burke's Extinct and Dormant Baronetcies.] J. K. L.

DRAKE, JAMES (1667–1707), political writer, was born in 1667 at Cambridge, where his father was a solicitor. He was educated at Wivelingham and Eton; admitted at Caius College, Cambridge, 20 March 1684; and graduated B.A. and M.A. with 'unusual honours,' it is said, 'from men of the brightest parts.' In 1693 he went to London, and was encouraged in the study of medicine by Sir Thomas Millington. He became M.B. in 1690 and M.D. in 1694. In 1701 he was elected F.R.S., and was admitted fellow of the College of Physicians 30 June 1706. In 1697 he had a share in a successful pamphlet called 'Commendatory Verses upon the Author of Prince Arthur and King Arthur' (Sir R. Blackmore). He became better known as a vigorous tory pamphleteer. In 1702 he published a pamphlet called 'The History of the Last Parliament.' It was written in the tory interest and accused the whigs of contemplating a 'new model' of 'government' and of systematically traducing the princess, now Queen Anne. The House of Lords had been investigating the report that William had plotted to secure the succession to the crown for the elector of Hanover. Drake's pamphlet was noticed in the course of the debate. He confessed the authorship and was summoned before the House of Lords, which ordered him to be prosecuted. He was tried and acquitted. In 1703 he published 'Historia Anglo-Scotica,' from a manuscript by an 'unknown author.' It was offensive to the presbyterians and was burnt at the Mercat Cross, Edinburgh, 30 June 1703. In 1704 he joined with Mr. Poley, member for Ipswich, in composing 'The Memorial of the Church of England, humbly offered to the consideration of all true lovers of our Church and Constitution.' This gave great offence to Marlborough and Godolphin, who were beginning to separate themselves from the tories. The book was also presented as a libel by the grand jury of the city on 31 Aug. 1705, and burnt by the common hangman. The queen mentioned it in her speech to the new parliament (27 Oct. 1705). After voting that the church was not in danger, both houses (14 Dec.) requested the queen to punish persons responsible for scandalous insinuations to the contrary. A proclamation was issued offering reward for the discovery of the authors of the memorial. The printer made a statement implicating three members of the House of Commons, Poley, Ward, and Sir Humphry Mackworth, but stated that the pamphlet was brought to him by two women, one of them masked, and the printed copies delivered by him to porters, some of whom were arrested. No further

discoveries, however, were made. Drake escaped for the time, but was prosecuted in the following spring for some passages in the 'Mercurius Politicus,' a paper of which he was the author. He was convicted (14 Feb. 1706) of a libel, but a point was reserved, arising from a technical error. The word 'nor' had been substituted in the information for the word 'not' in the libel. Drake was acquitted upon this ground 6 Nov. 1706. The government then brought a writ of error; but meanwhile Drake's vexation and disappointments and 'ill-usage from some of his party' threw him into a fever, of which he died at Westminster, 2 March 1706-7.

Drake also wrote 'The Sham Lawyer, or the Lucky Extravagant' (adapted from Fletcher's 'Spanish Curate' and 'Wit without Money'), acted in 1697 and printed, according to the title-page, 'as it was damnably acted at Drury Lane.' He is also said to have written 'The Antient and Modern Stages Reviewed' (1700), one of the replies to Jeremy Collier, and prefixed a life to the works of Tom Brown (1707). A medical treatise called 'Anthropologia Nova, or a New System of Anatomy,' was published just before his death in 1707. It reached a second edition in 1717, and a third in 1727, and was popular until displaced by Cheselden's 'Anatomy.' 'Orationes Tres' on medical subjects were printed in 1742. He contributed a paper upon the influence of respiration on the action of the heart to the 'Philosophical Transactions,' xxiii. 1217. His portrait, by Thomas Foster, was engraved by Van der Gucht, and is prefixed to his 'Anatomy.'

[Biog. Brit.; Boyer's Queen Anne, pp. 18, 19, 210, 218, 220, 221, 286; Life of Drake prefixed to 'Memorial,' 1711; Life (apparently very inaccurate) in Monthly Miscellany (1710), pp. 140–142; Hearne's Collections (Doble), i. 11, 59, 66, 155, 186, ii. 14; Biog. Dram. (Langbaine); Nichols's Lit. Anecd. i. 133, 340; Munk's Coll. of Phys. ii. 15; Bromley's Catalogue of Engraved Portraits, x. 233; Notes and Queries, 1st ser. viii. 272, 346.]

DRAKE, JOHN POAD (1794–1883), inventor and artist, baptised 20 July 1794 at Stoke Damerel, Devonshire, was the son of Thomas Drake, by his wife, Frances Poad. Thomas Drake was fourth in descent from one John Drake (1564–1640), a farmer, who has been wrongly identified with a cousin of the admiral, who accompanied Edward Fenton [q. v.] on his voyage in 1582, was wrecked in the river Plate, fell into the hands of the Spaniards, and was for a time in the Inquisition. Thomas Drake was for some time an official in the navy yard at Plymouth, and showed great independence of character, injuring his prospects by refusing to connive at malpractices, and consequently dying in obscurity in Jersey 20 May 1835. John Poad Drake showed a taste for drawing, which led his father to place him under an architectural draughtsman. In 1809 his skill was recognised by an appointment as apprentice to the builder in Plymouth Dockyard. He continued to study painting under a local artist, and disgust at the official neglect of his father led him to leave the service and become a painter by profession. He saw Napoleon on board the Bellerophon in Plymouth Sound, and produced a picture of the scene, which he carried to America. In Halifax, N.S., he was employed by the subscribers to paint a portrait of Justice Blowers, to be hung in the court house. He visited Montreal (where he painted an altarpiece) and New York, where his picture of Napoleon was exhibited and seen by Joseph Bonaparte among others. While painting he devised improvements in shipbuilding, substituting a diagonal for the parallelogrammatic arrangement of ribs and planking. He returned to England in 1827, and in 1837 patented his diagonal system and a screw trenail fastening. He fell into the hands of adventurers who prevented him from deriving any benefit from this patent. From 1829 to 1837 he was occupied with schemes for breechloading guns, and from 1832 to 1840 laid proposals before government for ironcased floating batteries and steam rams. He also invented schemes for facilitating the working of heavy cannon and for 'impregnable revolving redoubts.' Drake presented some of his schemes before the ordnance committees which sat from 1854 to 1856. He received many compliments, but did not succeed in obtaining the adoption of his inventions. The 'Standard' (26 Nov. 1866) stated that he had laid 'the fundamental principle of the now called Snider Enfield' before government in 1835.

Drake continued inventing to the last, and steadily pressed his claims upon government, but without success. He died at Fowey, Cornwall, 26 Feb. 1883. He was survived by an only child, Henry Holman Drake, editor of a new 'History of Kent,' who published the first part—'The Hundred of Blackheath'—in 1886, London, fol.

[Information from H. H. Drake; Boase and Courtney's Bibl. Cornub. p. 1160; Mechanic's Magazine, lxvii. 242, 251–4, 393, 422, 493–5, 538, lxviii. 107, 181, 228, 542, 609, lxix. 61; Artisan, May 1852, March 1854; Civil Engineer and Architect's Journal, xv. 113.]

DRAKE, NATHAN (1766–1836), literary essayist and physician, belonging to a Yorkshire family of considerable standing, was born in 1766 at York, where his father, Nathan, was an artist, and where his younger brother, Richard, was afterwards a surgeon. He received a scanty preliminary education, lost his father in 1778, and in the following year began his professional studies as apprentice to a general practitioner in York. He went to Edinburgh in 1786, where he graduated as M.D. in 1789, with an inaugural thesis, 'De Somno.' He first thought of settling as a physician at Billericay in Essex, but moved in 1790 to Sudbury in Suffolk. Here he became acquainted with Mason Good, who was established there as a general practitioner. A community of interest in medical and literary matters drew them together, and resulted in an intimate friendship, which continued till Dr. Good's death in 1827, and was a great source of happiness to both. Probably finding that there was no room for a physician at Sudbury, Drake removed in 1792 to Hadleigh in Suffolk, where he continued to carry on his professional and literary labours for forty-four years till his death in 1836. He was happily married in 1807, and left behind him a widow and three children. His life was uneventful and useful; he was an honorary associate of the Royal Society of Literature, and was universally esteemed as a religious and truly excellent man. Drake's contributions to general literature consist chiefly of miscellaneous essays, critical, narrative, biographical, and descriptive, which were favourably received at the time of publication. They are not written in a pretentious spirit, and ought not to be judged by a standard different from the author's own. The following are the titles, in some cases abridged: 1. 'Literary Hours,' 1st edit. in 1 vol. 1798, 4th edit. in 3 vols. 1820. 2. 'Essays illustrative of the "Tatler," "Spectator," and "Guardian,"' 3 vols. 1805. 3. 'Essays illustrative of the "Rambler," "Adventurer," "Idler," &c.,' 2 vols. 1809. 4. 'The Gleaner, a series of Periodical Essays, selected,' &c., 4 vols. 1810. 5. 'Winter Nights,' 2 vols. 1820. 6. 'Evenings in Autumn,' 2 vols. 1822. 7. 'Noontide Leisure,' 2 vols. 1824. 8. 'Mornings in Spring,' 2 vols. 1828. A more ambitious work was his 'Shakespeare and his Times,' 2 vols. 4to, 1817. The thought and labour bestowed on this work were supposed to have materially impaired his health, and his case is believed to be that which is mentioned by his friend, Mason Good, in his 'Study of Medicine,' iii. 322–3, 4th edit. The work contains all that the title leads us to expect; it was favourably reviewed by Nares in the 'Gentleman's Magazine,' vol. lxxxviii. Gervinus also, in his 'Shakespeare Commentaries' (English translation, p. 16, ed. 1877), mentions it in laudatory terms, and says that the work has the merit of having brought together for the first time into a whole the tedious and scattered material of the editions and of the many other valuable labours of Tyrwhitt and others. He published a sort of supplementary work, under the title, 'Memorials of Shakespeare, or Sketches of his Character and Genius by various writers,' 1828. A posthumous work appeared in 1837, entitled 'The Harp of Judah, or Songs of Sion, being a Metrical Translation of the Psalms, constructed from the most beautiful parts of the best English Versions.' His professional writings consisted only of a few papers contributed to medical periodicals, especially five in the 'Medical and Physical Journal,' 1799–1800, 'On the Use of Digitalis in Pulmonary Consumption,' on which subject he was considered an authority, and in connection with which his name is mentioned by Pereira, 'Materia Medica,' p. 1394, ed. 1850.

[Gregory's Memoirs of Mason Good, 1828; Gent. Mag. new ser. vol. vi.; Ann. Reg. 1836; Nichols's Lit. Anecd. ii. 87; Trans. of Prov. Med. and Surg. Assoc. vol. vii. 1839.] W. A. G.

DRAKE, ROGER, M.D. (1608–1669), physician and divine, came of a family seated at Cheddon, Somersetshire. He was born in 1608, the eldest son of Roger Drake, a wealthy mercer of Cheapside, who died in December 1651 (Smyth, *Obituary*, Camd. Soc. p. 31; Will reg. in P. C. C. 55, Bowyer). He received his education at Pembroke College, Cambridge, as a member of which he graduated B.A. in 1627–8, and M.A. in 1631. At thirty years of age he entered himself on the physic line at Leyden, 2 Aug. 1638 (Peacock, *Index of Leyden Students*, p. 30), and attended the lectures of Vorstius, Heurnius, and Waleus. He proceeded doctor of medicine there in 1639. In his inaugural dissertation on this occasion, 'Disputatio de Circulatione naturali,' 4to, Leyden, 1640, 'he had the honour of appearing as the enlightened advocate of the Harveian views' (Willis, *Life of Harvey*, p. xliv), and was in consequence subjected to the vulgar attack of Dr. James Primrose the following year. Drake replied with admirable effect in 'Vindiciæ contra Animadversiones D. D. Primirosii,' 4to, London, 1641 (reprinted at pp. 167–240 of 'Recentiorum Disceptationes de motu cordis, sanguinis, et chyli in animalibus,' 4to, Leyden, 1647). His other medical writings are 'Disputatio de Convulsione,' 4to, Leyden,

1640, and 'Disputationum sexta, de Tremore. *Præs.* J. Walæo,' 4to, Leyden, 1640. Drake appears to have been incorporated a doctor of medicine at Cambridge, and was admitted a candidate of the College of Physicians on 22 Dec. 1643. He resigned his candidateship 27 Nov. 1646, having resolved to enter the ministry, as appears from the epistle dedicatory affixed to his 'Sacred Chronologie.' A rigid presbyterian, he was implicated in Love's plot, and was arrested by order of the council of state, 7 May 1651. With some ten or twelve others, he was pardoned for life and estate without undergoing a trial, 'upon the motion of a certain noble person,' says Wood (*Athenæ Oxon.* Bliss, iii. 279, 282, 285). Drake became minister of St. Peter's Cheap in 1653, was one of the commissioners at the Savoy, and occasionally conducted the morning exercise at St. Giles-in-the-Fields and that at Cripplegate. Towards the close of his life he lived at Stepney, where he died in the summer of 1669. His will, dated 24 July 1669, was proved 12 Aug. following (*Reg.* in P. C. C. 93, Coke). Therein he mentions his property in Tipperary and other parts of Ireland—one Roger Drake occurs as 'victualler' for Ireland, 18 Sept. 1655 (*Cal. State Papers*, Dom. 1655, p. 536)—also 'my house knowne by the name of the Three Nunns, scituate in Cheapside in London, newly built by me, and now in the possession of William Doughty.' He married his cousin Susanna, daughter of Thomas Burnell. By this lady he had five children: Roger; a daughter (Margaret ?), married to Stephen White; a daughter (Hester ?), married to — Crowther or Crouder; Sarah, afterwards Mrs. Ayers; and Mary, who was living unmarried in March 1680. Mrs. Drake died at 'Dalston, St. John's, Hackney,' in 1679-80. Her will, dated 9 Dec. 1679, was proved 12 March 1679-80 (Reg. in P. C. C. 37, Bath). Baxter represents Drake as a wonder of sincerity and humility, while Dr. Samuel Annesley [q. v.], who preached his funeral sermon, declared that 'his writings will be esteemed while there are books in the world, for the stream of piety and learning that runs through his sacred chronology.' 'For his worldly incomes,' he adds, 'he ever laid by the tenth part for the poor, before he used any for himself' (Calamy, *Nonconf. Memorial*, ed. Palmer, 1802, i. 180, 432-3).

Besides the works cited above, Drake was author of: 1. 'Sacred Chronologie, drawn by Scripture Evidence al-along that vast body of time . . . from the Creation of the World to the Passion of our Blessed Saviour: by the help of which alone sundry difficult places of Scripture are unfolded,' 4to, London, 1648 2. 'A Boundary to the Holy Mount; or a Barre against Free Admission to the Lord's Supper, in Answer to an Humble Vindication of Free Admission to the Lord's Supper published by Mr. Humphrey,' 8vo, London, 1653. A 'Rejoynder,' by J. Humfrey, was published the following year, as also an answer by J. Timson, 'The Bar to Free Admission to the Lord's Supper removed.' 3. 'The Bar against Free Admission to the Lord's Supper fixed; or, an Answer to Mr. Humphrey, his Rejoynder, or Reply,' 8vo, London, 1656. 4. 'The Believer's Dignity and Duty laid Open' (sermon on John i. 12, 13), at pp. 433-54 of Thomas Case's 'The Morning Exercise at St. Giles-in-the-Fields methodized,' 4to, London, 1660. 5. 'What difference is there between the Conflict in Natural and Spiritual Persons?' (sermon on Rom. vii. 23), at pp. 271-9 of Samuel Annesley's 'The Morning Exercise at Cripplegate,' 4to, London, 1677, and in vol. i. of the 8vo edition, London, 1844.

[Authorities cited in the text; Prefaces to Works; Munk's Coll. of Phys. (1878), i. 239; Brit. Mus. Cat.] G. G.

DRAKE, SAMUEL, D.D. (*d.* 1673), royalist divine, was a native of Halifax, Yorkshire, and was educated at Pocklington school. He was admitted to St. John's College, Cambridge, in 1637, and obtained his B.A. degree in 1640-1. In 1643 he was admitted a fellow of that college by royal command, and in the following year proceeded M.A. He was subsequently ejected from his fellowship for refusing to take the covenant. He afterwards joined the royalist army, and was a member of the garrison at Pontefract, and present at the battle of Newark. In 1651 the parliament ordered him and several other ministers to be tried by the high court of justice on suspicion of conspiracy, but the result is unknown. At the Restoration he was presented to the living of Pontefract, and in 1661 he petitioned the king to intercede with the vice-chancellor of Cambridge University that he might proceed to the degree of B.D., as he had not been able to keep his name on the college books, and sent certificates to show that he had served with the army, and that his father's estate had been plundered. In November 1661 Charles II complied with his request, and in a letter of Williamson Drake says the vice-chancellor permitted him to proceed D.D. after 'long bickerings.' In 1670 he was collated to a prebend of Southwell, which he resigned the following year. He died in 1673, leaving a son, Francis Drake, vicar of Pontefract, who assisted Walker in the com-

pilation of 'The Sufferings of the Clergy,' and whose sons, Samuel and Francis, are separately noticed. Drake wrote: 1. 'A Sermon on Micah vi. 8,' 1670. 2. 'A Sermon on Romans xiii. 6,' 1670. 3. 'Concio ad Clerum,' published 1719.

[Watt's Bibl. Brit.; Walker's Sufferings of the Clergy, p. 150; Southwell Records; Whitelocke's Memorials, p. 511; Calendar of State Papers (Dom.), 1661; Baker's History of St. John's College, Cambridge, p. 535.] A. C. B.

DRAKE, SAMUEL, D.D. (1686?–1753), antiquary, was the son of Francis Drake, vicar of Pontefract, and brother of Francis Drake (1696–1771) [q. v.], author of 'Eboracum.' His grandfather was Samuel Drake (*d.* 1673) [q. v.] He graduated at St. John's College, Cambridge; B.A. 1707, M.A. 1711, B.D. 1718, and D.D. 1724.

In 1713 he edited 'Balthazar Castilionis Comitis libri iv. de Curiali sive Aulico ex Italico sermone in Latinum conversi, interprete Bartholomæo Clerke,' 8vo. In 1719 appeared, 'Concio ad Clerum, Vino Eucharistico aqua non necessario admiscenda.' Drake defended himself against a reply by Thomas Wagstaffe, the nonjuror, in 'Ad Thomam Wagstaffe . . . Epistola; in quâ defenditur Concio,' 1721, 8vo. Wagstaffe published 'Responsionis ad Concionem Vindiciæ,' &c., in 1725. In 1720 Drake (then a fellow of his college) issued proposals for printing Archbishop Parker's great work on ecclesiastical antiquities. The elder Bowyer undertook the work, and brought it out in a handsome folio in 1729, under the title of 'Matthæi Parker . . . de Antiquitate Britannicæ Ecclesiæ.' In 1724 Drake published another Concio, entitled 'Ara ignoto Deo Sacra,' Cambridge, 4to. In 1728 he became rector of Treeton, Yorkshire; and in 1733, by dispensation, he also held the vicarage of Holme-on-Spalding Moor. He died 5 March 1753, aged about sixty-seven years, and was buried in the church of Treeton.

Drake has been confounded with his grandfather of the same name, who is noticed above.

[Author's Works; Nichols's Lit. Anecd. i. 171, 193, 204, 243, 414, 420–1, 550; Boothroyd's Pontefract, p. 369; Hunter's Hallamshire (Gatty), 1869, p. 495.] J. W.-G.

DRAKE, WILLIAM (1723–1801), antiquary and philologist, second surviving son of Francis Drake (1696–1771) [q. v.], by his wife Mary, third daughter of George Woodyear of Crook Hill, near Doncaster, was baptised at St. Michael-le-Belfry, York, on 10 Jan. 1722–3. He matriculated at Christ Church, Oxford, on 21 March 1740–1, proceeded B.A. 19 Oct. 1744, and took orders (*College Register*). For a few years he was third master of Westminster School. In 1750 he was appointed master of Felstead grammar school, Essex (*Gent. Mag.* xx. 237), and rector of Layer Marney in the same county, 1 Dec. 1764 (Morant, *Hist. of Essex*, i. 409, ii. 421). He continued to hold both appointments until 1777, when he was presented to the vicarage of Isleworth, Middlesex. He died at Isleworth on 13 May 1801 (*Gent. Mag.* lxxi. pt. i. 574; Aungier, *Hist. of Syon Monastery*, &c. pp. 145, 161 (tomb), 183).

Drake, who had been elected a fellow of the Society of Antiquaries on 29 March 1770, contributed the following papers to 'Archæologia:' 'Letter on the Origin of the word Romance,' iv. 142–8; 'Observations on two Roman Stations in the county of Essex,' v. 137–42; 'Letter on the Origin of the English Language,' v. 306–17; 'Further Remarks on the Origin of the English Language,' v. 379–89; 'Account of some Discoveries in the Church of Brotherton in the county of York,' ix. 253–67; 'Observations on the Derivation of the English Language,' ix. 332–61.

[Davies's Memoir of Francis Drake in Yorkshire Archæological and Topographical Journal, iii. 33–54; Nichols's Lit. Anecd. ii. 87 *n.*; Nichols's Illustr. of Lit. iv. 620; Lysons's Environs, iii. 108, Supplement, p. 204; [Gough's] List of Society of Antiquaries, 1717–96, p. 23; Alumni Oxon. (Foster), i. 386.] G. G.

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