

triumphantly for Westminster in the Radical interest, along with Sir Francis Burdett; and during a brief interval spent at home, while he was in command of the "Imperieuse," he had rendered himself still further obnoxious as a critic in Parliament of naval abuses. In 1809, however, the authorities had occasion for a daring service which he alone was found competent and willing to undertake. It had been suggested to them that the French fleet blockaded in Basque Roads might be destroyed by means of fire ships, and the hazardous duty was intrusted to Cochrane. On the night of the 11th April he personally piloted the vessels loaded with explosives to the entrance of the harbour, where they spread such terror that seven French frigates slipped their cables and ran on shore, five of them being afterwards destroyed. Unfortunately this first success was not followed up as it ought to have been. Lord Gambier, the commander of the blockading fleet, ignoring the repeated and urgent requests of Cochrane, refused to order a general attack, and thus the opportunity of destroying the whole of the enemy's ships was lost. Lord Cochrane was bitterly disappointed, and made no attempt to conceal his opinion of the incompetency of his superior, who found himself compelled to demand a court martial. The trial was worse than a mockery; the court was packed, witnesses were manipulated, and charts fabricated,—with the scandalous result that Gambier was acquitted and Cochrane by implication disgraced. There was, of course, no further professional employment for one who had been stigmatized as a false accuser. For four critical years Lord Cochrane held no command, and his country lost the services of one of the few naval heroes she has had worthy to be named along with Nelson. In his place in Parliament he did what he could to secure a reform of the many abuses connected with the administration of the navy, and his unsparing criticisms greatly embittered his already unfriendly relations with the Admiralty and the Government. In 1814 an unfortunate concurrence of circumstances, suspicious in themselves though capable of a satisfactory explanation, led to his being accused, along with several others, of a conspiracy to defraud the Stock Exchange, by circulating a false report of the success of the Allies and the death of Napoleon. He had only a week or two before so far overcome the disfavour with which he was regarded by the Admiralty as to secure his appointment to the command of the "Tonnant," the flag-ship of his uncle Sir Alexander Cochrane, but he had to resign the position in order to meet the prosecution which the Government were not slow to institute. The trial was conducted before Lord Ellenborough, a noted partisan, who, if he did not, as Cochrane's friends have insinuated, exceed the limits of his office in order to secure a conviction, certainly showed no favour to the accused, who were all found guilty. Lord Cochrane was sentenced to a fine of £1000, twelve months' imprisonment, and an hour in the pillory. His ruin and disgrace were completed by his being expelled from the House of Commons, and deprived with the usual humiliating ceremony of the knighthood of the Bath, which had been bestowed on him after his heroic service at Basque Roads. Popular sympathy, however, was strongly with him. An influential minority of forty-four voted against his expulsion from the House of Commons, and when a new writ was issued for Westminster he was unanimously returned, no one having ventured to stand against him. A public subscription was raised by his constituents for the payment of his fine. His colleague, Sir Francis Burdett, pledged himself to stand along with him in the pillory if that part of the sentence was carried out, and the Government judged it prudent to remit it. Lord Cochrane's conduct was throughout that of an innocent, if somewhat imprudent, man. At his trial he volunteered a full explanation of the

suspicious circumstances that were urged against him, and after his conviction he took every opportunity of protesting against the injustice that had been done him, and was urgent in his demand for a new inquiry. During the currency of his sentence he contrived to make his escape from prison, and took his seat in the House of Commons, from which he was forcibly removed by the warden and officers of the King's Bench.

At the close of his imprisonment Lord Cochrane soon found that there was little hope of his being again actively engaged in the service of his native country. The peace that followed Waterloo promised to be enduring, and, even had it been otherwise, he could not expect employment, as his name had been struck off the navy list. When, therefore, the command of the fleet of the republic of Chili was offered to him in 1818, he at once accepted it, finding a congenial task in the endeavour to aid a weak state in its struggle for freedom. He arrived at Valparaiso in November 1818; and in a short time afterwards he was ready for action, though the fleet under his command was in every respect miserably weak when compared with that of Spain, to which it was opposed. It seemed almost the characteristic feature of his genius, however, that the greater the odds against him the more brilliant the success he achieved, and this was signally exemplified during his career in South America. It is impossible to detail all his marvellous exploits. Two, however, must be specially mentioned as among the most extraordinary achievements in the annals of naval warfare. On the 2d February 1820 he captured Valdivia, a very strongly fortified town and harbour in the possession of the Spaniards, the forces under his command consisting of his own single frigate and 250 land troops in three small vessels. The place yielded to the mere terror of his name, the handful of troops that obtained possession of it being insufficient to man its guns or even to keep its civil population in order. In the autumn of the same year he blockaded the harbour of Callao, one of the strongest in the world. Within it, fixed to chain moorings, protected by twenty-seven gun-boats, and covered by the fire of no less than 300 guns in the batteries, lay the Spanish frigate "Esmeralda." The ambition of Lord Cochrane was fired by the apparent impossibility of the task to attempt his favourite exploit of cutting out. The attempt was made on the night of the 5th November, and, in spite of the apparent impossibility, it was completely successful after a sharp engagement of a quarter of an hour's duration, in the course of which Lord Cochrane was severely wounded. The moral effect of this achievement upon the Spaniards was all that Cochrane had anticipated; they were completely paralyzed, and left their daring opponent undisputed master of the coast. Unfortunately, just at the time when he was rendering her these signal services, the jealousies and intrigues of various members of the Chilian Government were making Lord Cochrane's position uncomfortable, if not untenable. The withholding of prize-money, and even of pay, had nearly caused a mutiny in the fleet, when Lord Cochrane, by taking strong measures to obtain part of what was due to his men, brought on an open rupture between himself and the Government. An invitation from the regent of Brazil to undertake the command of his fleet against the Portuguese was, therefore, accepted as a welcome deliverance. Lord Cochrane entered on his new duties at Rio de Janeiro in March 1822. His services to Brazil were quite as important, though scarcely marked by so many brilliant episodes, as those to Chili, and they were in the end equally ill-requited. His daring capture of Maranham with a single frigate, in July 1823, added a province to the newly-formed empire; and the value of the accession was acknowledged by the title of marquis of Maranham being conferred

upon the captor, along with an estate, of which, however, Lord Cochrane never obtained possession. In fact, both by Chili and Brazil he was unjustly defrauded of all substantial rewards, and his connection with the new empire which he had done so much to aid in establishing was ignominiously terminated by his dismissal from her service in 1825. He had given some provocation to this by his obstinacy in refusing to appear at a court-martial, and account for his conduct in taking the frigate under his command to England without orders. The Brazilian Government itself, however, practically admitted the gross injustice with which it had treated him by awarding him twenty years afterwards the pension that had been agreed upon in the first engagement, made with him.

On his return to England Lord Cochrane found himself the object of a popularity that had grown rather than abated during his absence. His great achievements had been spoken of in the warmest terms in the House of Commons by Sir James Mackintosh, who urged the Government to restore him to his place in the service of his native land. But the time for the redress of his wrongs was not yet; and, finding inaction impossible, he gladly gave his services to the cause of Greek independence. Appointed by the National Assembly admiral of the Greek fleet, he found himself for the first and only time in his career in a position where success was impossible even for him. The want of union and discipline among the Greek troops frustrated all his plans, and an attempt to relieve the Acropolis at Athens in 1827 ended from this cause in a disastrous failure, Lord Cochrane only escaping by jumping into the sea. In 1828, after the Great Powers had secured the recognition of the independence of Greece, he returned to England.

With the accession of King William and the formation of a Liberal ministry there came at last a tardy and imperfect reparation to Lord Cochrane for the injustice he had suffered. He was restored to his rank in the navy, but with this he had to remain content. It was with bitter and indignant feelings that he found himself compelled to accept a pardon under the Great Seal instead of the new trial he had long and vehemently demanded. And the restoration to his rank was robbed of much of its grace by the facts that the honour of the knighthood of the Bath, of which he had also been deprived, was not restored at the same time, and that the arrears of his pay were withheld. In 1831 he succeeded his father in the earldom of Dundonald. On the 23d November 1841 he became vice-admiral of the blue. Another instalment of the lingering atonement that was due to him was paid in 1847, when the honour of knighthood of the Bath was restored, though, by that strange fatality which seemed to have decreed that no reparation made to him should be complete, his banner was not replaced in the chapel of the order until the day before his burial. In 1848 he was appointed to the command of the North American and West Indian station, which he filled until 1851. Immediately after his return he published *Notes on the Mineralogy, Government, and Condition of the British West India Islands*. When unfitted by advancing age for active service, he busied himself with scientific inventions for the navy, such as improved poop and signal lights, improved projectiles, &c. During the Russian war he revived secret plans which he had detailed to the prince regent nearly fifty years before for the total destruction of an enemy's fleet, and he offered to conduct in person an attack upon Sebastopol and to destroy it in a few hours without loss to the attacking force. That his intellect remained clear and vigorous to the close of his life was shown by the publication in his eighty-fourth year of his *Narrative of Services in the Liberation of Chili, Peru, and Brazil* (1858), and of his *Autobiography*, in two volumes, the second of which appeared just before his death. The literary style

of both works is admirably appropriate to the subject, simple, lucid, and dashing; and the story they tell is one of heroism and adventure that has scarcely its parallel even in romance. The author's burning sense of his wrongs, and his passionate desire for a thorough vindication, reveal themselves at every turn. If he is not unnaturally blind to the fact that his own imprudence and want of self-command contributed in some small degree to his misfortunes, no one will now deny that this "heroic soul branded with felon's doom" suffered more cruel and undeserved wrongs than ever fell to the lot of any warrior of his genius and achievements.

Lord Dundonald died at Kensington on the 30th October 1860, and was buried in Westminster Abbey. (w. B. S.) DUNEDIN, a city in New Zealand, in 45° 52' 12" S. lat. and 170° 32' 37" E. long., at the head of Otago harbour, an arm of the sea on the east coast of the South Island. It is the capital of the late province and present provincial district of Otago, and was founded as the chief town of the Otago settlement by settlers sent out under the auspices of the Lay Association of the Free Church of Scotland in 1848. The discovery of large quantities of gold in Otago in 1861 and the following years, and the great increase in the production of wool, have made Dunedin a very flourishing place. The city is beautifully situated in an amphitheatre of hills. The streets, nearly all paved and kerbed, have been made at considerable expense and trouble,—some being carried through swamps and others through cuttings and along embankments. The cost of permanent improvements during the last fifteen years has been about £300,000. The town is supplied with pure water, and (since 1862) with gas from works belonging to the corporation. Dunedin is the seat of a judge of the supreme court, and of a resident minister, who is a member of the Colonial Executive; and it also has a Waste Lands Board, a body constituted for the purpose of administering the public estate of the provincial district. The city contains some fine buildings, especially two handsome Presbyterian churches, constructed of white stone from Oamaru. The so-called university of Otago, now affiliated with the university of New Zealand, which alone has the power to grant degrees, possesses chairs of classics, mathematics, mental and moral philosophy, as well as lectureships on botany, mineralogy, law, and modern languages. A museum (well built of concrete) contains an excellent collection of New Zealand flora and fauna, including some fine skeletons of the *Dinornis*. There is also a scientific body called the Otago Institute, affiliated with the New Zealand Institute. There are three good libraries—one at the supreme court, a second at the university, and a larger one at the Athenæum—six banks, and several large mercantile houses. The people are mostly of Scotch origin, with a considerable intermixture of immigrants from England, Ireland, the British colonies, and Germany. All classes are prosperous: except among the extremely limited criminal class, poverty rarely occurs, and absolute pauperism is quite unknown.

Otago harbour, by which the city is approached from the sea, is an inlet about 18 miles long. There is about 22 feet of water on the bar at low tide. Half way up to Dunedin is Port Chalmers, a fine anchorage for the largest vessels, where, owing to the presence of precipitous hills, the land was found too limited in area for a large city. From this point the water grows shallower as it approaches Dunedin. Until lately no vessels drawing more than 10 feet could pass up; but by two years dredging the channel has been made available for steamers drawing 13 or 14 feet, and this depth is gradually being increased. The Harbour Board has authority to raise £250,000 by bonds, of which £129,400 has been raised, but £66,000 is still unexpended. The revenue of the

board is £14,500, which is rapidly increasing, as it arises from a munificent landed endowment. A large part of this money is available for works. The harbour was until lately the terminus of a line of large mail steamers running monthly to San Francisco *via* Auckland and Honolulu, but it is now found more convenient to use smaller steamers for the coastal section. It is, however, still the terminus of a line of fine vessels running at intervals of about ten days to Melbourne, and carrying the monthly mail for Suez and England. There is also direct steam communication with Sydney and Hobart Town, and communication *via* Auckland with Fiji. All the coasting steamers and many sailing vessels are owned in Dunedin. In 1876, besides the San Francisco boats, 69 vessels, varying from 250 to 1800 tons, entered the port from places beyond the seas other than Australasia. The greater number of these arrive in the early part of the summer, and load with wool for London. The customs revenue collected in 1876 amounted to £362,335. The municipal debt amounts to £328,000, and the revenue (raised by rates, rents, water and gas works, &c.) to £47,500. The population of the city in the beginning of 1877 was about 22,500, and that of the suburbs about 9000, while other towns within a circuit of a few miles bring it up to 35,000.

DUNFERMLINE, a city and royal burgh of Scotland, situated in the western district of the county of Fife, about three miles from Limekilns, the nearest point on the Firth of Forth. It is connected with Glasgow by railway *via* Stirling, and with Edinburgh, from which it is distant 16 miles, both *via* Thornton and by a direct line constructed in 1877 to North Queensferry. The town is situated about 300 feet above the sea, on the brow of a slope which ascends from the Forth, and it accordingly commands a very extensive view of the country towards the south. It is intersected from north to south by a deep ravine, at the bottom of which a small stream pursues its tortuous course; and this ravine is crossed by an earthen mound, on which an excellent street is built. At the east end of the town, on the south side of the turnpike road, is a public park comprising about 36 acres, partly the gift of the late Mr Ker of Middlebank; and to the north of the road, at a little distance, are the jail, the workhouse, a hospital, and a cemetery, all in close proximity to each other. The county buildings, with their tall and graceful spire 132 feet high; the new corporation buildings, at present (1877) in course of erection, at an estimated cost of £20,000; the new Assembly Hall, capable of accommodating 1500 persons, now being built by a private company at a probable outlay of £10,000; the Carnegie Public Baths, finished and opened in 1877, and presented to his native town by Mr Andrew Carnegie of New York; the Savings Bank; and the British Linen Company's Bank are all worthy of notice. But the most interesting building in the town is the Abbey Church. The western portion is the nave of the cathedral of the Holy Trinity, originally erected in the massive Norman style by Malcolm Canmore about the middle of the 11th century; it escaped destruction when the rest of the building was demolished by the Reformers on 28th March 1560, served as the parish church till the present century, and now forms a fine vestibule to the New Church. Extensive reparations have been made by the Commissioners of the Woods and Forests, and a number of stained glass windows have been contributed by private individuals. The eastern portion, or New Church—opened for public worship on 30th Sept. 1821—occupies the site of the ancient chancel and transepts, but does not agree in proportions or style with the original edifice. Exactly below the pulpit lie the remains of King Robert Bruce; in the north transept are buried seven other kings, two queens, and numbers of the nobility; and in the southern transept, above the vault of the Elgin family, are

monuments in white marble to the Hon. Robert Bruce, tutor to the prince of Wales, and Charles Dashwood Bruce, cousin of the late Lord Elgin, as well as a bust in marble erected by Dean Stanley in memory of his wife Lady Augusta Bruce. The tomb of Queen Margaret, the wife of Malcolm Canmore, lies immediately to the east of the session-house. Of the ancient abbey buildings there still remains the south wall of the Refectory, or Fraters' Hall, with an entire window much admired for its elegant and complicated workmanship. The south-west wall of the palace still stands in testimony of its former stateliness, and an apartment is pointed out by tradition as the spot where Charles I. was born. There are also some slight traces of an ancient tower popularly ascribed to Malcolm Canmore, but in all probability not of so early a date.

Dunfermline has three Established churches, four United Presbyterian, three Free, one Congregational, one Episcopalian, one Evangelical Union, and one Roman Catholic, as well as several places of worship belonging to smaller denominations. The Queen Anne Street United Presbyterian Church was founded by Ralph Erskine, and the Gillespie church by George Gillespie. The former of these two great dissenters is commemorated by a statue in front of his church, and a sarcophagus over his grave in the abbey churchyard; to the memory of the latter a marble mural tablet is inserted above his resting-place within the abbey. The town is well supplied with means of education in all the ordinary branches; but there is no special provision for the higher departments of learning.

The staple industry of Dunfermline is the manufacture of table-linens, and in this department it has almost no rival. The weaving of damask was introduced into the town in 1718 by a Mr James Blake, who had succeeded in getting possession of the jealously guarded secret in workshops at Drumsheugh, near Edinburgh, to which he obtained access by feigning idiocy. Till about 1845 the bulk of the population were engaged on handlooms, but at present only a comparatively small number earn a scanty and precarious subsistence by the old method. The eleven power-loom factories in the town in 1877 give employment to about 5000 persons, of whom a large proportion are females. The annual value of the goods manufactured is about £850,000. Iron and brass foundries, soapworks, and dyeworks are among the minor industrial establishments, and in the vicinity there are about 22 collieries.

Dunfermline returns a member to Parliament in conjunction with Stirling, Inverkeithing, and Culross. The population of the town was 14,963 in 1871, and is now (1877) 15,839; that of the parish, which, besides the strictly rural district around, includes Limekilns and Charleston, with several colliery districts, was 23,123 in 1871, and is now 24,329. The town is governed by a council consisting of 22 members, including a provost, four bailies, and other officials. The revenue of the town, derived principally from coal-fields, was £7875 in 1876. The number of inhabited houses is 1638; the annual value of real property, £56,038. There are two newspapers published weekly, and four banks, besides the National Savings Bank.

In spite of the introduction in 1850 of an apparently abundant supply of spring water, a scarcity has since been felt in dry seasons; and accordingly at present (1877) works are in progress to effect a communication with the River Devon. It is anticipated that the cost of these will be nearly £60,000. Drainage works are also being constructed, at an estimated cost of £9000, to convey the sewage of the city to the sea at Limekilns. The situation of Dunfermline is very favourable to health: the birth rate is 40 per thousand, the rate of mortality 18.4, and the marriage rate 8.7.

Dunfermline derives its name, "The Town or Fort on the crooked Linn," from the ravine already mentioned. From an early period it was a favourite royal residence; and in 1070 Malcolm III. was there married to Margaret. The Culdees are supposed to have had an establishment in the place; and the Benedictine priory, founded by Canmore, was raised to the rank of an abbey under David I., who bestowed numerous privileges on the community. In 1244 the abbot received a mitre; and in 1249 Queen Margaret, the patron saint, was canonized. During the winter of 1303 the court of Edward I. of England was held in the abbey; and on his departure next year most of the buildings were destroyed by fire. In 1329 King Robert Bruce was interred in the choir of the church. The last royal occupant of the palace was Charles II., who there signed the National League and Covenant. Shortly after the town was plundered by Cromwell's soldiers.

DUNFERMLINE, LORD. See ABERCROMBY.

DUNGANNON, a parliamentary borough and market-town of Ireland, in the county of Tyrone, standing on an acclivity 8 miles W. of the south-western shore of Lough Neagh, and 94 miles N.W. of Dublin. It consists of a square with diverging streets, and is generally well built. The only public buildings of note are the parish church, with an octagonal spire, a court-house, a market hall, and a college founded by Charles L. Linens are manufactured and coarse earthenware. The town also contains a power-loom weaving manufactory and flour mills. It returns one member to Parliament. The early history of the place is identified with the once powerful family of the O'Neals, whose chief residence was there. In Dungannon the independence of the Irish Parliament was proclaimed in 1782. The population in 1871 was 3886, of whom 55 per cent. were Roman Catholics; area, 230 acres.

DUNGARVAN, a parliamentary borough, market-town, and seaport of Ireland, in the county Waterford, 125 miles S.W. of Dublin. It is situated on the Bay of Dungarvan, at the mouth of the Colligan, which divides the town into two parts, connected by a bridge of a single arch. The eastern suburb is called Abbeyside, where the remains of an ancient keep, erected by the McGraths still exists. The town contains a town hall, a sessions house, a union workhouse, a market house, and barracks. Brewing is carried on to a small extent, and there is a steam mill. The borough returns one member to Parliament. Area of town, 392 acres; of borough, 8499 acres. Population of borough (1871), 7719, of whom 36 per cent. were Roman Catholics.

DUNKELD, a burgh of barony and market-town of Perthshire, Scotland, situated on the north bank of the Tay, 15 miles N.N.W. from Perth. The river is crossed there by a fine bridge of seven arches, begun in 1805 and completed in 1808, at a cost of £42,000. With the exception of the town-hall (erected 1877) and some other modern buildings, the village consists of narrow and ill-built streets, presenting an antiquated aspect. It is buried among the dark shades of luxuriant trees, and stands in the centre of a valley surrounded by mountains of considerable elevation, which are wooded to their summits. The river, the bridge, the surrounding mountains, and the remains of an ancient cathedral combine to give the town a very romantic appearance. As early as 729 the Culdees had a monastic house at Dunkeld, which was converted into a cathedral by David I. in 1127. Its architecture is of a composite character, exhibiting features both of the Norman and Pointed styles. The centre of the nave is 120 feet by 60, the walls are 40 feet high, and the aisles 12 feet wide. The choir was founded by Bishop Sinclair in 1350; and the tower, which is about 90 feet high, was begun by Bishop Lauder in 1469, and completed by Bishop Brown in 1501. It contains four bells. The cathedral was unroofed at the Reformation, but the choir has been rebuilt, and is now used as the parish church. Beneath the charter-house is the sepulchral vault of the Athole family. In the porch of the church is the tomb of Alexander Stuart, earl of Buchan,

better known as the Wolf of Badenoch, who died in 1394. The most famous of the bishops of Dunkeld was Gavin Douglas, the translator of the *Æneid*. Immediately behind the cathedral stands Dunkeld House, the mansion of the dukes of Athole. The grounds of the ducal residence (which are extensive and picturesque) contain two of the earliest larch trees introduced into Britain; they were brought from Tyrol in 1738. A mile south of Dunkeld, on the other side of the Tay, is the modern village of Birnam, which has sprung up at the railway station. It lies at the foot of Birnam hill, said to derive its name from the famous wood connected with the fate of Macbeth. The population of the burgh in 1871 was 783.

DUNKERS, or TUNKERS, a sect of American Baptists originating in Germany. The name, as its second form indicates, is a nickname meaning *dippers*, from the German *tunken*, to dip. From the first the members recognized no other name than "Brethren." The founder of the sect was Alexander Mack of Schwartzau, who, along with one or two companions, was led to adopt anti-pædobaptist views about the year 1708. It had scarcely assumed organized existence in Germany when its members were compelled by persecution to take refuge in Holland, from which they emigrated to Pennsylvania in small companies in the years between 1720 and 1729. Their first community was established at Germantown, not far from Philadelphia, and other settlements were gradually formed in New England, Maryland, Virginia, Ohio, and Indiana. In the early history of the sect the sexes dwelt apart, and marriage, while not forbidden, was discouraged. Similarly, while the holding of private property was not absolutely prohibited, a certain community of goods was established and maintained by the voluntary action of the members, and it was considered unlawful to take interest for money. These features have now disappeared, but in other respects the sect retains much of its original character. Every member has the right to exhort and take part in the religious services, and for a considerable period no special provision was made for the conduct of worship. There is now, however, a recognized unpaid ministry of bishops and teachers. There are also deacons and deaconesses. In baptism trine immersion is used. The Lord's Supper is observed in the evening only, and connected with it are the *lavipedium*, or ceremonial feet washing, and the apostolic "love-feasts." Putting a literal interpretation on James v. 14, they practise the anointing with oil for the healing of the sick, and many of them will not adopt any other means of recovery. They resemble the Quakers in their plainness of speech and dress, and their refusal to take oaths or to serve in war. Their number, which at one time was estimated at 30,000, has very considerably declined, and the latest account states it at less than 8000. An early offshoot from the general body of Dunkers were the Seventh Day Dunkers, whose distinctive principle, as their name imports, was that the seventh day, and not the first day, of the week was the true Sabbath intended to be perpetually and universally observed. Their founder was Conrad Peysel, one of the first emigrants, who established a settlement at "Ephrata," about fifty miles from Philadelphia, in 1733. This branch of the sect has almost died out.

DUNKIRK, or DUNKERQUE, a strongly fortified seaport town of France, and capital of an arrondissement in the department of Nord, is situated on the Straits of Dover, 40 miles N.W. from Lille, and 194 N. from Paris, in 51° 2' N. lat. and 2° 22' 32" E. long. It is a well-built town, the streets being large, wide, and regular. It is divided into three parts—(1) the town proper, which is the centre of trade; (2) the low town, containing the principal industries; and (3) the citadel, including docks and granaries, and containing the houses of labourers and sailors. Dunkirk is both a naval port and

one of the merchant ports of Paris, and has two harbours, its maritime trade employing about 5000 vessels with a tonnage of 270,000. The docks occupy about 100 acres. It possesses sugar refineries, starch manufactories, distilleries, foundries, and large ship-building yards. The fisheries of the coast are valuable and extensive. The public buildings most worthy of notice are the church of St Eloi, reconstructed about 1560 in the Gothic style, with a Corinthian peristyle built in 1783; the lighthouse, 170 feet high; the Beffroi, 300 feet high, surmounted with signals for vessels in distress, and containing a celebrated peal of bells; the exchange, the second story of which is a gallery for pictures, statuary, medals, and curiosities; and the theatre. The principal square contains the statue of Jean Bart by David of Angers.

Dunkirk is said to have originated in a chapel founded by St Eloi in the 7th century, round which a small village speedily sprung up. In the 10th century Baldwin III., count of Flanders, raised it to the rank of a town. In 1388 it was burned by the English, and in the 16th century Charles V. built a tower for its defence, of which no traces now remain. In 1558 the English, who had for some time held the town, were expelled from it by the French, who in the ensuing year surrendered it to the Spaniards. In 1646 it once more passed into the hands of the French, who, after a few years' occupation of it, again restored it to Spain. In 1658 it was retaken by the French and made over to the English. After the Restoration, Charles II., being in money difficulties, sold it to the French king Louis XIV., who fortified it. In 1793 it was attacked by the English under the duke of York, who, however, were compelled to retire from its walls with severe loss. The population in 1872 was 34,342.

DUNKIRK, a lake-port town of the United States, in Chautauqua county, New York, situated on a small bay in Lake Erie, 40 miles south-west of Buffalo. It is an important station on the Lake railroad, and forms the western terminus of the Erie line; and by means of the Carrolton railroad it has connection with the Pennsylvania coal-fields. The town occupies an elevated and agreeable position on the lake, and its harbour is free of ice earlier in the spring than the neighbouring port of Buffalo. The industries of the place comprise oil-refining, and the manufacture of glue, flour, and iron-work. Population (1870), 5231.

DUNMOW, GREAT, a market-town of England, in Essex, situated on a *via militaris*, some remains of which still exist. It consists of two good streets, built on an acclivity near the right bank of the Chelmer, 40 miles north-east of London by rail. Its public buildings include a town hall and a literary institute, besides the parish church of St Mary the Virgin, recently restored. Population in 1871, 2983. Two miles to the east is the village of Little Dunmow (population, 359), formerly the seat of a priory remarkable for the custom of presenting a fitch of bacon to any couple who could satisfy a jury of six bachelors and six maidens that they had spent the first year of married life in perfect harmony, and had never at any moment wished they had tarried. The institution of this strange matrimonial prize—which had its parallel at Whichanoure (or Winchnor) in Staffordshire, at St Meleine in Brittany, and apparently also at Vienna—appears to date from the reign of John; and the only instances recorded of its award occurred in 1445, 1467, 1701, 1751, and 1763. A revival of the custom was effected in 1855 by Mr Harrison Ainsworth, but the scene of the ceremony was transferred to the town-hall of Great Dunmow. For details see Chambers's *Book of Days*, vol. ii. p. 748-751; and W. Andrews, *History of the Dunmow Fitch of Bacon Customs*, 1877.

DUNNING, JOHN, BARON ASHBURTON (1731-1783), an eminent English lawyer, the second son of John Dunning of Ashburton, Devonshire, an attorney, was born at Ashburton, October 18, 1731, and was educated at the free grammar-school of his native place, where he distinguished himself in classics and mathematics. On leaving school he was taken into his father's office, where he remained until

the age of nineteen, when he was sent to the Temple. Called to the bar in 1756, he came very slowly into practice. He went the Western Circuit for several years without receiving a single brief. In 1762 he was employed to draw up *A Defence of the United Company of Merchants of England trading to the East Indies, and their Servants, particularly those at Bengal, against the Complaints of the Dutch East India Company to his Majesty on that subject*; and the masterly style which characterized the document procured him at once reputation and emolument. In 1763 he distinguished himself as counsel on the side of Wilkes, whose cause he conducted throughout. His powerful argument against the validity of general warrants (18th June 1763) established his reputation, and his professional business from that period gradually increased to such an extent that in 1776 he is said to have been in the receipt of nearly £10,000 per annum. In 1766 he was chosen recorder of Bristol, and in December 1767 he was appointed solicitor-general. The latter appointment he held till May 1770, when he retired, along with his friend Lord Shelburne. In 1771 he was presented with the freedom of the city of London. From this period he was considered as a regular member of the Opposition, and distinguished himself by many able speeches in Parliament. He was first chosen member for Calne in 1768, and continued to represent that burgh until he was promoted to the peerage. In 1780 he brought forward a motion that the "influence of the crown had increased, was increasing, and ought to be diminished," which he carried by a majority of eighteen. He strongly opposed the system of sinecure offices and pensions; but his probity was not strong enough to prevent his taking advantage of it for himself. In 1782, when the marquis of Rockingham became prime minister, Dunning was appointed chancellor of the duchy of Lancaster, a rich sinecure; and about the same time he was advanced to the peerage, by the title of Lord Ashburton. Under Lord Shelburne's administration he accepted a pension of £4000 a year. He died while on a visit to Exmouth, August 18, 1783. Though possessed of an insignificant person, an awkward manner, and a provincial accent, Lord Ashburton was one of the most fluent and persuasive orators of his time. Sir William Jones speaks in the highest terms of his eloquence and wit, and Bentham commended the closeness of his reasoning.

Besides the answer to the Dutch memorial, Lord Ashburton is supposed to have assisted in writing a pamphlet on the law of libel, and to have been the author of *A Letter to the Proprietors of East India Stock, on the subject of Lord Clive's Jaghires, occasioned by his Lordship's Letter on that Subject*, 1764, 8vo. He was at one time suspected of being the author of the celebrated *Letters of Junius*.

DUNOIS, JEAN (1402-1468), Count of Orleans and Longueville, commonly called the "Bastard of Orleans," a celebrated French warrior and grand-chamberlain of France, was the natural son of the duke of Orleans (brother of Charles VI.) and Mariette d'Enghien, Madame de Cacy, and was born at Paris the 23d November 1402. He was brought up in the house of the duke, and in the company of his legitimate sons. His earliest feat of arms was the surprise and rout in 1427 of the English, who were besieging Montargis,—the first successful blow against the English power in France following a long series of French defeats. In 1428 he threw himself into Orleans, and was the principal means of enabling the garrison to hold out until the arrival of Joan of Arc, when he shared with her the honour of defeating the enemy there in 1429. He then accompanied Joan to Rheims, and shared in the victory of Patay. After her death he raised the siege of Chartres and of Lagny, and drove the English from Paris, which he entered in triumph on the 13th April 1436. The English retreated gradually into the Isle of France, and thence into Normandy; and Dunois, having in 1449 been raised to the rank of lieutenant-general, soon conquered from them the whole

of that province. In 1451 he attacked them in Guienne, taking among other towns Bordeaux, which the English had held for 300 years. At the conclusion of these conquests Charles VII. legitimated him, and gave him the title of defender of his country, and the office of grand chamberlain; but on the death of Charles, Louis XI. deprived him of his titles and dignities. He then joined the league of revolted princes, but, assuming the function of negotiator, and thus securing the favour of the king, he was reinstated in his offices, and named president of the council for the reform of the state. He died 28th November 1468.

DUNOON, a town in Argyllshire, Scotland, situated on the Firth of Clyde, about nine miles west from Greenock, and on the opposite shore. Of recent growth (having been about the beginning of this century a mere fishing hamlet), it is now one of the most extensive and prosperous watering-places on the shores of the Clyde, a condition for which it is much indebted to the late James Ewing of Strathleven, who first drew attention to its capabilities as an agreeable summer residence. On account of the mildness of the climate that prevails, and the amenity of the situation, it was selected as the site of a convalescent home, which has proved a boon to many of the hard-wrought population of Glasgow and its neighbourhood. On a conical hill close above the main pier stand the fragments of Dunoon Castle, the hereditary keepership of which was conferred by Robert Bruce on the family of Sir Colin Campbell of Loch Awe, an ancestor of the duke of Argyll. Near the hillock is the modern castle of Dunoon. Including the suburb of Kirm, the population at the census of 1871 was 3750.

DUNS SCOTUS, JOHN, one of the foremost of the schoolmen, was born in the latter half of the 13th century. The year and place of his birth are both uncertain. For the date 1265 and 1275 have been assigned, without any decisive evidence in favour of either. The form of the surname seems to support the claim of Dunse, in Berwickshire, as the place, though the same ground has been pealed, with less plausibility it must be admitted, for Downpatrick (Dunum) in Ireland, and for the village of Dunstane in Northumberland. In favour of Dunstane a statement at the close of a manuscript copy of the work of Duns Scotus, contained in the library of Merton College, Oxford, has been quoted; but this, though it states expressly that the author was born at Dunstane, is inconclusive. The rival claims of England, Scotland, and Ireland have been naturally enough advocated by natives of the three countries respectively, Leland, Dempster, and Wadding, and have been the subject of considerable controversy, into which it would be a waste of time to enter. It is noteworthy, however, as a curiosity of literature, that Dempster published a quarto volume, the main object of which was to prove by twelve distinct arguments that Duns Scotus was a Scotchman. It is said that when he was a boy his extraordinary ability was observed by two Franciscan friars, who took him to their convent at Newcastle. Whether this be so or not it seems certain that he joined the Franciscan order in early life, and that he studied at Merton College, Oxford, of which he was made a fellow. According to Wadding, he became remarkably proficient in all branches of learning, but especially in mathematics. When his master, William Varron, removed to Paris in 1301, Duns Scotus was appointed to succeed him as professor of philosophy. His lectures attracted an immense number of students, though the story that in his day the university was attended by no less than 30,000 is probably a gross exaggeration. He was removed to Paris, probably in 1304, though the precise date is uncertain. In 1307 he received his doctor's degree from the university of Paris, and in the same year he was appointed regent of the theological school. His connection with the university was made memorable by his defence of the doctrine of the Immaculate Concep-

tion, in which he displayed such dialectical ingenuity as to win for himself the title *Doctor Subtilis*. According to the account that is usually given he refuted one by one no less than two hundred objections urged against the doctrine by the Dominicans, and established his own position by "a cloud" of arguments. The doctrine continued long to be one of the main subjects in dispute between the Scotists and the Thomists, or, what is almost the same thing, between the Franciscans and the Dominicans. To judge from its subsequent acts, the university of Paris seems to have been deeply and lastingly impressed by the arguments of Duns Scotus. In 1387 it formally condemned the Thomist doctrine, and a century afterwards it required all who received the doctor's degree to bind themselves by an oath to defend the doctrine of the Immaculate Conception. In 1308 Duns Scotus was sent by the general of his order to Cologne with the twofold object of engaging in a controversy with the Eghards and of assisting in the foundation of a university. He was received with great ceremony by the magistrates and nobles of the city. After a very short residence, however, he died of apoplexy on the 8th November 1308. The story told by Paulus Jovius, that on his grave being opened some time after his death his body was found to have turned in the coffin, from which it was inferred that he had been buried alive, is generally regarded as fabulous.

Duns Scotus was one of the great leaders of scholastic thought, and, as a full account of his philosophical system must therefore necessarily be given in the general article on SCHOLASTICISM, a brief indication of its leading points will suffice here. It may be noted at the outset that the philosophical position of Duns Scotus was determined, or at least very greatly influenced, by the antagonism that existed between the Dominicans and the Franciscans. Thomas Aquinas was a Dominican, Duns Scotus was a Franciscan; and hence arose the schism between the Thomists and the Scotists. Aquinas ranks in philosophy with the realists as well as Duns Scotus, but his view in regard to the great philosophical controversy of the Middle Ages was a modified or eclectic one in comparison with that of Duns Scotus, who is the true representative and apostle of scholastic realism. Theologically, the doctrine of the Immaculate Conception was the great subject in dispute between the two parties. There were, however, differences of a wider and deeper kind. In opposition to Aquinas, who maintained that reason and revelation were two independent sources of knowledge, Duns Scotus held that there was no true knowledge of anything knowable apart from theology as based upon revelation. In conformity with this principle he denied that the existence of God was capable of being proved, or that the nature of God was capable of being comprehended. He therefore rejected as worthless the ontological proof offered by Aquinas. Another chief point of difference with Aquinas was in regard to the freedom of the will, which Duns Scotus maintained absolutely. He held also in an unqualified form the doctrine of predestination, and he reconciled free-will and necessity by representing the divine decree not as temporally antecedent, but as immediately related to the action of the created will. He maintained, in opposition to Aquinas, that the will was independent of the understanding, that only will could affect will. From this difference as to the nature of free-will followed by necessary consequence a difference with the Thomists as to the operation of divine grace. In ethics the distinction he drew between natural and theological virtues is common to him with the rest of the schoolmen, among others with his great opponent. (See AQUINAS, vol. ii. p. 232-3.) Duns Scotus strongly upheld the authority of the church, making it the ultimate authority on which that of Scripture depends.

The works of Duns Scotus were very numerous, though in the collection edited by Luke Wadding, a Franciscan (12 vols. fol., Lyons, 1639), several are ascribed to him without sufficient ground. This edition contains a life full of legends, which was reprinted separately (Mons, 1644). The most important of the works of Duns Scotus consisted of questions and commentaries on the writings of Aristotle, and on the *Sentences* of Lombard.

For the theology of Scotus see the *Summa Theologica ex Scoti Operibus*, by Jerome de Fortius, a Franciscan, the *Resolutio doctrinae Scoticae*, by F. E. Albergoni (Lyons, 1643), and the *Controversiae theologicae inter S. Thomam et Scotum*, by De Rada, a Spanish Franciscan (Venice, 1599). Of more recent authorities particular value attaches to Baumgarten-Crusius's *De Theologia Scoti* (Jena, 1826) and an article by Erdmann in the *Theologische Studien und Kritiken* for 1863. On the philosophy of Duns Scotus see Ritter's *Geschichte der Philosophie* and Ueberweg's *Geschichte der Philosophie*.

DUNSTABLE, a market-town and, since 1864, a municipal borough of England, in the county of Bedford, 33 miles N.W. of London, and 18 miles S.S.W. of Bedford, with communication by both the North-Western and the Great Northern railways. Its parish church, a fine old building, formerly part of the Augustinian priory, was restored about 1865; the principal points of interest are the richly decorated west front, the ancient monuments of the Chew family, and, among the interior adornments, Sir James Thornhill's painting of the Last Supper. The five dissenting churches, the temperance hall, several alms-houses, and the Ashton charity and other schools complete the list of public buildings. Straw-plaiting and the making of straw hats and bonnets are the principal industries; and, as a consequence, the female considerably outnumbers the male population. The census of 1861 gave 2712 females out of a total of 4470 inhabitants; and that of 1871, 2702 out of 4558.

From its situation at the junction of the ancient Watling and Icknield Streets, it seems probable that Dunstable was a Roman station, but its identification, whether with Magiovinium or Durocobrivæ, is not certainly established. Matthew Paris mentions, in his *Lives of the Abbots of St Albans*, that about 1110 the play of S. Katharina was acted in the town by direction of Geoffrey, afterwards abbot of St Albans, and thus the name of Dunstable is associated with the very earliest authentic notice of theatrical representation in England. The Augustinian priory, to which it was afterwards indebted for its celebrity, was founded in 1131 by Henry I., and for a long period exercised lordship over the town. From 1227 to 1229 there was a violent dispute between the burghers and the canons, but the claims of the latter were acknowledged by Hubert de Burgh, the justiciary. It was at Dunstable that in 1244 the discontented barons met and ordered the papal nuncio to leave the kingdom; and in 1533 the commissioners for the divorce of Queen Catherine sat in the priory. The *Annales de Dunstaplia* are one of the most valuable of the monastic chronicles still extant. They extend from the incarnation to the year 1297, and are fortunately fullest in the account of contemporary events. The entries from 1210 to 1242 are due to Richard de Morins, the prior. The original is a parchment folio preserved among the Cotton MSS. in the British Museum (Tiberius, A. 10). It was greatly damaged by the fire of 1731, and is consequently slightly imperfect, in spite of the care with which it has been stretched and mended. Hearne published an edition in 1733 from a fairly accurate transcript by Humphrey Wanley (Harleian MSS. 4886); another by H. R. Luard, from the original MS., occupies 420 pages of vol. iii. of the *Annales Monastici*, published by the Master of the Rolls.

DUNSTAN, ST (924 or 925–988), was born at Glastonbury in 924 or 925. His father, Heorstan, was brother of Ælfheah the Bold, bishop of Winchester; and the tradition that he was connected with the royal house seems not improbable. As a child he was placed under the care of certain Irish teachers who had settled at Glastonbury; and he devoted his boyhood to study with a fervour so intense that he at length brought on himself a severe attack of brain fever, the effects of which are apparent in the fantastic visions which troubled his after life. He was still a boy when he entered the household of Athelstan, and he was only fifteen or sixteen at the acces-

sion of Edmund; but he had not been long at court before his ambitious and lofty temper had surrounded him with bitter enemies. In all the accomplishments of his time, except those of the warrior, he stood pre-eminent. His memory was stored with the ancient Irish ballads and legends, and he excelled in music, in painting, and even in the mechanical arts. But he soon found that his talents, while making him a favourite in the ladies' bowers, only inflamed the jealousy of his rough, ignorant soldier rivals. He was accused of dealing in witchcraft, was driven with rude force from the court, and, perhaps under the pretext of testing whether he was really wizard or no, was flung into a muddy pond, whence he was glad to escape to the protection of his uncle Ælfheah. The result of this outrage was a second attack of fever, from which he rose to yield to his uncle's persuasions, and take the vows as a monk. It was with great reluctance that he took this step, for he was deeply in love with a lady at court; but the feeling, natural in that age, that his illness was a direct indication of the will of providence, was likely to impress itself with peculiar force upon an imagination such as his, and he was also, doubtless, conscious that the only protection for his physical weakness lay in the power of the church. After his recovery, he spent some time quietly studying and teaching, and practising the austerities which gained him the reputation of a saint; but it was not long before he returned to court. Again his enemies seemed likely to prove too powerful for him. He, however, gained the favour of King Edmund, who created him abbot of Glastonbury when he was about twenty-two years of age. He became principal treasurer of the kingdom, and we find him a few years later (953), on account of his tenure of that office, refusing an offer of the see of Crediton.

From 946 to 955 the throne was occupied by Edred, whose constant ill health threw the chief power into Dunstan's hands. In 955 Edwy came to the throne; and the party of Edgiva, to which Dunstan belonged, lost its influence. Of the details of the party struggles which ensued we have no trustworthy information; but one incident of the quarrel between the king and the minister has become famous. Edwy, though then probably a mere boy, was deeply in love with his kinswoman Elgiva, whose mother Ethelgiva, a lady of the highest rank, is accused, with what degree of truth cannot now be determined, of having used the most shameful means to gain power over the young king. What relationship really existed between Edwy and Elgiva is unknown, but it was such as to be considered by the churchmen as an insuperable bar to marriage. Edwy, however, defied their opposition. On the evening of his coronation he withdrew from the banquet to the society of Elgiva. Dunstan was sent by the Witan to recall him, and exhibited a violence which may be excused, when we consider that Edwy had both grievously insulted the Witan and openly sought, upon so solemn an occasion, the dangerous society of a girl whom the church forbade him to marry.

A year or so after Ethelgiva and her party triumphed, and Dunstan being outlawed, was obliged to flee to Ghent. In 957, however, a revolt placed Edwy's brother Edgar on the throne of Mercia and Northumbria, and at his court Dunstan resumed his old position of chief minister. He was created bishop (perhaps at first without a see), and, in defiance of strict ecclesiastical law, he obtained and held at once the sees of Worcester and London. By the death of Edwy in 959, Edgar gained the sovereignty of Wessex; and a few months after Dunstan was appointed archbishop of Canterbury.¹ On the death of Edgar (955),

¹ In connection with the coronation of Edgar, Osbern of Canterbury tells a story intended to exalt the archbishop. The king having

Dunstan's influence secured the crown for Edward. But a fierce struggle ensued between Dunstan and his enemies. In 977 the Witan met three times; and the last meeting, that at Calne, was signalized by an accident, which the friends of Dunstan called a miracle. Half the floor of the room in which the Witan was assembled gave way at the moment that Dunstan was making a solemn appeal to God, so that the enemies of Dunstan fell, and Dunstan and his friends remained unhurt. This accident has been explained by reference to the archbishop's well-known skill in mechanics. During the first few years of the unhappy reign of Ethelred the Unready, Dunstan probably retained some influence in the government; and it is noteworthy that the year of his death (which took place on the 19th May 988) marks the commencement of the most disastrous invasions of the Danes. Towards the close of his life Dunstan is said to have retired from the court, and his last years were devoted to religious observances and the composition of sacred music, his favourite amusement being, as of old, the manufacture of bells and musical instruments.

Dunstan has been frequently painted by historians as one of the most complete types of the bigoted ecclesiastic. If, however, we critically examine the best sources, he will appear to have been statesman much more than ecclesiastic; and the circumstances which caused him to be honoured by the monks as one of their greatest patrons will become manifest. Even in his lifetime he was believed to be endowed with supernatural power, as is shown by the charge of witchcraft brought against him in his youth, and by the story of the miracle at Calne. His earliest biography, written by a contemporary, represents him as a man of vivid imagination, a seer of visions and dreamer of dreams, a man of unusually sensitive nervous organization, as is indicated by the strange "gift of tears" with which he is said to have been endowed; and in this biography we find the first of the tales which became so common of his interviews with the devil, who is said to have tormented him in the form of a bear and in other frightful shapes. By a very common process, there came to be connected with his name a large number of marvellous legends, of which the best known is the story of how the devil appeared to him with impure suggestions while he was working at his forge, and how the saint retaliated by seizing the nose of the great enemy with a pair of red-hot tongs. It is not surprising that the monkish writers should exaggerate any services rendered to their order by an archbishop possessed of so wonderful a reputation. But in fact there is good reason to believe that Dunstan always treated church affairs as subordinate to political considerations. While Ethelwald, the bishop of Winchester, and Oswald, bishop of Worcester; and afterwards archbishop of York, were introducing monks of the strict Benedictine order into their sees in place of the seculars, and doing their utmost to enforce celibacy among the clergy, he allowed the married priests to retain their places in his diocese without interference. On the other hand, no doubt all Dunstan's influence in church affairs was given to the monastic party, though that influence was exerted with a statesman-like moderation for which he has not received credit, and it is likely that he did not attain his canonization without performing substantial service to the church. The political services which Dunstan rendered to England were certainly of the first importance. He guided the state successfully during the nine years reign of the invalid Edred. And there is good

taken the nun afterwards called St Wulfrith as his mistress, Dunstan is said to have vindicated the independence of the church by forbidding him, among other penances, to wear the crown for seven years; but there are several reasons for doubting this story. The question is elaborately discussed in the article on the "Coronation of Edgar," in Mr E. W. Robertson's *Historical Essays*.

reason to believe that he deserves at least as much credit as the king himself for the settlement of Northumbria and the Danes which was effected, for the peace which prevailed, and the glory which was gained, in Edgar's famous reign.

Several works have been attributed to Dunstan, including a commentary on the Benedictine rule, and a *Regularis Concordia* (published in Reyner's *Apostolatus Benedictinorum* and in the *New Monasticon*); but the real authorship of both of these is doubtful. His reputation as a miracle-worker so long outlasted his life, that a tract on the philosopher's stone was published in his name at Cassel in 1649.

The earliest and the most trustworthy of the biographers of Dunstan was "the priest B.," whom some authorities have supposed, though not upon conclusive grounds, to be the scholar Bridferth of Ramsey.¹ The date of his work is fixed by Prof. Stubbs at about 1000; it is dedicated to archbishop Elfric who died in 1006. The later lives,—those of Adelard (which consists of lessons intended to be used in the monasteries), of Osbern, Eadmer, and William of Malmesbury,—are of far less value, being distorted by prejudice and filled with extravagant legends. The *Memorials of Saint Dunstan* have been published by Mabillon, and also in the *Master of the Rolls' series*, edited, with an introduction, by Prof. Stubbs. A scholarly essay on *Dunstan and his Policy* is contained in Mr E. W. Robertson's *Historical Essays*; and the life of Dunstan is included in Dean Hook's *Lives of the Archbishops of Canterbury*. (T. M. W.)

DUNTON, JOHN (1659–1735) an eccentric bookseller, publisher, and author, was born at Graffham, in Huntingdonshire, May 4, 1659. In his boyhood he showed great fondness for adventure, and a faculty for getting into and out of scrapes. At the age of fifteen he was apprenticed to Thomas Parkhurst, bookseller, at the sign of the Bible and Three Crowns, Cheapside, London, whose strictness had full exercise in the endeavour to keep in check his wayward tendencies. During the struggle which led to the Revolution, Dunton joined the Whig apprentices, and became the treasurer of that body. In 1685 he became bookseller at the sign of the Raven, near the Royal Exchange, having, after much consideration as to the lady he should select, married a sister of Samuel Wesley. His wife managed his business, so that he was left free in a great measure to follow his own eccentric devices, which now took the form chiefly of writing and rambling. In 1686, probably because he was concerned in the Monmouth rising, he visited New England, where he stayed eight months selling books and observing with interest the new country and its inhabitants. He then made a short excursion to Holland; after which, returning to England, he opened a new shop in the Poultry, in the hope of better times. Here he published weekly the *Athenian Mercury*, which professed to answer all questions on history, philosophy, love, marriage, and things in general. It enjoyed considerable popularity for some time, but he discontinued it, after a course of six years, in 1696. His wife died some time after this. He married a second time; but a quarrel about his wife's property led to a separation, and, having no one to manage his affairs, he spent the remainder of his life in great poverty. He died in 1735. He wrote a great many books which are now forgotten, but his *Life and Errors*, on account of its naivete and as a picture of bygone times, is still read, and his letters from New England were published in America in 1867.

DUPERREY, LOUIS ISIDORE (1786–1865), a French navigator and scientific investigator, was born at Paris, entered the navy in 1803, took part in the military operations of 1809 at Brest and Rochefort, and assisted in the hydrographical survey of the coast of Tuscany carried on during that and the following year. From 1817 to 1820 he served under Freycinet in his great voyage round the world, being intrusted with the hydrographic operations on board the "Urania;" and he contributed largely to the preservation of the crew and the scientific collections when

¹ This question is fully discussed by Prof. Stubbs in his Introduction to the *Memorials of Saint Dunstan*; but there are no sufficient data for discovering the author.