

perpetuated by both English and French translators, who speak of a "king of the alders," "*un roi des aunes*," and find an explanation of the myth in the tree-worship of early times, or in the vapoury emanations that hang like weird phantoms round the alder-trees at night. The legend was adopted by Goethe as the subject of one of his finest ballads, rendered familiar to English readers by the translations of Lewis and Sir Walter Scott; and since then it has been treated as a musical theme by Reichardt and Schubert. See *Notes and Queries*, 4th series, vol. ix. (1872).

ERMAN, PAUL (1764–1851), a German physicist, was born in Berlin February 29, 1764. He originally intended to study for the church, but his inclination towards physical science induced him to change his purpose, and he became teacher of science at the French gymnasium in Berlin, and afterwards at the military academy. On the foundation of the university of Berlin in 1810 he became professor of physics, an office which he held until his death, 11th October 1851. In 1806 he became a member of the Academy of Physical Science. Erman made various discoveries of some importance in the departments of electricity, magnetism, optics, and physiology. His son, George Adolph, still living (1878), is a well-known physicist and geographer.

ERMINE (*Mustela erminea*), a carnivorous mammal belonging to the family *Mustelidae*, or Weasels, and resembling the other members of the family in the great length and slenderness of its body and the shortness of its limbs, to which it owes the peculiar snake-like character of its motions. It usually measures 10 inches in length exclusive of the tail, which is about 4 inches long, and which becomes bushy towards the point. Its fur in

summer is of a reddish-brown colour above and white beneath, changing in the winter of northern latitudes to snowy whiteness, except at the tip of the tail, which at all seasons is of a jet black colour. In Scottish specimens this change in winter is complete, but in those found in the southern districts of England it is usually only partial, the ermine presenting during winter a piebald appearance. The white colour is evidently protective, enabling the animals to elude the observation of their enemies, and to steal unobserved on their prey. It also retains heat better than a dark covering, and may thus serve to maintain an equable temperature at all seasons within the body. According to Bell (*British Quadrupeds*, 2d ed.), the change of colour is effected "not by the loss of the summer coat and the substitution of a new one for the winter, but by the actual change of colour in the existing fur." The ermine is a native of the northern parts of both hemispheres, inhabiting thickets and stony places, and frequently making use of the deserted burrows of moles and other underground mammals. It is exceedingly sanguinary in disposition, and agile in its movements; it feeds principally on the rat, the water vole, and the rabbit, which it pursues with unusual pertinacity and boldness, hence the name *stoat*, signifying bold, by which it is commonly known. It takes readily to the water, and will even climb trees in pursuit of its prey. It is particularly destructive to poultry and game, and has often been known to attack the hare, fixing itself to the throat of its victim, and defying all the efforts of the latter to disengage it.



The Ermine.

Although among the fiercest, it is also one of the most playful of creatures, gamboling on the turf, turning somersaults, and performing the most grotesque antics, apparently without other purpose than its own amusement. In approaching its prey even it indulges in the same playful propensity, but it may then be done with the view of allaying suspicion in its intended victim. The female brings forth five young ones about the beginning of summer. The winter-coat of the ermine forms one of the most valuable of commercial furs, and is imported in enormous quantities from Norway, Sweden, Russia, and Siberia. It is largely used for muffis and tippetts, and as a trimming for state robes, the jet black points of the tails being inserted at regular intervals as an ornament. In the reign of Edward III. the wearing of ermine was restricted to members of the royal family. It now enters more or less plentifully into almost all state robes, the rank and position of the wearer being in many cases indicated by the presence or absence, and the disposition, of the black spots. In capturing the animal a trap is used, consisting of a heavy stone slab, supported by a slender stick, baited with flesh; no sooner does the ermine begin to nibble at the bait than the delicate support gives way, and it is crushed beneath the stone.

ERNESTI, JOHANN AUGUST (1707–1781), one of the most illustrious philologists and theologians of the last century. He was born August 4, 1707, at Tennstädt in Thuringia, of which place his father, Johann Christoph Ernesti, likewise a distinguished theologian, was pastor, besides being superintendent of the electoral dioceses of Thuringia, Salz, and Sangerhausen. After having received his first instruction in classics from his father, and in the gymnasium of his native town, he was sent at the age of sixteen to the celebrated Saxon cloister school of Pforta. At twenty he entered the university of Wittenberg, and studied afterwards at the university of Leipzig. In 1730 he was made master in the faculty of philosophy. In the following year he accepted the office of conrector in the Thomas school of Leipzig, of which J. M. Gesner was then rector; and on Gesner's being called in 1734 as professor of rhetoric to Göttingen, he succeeded him as rector. He was, in 1742, named extraordinary professor of ancient literature in the university of Leipzig, and in 1756 promoted to the ordinary professorship of rhetoric. Here his reputation as a scholar, and his rational treatment of biblical exegesis, paved the way for his entrance into the theological faculty, in which he received his doctor's degree in 1758. Through the elegance of his learning, and his manner of discussion, he co-operated with Baumgarten of Halle in disengaging dogmatic theology from the scholastic and mystical excrescences with which it was then deformed, and thus paved the way for a revolution in theology. He died, after a short illness, in his seventy-sixth year, September 11, 1781.

It is perhaps as much from the impulse which Ernesti gave to sacred and profane criticism in Germany, as from the intrinsic excellence of his own works in either department, that he must derive his reputation as a philologist or theologian. In conjunction with Gesner, he instituted a new school in ancient literature, while with Semler he partially co-operated in the revolution of Lutheran theology.

From the Reformation down to the latter half of the 18th century, Germany was far excelled by Holland in the number and excellence of her philologists; and it was not until the appearance of Gesner and Ernesti, with their somewhat earlier contemporaries, Curtius, Daniel Longolius, and Michael Heusinger, that she could oppose above one or two rivals to the great critics of the Dutch schools. Gesner and Ernesti, however, through the influence of their lectures at the greater universities of Göttingen and Leipzig, through the wider extent of their labours in philology, and still

more through the greater excellence of their methods, are entitled to be held the founders of the new German school of ancient literature. Both, but especially Ernesti, detected grammatical niceties in the Latin tongue, in regard to the consecution of tenses, for instance, which had escaped preceding critics. His canons are, however, not without exceptions. As an editor of the Greek classics, Ernesti deserves hardly to be named beside his Dutch contemporaries, Hemsterhuis, Valckenaer, Ruhnken, or his colleague Reiske. The higher criticism was not even attempted by Ernesti. But to him and to Gesner the praise is due of having formed, partly by their discipline and partly by their example, philologists greater than themselves, and of having kindled the national enthusiasm for ancient learning.

As a theologian, Ernesti is far less conspicuous than as a scholar, and his influence is not so marked either on his contemporaries or on his successors. It is, indeed, chiefly in hermeneutics that Ernesti has any claim to the character of a great theologian. But here his merits are distinguished, and, at the period when his *Institutio Interpretis N. T.* was published, almost peculiar to himself. In it we find the principles of a general interpretation, formed without the assistance of any particular philosophy, but consisting of observations and rules which, though already enunciated, and applied in the criticism of the profane writers, had never rigorously been employed in biblical exegesis. He admits in the sacred writings as in the classics only one acceptation, and that the grammatical, convertible into and the same with the logical and historical. He therefore justly censures the opinion of those who in the illustration of the Scriptures refer everything to the illumination of the Holy Spirit, as well as that of others who, disregarding all knowledge of the languages, would explain words by things, and thus introduce into the holy writings their peculiar glosses and opinions. The "analogy of faith," as a rule of interpretation, he greatly limits, and teaches that it can never alone afford the explanation of words, but only determine the choice among their possible significations, and must always stand in need of philology as an assistant. Every principle of his interpretation, however, rests on the assumption of the inspiration of the Scriptures, and he seems unconscious of any inconsistency between that doctrine as usually received and his principles of hermeneutics. It must be admitted that those of his followers who have seen the inconsistency, and endeavoured by one means or other to obviate it, have been more logical than their master. In the higher criticism of the sacred books Ernesti did nothing. In dogmatic he always expressed great contempt of strict systematic theology; and though he lectured for many years on the *Aphorisms* of Neumann, it was rather in refutation than in support of his text-book.

Among his works the following are the more important:—I. In classical literature: *Initia Doctrinae Solidioris*, 1736, 8vo, many subsequent editions; *Initia Rhetorica*, 1730; editions, mostly annotated, of Xenophon's *Memorabilia* (1737), Cicero (1737–39), Suetonius (1748), Tacitus (1752), the *Clouds* of Aristophanes (1754), Homer (1759–64), Callimachus (1761), Polybius (1764), as well as of the *Questura* of Corradus, the Greek lexicon of Hedericus, and the *Bibliotheca Latina* of Fabricius (unfinished); *Archæologia Litteraria*, 1768, a new and improved edition by Martini; *Horatius Tursellinus de Particulis*, 1769. II. In sacred literature: *Antimuratorijs, sive Confutatio Disputationis Muratorianæ de rebus liturgicis*, 1755–58; *Neue Theologische Bibliothek*, vols. i. to x. 1760–69, 8vo; *Institutio Interpretis Nov. Test.*, 3d ed., 1775, 8vo; *Neueste Theologische Bibliothek*, vols. i. to x. 1771–75, 8vo. Besides these, he published above a hundred smaller works in the form of prefaces, academical dissertations, programmata, memorie, elogia, epistles, orations, translations, &c., many of which have been collected in the three following publications:—*Opuscula Oratoria*, 1762, 2d edit. 1767, 8vo; *Opuscula Philologica et Critica*, 1764, 2d edit. 1776, 8vo; *Opuscula Theologica*, 1773, 8vo.

ERNESTI, JOHANN CHRISTIAN GOTTLIEB (1756–1802), nephew of the preceding, a distinguished classical scholar and critic, was born at Arnstadt, Thuringia, in 1756. After attending the gymnasium of his native town, he entered the university of Leyden, where he had the advantage of his uncle's superintendence in his studies. He obtained his master's degree in 1777, but continued his studies till 1782. On the 5th June of that year he was made supplementary professor of philosophy at his native university; and on the death of his cousin August Wilhelm, he was in 1802 elected professor of rhetoric. He died on the 5th June of the same year, having discharged his new professional duties for only five months.

His principal works are an edition of *Æsopi fabula Gr.* (1781), *Hesychii glossæ sacræ emendationibus notisque illustratæ* (1785), *Suidæ et Phavorini glossæ sacræ* (1786), *Siliti Italici Punicorum Libri Septemdecim*, etc., 2 vols. (1791 and 1792), *Lexicon Technologicæ Græcorum rhetoricæ* (1795), *Lexicon Technologicæ Romanorum rhetoricæ* (1797), and *Cicero's Geist und Kunst* (1799–1802). He also edited some of his uncle's works.

ERNST, HEINRICH WILHELM (1814–1865), an eminent violinist and composer, was born at Brünn, in Moravia, in 1814. He received his musical education at the Conservatorium of Vienna, studying the violin under Joseph Boehm and Mayseder, and composition under Seyfried. At the age of sixteen he made a concert tour through various towns of south Germany, which was the means of establishing his reputation as a violinist of the highest promise. In 1832 he visited Paris, where he found a warm reception, and continued to reside for several years. During this period he formed that intimacy with Stephen Heller of which a permanent memorial has been left in their charming joint-compositions—the *Pensées Fugitives* for piano and violin. In 1843 he paid his first visit to London at the close of the musical season. The impression which he then made on a limited circle was more than confirmed during a longer residence in the following year, when his rare powers as a violinist were recognized by the general body of the musical public. Thenceforward he visited England nearly every year, until his health entirely broke down under the pressure of long continued neuralgic disease of a most severe kind, which frequently incapacitated him from the exercise of his art. The last seven years of his life were spent in retirement, chiefly at Nice, where he died on the 8th October 1865. As a violinist Ernst was distinguished for his almost unrivalled executive power, for his loftiness of conception, and for his intensely passionate expression. As a composer he wrote chiefly for his own instrument, and his *Elegie* and *Otello Fantasia* rank among the most treasured works for the violin. Ernst was a man of a singularly generous nature, as was shown by the unflinching readiness with which he gave his services for the benefit of his brother artists.

EROS, in Greek mythology, Love or Desire. By later poets he is represented as a son of Zeus and Gaia (the Earth), or Aphrodite, or Artemis; but in the Hesiodic theogony he makes up, with Chaos, Gaia, and Tartarus, the number of self-existent deities, and as the most beautiful of all the gods, he conquers the mind and will of both gods and men. The name Eros answers to the Vedic Arusha, a name applied to the sun, but only at his rising. Arusha, like the Greek Eros and the Latin Cupido, is spoken of as a child with beautiful wings.

ERPENIUS (original name, VON ERPE), THOMAS (1584–1624), a distinguished Orientalist, was born at Gorcum, in Holland, September 11, 1584. After completing his early education at Leyden, he entered the university of that city, and in 1608 took the degree of master of arts. By the advice of Scaliger he studied the Oriental languages whilst taking his course of theology; and he even then



gave promise of great distinction in that department of learning. He afterwards travelled in England, France, Italy, and Germany, forming connexions with learned men, and availing himself of the information which they communicated. During his stay at Paris he contracted a friendship with Casaubon, which lasted during his life, and also took lessons in Arabic from an Egyptian, Joseph Barbatus, otherwise called Abu-dakni. At Venice he perfected himself in the Turkish, Persian, and Ethiopic languages. After a long absence, Erpenius returned to his own country in 1612, and on the 10th February 1613 he was appointed professor of Arabic and other Oriental languages, Hebrew excepted, in the university of Leyden. Soon after his settlement at Leyden, animated by the example of Savary de Brèves, who had established an Arabic press at Paris at his own charge, he caused new Arabic characters to be cut at a great expense, and erected a press in his own house. In 1619 the curators of the university of Leyden instituted a second chair of Hebrew in his favour. In 1620 he was sent by the States of Holland to induce Pierre Dumoulin or Andre Rivet to settle in that country; and after a second journey he was successful in inducing Rivet to comply with their request. Some time after the return of Erpenius, the States appointed him their interpreter; and in this capacity he had the duty imposed upon him of translating and replying to the different letters of the Moslem princes of Asia and Africa. His reputation had now spread throughout all Europe, and several princes, the kings of England and Spain, and the archbishop of Seville made him the most flattering offers; but he constantly refused to leave his native country. In addition to the numerous works he had already published, he was preparing an edition of the Koran with a Latin translation and notes, and was projecting an Oriental library, when at the early age of forty a contagious disease cut short his life, November 13, 1624.

Among his works may be mentioned his *Grammatica Arabica*, published originally in 1613, often reprinted, and still in use; *Rudimenta linguæ Arabicæ* (1620); *Grammatica Ebræa generalis*, 1621; *Grammatica Chaldaica et Syra*, 1628; and an edition of Elmacinus's *History of the Saracens*.

ERSCH, JOHANN SAMUEL (1766-1828), the founder of German bibliography, was born at Gross Glogau, in Prussian Silesia, June 23, 1766. In 1785 he entered the university of Halle with the view of studying theology, but very soon his whole attention became engrossed with history, bibliography, and geography. At Halle he made the acquaintance of Fabri, professor of geography; and when the latter was made professor of history and statistics at Jena, Ersch accompanied him thither, and aided him in the preparation of several works. He also devoted a large portion of his time to the acquisition of modern languages, and became a thorough proficient in French, Italian, English, Swedish, and Danish, and in their respective literatures. In 1788 he published the *Verzeichniss aller anonymischen Schriften*, as a supplement to the 4th edition of Meusel's *Gelehrtes Deutschland*. The researches required for this work suggested to him the preparation of a *Repertorium über die Allgemeinen Deutschen Journale und andere periodische Sammlungen für Erdbeschreibung, Geschichte, und die damit verwandten Wissenschaften* (Lemgo, 1790-92). The fame which this publication acquired him led to his being engaged by Schütz and Hufeland to prepare, in connexion with their *Institut der allgemeinen Literaturzeitung*, an *Allgemeines Repertorium der Literatur*, published in 8 vols. (Jena and Weimar, 1793-1809), which condensed the literary productions of 15 years (1785-1800), and included an account not merely of the books published during that period, but also of articles in periodicals and magazines, and even of the criticisms to which each book had been

subjected. While engaged in this great work he also projected *La France littéraire*, which was published at Hamburg in 5 vols., from 1797 to 1806. In 1795 he went to Hamburg to edit the *Neue Hamburger Zeitung*, founded by Victor Klopstock, brother of the poet, but returned in 1800 to Jena to take part in the preparation of the *Allgemeinen Literaturzeitung*. He also obtained in the same year the office of librarian in the university, and in 1802 was made professor of philosophy. In 1803 he accepted the chair of geography and statistics at Halle, and in 1808 was made principal librarian. He here projected a *Handbuch der Deutschen Literatur seit der Mitte des 18. Jahrh. bis auf die neueste Zeit* (Leip., 1812-14) and along with Gruber the *Allgemeine Encyclopädie der Wissenschaften und Künste*, which he continued as far as its 18th volume. He died at Halle 16th January 1828.

ERSKINE, EBENEZER (1680-1754), the chief founder of the Secession Church (formed of dissenters from the Church of Scotland), was the son of the Rev. Henry Erskine, who at one time was minister at Cornhill, North Durham, but was ejected in 1662 by the Act of Uniformity, and, after suffering some years' imprisonment, was after the Revolution appointed to the parish of Chirnside, Berwickshire. Ebenezer was born on the 22d June 1680, most probably at Dryburgh, Berwickshire, as his parents were residing there for the greater part of that year. He entered the university of Edinburgh in 1693, and took his M.A. degree in 1697. He was licensed to preach in 1702, and in the following year was settled in the parish of Portmoak, Kinrossshire. There he remained for twenty-eight years, after which, in the autumn of 1731, he was translated to the West Church, Stirling. Some time before this, he along with some other ministers was "rebuked and admonished" by the General Assembly for defending the doctrines contained in a book called the *Marrow of Modern Divinity*. A sermon which he preached on lay-patronage before the synod of Perth in 1733 furnished new grounds of accusation, and he was compelled to shield himself from rebuke by appealing to the General Assembly. Here, however, the sentence of the synod was confirmed, and after many fruitless attempts to obtain a hearing, he and other three ministers, Wilson, Moncrieff, and Fisher, were suspended from the office of the ministry by the commission in November of that year. Against this sentence they protested, and constituted themselves into a separate church court, under the name of the Associate Presbytery. It was not, however, till 1739 that they were again summoned before the Assembly, when appearing in their corporate capacity they declined the authority of the church, and were deposed in the following year. They received numerous accessions to their communion, and remained in harmony with each other till 1747, when a division took place in regard to the nature of the oath administered to burgesses. Erskine joined with the "Burgher" section, to whom he became professor of theology. He continued also to preach to a numerous congregation in Stirling till his death, which took place on the 2d June 1754. Erskine was a very popular preacher, and a man of considerable force of character; and whatever opinion may be held as to his disputes with the Church of Scotland, it must be admitted that he acted throughout with an honesty and courage which are worthy of all respect. The Burgher and Anti-Burgher sections of the Secession Church were reunited in 1820, and in 1847 they united with the Relief Synod in forming the United Presbyterian Church. Erskine's published works consist chiefly of sermons. His *Life and Diary*, edited by the Rev. Donald Fraser, was published in 1840.

ERSKINE, JOHN, of Carnock (1695-1768), an eminent writer on the law of Scotland and professor in the university of Edinburgh, was born in 1695. His father, Lieutenant

Colonel John Erskine, son of Henry, second Lord Cardross, was a noted Whig and zealous Presbyterian, who made himself conspicuous at the Revolution by refusing to take the oath of abjuration notwithstanding his strong attachment to King William. John Erskine the younger was admitted a member of the faculty of advocates in 1719. Although he never enjoyed much practice at the bar, he acquired a high reputation as a sound and learned lawyer. In 1737 he was appointed professor of Scots law in the university of Edinburgh—a position which he proved to be peculiarly well fitted to adorn. In 1754 he published his *Principles of the Law of Scotland*. He retired from his chair in 1765; and during the remainder of his uneventful life he occupied himself with the preparation of his great work, the *Institute of the Law of Scotland*, which he did not live to publish. He died at Cardross on the 1st March 1768.

Erskine's *Institute*, although it does not exhibit the grasp of principle which distinguished his great predecessor Lord Stair, is so conspicuous for learning, accuracy, and sound good sense, that it has always been esteemed of the highest authority on the law of Scotland. On one important branch indeed—commercial law—it is very defective, even when compared with Lord Stair's much earlier work; but at the time when Erskine wrote commerce had declined in Scotland, while the forfeitures consequent on the rebellions of 1715 and 1745 had given a great impetus to feudal conveyancing; and the *Institute* naturally reflects this state of society. Nor does it profess to give a very extended exposition of criminal law; but on all the other branches of Scottish jurisprudence it is, even at the present day, the most trustworthy guide which the student can find. The *Principles*, although published first, is substantially an abridgment of the larger work, and is in some respects superior to it. More concise and direct, it gives an admirable exposition of the main principles of the law in a perspicuous and interesting manner. It was designed to supersede Sir George Mackenzie's *Institutions* as the class text-book; and it is a conclusive proof of its excellence that it still retains this place in the university.

The *Institute* first appeared in 1773, and has repeatedly been republished. The best edition is the last (1871), by Mr Badenach Nicolson, who has preserved the valuable and authoritative notes of Lord Ivory's edition (1824-28). The last (15th) edition of the *Principles* is admirably edited by Mr Guthrie (1874).

ERSKINE, JOHN, D.D. (1721-1803), son of the above, a minister of the Church of Scotland, was born on the 2d June 1721. It was his early desire to enter the church; and although, in deference to his father's wish, he studied law for a time after completing his course in arts at the university of Edinburgh, he was eventually permitted to follow his own inclination. He was licensed to preach by the presbytery of Dunblane in 1743; and in May of the following year he was ordained minister of the important parish of Kirkintilloch, near Glasgow. In 1753 he was translated to Culross, in Fifeshire, from which he was removed in 1758 to the New Greyfriars Church in Edinburgh. In 1767 this was exchanged for the collegiate charge of the Old Greyfriars Church, where he became the colleague of Principal Robertson, the historian. Here he remained until his death, which took place on January 19, 1803. His writings consist chiefly of numerous controversial pamphlets on theological subjects, and their contents make it a matter of regret that he did not publish something which was the result of more extended labour. He carried on an extensive correspondence with many distinguished men in England, on the Continent, and in America. His sermons are clear, vigorous expositions of a moderate Calvinism, in which metaphysical argument and practical morality are happily blended. In church politics he was the leader

of the evangelical party; but his high character and the benignity of his disposition secured for him the esteem of his opponents and the friendship of their leader, his colleague Dr Robertson. There is an excellent *Life of Erskine* by Sir H. Moncrieff Welwood (Edin., 1818), the appendix to which contains a complete list of his numerous writings.

ERSKINE, RALPH (1685-1752), brother of Ebenezer Erskine, was born 18th March 1685. After studying at the university of Edinburgh, he was licensed as a preacher in 1709, and in 1711 was ordained as assistant minister at Dunfermline. He homologated the protests which his brother laid on the table of the Assembly after being rebuked for his synod sermon, but he did not formally withdraw from the Establishment till 1737. He was also present, though not as a member, at the first meeting of the Associate Presbytery. When the severance took place on account of the oath administered to burgesses, he adhered, along with his brother, to the Burgher section. He died after a short illness on November 6, 1752. His works consist of sermons, poetical paraphrases, and gospel sonnets. The *Gospel Sonnets* have frequently appeared separately. His *Life and Diary*, edited by the Rev. D. Fraser, was published in 1842.

ERSKINE, THOMAS, BARON (1750-1823), probably the greatest forensic orator that Britain has produced, was the third and youngest son of Henry David, tenth earl of Buchan, and was born in Edinburgh on the 10th of January 1750. From an early age he showed a strong desire to enter one of the learned professions; but his father, whose means had barely permitted him to afford the expense of a liberal education for his two elder sons—one of whom, afterwards the well-known Harry Erskine, was studying for the Scotch bar—was unable to do more than give him a good school education at the High School of Edinburgh and the grammar school of St Andrews. He attended the university of St Andrews for one session, after which it was decided that he should join the navy; and in the spring of 1764 he left Scotland to serve as a midshipman on board the "Tartar." His buoyancy of spirit and the opportunity for study which he had on board a man-of-war reconciled him to his new mode of life; but on finding, when he returned to this country after four years' absence in North America and the West Indies, that there was little immediate chance of his rank of acting lieutenant being confirmed, he resolved to quit the service. He entered the army, purchasing a commission in the 1st Royals with the meagre patrimony which had been left to him. But promotion here was as slow as in the navy; while in 1770 he had added greatly to his difficulties by marrying the daughter of Mr Daniel Moore, M.P. for Marlow, an excellent wife, but as poor as himself. In these depressing circumstances he happened to be quartered where the assizes were being held, and lounging into court one day was invited to the bench by his father's old friend Lord Mansfield. He was told that the barristers who were pleading were at the top of their profession, yet he felt that he could do as well, if not better, himself. He confided his plan to Lord Mansfield, who did not discourage him, and to his mother, a woman of remarkable determination of character, who strongly advised him to quit the army for the law. Accordingly on the 26th April 1775 he was admitted a student of Lincoln's Inn. He also on the 13th of January following entered himself as a gentleman commoner on the books of Trinity College, Cambridge, but merely that by graduating he might be called two years earlier. He placed himself as a pupil under Mr Buller, and when that eminent lawyer was elevated to the bench, under Mr (afterwards Baron) Wood, and was called to the bar on the 3d July 1778. His success was immediate and brilliant. An accident was the